

The Early Church Fathers Writings

Volume 39

THE EARLY CHURCH FATHERS WRITINGS

Volume 39

John Chrysostom: Homilies on John and the Acts of the
Apostles

c. AD 386 – 407

S E R M O N I N D E X

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Volume 39: John Chrysostom: Homilies on John and the Acts of the Apostles

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INTRODUCTION TO THIS VOLUME

How this book is arranged

This is the thirty-ninth 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 John and the Acts of the Apostles, 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 John are completed here, and the Homilies on the Acts of the Apostles begin. The Acts homilies run on into Volume 40.

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.

P A R T O N E

Homilies on John

Homilies 33 to 88 on the Gospel of John, to the end of the Gospel.

Homilies on John 33–88

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 33 to 88.

HOMILY 33

¹John iv. 21, 22.-"Jesus saith unto her, Woman, believe Me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what; we know what we worship, for salvation is of the Jews." ²[1. Everywhere, beloved, we have need of faith, faith the mother of blessings, the medicine of salvation; and without this it is impossible to possess any one of the great doctrines. Without this, men are like to those who attempt to cross the open sea without a ship, who for a little way hold out by swimming, using both hands and feet, but when they have advanced farther, are quickly swamped by the waves: in like manner they who use their own reasonings, before they have learnt anything, suffer shipwreck; as also Paul saith, "Who concerning faith have made shipwreck. (1 Tim. i. 19. That this be not our case, let us hold fast the sacred anchor by which Christ bringeth over the Samaritan woman now. For when she had said, "How say ye that Jerusalem is the place in which men ought to worship? Christ replied, "Believe Me, woman, that the hour cometh, when ye shall neither in Jerusalem, nor yet in this mountain, worship the Father. An exceedingly great doctrine He revealed to her, and one which He did not mention either to Nicodemus or Nathanael. She was eager to prove her own privileges more honorable than those of the Jews; and this she subtly argued from the Fathers, but Christ met not this question. For it was for the time distracting to speak on the matter, and to show why the Fathers worshiped in the mountain, and why the Jews at Jerusalem.

³ Wherefore on this point He was silent, and having taken away from both places priority in dignity, rouses her soul by showing that neither Jews nor Samaritans possessed anything great in comparison with that which was to be given; and then He introduceth the difference. Yet even thus He declared that the Jews were more honorable, not preferring place to place, but giving them the precedence because of their intention. As though He had said, "About the 'place' of worship ye have no need henceforth to dispute, but in the 'manner' the Jews have an advantage over you Samaritans, for 'ye,' He saith, 'worship ye know not what; we know what we worship.'" ⁴ How then did the Samaritans "know not" what they worshiped? Because they thought that God was local and partial; so at least they served Him, and so they sent to the Persians, and reported that "the God of this place is wroth with us" (2 Kings xxvi.), in this respect forming no higher opinion of Him than of their idols. Wherefore they continued to serve both Him and devils, joining things which ought not to be joined. The Jews, on the contrary, were free from this supposition, at least the greater part of them, and knew that He was God of the world. Therefore He saith, "Ye worship ye know not what; we know what we worship. Do not wonder that He numbereth Himself among Jews, for He speaketh to the woman's opinion of Him as though He were a Jewish Prophet, and therefore He putteth, "we worship. For that He is of the objects of worship is clear to every one, because to worship belongs to the creature, but to be worshiped to the Lord of the creature. But for a time He speaketh as a Jew; and the expression "we" in this place meaneth "we Jews. Having then exalted what was Jewish, He next maketh Himself credible, and persuadeth the woman to give the greater heed to His words, by rendering His discourse above suspicion, and showing that He doth not exalt what belongs to them by reason of relationship to those of His own tribe.

⁵ For it is clear, that one who had made these declarations concerning the place on which the Jews most prided themselves, and thought that they were superior to all, and who had taken away their high claims, would not after this speak to get favor of any, but with truth and prophetic power. When therefore He had for a while removed her from such reasonings, saying, "Woman, believe Me," and what follows, then He addeth, "for salvation is of the Jews. What He saith is of this kind: neither, that blessings to the world came from them, (for to know God and condemn idols had its beginning, from them, and with you the very act of worship, although ye do it not

rightly, yet received its origin from them,) or else, He speaketh of His own Coming. Or rather, one would not be wrong in calling both these things "salvation" which He said was "of the Jews"; which Paul implied when he said, "Of whom is Christ according to the flesh, who is God over all. (Rom. ix. 5. Seest thou how He commendeth the old Covenant, and sheweth that it is the root of blessings, and that He is throughout not opposed to the Law, since He maketh the groundwork of all good things to come from the Jews?

6 Ver. 23. "But the hour cometh, and now is, when the true worshipers shall worship the Father." "We, O woman," He saith, "excel you in the manner of our worship, but even this shall henceforth have an end. Not the places only, but even the manner of serving God shall be changed. And this change is at your very doors. 'For the hour cometh, and now is.'" [2.] For since what the Prophets said they said long before the event, to show that here it is not so, He saith, "And now is." Think not, He saith, that this is a prophecy of such a kind as shall be accomplished after a long time, the fulfillment is already at hand and at your very doors, "when the true worshipers shall worship the Father in spirit and in truth." In saying "true," He excludeth Jews as well as Samaritans; for although the Jews be better than the Samaritans, yet are they far inferior to those that shall come, as inferior as is the type to the reality. But He speaketh of the Church, that she is the "true" worship, and such as is meet for God.

7 "For the Father seeketh such to worship Him." If then He in times past sought such as these, He allowed to those others their way of worship, not willingly, but from condescension, and for this reason, that He might bring them in also. Who then are "the true worshipers"? Those who confine not their service by place, and who serve God in spirit; as Paul saith, "Whom I serve in my spirit in the Gospel of His Son": and again, "I beseech you that ye present your bodies a living sacrifice, acceptable unto God, your reasonable service." (Rom. i. 9 and xii. 1.) But when he saith, 8 Ver. 24. "God is a Spirit" [God is spirit]. He declareth nothing else than His incorporeal Nature. Now the service of that which is incorporeal must needs be of the same character, and must be offered by that in us which is incorporeal, to wit, the soul, and purity of mind. Wherefore He saith, "they that worship Him, must worship Him in spirit and in truth." For because both Samaritans and Jews were careless about the soul, but took great pains about the body, cleansing it in divers ways, it is not, He saith, by purity of body, but by that which is incor-

poreal in us, namely the mind, that the incorporeal One is served. Sacrifice then not sheep and calves, but dedicate thyself to the Lord; make thyself a holocaust, this is to offer a living sacrifice. Ye must worship "in truth " ; as former things were types, such as circumcision, and whole burnt offerings, and victims, and incense, they now no longer exist, but all is "truth." For a man must now circumcise not his flesh, but his evil thoughts, and crucify himself, and remove and slay his unreasonable desires." The woman was made dizzy by His discourse, and fainted in at the sublimity of what He said, and, in her trouble, hear what she saith:

⁹Ver. 25, 26. "I know that Messias cometh, which is called Christ: when He is come, He will tell us all things. Jesus saith unto her, I am that speak unto thee." And whence came the Samaritans to expect the coming of Christ, seeing that they received Moses only? From the writings of Moses themselves. For even in the beginning He revealed the Son. "Let Us make man in Our Image, after Our Likeness" (Gen. i. 26), was said to the Son. It was He who talked with Abraham in the tent. (Gen. xviii.) And Jacob prophesying concerning Him said, "A ruler shall not fail from Judah, nor a leader from his thighs, until He come for whom it is reserved, and He is the expectation of nations." (Gen. xviii.) And Moses himself saith, "The Lord thy God will raise up unto you a Prophet of your brethren like unto me, unto Him shall ye hearken." (Deut. xviii. 15.) And the circumstances attending the serpent, and the rod of Moses, and Isaac, and the sheep, and many other things they who chose might select as proclaiming His coming.

¹⁰"And why, pray," saith one, "did not Christ lead on the woman by these means? why did He instance the serpent to Nicodemus, and mention prophecy to Nathanael, but to her say nothing of the kind? For what reason, and why?" Because they were men, and were versed in these things, she a poor ignorant woman unpracticed in the Scriptures. Wherefore He doth not speak to her from them, but draweth her on by the "water" and by prophecy, and bringeth her to make mention of Christ and then revealeth Himself; which had He at first told the woman when she had not questioned Him, He would have seemed to her to trifle and talk idly, while as it is by bringing her little by little to mention Him, at a fitting time He revealed Himself. To the Jews, who continually said, "How long dost Thou make us to doubt? tell us if Thou art the Christ" (c. x. 24), to them He gave no clear answer, but to this woman He said plainly, that HE IS. For the woman was more fair-minded than the

Jews; they did not enquire to learn, but always to mock at Him, for had they desired to learn, the teaching which was by His words, and by the Scriptures, and by His miracles would have been sufficient. The woman, on the contrary, said what she said from an impartial judgment and a simple mind, as is plain from what she did afterwards; for she both heard and believed, and netted others also, and in every circumstance we may observe the carefulness and faith of the woman.

¹¹ Ver. 27. "And upon this came His disciples," (very seasonably did they come when the teaching was finished,) "and marveled that He talked with the woman, yet no man said, What seekest Thou? or, Why talkest Thou with her?" [3.] At what did they marvel? At His want of pride and exceeding humility, that looked upon as He was, He endured with such lowliness of heart to talk with a woman poor, and a Samaritan. Still in their amazement the); did not ask Him the reason, so well were they taught to keep the station of disciples, so much did they fear and reverence Him. For although they did not as yet hold the right opinion concerning Him, still they gave heed unto Him as to some marvelous one, and paid Him much respect. Yet they frequently are seen to act confidently; as when John lay upon His bosom, when they came to Him and said, "Who is the greatest in the Kingdom of Heaven?" (Matt. xviii. 1), when the sons of Zebedee entreated Him to set one of them on His right hand, and the other on His left. Why then did they not here question Him? Because since all those instances related to themselves, they had need to enquire into them, while what here took place was of no such great importance to them. And indeed John did that a long time after towards the very end, when He enjoyed greater confidence, and was bold in the love of Christ; for he it was, he saith, "whom Jesus loved." What could equal such blessedness?

¹² But, beloved, let us not stop at this, the calling the Apostle blessed, but let us do all things that we also may be of the blessed, let us imitate the Evangelist, and see what it was that caused such great love. What then was it? He left his father, his ship, and his net, and followed Jesus. Yet this he did in common with his brother, and Peter, and Andrew, and the rest of the Apostles. What then was the special thing which caused this great love? Shall we discover it? He saith nothing of this kind about himself, but only that he was beloved; as to the righteous acts for which he was beloved he has modestly been silent. That Jesus loved him with an especial love was clear to every

one; yet John doth not appear conversing with or questioning Jesus privately, as Peter often did, and Philip, and Judas, and Thomas, except only when he desired to show kindness and compliance to his fellow Apostle; for when the chief of the Apostles by beckoning constrained him, then he asked. For these two had great love each for the other. Thus, for instance, they are seen going up together into the Temple and speaking in common to the people. Yet Peter in many places is moved, and speaks more warmly than John. And at the end he hears Christ say, "Peter, lovest thou Me more than these?" (c. xxi. 15.) Now it is clear that he who loved "more than these" was also beloved. But this in his case was shown by loving Jesus, in the case of the other by being beloved by Jesus

13 What then was it which caused this especial love? To my thinking, it was that the man displayed great gentleness and meekness, for which reason he doth not appear in many places speaking openly. And how great a thing this is, is plain also from the case of Moses. It was this which made him such and so great as he was. There is nothing equal to lowliness of mind. For which cause Jesus with this began the Beatitudes, and when about to lay as it were the foundation and base of a mighty building, He placed first lowliness of mind. Without this a man cannot possibly be saved; though he fast, though he pray, though he give alms, if it be with a proud spirit, these things are abominable, if humility be not there; while if it be, all these things are amiable and lovely, and are done with safety. Let us then be modest, beloved, let us be modest; success is easy, if we be sober-minded. For after all what is it, O man, that exciteth thee to pride? Seest thou not the poverty of thy nature? the unsteadiness of thy will? Consider thine end, consider the multitude of thy sins. But perhaps because thou doest many righteous deeds thou art proud. By that very pride thou shall undo them all. Wherefore it behoveth not so much him that has sinned as him that doeth righteousness to take pains to be humble. Why so?

14 Because the sinner is constrained by conscience, while the other, except he be very sober, soon caught up as by a blast of wind is lifted on high, and made to vanish like the Pharisee. Dost thou give to the poor? What thou givest is not thine, but thy Master's, common to thee and thy fellow-servants. For which cause thou oughtest especially to be humbled, in the calamities of those who are thy kindred foreseeing thine own, and taking knowledge of thine own nature in their cases. We ourselves perhaps are sprung

from such ancestors; and if wealth has shifted to you, it is probable that it will leave you again. And after all, what is wealth? A vain shadow, dissolving smoke, a flower of the grass, or rather something meaner than a flower. Why then art thou high-minded over grass? Doth not wealth fall to thieves, and effeminate, and harlots, and tomb-breakers? Doth this puff thee up, that thou hast such as these to share in thy possession? or dost thou desire honor? Towards gaining honor nothing is more serviceable than almsgiving. For the honors arising from wealth and power are compulsory, and attended with hatred, but these others are from the free wilt and real feeling of the honorers; and therefore those who pay them can never give them. Now if men show such reverence for the merciful, and invoke all blessings upon them, consider what return, what recompense they shall receive from the merciful God.

15 Let us then seek this wealth which endureth forever, and never deserts us, that, becoming great here and glorious there, we may obtain everlasting blessings, through the grace and lovingkindness of our Lord Jesus Christ, with whom to the Father and the Holy Spirit be glory, now and ever, and world without end. Amen.

HOMILY 34

1 John iv. 28, 29.-"The woman then left her water pot, and went her way into the city, and saith to the men, Come, see a Man which told me all things that ever I did; is not this the Christ?" [1.] We require much fervor and up-roused zeal, for without these it is impossible to obtain the blessings promised to us. And to show this, Christ at one time saith, "Except a man take up his cross and follow Me, he is not worthy of Me" (Matt. x. 38); at another, "I am come to send fire upon the earth, and what will I if it be already kindled?" (Luke xii. 49); by both these desiring to represent to us a disciple full of heat and fire, and prepared for every danger. Such an one was this woman. For so kindled was she by His words, that she left her water pot and the purpose for which she came, ran into the city, and drew all the people to Jesus. "Come," she saith, "see a Man which told me all things that ever I did."

2 Observe her zeal and wisdom. She came to draw water, and when she had lighted upon the true Well, she after that despised the material one; teaching us even by this trifling instance when we are listening to spiritual matters to overlook the things of this life, and make no account of them. For what the Apostles did, that, after her ability, did this woman also. They

when they were called, left their nets; she of her own accord, without the command of any, leaves her water pot, and winged by joy performs the office of Evangelists. And she calls not one or two, as did Andrew and Philip, but having aroused a whole city and people, so brought them to Him. Observe too how prudently she speaks; she said not, "Come and see the Christ," but with the same condescension by which Christ had netted her she draws the men to Him; "Come," she saith, "see a Man who told me all that ever I did." She was not ashamed to say that He "told me all that ever I did." Yet she might have spoken otherwise, "Come, see one that prophesieth"; but when the soul is inflamed with holy fire, it looks then to nothing earthly, neither to glory nor to shame, but belongs to one thing alone, the flame which occupieth it.

³ "Is not this the Christ?" Observe again here the great wisdom of the woman; she neither declared the fact plainly, nor was she silent, for she desired not to bring them in by her own assertion, but to make them to share in this opinion by hearing Him; which rendered her words more readily acceptable to them. Yet He had not told all her life to her, only from what had been said she was persuaded (that He was informed) as to the rest. Nor did she say, "Come, believe," but, "Come, see"; a gentler expression than the other, and one which more attracted them. Seest thou the wisdom of the woman? She knew, she knew certainly that having but tasted that Well, they would be affected in the same manner as herself. Yet any one of the grosser sort would have concealed the reproof which Jesus had given; but she parades her own life, and brings it forward before all men, so as to attract and capture all.

⁴ Ver. 31. "In the mean time His disciples asked Him, saying, Master, eat." "Asked," here is "besought," in their native language; for seeing Him wearied with the journey, and the oppressive heat, they entreated Him; for their request concerning food proceeded not from hastiness, but from loving affection for their Teacher? What then saith Christ? Ver. 32, 33. "I have meat to eat that ye know not of. Therefore" (saith the Evangelist) "said the disciples one to another, Hath any man brought Him ought to eat?" Why now wonderest thou that the woman when she heard of "water," still imagined mere water to be meant, when even the disciples are in the same case, and as yet suppose nothing spiritual, but are perplexed? though they still show their accustomed modesty and reverence toward their Master, conversing one with

the other, but not daring to put any question to Him. And this they do in other places, desiring to ask Him, but not asking. What then saith Christ?

⁵ Ver. 34. "My meat is to do the will of Him that sent Me, and to finish His work." He here calleth the salvation of men "meat," showing what an earnest desire He hath of providing for us; for as we long for food, so He that we may be saved. And hear how in all places He revealeth not all off-hand, but first throweth the hearer into perplexity, in order that having begun to seek the meaning of what has been said, and then being perplexed and in difficulty, he may when what he sought appears, receive it the more readily, and be made more attentive to listening. For wherefore said He not at once, "My meat is to do the will of My Father?" (though not even this would have been clear, yet clearer than the other.) But what saith He? "I have meat to eat that ye know not of"; for He desireth, as I said, first to make them more attentive through their uncertainty, and by dark sayings like these to accustom them to listen to His words. But what is "the will of the Father"? He next speaketh of this, and explaineth.

⁶ Ver. 35. "Say ye not, that there are yet four months, and then cometh harvest? Behold, I say unto you, Lift up your eyes, and look upon the fields, for they are white already to harvest." [2.] Behold, He again by familiar words leadeth them up to the consideration of greater matters; for when He spoke of "meat," He signified nothing else than the salvation of the men who should come to Him; and again, the "field" and the "harvest" signify the very same thing, the multitude of souls prepared for the reception of the preaching; and the "eyes" of which He speaketh are those both of the mind and of the body; (for they now beheld the crowd of Samaritans advancing;) and the readiness of their will He calleth, "fields already white." For as the ears of corn, when they have become white, and are ready for reaping, so these, He saith, are prepared and fitted for salvation.

⁷ And wherefore instead of calling them "fields" and "harvest," did He not plainly say, that "the then were coming to believe and were ready to receive the Word, having been instructed by the Prophets; and now bringing forth fruit"? What mean these figures used by Him? for this He doth not here only, but through all the Gospel; and the Prophets also employ the same method, saying many things in a metaphorical manner. What then may be the cause of this? for the grace of the Spirit did not ordain it to be so without a reason, but why and wherefore? On two accounts; one, that the discourse may be

more vivid, and bring what is said more clearly before our eyes. For the mind when it has laid hold on a familiar image of the matters in hand, is more aroused, and beholding them as it were in a picture, is occupied by them to a greater degree. This is one reason; the other is, that the statement may be sweetened, and that the memory of what is said may be more lasting. For assertion does not subdue and bring in an ordinary hearer so much as narration by objects, and the representation of experience. Which one may here see most wisely effected by the parable.

8 Ver. 36. "And he that reapeth receiveth wages, and gathereth fruit unto life eternal." For the fruit of an earthly harvest profiteth not to life eternal, but to this which is for a time; but the spiritual fruit to that which hath neither age nor death. Seest thou that the expressions are of sense, but the thoughts spiritual, and that by the very words themselves He divideth things earthly from heavenly? For when in discoursing of water He made this the peculiar property of the heavenly Water, that "he who drinketh it shall never thirst," so He doth here also when He saith, "that this fruit is gathered unto eternal life." "That both he that soweth and he that reapeth may rejoice together." Who is "he that soweth"? Who "he that reapeth"? The Prophets are they that sowed but they reaped not, but the Apostles. "Yet not on this account are they deprived of the pleasure and recompense of their labors, but they rejoice and are glad with us, although they reap not with us. For harvest is not such work as sowing. I therefore have kept you for that in which the toil is less and the pleasure greater, and not for sowing because in that there is much hardship and toil. In harvest the return is large, the labor not so great; nay there is much facility." By these arguments He here desireth to prove, that "the wish of the Prophets is, that all men should come to Me." This also the Law was engaged in effecting; and for this they sowed, that they might produce this fruit. He sheweth moreover that He sent them also, and that there was a very intimate connection between the New Covenant and the Old, and all this He effecteth at once by this parable. He maketh mention also of a proverbial expression generally circulated.

9 Ver. 37. "Herein," He saith, "is that saying true, One soweth and another reapeth." These words the many used whenever one party had supplied toil and another had reaped the fruits; and He saith, "that the proverb is in this instance especially true, for the Prophets labored, and ye reap the fruits of their labors." He said not "the rewards," (for neither did their great labor go

unrewarded,) but "the fruits." This also Daniel did, for he too makes mention of a proverb, "Wickedness proceedeth from the wicked"; and David in his lamenting makes mention of a similar proverb. Therefore He said beforehand, "that both he that soweth and he that reapeth may rejoice together." For since He was about to declare, that "one hath sowed and another reapeth," lest any one should deem that the Prophets were deprived of their reward, He asserteth something strange and paradoxical, such as never changeth in sensual things, but is peculiar to spiritual only. For in things of sense, if it chance that one sow and another reap, they do not "rejoice together," but those who sowed are sad, as having labored for others, and those who reap alone rejoice. But here it is not so, but those who reap not what they sowed rejoice alike with those who reap; whence it is clear that they too share the reward.

10 Ver. 38. "I sent you to reap that whereon ye bestowed no labors; other men labored, and ye are entered into their labors." By this He the more encourageth them; for when it seemed a very hard matter to go through all the world and preach the Gospel, He sheweth them that it is even most easy. The very difficult work was that other, which required great labor, the putting in the seed, and introducing the uninitiated soul to the knowledge of God. But wherefore uttereth He these sayings? It is that when He sendeth them to preach they may not be confounded, as though sent on a difficult task. "For that of the Prophets," He saith, "was the more difficult, and the fact witnesseth to My word, that ye are come to what is easy; because as in harvest time the fruits are collected with ease, and in one moment the floor is filled with sheaves, which await not the revolutions of the seasons, and winter, and spring, and rain, so it is now. The facts proclaim it aloud." While He was in the midst of saying these things, the Samaritans came forth, and the fruit was at once gathered together. On this account He said, "Lift up your eyes, and look on the fields, that they are white." Thus He spake, and the fact was clear, and the words seen (true) by the event. For saith St. John,

11 Ver. 39. "Many of the Samaritans of that city believed on Him for the saying of the woman which testified, He told me all that ever I did." They perceived that the woman would not from favor have admired One who had rebuked her sins, nor to gratify another have paraded her own course of life.

12 [3. Let us then also imitate this woman, and in the case of our own sins not be ashamed of men, but fear, as is meet, God who now beholdeth what is

done, and who hereafter punisheth those who do not now repent. At present we do the opposite of this, for we fear not Him who shall judge us, but shudder at those who do not in anything hurt us, and tremble at the shame which comes from them. Therefore in the very thing which we fear, in this do we incur punishment. For he who now regards only the reproach of men, but when God seeth is not ashamed to do anything unseemly, and who will not repent and be converted, in that day will be made an example, not only before one or two, but in the sight of the whole world. For that a vast assembly is seated there to behold righteous actions as well as those which are not such, let the parable of the sheep and the goats teach thee, as also the blessed Paul when He saith, "For we must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Cor. v. 10), and again, "Who will bring to light the hidden things of darkness. (1 Cor. iv. 5. Hast thou done or imagined any evil thing, and dost thou hide it from man? yet from God thou hidest it not.

¹³ But for this thou carest nothing; the eyes of men, these are thy fear. Think then that thou wilt not be able to escape the sight even of men in that day; for all things as in a picture shall then be set before our very eyes, so that each shall be self-condemned. This is clear even from the instance of Dives, for the poor man whom he had neglected, Lazarus I mean, he saw standing before his eyes, and the finger which he had often loathed, he intreats may become a comfort to him then. I exhort you therefore, that although no one see what we do, yet that each of us enter into his own conscience, and set reason for his judge, and bring forward his transgressions, and if he desire them not to be exposed to public view then in that fearful day, let him now heal his wounds, let him apply to them the medicines of repentance. For it is in the power, yea, it is in the power of one full of ten thousand wounds to go hence whole. For "if ye forgive," He saith, "your sins are forgiven unto you. (Matt. vi. 14, not verbally quoted. For as sins buried in Baptism appear no more, so these also shall disappear, if we be willing to repent. And repentance is the not doing the same again;

¹⁴ for he that again puts his hand to the same, is like the dog that returneth to his own vomit, and like him in the proverb who cards wool into the fire, and draws water into a cask full of holes. It behooves therefore to depart both in action and in thought from what we have dared to do, and hav-

ing departed, to apply to the wounds the remedies which are the contraries of our sins. For instance: hast thou been grasping and covetous? Abstain from rapine, and apply almsgiving to the wound. Hast thou been a fornicator? Abstain from fornication, and apply chastity to the wound. Hast thou spoken ill of thy brother, and injured him? Cease finding fault, and apply kindness. Let us thus act with respect to each point in which we have offended, and let us not carelessly pass by our sins, for there awaiteth us hereafter, there awaiteth us a season of account. Wherefore also Paul said, "The Lord is at hand: be careful for nothing. (Phil. iv. 5, Phil. iv. 6. But we perhaps must add the contrary of this, "The Lord is at hand, be careful. For they might well hear, "Be careful for nothing," living as they did in affliction, and labors, and trials; but they who live by rapine, or in luxury, and who shall give a grievous reckoning, would in reason hear not this, but that other, "The Lord is at hand, be careful.

¹⁵ Since no long time now remains until the consummation, but the world is hastening to its end; this the wars declare, this the afflictions, this the earthquakes, this the love which hath waxed cold. For as the body when in its last gasp and near to death, draws to itself ten thousand sufferings; and as when a house is about to fall, many portions are wont to fall beforehand from the roof and walls; so is the end of the world nigh and at the very doors, and therefore ten thousand woes are everywhere scattered abroad. If the Lord was then "at hand," much more is He now "at hand. If three hundred years ago, when those words were used, Paul called that season "the fullness of time," much more would he have called the present so. But perhaps for this very reason some disbelieve, yet they ought on this account to believe the more. For whence knowest thou, O man, that the end is not "at hand," and the words shortly to be accomplished? For as we speak of the end of the year not as being the last day, but also the last month, though it has thirty days; so if of so many years I call even four hundred years "the end," I shall not be wrong; and so at that time Paul spoke of the end by anticipation. Let us then set ourselves in order, let us delight in the fear of God;

¹⁶ for if we live here without fear of Him, His coming will surprise us suddenly, when we are neither careful, nor looking for Him. As Christ declared when He said, "For as in the days of Noah, and as in the days of Lot, so shall it be at the end of this world. (Matt. xxiv. 37, not verbally quoted. This also Paul declared when he said, "For when they shall say, Peace and safety, then

sudden destruction cometh upon them, as travail upon a woman with child. (1 Thess. v. 3. What means, "as travail upon a woman with child"? Often have pregnant women when sporting, or at their meals, or in the bath or market-place, and foreseeing nothing of what was coming, been seized in a moment by their pains. Now since our case is like theirs, let us ever be prepared, for we shall not always hear these things, we shall not always have power to do them. "In the grave" saith David, "who shall give Thee thanks?" (Ps. vi. 5. Let us then repent here, that so we may find God merciful unto us in the day that is to come, and be enabled to enjoy abundant forgiveness; which may we all obtain, through the grace and lovingkindness of our Lord Jesus Christ, to whom be glory and dominion now and ever, and world without end. Amen.

HOMILY 35

¹John iv. 40-43.-"So when the Samaritans were come unto Him, they besought Him that He would tarry with them: and He abode there two days. And many more believed because of His own Word; and said unto the woman, Now we believe, not because of thy saying: for we have heard Him ourselves, and know that This is indeed the Christ, the Saviour of the world. Now after two days He departed thence, and went into Galilee." ²Nothing is worse than envy and malice, nothing more mischievous than vainglory; it is wont to mar ten thousand good things. So the Jews, who excelled the Samaritans in knowledge, and had been always familiar with the Prophets, were shown from this cause inferior to them. For these believed even on the testimony of the woman, and without having seen any sign, came forth beseeching Christ to tarry with them; but the Jews, when they had beheld His wonders, not only did not detain Him among them, but even drove Him away, and used every means to cast Him forth from their land, although His very Coming had been for their sake. The Jews expelled Him, but these even entreated Him to tarry with them. Was it not then rather fitting, tell me, that He should receive those who asked and besought Him, than that He should wait upon those who plotted against and repulsed Him, while to those who loved and desired to retain Him He gave not Himself? Surely this would not have been worthy of His tender care; He therefore both accepted them, and tarried with them two days. They desired to keep Him among them continually, (for this the Evangelist has shown by saying, that "they besought Him that He would tarry with them,") but this He endured not, but stayed with them only two days; and in these many more believed on Him.

3 Yet there was no likelihood that these would have believed, since they had seen no sign, and had hostile feelings towards the Jews; but still, inasmuch as they gave in sincerity their judgment on His words, this stood not in their way, but they received a notion which surmounted their hindrances, and vied with each other to reverence Him the more. For, saith the Evangelist, "they said to the woman, Now we believe, not because of thy saying: for we have heard Him ourselves, and know that this is indeed the Christ, the Saviour of the world. The scholars overshot their instructress. With good reason might they condemn the Jews, both by their believing on, and their receiving Him. The Jews, for whose sake He had contrived the whole scheme, continually were for stoning Him, but these, when He was not even intending to come to them, drew Him to themselves. And they, even with signs, remain uncorrected; these, without signs, manifested great faith respecting Him, and glory in this very thing that they believe without them; while the others ceased not asking for signs and tempting Him.

4 Such need is there everywhere of an honest soul; and if truth lay hold on such an one, she easily masters it; or if she masters it not, this is owing not to any weakness of truth, but to want of candor in the soul itself. Since the sun too, when he encounters clear eyes, easily enlightens them; if he enlightens them not, it is the fault of their infirmity, not of his weakness. 5 Hear then what these say; "We know that this is of a truth the Christ, the Saviour of the world. Seest thou how they at once understood that He should draw the world to Him, that He came to order aright our common salvation, that He intended not to confine His care to the Jews, but to sow His Word everywhere? The Jews did not so, but going about to establish their own righteousness, submitted not themselves to the righteousness of God; while these confess that all are deserving of punishment, declaring with the Apostle, that "all have sinned, and come short of the glory of God; being justified freely by His grace. (Rom. iii. 23, Rom. iii. 24. For by saying that He was "the Saviour of the world," they showed that it was of a lost world, and He not simply a Saviour, but one of the very mightiest. For many had come to "save," both Prophets and Angels ; but this, saith one, is the True Saviour, who affordeth the true salvation, not that which is but for a time. This proceeded from pure faith. And in both ways are they admirable; because they believed, and because they did so without signs, (whom Christ also calleth "blessed," saying, "Blessed are they that have not seen, and yet have believed,") (c. xx. 29,) and

because they did so sincerely. Though they had heard the woman say doubtfully, "Is not this the Christ?"

6 they did not also say, "we too suspect," or, "we think," but, "we know," and not merely, "we know," but, "we know that this is of a truth the Saviour of the world. They acknowledged Christ not as one of the many, but as the "Saviour" indeed. Yet whom had they seen saved? They had but heard His words, and yet they spake as they would have spoken had they beheld many and great marvels. And why do not the Evangelists tell us these words, and that He discoursed admirably? That thou mayest learn that they pass by many important matters, and yet have declared the whole to us by the event. For He persuaded an entire people and a whole city by His words. When His hearers are not persuaded, then the writers are constrained to mention what was said, lest any one from the insensibility of the hearers should give a judgment against Him who addressed them.

7 "Now after two days He departed thence and went into Galilee." Ver. 44. "For Jesus Himself testified that a Prophet hath no honor in his own country." Wherefore is this added? Because He departed not unto Capernaum, but into Galilee, and thence to Cana. For that thou mayest not enquire why He tarried not with His own people, but tarried with the Samaritans, the Evangelist puts the cause, saying that they gave no heed unto Him; on this account He went not thither, that their condemnation might not be the greater. For I suppose that in this place He speaketh of Capernaum as "His country." Now, to show that there He received no honor, hear Him say, "And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell." (Matt. xi. 23.) He calleth it "His own country," because there He set forth the Word of the Dispensation, and more especially dwelt upon it. "What then," saith some one, "do we not see many admired among their kindred?" In the first place such judgments must not be formed from rare instances; and again, if some have been honored in their own, they would have been much more honored in a strange country, for familiarity is wont to make men easily despised.

8 Ver. 45. "Then when He was come into Galilee, the Galilaeans received Him, having seen all the things that He did at Jerusalem at the feast, for they also came unto the feast." Seest thou that these men so ill spoken of are found most to come to Him? For one said, "Can there any good thing come out of Nazareth?" (c. i. 46), and another, "Search and look, for out of Galilee ariseth

no prophet." (c. vii. 52.) These things they said insulting Him, because He was supposed by the many to be of Nazareth, and they also reproached Him with being a Samaritan; "Thou art a Samaritan," said one, "and hast a devil." (c. viii. 48.) Yet behold, both Samaritans and Galilaeans believe, to the shame of the Jews, and Samaritans are found better than Galilaeans, for the first received Him through the words of the woman, the second when they had seen the miracles which He did.

9 Ver. 46. "So Jesus came again into Cana of Galilee, where He made the water wine." The Evangelist reminds the hearer of the miracle to exalt the praise of the Samaritans. The men of Cana received Him by reason of the miracles which He had done in Jerusalem and in that place; but not so the Samaritans, they received Him through His teaching alone. That He came then "to Cana," the Evangelist has said, but he has not added the cause why He came. Into Galilee He had come because of the envy of the Jews; but wherefore to Cana? At first He came, being invited to a marriage; but wherefore now? Methinks to confirm by His presence the faith which had been implanted by His miracle, and to draw them to Him the more by coming to them self-invited, by leaving His own country, and by preferring them. "And there was a certain nobleman whose son was sick at Capernaum."

10 Ver. 47. "When he heard that Jesus was come out of Judaea into Galilee, he went unto Him and besought Him that He would come down and heal his son." This person certainly was of royal race, or possessed some dignity from his office, to which the title "noble" was attached. Some indeed think that this is the man mentioned by Matthew (Matt. viii. 5), but he is shown to be a different person, not only from his dignity, but also from his faith. That other, even when Christ was willing to go to him, entreats Him to tarry; this one, when He had made no such offer, draws Him to his house. The one saith, "I am not worthy that Thou shouldest come under my roof"; but this other even urges Him, saying, "Come down ere my son die." In that instance He came down from the mountain, and entered into Capernaum; but here, as He came from Samaria, and went not into Capernaum but into Cana, this person met Him. The servant of the other was possessed by the palsy, this one's son by a fever.

11 "And he came and besought Him that He would heal his son: for he was at the point of death." What saith Christ? Ver. 48. "Except ye see signs and wonders, ye will not believe." 12 Yet the very coming and beseeching Him

was a mark of faith. And besides, after this the Evangelist witnesses to him, declaring that when Jesus said, "Go, thy son liveth," he believed His word, and went. What then is that which He saith here? Either He useth the words as approving of the Samaritans because they believed without signs; or, to touch Capernaum which was thought to be His own city, and of which this person was. Moreover, another man in Luke, who says, "Lord, I believe," said besides, "help Thou mine unbelief. And so if this ruler also believed, yet he believed not entirely or soundly, as is clear from his enquiring "at what hour the fever left him," since he desired to know whether it did so of its own accord, or at the bidding of Christ. When therefore he knew that it was "yesterday at the seventh hour," then "himself believed and his whole house. Seest thou that he believed when his servants, not when Christ spake? Therefore He rebuketh the state of mind with which he had come to Him, and spoken as he did, (thus too He the more drew him on to belief,) because that before the miracle he had not believed strongly. That he came and entreated was nothing wonderful, for parents in their great affection are also wont to resort not only to physicians in whom they have confidence, but also to talk with those in whom they have no confidence, desiring to omit nothing whatever.

¹³ Indeed, that he came without any strong purpose appears from this, that when Christ was come into Galilee, then he saw Him, whereas if he had firmly believed in Him, he would not, when his child was on the point of death, have hesitated to go into Judaea. Or if he was afraid, this is not to be endured either. Observe how the very words show the weakness of the man; when he ought, after Christ had rebuked his state of mind, to have imagined something great concerning Him, even if he did not so before, listen how he drags along the ground. ¹⁴ Ver. 49. "Sir," he saith, "come down ere my child die." As though He could not raise him after death, as though He knew not what state the child was in. It is for this that Christ rebuketh him and toucheth his conscience, to show that His miracles were wrought principally for the sake of the soul. For here He healeth the father, sick in mind, no less than the son, in order to persuade us to give heed to Him, not by reason of His miracles, but of His teaching. For miracles are not for the faithful, but for the unbelieving and the grosser sort. [3.] At that time then, owing to his emotion, the nobleman gave no great heed to the words, or to those only

which related to his son, yet he would afterwards recollect what had been said, and draw from thence the greatest advantage. As indeed was the case.

15 But what can be the reason why in the case of the centurion He by a free offer undertook to come, while here though invited, He goeth not? Because in the former case faith had been perfected, and therefore He undertook to go, that we might learn the rightmindedness of the man; but here the nobleman was imperfect. When therefore he continually urged Him, saying, "Come down," and knew not yet clearly that even when absent He could heal, He showeth that even this was possible unto Him in order that this man might gain from Jesus not going, that knowledge which the centurion had of himself. And so when He saith, "Except ye see signs and wonders, ye will not believe," His meaning is, "Ye have not yet the right faith, but still feel towards Me as towards a Prophet." Therefore to reveal Himself and to show that he ought to have believed even without miracles, He said what He said also to Philip, "Believest thou that the Father is in Me and I in the Father? Or if not, believe Me for the very works' sake." (c. xiv. 10, xiv. 11.)

16 Ver. 51-53. "And as he was now going down, his servants met him, and told him, saying, Thy son liveth. Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at the same hour in the which Jesus said unto him, Thy son liveth; and himself believed, and his whole house." Seest thou how evident the miracle was? Not simply nor in a common way was the child freed from danger, but all at once, so that what took place was seen to be the consequence not of nature, but the working of Christ. For when he had reached the very gates of death, as his father showed by saying, "Come down ere my child die"; he was all at once freed from the disease. A fact which roused the servants also, for they perhaps came to meet their master, not only to bring him the good news, but also deeming that the coming of Jesus was now superfluous, (for they knew that their master was gone there,) and so they met him even in the way. The man released from his fear, thenceforth escaped into faith, being desirous to show that what had been done was the result of his journey, and thenceforth he is ambitious of appearing not to have exerted himself to no purpose; so he ascertained all things exactly, and "himself believed and his whole house." For the evidence was after this unquestionable. For they who had not been present nor had heard Christ speak nor known the time, when they had heard from

their master that such and such was the time, had incontrovertible demonstration of His power. Wherefore they also believed.

17 What now are we taught by these things? Not to wait for miracles, nor to seek pledges of the Power of God. I see many persons even now become more pious, when during the sufferings of a child or the sickness of a wife they enjoy any comfort, yet they ought even if they obtain it not, to persist just the same in giving thanks, in glorifying God. Because it is the part of right-minded servants, and of those who feel such affection and love as they ought for their Master, not only when pardoned, but also when scourged, to run to Him. For these also are effects of the tender care of God; "Whom the Lord loveth He chasteneth, and scourgeth," it says, "every son whom He receiveth." (Heb. xii. 6.) When therefore a man serves Him only in the season of ease, he gives proofs of no great love, and loves not Christ purely. And why speak I of health, or abundant riches, or poverty, or disease? Shouldest thou hear of the fiery pit or of any other dreadful thing, not even so must thou cease from speaking good of thy Master, but suffer and do all things because of thy love for Him. For this is the part of right-minded servants and of an unswerving soul; and he who is disposed after this sort will easily endure the present, and obtain good things to come, and enjoy much confidence in the presence of God; which may it be that we all obtain 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 36

1 John iv. 54; v. 1.-"This is again the second miracle that Jesus did, when He was come out of Judaea into Galilee. After this there was a feast of the Jews; and Jesus went up to Jerusalem." [1.] As in gold mines one skillful in what relates to them would not endure to overlook even the smallest vein as producing much wealth, so in the holy Scriptures it is impossible without loss to pass by one jot or one tittle, we must search into all. For they all are uttered by the Holy Spirit, and nothing useless is written in them. Consider, for instance, what the Evangelist in this place saith, "This is again the second miracle that Jesus did, when He was come out of Judaea into Galilee." Even the word "second" he has added not without cause, but to exalt yet more the praise of the Samaritans, by showing that even when a second miracle had been wrought, they who beheld it had not yet reached as high as those who had not seen one.

² "After this there was a feast of the Jews." What "feast"? Methinks that of Pentecost. "And Jesus went up to Jerusalem." Continually at the feasts He frequenteth the City, partly that He might appear to feast with them, partly that He might attract the multitude that was free from guile; for during these days especially, the more simply disposed ran together more than at other times. Ver. 2, 3. "Now there is at Jerusalem a sheep pool, called in the Hebrew tongue Bethesda, having five porches. In these lay a great multitude of impotent folk, of halt, blind, withered, waiting for the moving of the water." What manner of cure is this? What mystery doth it signify to us? For these things are not written carelessly, or without a purpose, but as by a figure and type they show in outline things to come, in order that what was exceedingly strange might not by coming unexpectedly harm among the many the power of faith. What then is it that they show in outline? A Baptism was about to be given, possessing much power, and the greatest of gifts, a Baptism purging all sins, and making men alive instead of dead. These things then are foreshown as in a picture by the pool, and by many other circumstances. And first is given a water which purges the stains of our bodies, and those defilements which are not, but seem to be, as those from touching the dead, those from leprosy, and other similar causes; under the old covenant one may see many things done by water on this account. However, let us now proceed to the matter in hand.

³ First then, as I before said, He causeth defilements of our bodies, and afterwards infirmities of different kinds, to be done away by water. Because God, desiring to bring us nearer to faith in baptism, no longer healeth defilements only, but diseases also. For those figures which came nearer [in time] to the reality, both as regarded Baptism, and the Passion, and the rest, were plainer than the more ancient; and as the guards near the person of the prince are more splendid than those before, so was it with the types. And "an Angel came down and troubled the water," and endued it with a healing power, that the Jews might learn that much more could the Lord of Angels heal the diseases of the soul. Yet as here it was not simply the nature of the water that healed, (for then this would have always taken place,) but water joined to the operation of the Angel; so in our case, it is not merely the water that worketh, but when it hath received the grace of the Spirit, then it putteth away all our sins. Around this pool "lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water"; but

then infirmity was a hindrance to him who desired to be healed, now each hath power to approach, for now it is not an Angel that troubleth, it is the Lord of Angels who worketh all. The sick man cannot now say, "I have no man";

⁴ he cannot say, "While I am coming another steppeth down before me"; though the whole world should come, the grace is not spent, the power is not exhausted, but remaineth equally great as it was before. Just as the sun's beams give light every day, yet are not exhausted, nor is their light made less by giving so abundant a supply; so, and much more, the power of the Spirit is in no way lessened by the numbers of those who enjoy it. And this miracle was done in order that men, learning that it is possible by water to heal the diseases of the body, and being exercised in this for a long time, might more easily believe that it can also heal the diseases of the soul. ⁵ But why did Jesus, leaving the rest, come to one who was of thirty-eight years standing? And why did He ask him, "Wilt thou be made whole?" Not that He might learn, that was needless; but that He might show the man's perseverance, and that we might know that it was on this account that He left the others and came to him. What then saith he? "Yea Lord," he saith, but "I have no man when the water is troubled to put me into the pool, but while I am coming another steppeth down before me." It was that we might learn these circumstances that Jesus asked, "Wilt thou be made whole?" and said not, "Wilt thou that I heal thee?" (for as yet the man had formed no exalted notions concerning Him,) but "Wilt thou be made whole?" Astonishing was the perseverance of the paralytic, he was of thirty and eight years standing, and each year hoping to be freed from his disease, he continued in attendance, and withdrew not. Had he not been very persevering, would not the future, if not the past, have been sufficient to lead him from the spot? Consider, I pray you, how watchful it was likely that the other sick men there would be since the time when the water was troubled was uncertain. The lame and halt indeed might observe it, but how did the blind see? Perhaps they learnt it from the clamor which arose.

⁶[2. Let us be ashamed then, beloved, let us be ashamed, and groan over our excessive sloth. "Thirty and eight years" had that man been waiting without obtaining what he desired, and withdrew not. And he had failed not through any carelessness of his own, but through being oppressed and suffering violence from others, and not even thus did he grow dull; while we if we

have persisted for ten days to pray for anything and have not obtained it, are too slothful afterwards to employ the same zeal. And on men we wait for so long a time, warring and enduring hardships and performing servile ministrations, and often at last failing in our expectation, but on our Master, from whom we are sure to obtain a recompense greater than our labors, (for, saith the Apostle, "Hope maketh not ashamed"-Rom. v. 5,) on Him we endure not to wait with becoming diligence. What chastisement doth this deserve! For even though we could receive nothing from Him, ought we not to deem the very conversing with Him continually the cause of ten thousand blessings? "But continual prayer is a laborious thing. And what that belongs to virtue is not laborious?" In truth," says some one, "this very point is full of great difficulty, that pleasure is annexed to vice, and labor to virtue. And many, I think, make this a question. What then can be the reason? God gave us at the beginning a life free from care and exempt from labor.

7 We used not the gift aright, but were perverted by doing nothing, and were banished from Paradise. On which account He made our life for the future one of toil, assigning as it were His reasons for this to mankind, and saying, "I allowed you at the beginning to lead a life of enjoyment, but ye were rendered worse by liberty, wherefore I commanded that henceforth labor and sweat be laid upon you. And when even this labor did not restrain us, He next gave us a law containing many commandments, imposing it on us like bits and curbs placed upon an unruly horse to restrain his prancings, just as horse breakers do. This is why life is laborious, because not to labor is wont to be our ruin. For our nature cannot bear to be doing nothing, but easily turns aside to wickedness. Let us suppose that the man who is temperate, and he who rightly performs the other virtues, has no need of labor, but that they do all things in their sleep, still how should we have employed our ease? Would it not have been for pride and boastfulness? "But wherefore," saith some one, "has great pleasure been attached to vice, great labor and toil to virtue? Why, what thanks wouldest thou have had, and for what wouldest thou have received a reward, if the matter had not been one of difficulty? Even now I can show you many who naturally hate intercourse with women, and avoid conversation with them as impure;

8 shall we then call these chaste, shall we crown these, tell me, and proclaim them victors? By no means. Chastity is self-restraint, and the mastering pleasures which fight, just as in war the trophies are most honorable

when the contest is violent, not when no one raises a hand against us. Many are by their very nature passionless; shall we call these good tempered? Not at all. And so the Lord after naming three manners of the eunuch state, leaveth two of them uncrowned, and admitteth one into the kingdom of heaven. (Matt. xix. 12. "But what need," saith one, "was there of wickedness? I say this too. "What is it then which made wickedness to be? What but our willful negligence? "But," saith one, "there ought to be only good men. Well, what is proper to the good man? Is it to watch and be sober, or to sleep and snore? "And why," saith one, "seemed it not good that a man should act rightly without laboring? Thou speakest words which become the cattle or gluttons, or who make their belly their god. For to prove that these are the words of folly, answer me this. Suppose there were a king and a general, and while the king was asleep or drunk, the general should endure hardship and erect a trophy, whose would you count the victory to be? who would enjoy the pleasure of what was done? Seest thou that the soul is more especially disposed towards those things for which she hath labored?

9 and therefore God hath joined labors to virtue, wishing to make us attached to her. For this cause we admire virtue, even although we act not rightly ourselves, while we condemn vice even though it be very pleasant. And if thou sayest, "Why do we not admire those who are good by nature more than those who are so by choice? we reply, Because it is just to prefer him that laboreth to him that laboreth not. For why is it that we labor? It is because thou didst not bear with moderation the not laboring. Nay more, if one enquire exactly, in other ways also sloth is wont to undo us, and to cause us much trouble. Let us, if you will, shut a man up, only feeding and pampering him, not allowing him to walk nor conducting him forth to work, but let him enjoy table and bed, and be in luxury continually; what could be more wretched than such a life? "But," saith one, "to work is one thing, to labor is another. Yea, but it was in man's power then to work without labor. "And is this," saith he, "possible? Yea, it is possible; God even desired it, but thou enduredst it not. Therefore He placed thee to work in the garden, marking out employment, but joining with it no labor. For had man labored at the beginning, God would not afterwards have put labor by way of punishment. For it is possible to work and not to be wearied, as do the angels.

¹⁰ To prove that they work, hear what David saith; "Ye that excel in strength, ye that do His word. (Ps. ciii. 20, Ps. ciii. 20 LXX. Want of strength causeth much labor now, but then it was not so. For "he that hath entered into His rest, hath ceased," saith one, "from his works, as God from His" (Heb. iv. 10): not meaning here idleness, but the ceasing from labor. For God worketh even now, as Christ saith, "My Father worketh hitherto, and I work. (c. v. 17. Wherefore I exhort you that, laying aside all carelessness, you be zealous for virtue. For the pleasure of wickedness is short, but the pain lasting; of virtue, on the contrary, the joy grows not old, the labor is but for a season. Virtue even before the crowns are distributed animates her workman, and feeds him with hopes; vice even before the time of vengeance punishes him who works for her, wringing and terrifying his conscience, and making it apt to imagine all (evils). Are not these things worse than any labors, than any toils? And if these things were not so, if there were pleasure, what could be more worthless than that pleasure? for as soon as it appears it flies away, withering and escaping before it has been grasped, whether you speak of the pleasure of beauty, or that of luxury, or that of wealth, for they cease not daily to decay.

¹¹ But when there is besides (for this pleasure) punishment and vengeance, what can be more miserable than those who go after it? Knowing then this, let us endure all for virtue, so shall we enjoy true pleasure, 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 37

¹ John v. 6, 7.-"Jesus saith unto him, Wilt thou be made whole? The impotent man answered Him, Yea, Sir, but I have no man, when the water is troubled, to put me into the pool." ² [1. Great is the profit of the divine Scriptures, and all-sufficient is the aid which comes from them. And Paul declared this when he said, "Whatsoever things were written aforetime, were written aforetime for our admonition upon whom the ends of the world are come, that we through patience and comfort of the Scriptures might have hope. (Rom. xv. 4, and 1 Cor. x. 11. For the divine oracles are a treasury of all manner of medicines, so that whether it be needful to quench pride, to lull desire to sleep, to tread under foot the love of money, to despise pain, to inspire confidence, to gain patience, from them one may find abundant resource. For what man of those who struggle with long poverty or who are

nailed to a grievous disease, will not, when he reads the passage before us, receive much comfort? Since this man who had been paralytic for thirty and eight years, and who saw each year others delivered, and himself bound by his disease, not even so fell back and despaired, though in truth not merely despondency for the past, but also hopelessness for the future, was sufficient to over-strain him. Hear now what he says, and learn the greatness of his sufferings. For when Christ had said, "Wilt thou be made whole? "Yea, Lord," he saith, "but I have no man, when the water is troubled, to put me into the pool. What can be more pitiable than these words? What more sad than these circumstances?

3 Seest thou a heart crushed through long sickness? Seest thou all violence subdued? He uttered no blasphemous word, nor such as we hear the many use in reverses, he cursed not his day, he was not angry at the question, nor did he say, "Art Thou come to make a mock and a jest of us, that Thou asketh whether I desire to be made whole? but replied gently, and with great mildness, "Yea, Lord"; yet he knew not who it was that asked him, nor that He would heal him, but still he mildly relates all the circumstances and asks nothing further, as though he were speaking to a physician, and desired merely to tell the story of his sufferings. Perhaps he hoped that Christ might be so far useful to him as to put him into the water, and desired to attract Him by these words. What then saith Jesus?

4 Ver. 8. "Rise, take up thy bed, and walk." Now some suppose that this is the man in Matthew who was "lying on a bed" (Matt. ix. 2); but it is not so, as is clear in many ways. First, from his wanting persons to stand forward for him. That man had many to care for and to carry him, this man not a single one; wherefore he said, "I have no man." Secondly, from the manner of answering; the other uttered no word, but this man relates his whole case. Thirdly, from the season and the time; this man was healed at a feast, and on the Sabbath, that other on a different day. The places too were different; one was cured in a house, the other by the pool. The manner also of the cure was altered; there Christ said, "Thy sins be forgiven thee," but here He braced the body first, and then cared for the soul. In that case there was remission of sins, (for He saith, "Thy sins be forgiven thee,") but in this, warning and threats to strengthen the man for the future; "Sin no more, lest a worse thing come unto thee." (Ver. 14.) The charges also of the Jews are different; here

they object to Jesus, His working on the Sabbath, there they charge Him with blasphemy.

5 Consider now, I pray you, the exceeding wisdom of God. He raised not up the man at once, but first maketh him familiar by questioning, making way for the coming faith; nor doth He only raise, but biddeth him "take up his bed," so as to confirm the miracle that had been wrought, and that none might suppose what was done to be illusion or a piece of acting. For he would not, unless his limbs had been firmly and thoroughly compacted, have been able to carry his bed. And this Christ often doth, effectually silencing those who would fain be insolent. So in the case of the loaves, that no one might assert that the men had been merely satisfied, and that what was done was an illusion, He caused that there should be many relics of the loaves. So to the leper that was cleansed He said, "Go, show thyself to the priest" (Matt. viii. 4); at once providing most certain proof of the cleansing, and stopping the shameless mouths of those who asserted that He was legislating in opposition to God. This also He did in like manner in the case of the wine; for He did not merely show it to them, but also caused it to be borne to the governor of the feast, in order that one who knew nothing of what had been done, by his confession might bear to Him unsuspected testimony; wherefore the Evangelist saith, that the ruler of the feast "knew not whence it was," thus showing the impartiality of his testimony. And in another place, when He raised the dead, He said, "Give ye him to eat"; supplying this proof of a real resurrection, and by these means persuading even the foolish that He was no deceiver, no dealer in illusions, but that He had come for the salvation of the common nature of mankind.

6[2.] But why did not Jesus require faith of this man, as He did in the case of others, saying, "Believest thou that I am able to do this?" It was because the man did not yet clearly know who He was; and it is not before, but after the working of miracles that He is seen so doing. For persons who had beheld His power exerted on others would reasonably have this said to them, while of those who had not yet learned who He was, but who were to know afterwards by means of signs, it is after the miracles that faith is required. And therefore Matthew doth not introduce Christ as having said this at the beginning of His miracles, but when He had healed many, to the two blind men only. 7 Observe however in this way the faith of the paralytic. When he had heard, "Take up thy bed and walk," he did not mock, nor say, "What can

this mean? An Angel cometh down and troubleth the water, and healeth only one, and dost Thou, a man, by a bare command and word hope to be able to do greater things than Angels? This is mere vanity, boasting, mockery." But he neither said nor imagined anything like this, but at once he heard and arose, and becoming whole, was not disobedient to Him that gave the command; for immediately he was made whole, and "took up his bed, and walked." What followed was even far more admirable. That he believed at first, when no one troubled him, was not so marvelous, but that afterwards, when the Jews were full of madness and pressed upon him on all sides, accusing and besieging him and saying, "It is not lawful for thee to take up thy bed," that then he gave no heed to their madness, but most boldly in the midst of the assembly proclaimed his Benefactor and silenced their shameless tongues, this, I say, was an act of great courage. For when the Jews arose against him, and said in a reproachful and insolent manner to him,

8 Ver. 10. "It is the Sabbath day, it is not lawful for thee to carry thy bed"; hear what he saith: Ver. 11. "He that made me whole, the Same said unto me, Take up thy bed, and walk." All but saying, "Ye are silly and mad who bid me not to take Him for my Teacher who has delivered me from a long and grievous malady, and not to obey whatever He may command." Had he chosen to act in an unfair manner, he might have spoke differently, as thus, "I do not this of my own will, but at the bidding of another; if this be a matter of blame, blame him who gave the order, and I will set down the bed." And he might have concealed the cure, for he well knew that they were vexed not so much at the breaking of the Sabbath, as at the curing of his infirmity. Yet he neither concealed this, nor said that, nor asked for pardon, but with loud voice confessed and proclaimed the benefit. Thus did the paralytic; but consider how unfairly they acted. For they said not, "Who is it that hath made thee whole?" on this point they were silent, but kept on bringing forward the seeming transgression.

9 Ver. 12, 13. "What man is that which said unto thee, Take up thy bed and walk? And he that was healed wist not who it was: for Jesus had conveyed Himself away, a multitude being in that place." And why did Jesus conceal Himself? First, that while He was absent, the testimony of the man might be unsuspected, for he who now felt himself whole was a credible witness of the benefit. And in the next place, that He might not cause the fury of the Jews to be yet more inflamed, for the very sight of one whom they envy is wont to

kindle not a small spark in malicious persons. On this account He retired, and left the deed by itself to plead its cause among them, that He might not say anything in person respecting Himself, but that they might do so who had been healed, and with them also the accusers. Even these last for a while testify to the miracle, for they said not, "Wherefore hast thou commanded these things to be done on the Sabbath day?" but, "Wherefore doest thou these things on the Sabbath day?" not being displeased at the transgression, but envious at the restoration of the paralytic. Yet in respect of human labor, what the paralytic did was rather a work, for the other was a saying and a word. Here then He commandeth another to break the Sabbath, but elsewhere He doth the same Himself, mixing clay and anointing a man's eyes (c. 9); yet He doth these things not transgressing, but going beyond the Law. And on this we shall hereafter speak. For He doth not, when accused by the Jews respecting the Sabbath, always defend Himself in the same terms, and this we must carefully observe.

¹⁰[3. But let us consider awhile how great an evil is envy, how it disables the eyes of the soul to the endangering his salvation who is possessed by it. For as madmen often thrust their swords against their own bodies, so also malicious persons looking only to one thing, the injury of him they envy, care not for their own salvation. Men like these are worse than wild beasts; they when wanting food, or having first been provoked by us, arm themselves against us; but these men when they have received kindness, have often repaid their benefactors as though they had wronged them. Worse than wild beasts are they, like the devils, or perhaps worse than even those; for they against us indeed have unceasing hostility, but do not plot against those of their own nature, (and so by this Jesus silenced the Jews when they said that He cast out devils by Beelzebub,) but these men neither respect their common nature, nor spare their own selves. For before they vex those whom they envy they vex their own souls, filling them with all manner of trouble and despondency, fruitlessly and in vain. For wherefore grieveest thou, O man, at the prosperity of thy neighbor? We ought to grieve at the ills we suffer, not because we see others in good repute. Wherefore this sin is stripped of all excuse. The fornicator may allege his lust, the thief his poverty, the man-slayer his passion, frigid excuses and unreasonable, still they have these to allege.

¹¹ But what reason, tell me, wilt thou name? None other at all, but that of intense wickedness. If we are commanded to love our enemies, what punish-

ment shall we suffer if we hate our very friends? And if he who loveth those that love him will be in no better a state than the heathen, what excuse, what palliation shall he have who injures those that have done him no wrong? Hear Paul, what he saith, "Though I give my body to be burned, and have not charity, it profiteth me nothing" (1 Cor. xiii. 3); now it is clear to every one that where envy and malice are, there charity is not. This feeling is worse than fornication and adultery, for these go no farther than him who doeth them, but the tyranny of envy hath overturned entire Churches, and hath destroyed the whole world. Envy is the mother of murder. Through this Cain slew Abel his brother; through this Esau (would have slain) Jacob, and his brethren Joseph, through this the devil all mankind. Thou indeed now killest not, but thou dost many things worse than murder, desiring that thy brother may act unseemly, laying snares for him on all sides, paralyzing his labors on the side of virtue, grieving that he pleaseth the Master of the world. Yet thou warrest not with thy brother, but with Him whom he serves, Him thou insultest when thou preferest thy glory to His.

¹² And what is in truth worst of all, is that this sin seems to be an unimportant one, while in fact it is more grievous than any other; for though thou showest mercy and watchest and fastest, thou art more accursed than any if thou enviest thy brother. As is clear from this circumstance also. A man of the Corinthians was once guilty of adultery, yet he was charged with his sin and soon restored to righteousness; Cain envied Abel; but he was not healed, and although God Himself continually charmed the wound, he became more pained and wave-tossed, and was hurried on to murder. Thus this passion is worse than that other, and doth not easily permit itself to be cured except we give heed. Let us then by all means tear it up by the roots, considering this, that as we offend God when we waste with envy at other men's blessings, so when we rejoice with them we are well pleasing to Him, and render ourselves partakers of the good things laid up for the righteous. Therefore Paul exhorteth us to "Rejoice with them that do rejoice, and weep with them that weep" (Rom. xii. 15), that on either hand we may reap great profit.

¹³ Considering then that even when we labor not, by rejoicing with him that laboreth, we become sharers of his crown, let us cast aside all envy, and implant charity in our souls, that by applauding those of our brethren who are well pleasing unto God, we may obtain both present and future good

things, 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, world without end. Amen.

HOMILY 38

¹John v. 14.-"Afterward Jesus findeth him in the Temple, and said unto him, Behold, thou art made whole; sin no more, lest a worse thing come unto thee." [1.] A Fearful thing is sin, fearful, and the ruin of the soul, and the mischief oftentimes through its excess has overflowed and attacked men's bodies also. For since for the most part when the soul is diseased we feel no pain, but if the body receive though but a little hurt, we use every exertion to free it from its infirmity, because we are sensible of the infirmity, therefore God oftentimes punisheth the body for the transgressions of the soul, so that by means of the scourging of the inferior part, the better part also may receive some healing. Thus too among the Corinthians Paul restored the adulterer, checking the disease of the soul by the destruction of the flesh, and having applied the knife to the body, so repressed the evil (1 Cor. v. 5); like some excellent physician employing external cautery for dropsy or spleen, when they refuse to yield to internal remedies. This also Christ did in the case of the paralytic; as He showed when He said, "Behold, thou art made whole; sin no more, lest a worse thing come unto thee."

²Now what do we learn from this? First, that his disease had been produced by his sins; secondly, that the accounts of hell fire are to be believed; thirdly, that the punishment is long, nay endless. Where now are those who say, "I murdered in an hour, I committed adultery in a little moment of time, and am I eternally punished? For behold this man had not sinned for so many years as he suffered, for he had spent a whole lifetime in the length of his punishment; and sins are not judged by time, but by the nature of the transgressions. Besides this, we may see another thing, that though we have suffered severely for former sins, if we afterwards fall into the same, we shall suffer much more severely. And with good reason; for he who is not made better even by punishment, is afterwards led as insensible and a despiser to still heavier chastisement. The fault should of itself be sufficient to check and to render more sober the man who once has slipped, but when not even the addition of punishment effects this, he naturally requires more bitter torments. Now if even in this world when after punishment we fall into the same sins, we are chastised yet more severely than before, ought we not when

after sinning we have not been punished at all, to be then very exceedingly afraid and to tremble, as being about to endure something irreparable? "And wherefore," saith some one, "are not all thus punished?"

3 for we see many bad men well in body, vigorous, and enjoying great prosperity. But let us not be confident, let us mourn for them in this case most of all, since their having suffered nothing here, helps them on to a severer vengeance hereafter. As Paul declares when he saith, "But now that we are judged, we are chastened of the Lord, that we should not be condemned with the world" (1 Cor. xi. 32); for the punishments here are for warning, there for vengeance. 4 "What then," saith one, "do all diseases proceed from sin?" Not all, but most of them; and some proceed from different kinds of loose living, since gluttony, intemperance, and sloth, produce such like sufferings. But the one rule we have to observe, is to bear every stroke thankfully; for they are sent because of our sins, as in the Kings we see one attacked by gout (1 Kings xv. 23); they are sent also to make us approved, as the Lord saith to Job, "Thinkest thou that I have spoken to thee, save that thou mightest appear righteous?" (Job lx. 8, Job xl. 8 LXX.)

5 But why is it that in the case of these paralytics Christ bringeth forward their sins? For He saith also to him in Matthew who lay on a bed, "Son, be of good cheer, thy sins are forgiven thee" (Matt. ix. 2): and to this man, "Behold, thou art made whole; sin no more." I know that some slander this paralytic, asserting that he was an accuser of Christ, and that therefore this speech was addressed to him; what then shall we say of the other in Matthew, who heard nearly the same words? For Christ saith to him also, "Thy sins be forgiven thee." Whence it is clear, that neither was this man thus addressed on the account which they allege. And this we may see more clearly from what follows; for, saith the Evangelist, "Afterward Jesus findeth him in the Temple," which is an indication of his great piety; for he departed not into the market places and walks, nor gave himself up to luxury and ease, but remained in the Temple, although about to sustain so violent an attack and to be harassed by all there. Yet none of these things persuaded him to depart from the Temple. Moreover Christ having found him, even after he had conversed with the Jews, implied nothing of the kind. For had He desired to charge him with this, He would have said to him, "Art thou again attempting the same sins as before, art thou not made better by thy cure?" Yet He said nothing of the kind, but merely secureth him for the future.

6[2.] Why then, when He had cured the halt and maimed, did He not in any instance make mention of the like? Methinks that the diseases of these (the paralytic) arose from acts of sin, those of the others from natural infirmity. Or if this be not so, then by means of these men, and by the words spoken to them, He hath spoken to the rest also. For since this disease is more grievous than any other, by the greater He correcteth also the less. And as when He had healed a certain other He charged him to give glory to God, addressing this exhortation not to him only but through him to all, so He addresseth to these, and by these to all the rest of mankind, that exhortation and advice which was given to them by word of mouth. Besides this we may also say, that Jesus perceived great endurance in his soul, and addressed the exhortation to him as to one who was able to receive His command, keeping him to health both by the benefit, and by the fear of future ills.

7 And observe the absence of boasting. He said not, "Behold, I have made thee whole," but, "Thou art made whole; sin no more." And again, not, "lest I punish thee," but, "lest a worse thing come unto thee"; putting both expressions not personally, and showing that the cure was rather of grace than of merit. For He declared not to him that he was delivered after suffering the deserved amount of punishment, but that through lovingkindness he was made whole. Had this not been the case, He would have said, "Behold, thou hast suffered a sufficient punishment for thy sins, be thou steadfast for the future." But now He spake not so, but how? "Behold, thou art made whole; sin no more." Let us continually repeat these words to ourselves, and if after having been chastised we have been delivered, let each say to himself, "Behold, thou art made whole; sin no more." But if we suffer not punishment though continuing in the same courses, let us use for our charm that word of the Apostle, "The goodness of God leadeth [us] to repentance, but after [our] hardness and impenitent heart, [we] treasure up unto [ourselves] wrath." (Rom. ii. 4, (Rom. ii. 5.)

8 And not only by strengthening the sick man's body, but also in another way, did He afford him a strong proof of His Divinity; for by saying, "Sin no more," He showed that He knew all the transgressions that had formerly been committed by him; and by this He would gain his belief as to the future. Ver. 15. "The man departed, and told the Jews that it was Jesus that had made him whole." Again observe him continuing in the same right feeling. He saith not, "This is he who said, Take up thy bed," but when they continu-

ally advanced this seeming charge, he continually puts forward the defense, again declaring his Healer, and seeking to attract and attach others to Him. For he was not so unfeeling as after such a benefit and charge to betray his Benefactor, and to speak as he did with an evil intention. Had he been a wild beast, had he been something unlike a man and of stone, the benefit and the fear would have been enough to restrain him, since, having the threat lodged within, he would have dreaded lest he should suffer "a worse thing," having already received the greatest pledges of the power of his Physician. Besides, had he wished to slander Him, he would have said nothing about his own cure, but would have mentioned and urged against Him the breach of the Sabbath. But this is not the case, surely it is not; the words are words of great boldness and candor; he procains his Benefactor no less than the blind man did. For what said he? "He made clay, and anointed mine eyes" (c. ix. 6); and so this man of whom we now speak, "It is Jesus who made me whole."

9 Ver. 16. "Therefore did the Jews persecute Jesus, and sought to slay Him, because He had done these things on the Sabbath day." What then saith Christ? Ver. 17. "My Father worketh hitherto, and I work." When there was need to make excuse for the Disciples, He brought forward David their fellow-servant, saying, "Have ye not read what David did when he was an hungered?" (Matt. xii. 2.) But when excuse was to be made for Himself, He betook Himself to the Father, showing in two ways His Equality, by calling God His Father peculiarly, and by doing the same things which He did. "And wherefore did He not mention what took place at Jericho?" Because He wished to raise them up from earth that they might no longer attend to Him as to a man, but as to God, and as to one who ought to legislate: since had He not been The Very Son and of the same Essence, the defense would have been worse than the charge. For if a viceroy who had altered a royal law should, when charged with so doing, excuse himself in this manner, and say, "Yea, for the king also has annulled laws," he would not be able to escape, but would thus increase the weight of the charge. But in this instance, since the dignity is equal, the defense is made perfect on most secure grounds. "From the charges," saith He, "from which ye absolve God, absolve Me also." And therefore He said first, "My Father," that He might persuade them even against their will to allow to Him the same, through reverence of His clearly asserted Sonship.

¹⁰ If any one say, "And how doth the Father 'work,' who ceased on the seventh day from all His works?" let him learn the manner in which He "worketh." What then is the manner of His working? He careth for, He holdeth together all that hath been made. Therefore when thou beholdest the sun rising and the moon running in her path, the lakes, and fountains, and rivers, and rains, the course of nature in the seeds and in our own bodies and those of irrational beings, and all the rest by means of which this universe is made up, then learn the ceaseless working of the Father. "For He maketh His sun to rise upon the evil and the good, and sendeth rain on the just and on the unjust." (Matt. v. 45.) And again; "If God so clothe the grass of the field, which to-day is, and to-morrow is cast into the fire " (Matt. vi. 30); and speaking of the birds He said, "Your Heavenly Father feedeth them."

¹¹ [3.] In that place then He did all on the Sabbath day by words only, and added nothing more, but refuted their charges by what was done in the Temple and from their own practice. But here where He commanded a work to be done, the taking up a bed, (a thing of no great importance as regarded the miracle, though by it He showed one point, a manifest violation of the Sabbath,) He leads up His discourse to something greater, desiring the more to awe them by reference to the dignity of the Father, and to lead them up to higher thought. Therefore when His discourse is concerning the Sabbath, He maketh not His defense as man only, or as God only, but sometimes in one way, sometimes in the other; because He desired to persuade them both of the condescension of the Dispensation, and the Dignity of His Godhead. Therefore He now defendeth Himself as God, since had He always conversed with them merely as a man, they would have continued in the same low condition. Wherefore that this may not be, He bringeth forward the Father. Yet the creation itself "worketh" on the Sabbath, (for the sun runneth, rivers flow, fountains bubble, women bear,) but that thou mayest learn that He is not of creation, He said not, "Yea, I work, for creation worketh," but, "Yea, I work, for My Father worketh."

¹² Ver. 18. "Therefore the Jews sought the more to kill Him, because He not only had broken the Sabbath, but said also that God was His Father, making Himself equal with God." And this he asserted not by words merely, but by deeds, for not in speech alone, but also yet oftener by actions He declared it. Why so? Because they might object to His words and charge Him with arrogance, but when they saw the truth of His actions proved by results,

and His power proclaimed by works, after that they could say nothing against Him. But they who will not receive these words in a right mind assert, that "Christ made not Himself equal to God, but that the Jews suspected this." Come then let us go over what has been said from the beginning. Tell me, did the Jews persecute Him, or did they not? It is clear to every one that they did. Did they persecute Him for this or for something else? It is again allowed that it was for this. Did He then break the Sabbath, or did He not? Against the fact that He did, no one can have anything to say. Did He call God His Father, or did He not call Him so? This too is true. Then the rest also follows by the same consequence; for as to call God His Father, to break the Sabbath, and to be persecuted by the Jews for the former and more especially for the latter reason, belonged not to a false imagination, but to actual fact, so to make Himself equal to God was a declaration of the same meaning.

¹³ And this one may see more clearly from what He had before said, for "My Father worketh, and I work," is the expression of One declaring Himself equal to God. For in these words He has marked no difference. He said not, "He worketh, and I minister," but, "As He worketh, so work I"; and hath declared absolute Equality. But if He had not wished to establish this, and the Jews had supposed so without reason, He would not have allowed their minds to be deceived, but would have corrected this. Besides, the Evangelist would not have been silent on the subject, but would have plainly said that the Jews supposed so, but that Jesus did not make Himself equal to God. As in another place he doth this very thing, when he perceiveth that something was said in one way, and understood in another; as, "Destroy this Temple," said Christ, "and in three days I will raise It up" (c. ii. 19); speaking of His Flesh. But the Jews, not understanding this, and supposing that the words were spoken of the Jewish Temple, said, "Forty and six years was this temple in building, and wilt Thou rear it up in three days? Since then He said one thing, and they imagined another, (for He spake of His Flesh, and they thought that the words were spoken of their Temple,) the Evangelist remarking on this, or rather correcting their imagination, goes on to say, "But He spake of the Temple of His Body.

¹⁴ So that here also, if Christ had not made Himself equal with God, had not wished to establish this, and yet the Jews had imagined that He did, the writer would here also have corrected their supposition, and would have said,

"The Jews thought that He made Himself equal to God, but indeed He spake not of equality. And this is done not in this place only, nor by this Evangelist only, but again elsewhere another Evangelist is seen to do the same. For when Christ warned His disciples, saying, "Beware of the leaven of the Pharisees and Sadducees" (Matt. xvi. 6), and they reasoned among themselves, saying, "It is because we have taken no bread," and He spake of one thing, calling their doctrine "leaven," but the disciples imagined another, supposing that the words were said of bread; it is not now the Evangelist who setteth them right, but Christ Himself, speaking thus, "How is it that ye do not understand, that I spake not to you concerning bread? But here there is nothing of the kind.

15 "But," saith some one, "to remove this very thought Christ has added, Ver. 19. "'The Son can do nothing of Himself.'" Man! He doth the contrary. He saith this not to take away, but to confirm, His Equality. But attend carefully, for this is no common question. The expression "of Himself" is found in many places of Scripture, with reference both to Christ and to the Holy Ghost, and we must learn the force of the expression, that we may not fall into the greatest errors; for if one take it separately by itself in the way in which it is obvious to take it, consider how great an absurdity will follow. He said not that He could do some things of Himself and that others He could not, but universally, 16 [4.] "The Son can do nothing of Himself." I ask then my opponent, "Can the Son do nothing of Himself, tell me?" If he reply, "that He can do nothing," we will say, that He hath done of Himself the very greatest of all goods. As Paul cries aloud, saying, "Who being in the form of God, thought it not robbery to be equal with God, but made Himself of no reputation, and took upon Him the form of a servant." (Phil. ii. 6, Phil. ii. 7.) And again, Christ Himself in another place saith, "I have power to lay down My life, and I have power to take it again": and, "No man taketh it from Me, but I lay it down of Myself." (c. x. 18.) Seest thou that He hath power over life and death, and that He wrought of Himself so mighty a Dispensation? And why speak I concerning Christ, when even we, than whom nothing can be meaner, do many things of ourselves? Of ourselves we choose vice, of ourselves we go after virtue, and if we do it not of ourselves, and not having power, we shall neither suffer hell if we do wrong, nor enjoy the Kingdom if we do right.

17 What then meaneth, "Can do nothing of Himself"? That He can do nothing in opposition to the Father, nothing alien from, nothing strange to Him, which is especially the assertion of One declaring an Equality and entire agreement. 18 But wherefore said He not, that "He doeth nothing contrary," instead of, "He cannot do"? It was that from this again He might show the invariableness and exactness of the Equality, for the expression imputes not weakness to Him, but even shows His great power; since in another place Paul saith of the Father, "That by two immutable things in which it was impossible for God to lie" (Heb. vi. 18); and again, "If we deny Him - He abideth faithful," for "He cannot deny Himself." (2 Tim. ii. 12, 2 Tim. ii. 13.) And in truth this expression, "impossible," is not declaratory of weakness, but power, power unspeakable. For what He saith is of this kind, that "that Essence admitteth not such things as these." For just as when we also say, "it is impossible for God to do wrong," we do not impute to Him any weakness, but confess in Him an unutterable power; so when He also saith, "I can of Mine own Self do nothing" (v. 30), His meaning is, that "it is impossible, nature admits not, that I should do anything contrary to the Father." And that you may learn that this is really what is said, let us, going over what follows, see whether Christ agreeth with what is said by us, or among you. Thou sayest, that the expression does away with His Power and His proper Authority, and shows His might to be but weak; but I say, that this proves His Equality, His unvarying Likeness, (to the Father,) and the fact that all is done as it were by one Will and Power and Might. Let us then enquire of Christ Himself, and see by what He next saith whether He interpreteth these words according to thy supposition or according to ours. What then saith He?

19 "For what things soever the Father doeth these also doeth the Son likewise." 20 Seest thou how He hath taken away your assertion by the root, and confirmed what is said by us? since, if Christ doeth nothing of Himself, neither will the Father do anything of Himself, if so be that Christ doeth all things in like manner to Him. If this be not the case, another strange conclusion will follow. For He said not, that "whatsoever things He saw the Father do, He did," but, "except He see the Father doing anything, He doeth it not"; extending His words to all time; now He will, according to you, be continually learning the same things. Seest thou how exalted is the idea, and that the very humility of the expression compelleth even the most shameless and unwilling to avoid groveling thoughts, and such as are unsuited to His

dignity? For who so wretched and miserable as to assert, that the Son learneth day by day what He must do? and how can that be true, "Thou art the same, and Thy years shall not fail"? (Ps. cii. 27), or that other, "All things were made by Him, and without Him was not anything made" (c. i. 3); if the Father doeth certain things, and the Son seeth and imitateth Him? Seest thou that from what was asserted above, and from what was said afterwards, proof is given of His independent Power?

²¹and if He bringeth forward some expressions in lowly manner, marvel not, for since they persecuted Him when they had heard His exalted sayings, and deemed Him to be an enemy of God, sinking a little in expression alone, He again leadeth His discourse up to the sublimer doctrines, then in turn to the lower, varying His teaching that it might be easy of acceptance even to the indisposed. Observe, after saying, "My Father worketh, and I work"; and after declaring Himself equal with God, He addeth, "The Son can do nothing of Himself, but what He seeth the Father do. Then again in a higher strain, "What things soever the Father doeth, these also doeth the Son likewise. Then in a lower, ²²Ver. 20. "The Father loveth the Son, and showeth Him all things that Himself doeth; and He will show Him greater works than these." Seest thou how great is the humility of this? And with reason; for what I said before, what I shall not cease to say, I will now repeat, that when He uttereth anything low or humbly, He putteth it in excess, that the very poverty of the expression may persuade even the indisposed to receive the notions with pious understanding. Since, if it be not so, see how absurd a thing is asserted, making the trial from the words themselves. For when He saith, "And shall show Him greater works than these," He will be found not to have yet learned many things, which cannot be said even of the Apostles; for they when they had once received the grace of the Spirit, in a moment both knew and were able to do all things which it was needful that they should know and have power to do, while Christ will be found to have not yet learned many things which He needed to know. And what can be more absurd than this?

²³What then is His meaning? It was because He had strengthened the paralytic, and was about to raise the dead, that He thus spake, all but saying, "Wonder ye that I have strengthened the paralyzed? Ye shall see greater things than these." But He spake not thus, but proceeded somehow in a humbler strain, in order that He might soothe their madness. And that thou

mayest learn that "shall show" is not used absolutely, listen again to what followeth. Ver. 21. "For as the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom He will." ²⁴ Yet "can do nothing of Himself" is opposed to "whom He will": since if He quickeneth "whom He will," He can do something "of Himself," (for to "will" implies power,) but if He "can do nothing of Himself," then He cannot "quicken whom He will." For the expression, "as the Father raiseth up," sheweth unvarying resemblance in Power, and "whom He will," Equality of Authority. Seest thou therefore that "cannot do anything of Himself" is the expression of One not taking away His (own) authority, but declaring the unvarying resemblance of His Power and Will (to those of the Father)? In this sense also understand the words, "shall show to Him"; for in another place He saith, "I will raise him up at the last Day." (c. vi. 40.) And again, to show that He doth it not by receiving an inward power from above, He saith, "I am the Resurrection and the Life." (c. xi. 25.) Then that thou mayest not assert that He raiseth what dead He will and quickeneth them, but that He doth not other things in such manner, He anticipateth and preventeth every objection of the kind by saying, "What things soever He doeth, these also doeth the Son likewise," thus declaring that He doeth all things which the Father doeth, and as the Father doeth them; whether thou speakest of the raising of the dead, or the fashioning of bodies, or the remission of sins, or any other matter whatever, He worketh in like manner to Him who begat Him.

²⁵ [5. But men careless of their salvation give heed to none of these things; so great an evil is it to be in love with precedence. This has been the mother of heresies, this has confirmed the impiety of the heathen. For God desired that His invisible things should be understood by the creation of this world (Rom. i. 20), but they having left these and refused to come by this mode of teaching, cut out for themselves another way, and so were cast out from the true. And the Jews believed not because they received honor from one another, and sought not the honor which is from God. But let us, beloved, avoid this disease exceedingly and with all earnestness; for though we have ten thousand good qualities, this plague of vainglory is sufficient to bring them all to nought. (c. v. 44. If therefore we desire praise, let us seek the praise which is from God, for the praise of men of what kind soever it be, as soon as it has appeared has perished, or if it perish not, brings to us no profit, and often proceeds from a corrupt judgment. And what is there to be admired in

the honor which is from men? which young dancers enjoy, and abandoned women, and covetous and rapacious men? But he who is approved of God, is approved not with these, but with those holy men the Prophets and Apostles, who have shown forth an angelic life.

26 If we feel any desire to lead multitudes about with us or be looked at by them, let us consider the matter apart by itself, and we shall find that it is utterly worthless. In fine, if thou art fond of crowds, draw to thyself the host of angels, and become terrible to the devils, then shalt thou care nothing for mortal things, but shalt tread all that is splendid underfoot as mire and clay; and shall clearly see that nothing so fits a soul for shame as the passion for glory; for it cannot, it cannot be, that the man who desires this should live the crucified life, as on the other hand it is not possible that the man who hath trodden this underfoot should not tread down most other passions; for he who masters this will get the better of envy and covetousness, and all the grievous maladies. "And how," saith some one, "shall we get the better of it? If we look to the other glory which is from heaven, and from which this kind strives to cast us out. For that heavenly glory both makes us honored here, and passes with us into the life which is to come, and delivers us from all fleshly slavery which we now most miserably serve, giving up ourselves entirely to earth and the things of earth.

27 For if you go into the forum, if you enter into a house, into the streets, into the soldiers' quarters, into inns, taverns, ships, islands, palaces, courts of justice, council chambers, you shall everywhere find anxiety for things present and belonging to this life, and each man laboring for these things, whether gone or coming, traveling or staying at home, voyaging, tilling lands, in the fields, in the cities, in a word, all. What hope then of salvation have we, when inhabiting God's earth we care not for the things of God, when bidden to be aliens from earthly things we are aliens from heaven and citizens of earth? What can be worse than this insensibility, when hearing each day of the Judgment and of the Kingdom, we imitate the men in the days of Noah, and those of Sodom, waiting to learn all by actual experience? Yet for this purpose were all those things written, that if any one believe not that which is to come, he may, from what has already been, get certain proof of what shall be. Considering therefore these things, both the past and the future, let us at least take breath a little from this hard slavery, and make some account of our souls also, that we may obtain both present and future

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 39

¹John v. 23, 24.-"For My Father judgeth no man, but hath committed all judgment to the Son; that all men should honor the Son, even as they honor the Father." [1.] Beloved, we need great diligence in all things, for we shall render account of and undergo a strict enquiry both of words and works. Our interests stop not with what now is, but a certain other condition of life shall receive us after this, and we shall be brought before a fearful tribunal. "For we must appear before the Judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." (2 Cor. v. 10.) Let us ever bear in mind this tribunal, that we may thus be enabled at all times to continue in virtue; for as he who has cast out from his soul that day, rushes like a horse that has burst his bridle to precipices, (for "his ways are always defiled" - Ps. x. 5,) and then assigning the reason the Psalmist hath added, "He putteth Thy judgments far away out of his sight";) so he that always retains this fear will walk soberly. "Remember," saith one, "thy last things, and thou shalt never do amiss." (Ecclus. vii. 40.) For He who now hath remitted our sins, will then sin in judgment; He who hath died for our sake will then appear again to judge all mankind. "Unto them that look for Him," saith the Apostle, "shall He appear the second time without sin unto salvation." (Heb. ix. 28.) Wherefore in this place also He saith, "My Father judgeth no man, but hath committed all judgment unto the Son; that all men should honor the Son; even as they honor the Father."

²"Shall we then," saith some one, "also call Him Father?" Away with the thought. He useth the word "Son" that we may honor Him still remaining a Son, as we honor the Father; but he who calleth Him "Father" doth not honor the Son as the Father, but has confounded the whole. Moreover as men are not so much brought to by being benefited as by being punished, on this account He hath spoken thus terribly, that even fear may draw them to honor Him. And when He saith "all," His meaning is this, that He hath power to punish and to honor, and doeth either as He will. The expression "hath given," is used that thou mayest not suppose Him not to have been Begotten, and so think that there are two Fathers. For all that the Father is, this the Son is also, Begotten, and remaining a Son. And that thou mayest learn that

"hath given" is the same as "hath begotten," hear this very thing declared by another place. "As," saith Christ, "the Father hath life in Himself, so hath He given to the Son to have life in Himself." (Ver. 26.) "What then? Did he first beget and then give Him life? For he who giveth, giveth to something which is. Was He then begotten without life?" Not even the devils could imagine this, for it is very foolish as well as impious. As then "hath given life" is "hath begotten Him who is Life," so, "hath given judgment" is "hath begotten Him who shall be Judge."

3 That thou mayest not when thou hearest that He hath the Father for His cause imagine any difference of essence or inferiority of honor, He cometh to judge thee, by this proving His Equality. For He who hath authority to punish and to honor whom He will, hath the same Power with the Father. Since, if this be not the case, if having been begotten He afterwards received the honor, how came it that He was afterwards [thus] honored, by what mode of advancement reached He so far as to receive and be appointed to this dignity? Are ye not ashamed thus impudently to apply to that Pure Nature which admitteth of no addition these carnal and mean imaginations?

4 "Why then," saith some one, "doth Christ so speak? That His words may be readily received, and to clear the way for sublime sayings; therefore He mixeth these with those, and those with these. And observe how (He doth it); for it is good to see this from the beginning. He said, "My Father worketh, and I work" (c. v. 17, &c.): declaring by this their Equality and Equal honor. But they "sought to kill Him. What doth He then? He lowereth His form of speech indeed, and putteth the same meaning when He saith, "The Son can do nothing of Himself. Then again He raiseth His discourse to high matters, saying, "What things soever the Father doeth, these also doeth the Son likewise. Then He returneth to what is lower, "For the Father loveth the Son, and showeth Him all things that Himself doeth; and He will show Him greater things than these. Then He riseth higher, "For as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom He will. After this again He joineth the high and the low together, "For neither doth the Father judge any one, but hath given all judgment to the Son"; then riseth again, "That all men should honor the Son, even as they honor the Father.

5 Seest thou how He varieth the discourse, weaving it both of high and low words and expressions, in order that it might be acceptable to the men

of that time, and that those who should come after might receive no injury, gaining from the higher part a right opinion of the rest? For if this be not the case, if these sayings were not uttered through condescension, wherefore were the high expressions added? Because one who is entitled to utter great words concerning himself, hath, when he saith anything mean and low, this reasonable excuse, that he doth it for some prudential purpose; but if one who ought to speak meanly of himself saith anything great, on what account doth he utter words which surpass his nature? This is not for any purpose at all, but an act of extreme impiety. ⁶[2.] We are therefore able to assign a reason for the lowly expressions, a reason sufficient, and becoming to God, namely, His condescension, His teaching us to be moderate, and the salvation which is thus wrought for us. To declare which He said Himself in another place, "These things I say that ye might be saved." For when He left His own witness, and betook Himself to that of John, (a thing unworthy of His greatness,) He putteth the reason of such lowliness of language, and saith, "These things I say that ye might be saved." And ye who assert that He hath not the same authority and power with Him who begat Him, what can ye say when ye hear Him utter words by which He declareth His Authority and Power and Glory equal in respect of the Father? Wherefore, if He be as ye assert very inferior, doth He claim the same honor? Nor doth He stop even here, but goeth on to say,

⁷"He that honoreth not the Son honoreth not the Father which hath sent Him." Seest thou how the honor of the Son is connected with that of the Father? "What of that?" saith one. "We see the same in the case of the Apostles; 'He,' saith Christ, 'who receiveth you receiveth Me.'" (Matt. x. 40.) But in that place He speaketh so, because He maketh the concerns of His servants His own; here, because the Essence and the Glory is One (with that of the Father). Therefore it is not said of the Apostles "that they may honor," but rightly He saith, "He that honoreth not the Son honoreth not the Father." For where there are two kings, if one is insulted the other is insulted also, and especially when he that is insulted is a son. He is insulted even when one of his soldiers is maltreated; not in the same way as in this case, but as it were in the person of another, while here it is as it were in his own. Wherefore He beforehand said, "That they should honor the Son even as they honor the Father," in order that when He should say, "He that honoreth not the Son honoreth not the Father," thou mightest understand that the honor is the

same. For He saith not merely, "he that honoreth not the Son," but "he that honoreth Him not so as I have said" "honoreth not the Father."

⁸ "And how," saith one, "can he that sendeth and he that is sent be of the same essence?" Again, thou bringest down the argument to carnal things, and perceivest not that all this has been said for no other purpose, but that we might know Him to be The Cause, and not fall into the error of Sabellius, and that in this manner the infirmity of the Jews might be healed, so that He might not be deemed an enemy of God; for they said, "This man is not of God" (c. ix. 16), "This man hath not come from God." Now to remove this suspicion, high sayings did not contribute so much as the lowly, and therefore continually and everywhere He said that He had been "sent"; not that thou mightest suppose that expression to be any lessening of His greatness, but in order to stop their mouths. And for this cause also He constantly betaketh Himself to the Father, interposing moreover mention of His own high Parentage. For had He said all in proportion to His dignity, the Jews would not have received His words, since because of a few such expressions, they persecuted and oftentimes stoned Him; and if looking wholly to them He had used none but low expressions, many in after times might have been harmed. Wherefore He mingleth and blendeth His teaching, both by these lowly sayings stopping, as I said, the mouths of the Jews, and also by expressions suited to His dignity banishing from men of sense any mean notion of what He had said, and proving that such a notion did not in any wise apply to Him at all.

⁹ The expression "having been sent" denoteth change of place - but God is everywhere present. Wherefore then saith He that He was "sent"? He speaketh in an earthly way, declaring His unanimity with the Father. At least He shapeth His succeeding words with a desire to effect this. Ver. 24. "Verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me, hath everlasting life." Seest thou how continually He putteth the same thing to cure that feeling of suspicion, both in this place and in what follows by fear and by promises of blessings removing their jealousy of Him, and then again condescending greatly in words? For He said not, "he that heareth My words, and believeth on Me," since they would have certainly deemed that to be pride, and a superfluous pomp of words; because, if after a very long time, and ten thousand miracles, they suspected this when He spake after this manner, much more would they have done so then. It was on this

account that at that later period they said to Him, "Abraham is dead, and the prophets are dead, how sayest Thou, If a man keep My saying, he shall never taste of death?" (c. viii. 52.) In order therefore that they may not here also become furious, see what He saith, "He that heareth My word, and believeth on Him that sent Me, hath everlasting life." This had no small effect in making His discourse acceptable, when they learned that those who hear Him believe in the Father also; for after having received this with readiness, they would more easily receive the rest. So that the very speaking in a humble manner contributed and led the way to higher things; for after saying, "hath everlasting life," He addeth,

¹⁰ "And cometh not into judgment, but is passed from death unto life." By these two things He maketh His discourse acceptable; first, because it is the Father who is believed on, and then, because the believer enjoyeth many blessings. And the "cometh not into judgment" meaneth, "is not punished," for He speaketh not of death "here," but of death eternal, as also of the other "life" which is deathless. Ver. 25. "Verily, verily, I say unto you, the hour cometh, and now is, when the dead shall hear the voice of the Son of God: and they that have heard shall live." ¹¹ Having said the words, He speaketh also of the proof by deeds. For when He had said, "As the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom He will," that the thing may not seem to be mere boasting and pride, He affordeth proof by works, saying, "The hour cometh"; then, that thou mayest not deem that the time is long, He addeth, "and now is, when the dead shall hear the voice of the Son of God, and they that have heard shall live." Seest thou here His absolute and unutterable authority? For as it shall be in the Resurrection, even so, He saith, it shall be "now." Then too when we hear His voice commanding us we are raised; for, saith the Apostle, "at the command of God the dead shall arise." "And whence," perhaps some one will ask, "is it clear that the words are not mere boast?" From what He hath added, "and now is"; because had His promises referred only to some future time, His discourse would have been suspected by them, but now He supplieth them with a proof: "While I," saith He, "am tarrying among you, this thing shall come to pass"; and He would not, had He not possessed the power, have promised for that time, lest through the promise He should incur the greater ridicule. Then too He addeth an argument demonstrative of His assertions, saying,

12 Ver. 26. "For as the Father hath life in Himself, so hath He given to the Son to have life in Himself." [3.] Seest thou that this declareth a perfect likeness save in one point, which is the One being a Father, and the Other a Son? for the expression "hath given," merely introduceth this distinction, but declareth that all the rest is equal and exactly alike. Whence it is clear that the Son doeth all things with as much authority and power as the Father, and that He is not empowered from some other source, for He "hath life" so as the Father hath. And on this account, what comes after is straightway added, that from this we may understand the other also. What is this then? It is, Ver. 27. "Hath given Him authority to execute judgment also." And wherefore doth He continually dwell upon "resurrection" and "judgment"? For He saith, "As the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom He will": and again, "the Father judgeth no man, but hath committed all judgment to the Son": and again, "As the Father hath life in Himself so hath He given to the Son to have life in Himself"; and again, "They that have heard [the Voice of the Son of God] shall live"; and here again, "Hath given to Him authority to execute judgment." Wherefore doth He dwell on these things continually? I mean, on "judgment," and "life," and "resurrection"? It is because these subjects are able most of any to attract even the obstinate hearer. For the man who is persuaded that he shall both rise again and shall give account to Christ of his transgressions, even though he have seen no other sign, yet having admitted this, will surely run to Him to propitiate his Judge.

13 "That He is the Son of Man (v. 28), marvel not at this." Paul of Samosata rendereth it not so; but how? "Hath given Him authority to execute judgment, 'because' He is the Son of Man." Now the passage thus read is inconsequent, for He did not receive judgment "because" He was man, (since then what hindered all men from being judges,) but because He is the Son of that Ineffable Essence, therefore is He Judge. So we must read, "That He is the Son of Man, marvel not at this." For when what He said seemed to the hearers inconsistent, and they deemed Him nothing more than mere man, while His words were greater than suited man, yea, or even angel, and were proper to God only, to solve this objection He addeth, Ver. 28, 29. "Marvel not [that He is the Son of Man,] for the hour is coming in the which they that are in the tombs shall hear His voice and shall go forth, they that have

done good to the resurrection of life, and they that have done evil to the resurrection of judgment."

14 And wherefore said He not, "Marvel not that He is the Son of Man, for He is also the Son of God," but rather mentioned the "resurrection"? He did indeed put this above, by saying, "shall hear the Voice of the Son of God. And if here He is silent on the matter, wonder not; for after mentioning a work which was proper to God, He then permitteth His hearers to collect from it that He was God, and the Son of God. For had this been continually asserted by Himself, it would at that time have offended them, but when proved by the argument of miracles, it rendered His doctrine less burdensome. So they who put together syllogisms, when having laid down their premises they have fairly proved the point in question, frequently do not draw the conclusion themselves, but to render their hearers more fairly disposed, and to make their victory more evident, cause the opponent himself to give the verdict, so that the by-standers may the rather agree with them when their opponents decide in their favor. When therefore He mentioned the resurrection of Lazarus, He spake not of the Judgment (for it was not for this that Lazarus arose); but when He spake generally He also added, that "they that have done good shall go forth unto the resurrection of life, and they that have done evil unto the resurrection of judgment.

15 Thus also John led on his hearers by speaking of the Judgment, and that "he that believeth not on the Son, shall not see life, but the wrath of God abideth on him" (c. iii. 36): so too Himself led on Nicodemus: "He that believeth on the Son," He said to him, "is not judged, but he that believeth not is judged already" (c. iii. 18); and so here He mentioneth the Judgment-seat and the punishment which shall follow upon evil deeds. For because He had said above, "He that heareth My words and believeth on Him that sent Me," "is not judged," lest any one should imagine that this alone is sufficient for salvation, He addeth also the result of man's life, declaring that "they which have done good shall come forth unto the resurrection of life, and they that have done evil unto the resurrection of judgment. Since then He had said that all the world should render account to Him, and that all at His Voice should rise again, a thing new and strange and even now disbelieved by many who seem to have believed, not to say by the Jews at that time, hear how He goeth to prove it, again condescending to the infirmity of His hearers.

16 Ver. 30. "I can of Mine own self do nothing; as I hear I judge, and My judgment is just, because I seek not Mine own will, but the will of Him which sent Me." Although He had but lately given no trifling proof of the Resurrection by bracing the paralytic; on which account also He had not spoken of the Resurrection before He had done what fell little short of resurrection. And the Judgment He hinted at after He had braced the body, by saying, "Behold, thou art made whole, sin no more, lest a worse thing come unto thee"; yet still He proclaimed beforehand the resurrection of Lazarus and of the world. And when He had spoken of these two, that of Lazarus which should come to pass almost immediately, and that of the inhabited world which should be long after, He confirmeth the first by the paralytic and by the nearness of the time, saying, "The hour cometh and now is"; the other by the raising of Lazarus, by what had already come to pass bringing before their sight what had not yet done so. And this we may observe Him do everywhere, putting (forth) two or three predictions, and always confirming the future by the past.

17 [4. Yet after saying and doing so much, since they still were very weak He is not content, but by other expressions calms their disputatious temper, saying, "I can of Myself do nothing; as I hear I judge, and My judgment is just, because I seek not Mine own will, but the will of Him which sent Me. For since He appeared to make some assertions strange and varying from those of the Prophets, (for they said that it is God who judgeth all the earth, that is, the human race; and this truth David everywhere loudly proclaimed, "He shall judge the people in righteousness," and, "God is a righteous Judge, strong and patient" (Ps. xcvi. 10, and Ps. vii. 11, Ps. vii. 11 LXX.); as did all the Prophets and Moses; but Christ said, "The Father judgeth no man, but hath committed all judgment to the Son": an expression which was sufficient to perplex a Jew who heard it, and to make him in turn suspect Christ of being an enemy of God.) He here greatly condescendeth in His speech, and as far as their infirmity requireth, in order to pluck up by the roots this pernicious opinion, and saith, "I can of Myself do nothing"; that is, "nothing strange, or unlike, or what the Father desireth not will ye see done or hear said by Me. And having before declared that He was "the Son of Man," and because they supposed Him to be a man at that time, so also He putteth [His expressions] here.

18 As then when He said above, "We speak that we have heard, and testify that we have seen"; and when John said, "What He hath seen He testifieth, and no man receiveth His testimony" (c. iii. 32); both expressions are used respecting exact knowledge, not concerning hearing and seeing merely; so in this place when He speaketh of "hearing," He declareth nothing else than that it is impossible for Him to desire anything, save what the Father desireth. Still He said not so plainly, (for they would not as yet have at once received it on hearing it thus asserted; and how? in a manner very condescending and befitting a mere man, "As I hear I judge. Again He useth these words in this place, not with reference to "instruction," (for He said not, "as I am taught," but "as I hear"; nor as though He needed to listen, (for not only did He not require to be taught, but He needed not even to listen; but it was to declare the Unanimity and Identity of [His and the Father's] decision, as though He had said, "So I judge, as if it were the Father Himself that judged. Then He addeth, "and I know that My judgment is just, because I seek not Mine own will, but the will of Him that sent Me. What sayest Thou? Hast Thou swill different from that of the Father?

19 Yet in another place He saith, "As I and Thou are One," (speaking of will and unanimity,) "grant to these also that they may be one in Us" (c. xvii. 21; not verbally quoted); that is, "in faith concerning Us. Seest thou that the words which seem most humble are those which conceal a high meaning? For what He implieth is of this kind: not that the will of the Father is one, and His own another; but that, "as one will in one mind, so is Mine own will and My Father's." 20 And marvel not that He hath asserted so close a conjunction; for with reference to the Spirit also Paul hath used this illustration: "What man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Thus Christ's meaning is no other than this: "I have not a will different and apart from that of the Father, but if He desireth anything, then I also; if I, then He also. As therefore none could object to the Father judging, so neither may any to Me, for the sentence of Each is given from the same Mind. And if He uttereth these words rather as a man, marvel not, seeing that they still deemed Him to be mere man. Therefore in passages like these it is necessary not merely to enquire into the meaning of the words, but also to take into account the suspicion of the hearers, and listen to what is said as being addressed to that suspicion. Otherwise many difficulties will follow.

Consider for instance, He saith, "I seek not Mine own will": according to this then His will is different (from that of the Father), is imperfect, nay, not merely imperfect, but even unprofitable. "For if it be saving, if it agree with that of the Father, wherefore dost Thou not seek it?

²¹ Mortals might with reason say so because they have many wills contrary to what seemeth good to the Father, but Thou, wherefore sayest Thou this, who art in all things like the Father? for this none would say is the language even of a "man" made perfect and crucified. For if Paul so blended himself with the will of God as to say, "I live, yet no longer I, but Christ liveth in me" (Gal. ii. 20), how saith the Lord of all, "I seek not Mine own will, but the will of Him that sent Me," as though that will were different? What then is His meaning? He applyeth His discourse as if the case were that of a mere man, and suiteth His language to the suspicion of His hearers. For when He had, by what had gone before, given proof of His sayings, speaking partly as God, partly as a mere man, He again as a man endeavoreth to establish the same, and saith, "My judgment is just. And whence is this seen? "Because I seek not Mine own will, but the will of Him that sent Me. "For as in the case of men, he that is free from selfishness cannot be justly charged with having given an unfair decision, so neither will ye now be able to accuse Me. He that desireth to establish his own, may perhaps by many be suspected of corrupting justice with this intent; but he that looketh not to his own, what reason can he have for not deciding justly?

²² Apply now this reasoning to My case. Had I said that I was not sent by the Father, had I not referred to Him the glory of what was done, some of you might perhaps have suspected that desiring to gain honor for Myself, I said the thing that is not; but if I impute and refer what is done to another, wherefore and whence can ye have cause to suspect My words? Seest thou how He confirmed His discourse, and asserted that "His judgment was just" by an argument which any common man might have used in defending himself? Seest thou how what I have often said is clearly visible? What is that? It is that the exceeding humility of the expressions most persuadeth men of sense not to receive the words off hand and then fall down [into low thoughts], but rather to take pains that they reach to the height of their meaning; this humility too with much ease then raiseth up those who were once groveling on the ground.

²³ Now bearing all this in mind, let us not, I exhort you, carelessly pass by Christ's words, but enquire closely into them all, everywhere considering the reason of what has been said; and let us not deem that ignorance and simplicity will be sufficient to excuse us, for He hath bidden us not merely to be "harmless," but "wise. (Matt. x. 16. Let us therefore practice wisdom with simplicity, both as to doctrines and the right actions of our lives; let us judge ourselves here, that we be not condemned with the world hereafter; let us act towards our fellow-servants as we desire our Master to act towards us: for (we say), "Forgive us our debts, as we forgive our debtors. (Matt. vi. 12. I know that the smitten soul endureth not meekly, but if we consider that by so doing we do a kindness not to him who hath grieved us but to ourselves, we shall soon let go the venom of our wrath; for he who forgave not the hundred pence to him who had transgressed against him, wronged not his fellow-servant but himself, by rendering himself liable for the ten thousand talents of which he had before received forgiveness. (Matt. xviii. 30-34. When therefore we forgive not others, we forgive not ourselves. And so let us not merely say to God, "remember not our offenses"; but let each also say to himself, "let us not remember the offenses of our fellow-servants done against us. For thou first givest judgment on thine own sins, and God judgeth after;

²⁴ thou proposest the law concerning remission and punishment, thou declarest thy decision on these matters, and therefore whether God shall or shall not remember, rests with thee. For which cause Paul biddeth us "forgive, if any One hath cause of complaint against any" (Col. iii. 13), and not simply forgive, but so that not even any remnants be left behind. Since Christ not only did not publish our transgressions, but did not put us the transgressors in mind of them, nor say, "in such and such things hast thou offended," but remitted and blotted out the handwriting, not reckoning our offenses, as Paul hath also declared. (Col. ii. 14. Let us too do this; let us wipe away all [trespasses against us] from our minds; and if any good thing hath been done to us by him that hath grieved us, let us only reckon that; but if anything grievous and hard to bear, let us cast it forth and blot it out, so that not even a vestige of it remain. And if no good has been done us by him, so much the greater recompense and higher credit will be ours if we forgive. Others by watching, by making the earth their bed, by ten thousand hard-

ships, wipe away their sins, but thou by an easier way, I mean by not remembering wrongs, mayest cause all thy trespasses to disappear.

²⁵ Why then thrustest thou the sword against thyself, as do mad and frantic men, and banishest thyself from the life which is to come, when thou oughtest to use every means to attain unto it? For if this present life be so desirable, what can one say of that other from which pain, and grief, and mourning, have fled away? There it needs not to fear death, nor imagine any end to those good things. Blessed, thrice blessed, yea, and this many times over, are they who enjoy that blessed rest, while they are miserable, thrice miserable, yea, ten thousand times miserable, who have cast themselves forth from that blessedness. "And what," saith some one, "is it that maketh us to enjoy that life? Hear the Judge Himself conversing with a certain young man on this matter. When the young man said, "What shall I do to inherit eternal life? (Matt. xix. 16) Christ, after repeating to him the other commandments, ended with the love of his neighbor. Perhaps like that rich man some of my hearers will say, "that we also have kept these, for we neither have robbed, nor killed, nor committed adultery"; yet assuredly thou wilt not be able to say this, that thou hast loved thy neighbor as thou oughtest to have loved him.

²⁶ For if a man hath envied or spoken evil of another, if he hath not helped him when injured, or not imparted to him of his substance, then neither hath he loved him, Now Christ hath commanded not only this, but something besides. What then is this? "Sell," he saith, "that thou hast, and give to the poor; and come, follow Me" (Matt. xix. 21): terming the imitating Him in our actions "following" Him. What learn we hence? First, that he who hath not all these things cannot attain unto the chief places in "that" rest. For after the young man had said, "All these things have I done," Christ, as though some great thing were wanting to his being perfectly approved, replied, "If thou wilt be perfect, sell that thou hast, and give to the poor: and come, follow Me. First then we may learn this; secondly, that Christ rebuked the man for his vain boast; for one who lived in such superfluity, and regarded not others living in poverty, how could he love his neighbor? So that neither in this matter did he speak truly. But let us do both the one and the other of these things; let us be eager to empty out our substance, and to purchase heaven.

27 Since if for worldly honor men have often expended their whole possessions, an honor which was to stay here below, and even here not to stay by us long, (for many even much before their deaths have been stripped of their supremacy, and others because of it have often lost their lives, and yet, although aware of this, they expend all for its sake; if now they do so much for this kind of honor, what can be more wretched than we if for the sake of that honor which abideth and which cannot be taken from us we will not give up even a little, nor supply to others those things which in a short time while yet here we shall leave? What madness must it be, when it is in our power voluntarily to give to others, and so to take with us those things of which we shall even against our will be deprived, to refuse to do so? Yet if a man were being led to death, and it were proposed to him to give up all his goods and so go free, we should think a favor was conferred upon him; and shall we, who are being led on the way to the pit, shall we, when it is allowed us to give up half and be free, prefer to be punished, and uselessly to retain what is not ours even to the losing what is so?

28 What excuse shall we have, what claim for pardon, who, when so easy a road has been cut for us unto life, rush down precipices, and travel along an unprofitable path, depriving ourselves of all things both here and hereafter, when we might enjoy both in security? If then we did not so before, let us at least stop now; and coming to ourselves, let us rightly dispose of things present, that we may easily receive those which are 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.

HOMILY 40

1 John v. 31, 32.—"If I bear witness of Myself, My witness is not true; there is another that beareth witness of Me, and I know that the witness which he witnesseth of Me is true." 2[1. If any one unpracticed in the art undertake to work a mine, he will get no gold, but confounding all aimlessly and together, will undergo a labor unprofitable and pernicious: so also they who understand not the method of Holy Scripture, nor search out its peculiarities and laws, but go over all its points carelessly and in one manner, will mix the gold with earth, and never discover the treasure which is laid up in it. I say this now because the passage before us containeth much gold, not indeed manifest to view, but covered over with much obscurity, and therefore by digging and purifying we must arrive at the legitimate sense. For who would

not at once be troubled at hearing Christ say, "If I testify of Myself, My witness is not true"; inasmuch as He often appeareth to have testified of Himself? For instance, conversing with the Samaritan woman He said, "I Am that speak unto thee": and in like manner to the blind man, "It is He that talketh with thee" (c. ix. 37); and rebuking the Jews, "Ye say, thou blasphemest, because I said I am the Son of God. (c. x. 36. And in many other places besides He doth this. If now all these assertions be false, what hope of salvation shall we have? And where shall we find truth when Truth Itself declareth, "My witness is not true"? Nor doth this appear to be the only contradiction; there is another not less than this.

³ He saith farther on, "Though I bear witness of Myself, yet My witness is true" (c. viii. 14); which then, tell me, am I to receive, and which deem a falsehood? If we take them out thus [from the context] simply as they are said, without carefully considering the person to whom nor the cause for which they are said. nor any other like circumstances, they will both be falsehoods. For if His witness be "not true," then this assertion is not true either, not merely the second, but the first also. What then is the meaning? We need great watchfulness, or rather the grace of God, that we rest not in the mere words; for thus the heretics err, because they enquire not into the object of the speaker nor the disposition of the hearers. If we add not these and other points besides, as times and places and the opinions of the listeners, many absurd consequences will follow.

⁴ What then is the meaning? The Jews were about to object to Him, "If thou bearest witness concerning thyself, thy witness is not true" (c. viii. 13): therefore He spake these words in anticipation; as though He had said, "Ye will surely say to Me, we believe thee not; for no one that witnesseth of himself is readily held trustworthy among men. So that the "is not true" must not be read absolutely, but with reference to their suspicions, as though He had said, "to you it is not true"; and so He uttered the words not looking to His own dignity, but to their secret thoughts. When He saith, "My witness is not true," He rebuketh their opinion of Him, and the objection about to be urged by them against Him; but when He saith, "Though I bear witness of Myself, My witness is true" (c. viii. 14), He declareth the very nature of the thing itself, namely, that as God they ought to deem Him trustworthy even when speaking of Himself. For since He had spoken of the resurrection of the dead, and of the judgment, and that he that believeth on Him is not

judged, but cometh unto life, and that He shall sit to require account of all men, and that He hath the same Authority and Power with the Father; and since He was about again otherwise to prove these things, He necessarily put their objection first.

5 "I told you," He saith, "that 'as the Father raiseth the dead and quickeneth them, so the Son quickeneth whom He will'; I told you that 'the Father judgeth no man, but hath committed all judgment unto the Son'; I told you that men must 'honor the Son as they honor the Father'; I told you that 'he that honoreth not the Son honoreth not the Father'; I told you that 'he that heareth My words and believeth them shall not see death, but hath passed from death unto life' (v. 24; not exactly quoted); that My voice shall raise the dead, some now, some hereafter; that I shall demand account from all men of their transgressions, that I shall judge righteously, and recompense those who have walked uprightly. Now since all these were assertions, since the things asserted were important, and since no clear proof of them had as yet been afforded to the Jews but one rather indistinct, He putteth their objection first when He is about to proceed to establish His assertions, speaking somewhat in this way if not in these very words: "Perhaps ye will say, thou asseritest all this, but thou art not a credible witness, since thou testifiest of thyself.

6 First then checking their disputatious spirit by setting forth what they would say, and showing that He knew the secrets of their hearts, and giving this first proof of His power, after stating the objection He supplieth other proofs clear and indisputable, producing three witnesses to what He said, namely, the works wrought by Him, the witness of the Father, and the preaching of John. And He putteth first the less important witness of John. For after saying, "There is another that beareth witness of Me, and I know that his witness is true," He addeth, 7 Ver. 33. "Ye sent unto John, and he bare witness unto the truth." Yet if Thy witness be not true, how sayest Thou, "I know that the testimony of John is true, and that he hath borne witness to the truth"? and seest thou (O man) how clear it hence is, that the expression, "My witness is not true," was addressed to their secret thoughts? [2.] "What then," saith some one, "if John bare witness partially." That the Jews might not assert this, see how He removeth this suspicion. For He said not, "John testified of Me," but, "Ye first sent to John, and ye would not have sent had ye not deemed him trustworthy." Nay, what is more, they had sent not to ask

him about Christ, but about himself, and the man whom they deemed trustworthy in what related to himself they would much more deem so in what related to another. For it is, so to speak, the nature of us all not to give so much credit to those who speak of themselves as to those who speak of others; yet him they deemed so trustworthy as not to require even concerning himself any other testimony. For they who were sent said not, "What sayest thou concerning Christ?" but, "Who art thou? What sayest thou of thyself?" So great admiration felt they for the man. Now to all this Christ made allusion by saying, "Ye sent unto John." And on this account the Evangelist hath not merely related that they sent, but is exact as to the persons sent that they were Priests and of the Pharisees, not common or abject persons, nor such as might be corrupted or cheated, but men able to understand exactly what he said.

8 Ver. 34. "But I receive not testimony from man." "Why then hast Thou brought forward that of John?" His testimony was not the "testimony of man," for, saith he, "He that sent me to baptize with water, He said unto me." (c. i. 33.) So that John's testimony was the testimony of God; for having learned from Him he said what he did. But that none should ask, "Whence is it clear that he learnt from God?" and stop at this, He abundantly silences them by still addressing Himself to their thoughts. For neither was it likely that many would know these things; they had hitherto given heed unto John as to one who spake of himself, and therefore Christ saith, "I receive not testimony from man." And that the Jews might not ask, "And if Thou wert not about to receive the testimony of man, and by it to strengthen Thyself, why hast Thou brought forward this man's testimony?" see how He correcteth this contradiction by what He addeth. For after saying, "I receive not testimony from man," He hath added,

9 "But these things I say, that ye may be saved." What He saith is of this kind; "I, being God, needed not the witness of John which is man's witness, yet because ye gave more heed to him, believe him more trustworthy than any, ran to him as to a prophet, (for all the city was poured forth to Jordan,) and have not believed on Me, even when working miracles, therefore I remind you of that witness of his." Ver. 35. "He was a burning and a shining light, and ye were willing for a season to rejoice in his light." That they may not reply, "What if he did speak and we received him not," He sheweth that they did receive John's sayings: since they sent not common men, but priests

and Pharisees and were willing to rejoice; so much did they admire the man, and at the same time had nothing to say against his words. But the "for a season," is the expression of one noting their levity, and the fact that they soon started away from him.

¹⁰ Ver. 36. "But I have greater witness than that of John." "For had ye been willing to admit faith according to the (natural) consequence of the facts, I would have brought you over by My works more than he by his words. But since ye will not, I bring you to John, not as needing his testimony, but because I do all 'that ye may be saved.' For I have greater witness than that of John, namely, that from My works; yet I do not merely consider how I may be made acceptable to you by credible evidence, but how by that (of persons) known to and admired by you." Then glancing at them and saying that they rejoiced for a season in his (John's) light, He declared that their zeal was but temporary and uncertain. He called John a torch, signifying that he had not light of himself, but by the grace of the Spirit; but the circumstance which caused the absolute distinction between Himself and John, namely, that He was the Sun of righteousness, this He put not yet; but merely hinting as yet at this He touched them sharply, by showing that from the same disposition which led them to despise John, neither could they believe in Christ. Since it was but for a season that they admired even the man whom they did admire, and who, had they not acted thus, would soon have led them by the hand to Jesus. Having then proved them altogether unworthy of forgiveness, He went on to say, "I have greater witness than that of John." "What is that?" It is that from His works.

¹¹ "For the works," He saith, "which the Father hath given Me to finish, the same works that I do bear witness of Me that the Father sent Me." By this He reminded them of the paralytic restored, and of many other things. The words perhaps one of them might have asserted were mere boast, and said by reason of John's friendship towards Him, (though indeed it was not in their power to say even this of John, a man equal to the exact practice of wisdom, and on this account admired by them,) but the works could not even among the maddest of them admit this suspicion; therefore He added this second testimony, saying, "The works which the Father hath given Me to finish, the same works that I do bear witness of Me that the Father sent Me." ¹² [3.] In this place He also meeteth the accusation respecting the violation of the Sabbath. For since those persons argued, "How can he be from God, seeing that

he keepeth not the Sabbath?" (c. ix. 16), therefore He saith, "Which My Father hath given unto Me." Yet in truth, He acted with absolute power, but in order most abundantly to show that He doth nothing contrary to the Father, therefore He hath put the expression of much inferiority. Since why did He not say, "The works which the Father hath given Me testify that I am equal to the Father"? for both of these truths were to be earned from the works, that He did nothing contrary, and that He was equal to Him who begat Him; a point which He is establishing elsewhere, where He saith, "If ye believe not Me, believe the works: that ye may know and believe that I am in the Father and the Father in Me." (c. x. 38.) In both respects, therefore, the works bare witness to Him, that He was equal to the Father, and that He did nothing contrary to Him. Why then said He not so, instead of leaving out the greater and putting forward this? Because to establish this was His first object. For although it was a far less thing to have it believed that He came from God, than to have it believed that God was equal with Him, (for that belonged to the Prophets also, but this never,) still He taketh much pains as to the lesser point, as knowing that, this admitted, the other would afterwards be easily received. So that making no mention of the more important portion of the testimony, He putteth its lesser office, that by this they may receive the other also. Having effected this, He addeth,

13 Ver. 37. "And the Father Himself, which hath sent Me, hath borne witness of Me." Where did He "bear witness of" Him? In Jordan: "This is My beloved Son, in whom I am well pleased" (Matt. iii. 16); hear Him. Yet even this needed proof. The testimony of John then was clear, for they themselves had sent to him, and could not deny it. The testimony from miracles was in like manner clear, for they had seen them wrought, and had heard from him who was healed, and had believed; whence also they drew their accusation. It therefore remained to give proof to the testimony of the Father. Next in order to effect this, He added, "Ye have neither heard His voice at any time": How then saith Moses, "The Lord spake, and Moses answered"? (Ex. xix. 19); and David, "He had heard a tongue which he knew not" (Ps. lxxxi. 5); and Moses again, "Is there any such people which hath 'heard the voice of God'?" (Deut. iv. 33.) "Nor seen His shape."

14 Yet Isaiah, Jeremiah, and Ezekiel, are said to have seen Him, and many others. What then is that which Christ saith now? He guideth them by degrees to a philosophical doctrine, showing that with God is neither voice nor

shape, but that He is higher than such forms or sounds lilac these. For as when He saith, "Ye have not heard His voice," He doth not mean that God doth indeed utter a voice, but one which cannot be heard; so when He saith, "Nor seen His shape," He doth not mean that God hath a shape though one invisible, but that neither of these things belongeth to God. And in order that they might not say, "Thou art a boaster, God spake to Moses only"; (this at least they did say, "We know that God spake with Moses: as for this fellow, we know not whence He is"-c. ix. 29;) on this account He spake as He did, to show that there is neither voice nor shape with God. "But why," He saith, "name I these things? Not only have ye `neither heard His voice nor seen His shape,' but it is not even in your power to l assert that of which you most boast and of which you are all most fully assured, namely, that ye have received and keep His commandments." Wherefore He addeth,

¹⁵ Ver. 38. "And ye have not His word abiding in you." That is, the ordinances, the commandments, the Law, and the Prophets. For even if God ordained these, still they are not with you, since ye believe not on Me. Because, if the Scriptures everywhere say that it is necessary to give heed to Me, and yet ye believe not, it is quite clear that His word is removed from you. Wherefore again He addeth, "For whom He hath sent, Him ye believe not." Then that they may not argue, "How, if we have not heard His voice, hath He testified unto thee?" He saith, Ver. 39. "Search the Scriptures, for they are they which testify of Me." Since by these the Father gave His testimony. He gave it indeed by Jordan also and in the mount, but Christ bringeth not forward those voices; perhaps by doing so He would have been disbelieved; for one of them, that in the mount, they did not hear, and the other they heard indeed, but heeded not. For this reason He referreth them to the Scriptures, showing that from them cometh the Father's testimony, having first removed the old grounds on which they used to boast, either as having seen God or as having heard His voice. For as it was likely that they would disbelieve His voice, and picture to themselves what took place on Sinai, after first correcting their suspicions on these points, and showing that what had been done was a condescension, He then referreth them to the testimony of the Scriptures.

¹⁶ [4. And from these too let us also, when we war against heretics, arm and fortify ourselves. For "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in right-

eousness, that the man of God may be perfect, thoroughly furnished unto every good work" (2 Tim. iii. 16, 17); not that he may have some and not others, for such a man is not "perfect. For tell me what profit is it, if a man pray continually, but give not liberal alms? or if he give liberal alms, but be covetous or violent? or if he be not covetous nor violent, but (is liberal) to make a show before men, and to gain the praise of the beholders? or if he give alms with exactness and according to God's pleasure, yet be lifted up by this very thing, and be highminded? or if he be humble and constant in fasting, but covetous, greedy of gain, and nailed to earth, and one who introduceth into his soul the mother of mischief? for the love of money is the root of all evils. Let us then shudder at the action, let us flee the sin; this hath made the world a waste, this hath brought all things into confusion, this seduceth us from the most blessed service of Christ. "It is not possible," He saith, "to serve God and mammon. For mammon giveth commands contradictory to those of Christ. The one saith, "Give to them that need";

¹⁷ the other, "Plunder the goods of the needy. Christ saith, "Forgive them that wrong thee"; the other, "Prepare snares against those who do thee no wrong. Christ saith, "Be merciful and kind"; mammon saith, "Be savage and cruel, and count the tears of the poor as nothing"; to the intent that he may render the Judge stern to us in that day. For then all our actions shall come before our eyes, and those who have been injured and stripped by us, shutting us out from all excuse. Since if Lazarus, who received no wrong from Dives, but only did not enjoy any of his good things, stood forth at that time as a bitter accuser and allowed him not to obtain any pardon, what excuse, tell me, shall they have, who, besides giving no alms of their own substance, seize that of others, and overthrow orphans' houses? If they who have not fed Christ when He hungered have drawn such fire upon their heads, what consolation shall they enjoy who plunder what belongs not to them at all, who weave ten thousand law-suits, who unjustly grasp the property of all men? Let us then cast out this desire; and we shall cast it out if we think of those before us who did wrongfully, who were covetous and are gone. Do not others enjoy their wealth and labors while they lie in punishment, and vengeance, and intolerable woes?

¹⁸ And how can this be anything but extreme folly, to weary and vex ourselves, that living we may strain ourselves with labor, and on our departure hence undergo intolerable punishments and vengeance, when we

might have enjoyed ourselves here, (for nothing so much causeth pleasure as the consciousness of almsgiving, and departing to that place might have been delivered from all our woes, and obtained ten thousand blessings? For as wickedness is wont to punish those who go after it, even before (they arrive at) the pit, so also virtue, even before the (gift of) the Kingdom, provides delights for those who here practice it, making them to live in company with good hopes and continual pleasure. Therefore that we may obtain this, both here and in the life to come, let us hold fast to good works, so shall we gain the future crown; to which may we all reach 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, now and ever, and world without end. Amen.

HOMILY 41

¹John v. 39, 40.-"Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of Me. And ye will not come to Me that ye might have [eternal] life." ²[1. Beloved, let us make great account of spiritual things, and not think that it is sufficient for us to salvation to pursue them anyhow. For if in things of this life a man can gain no great profit if he conduct them in an indifferent and chance way, much more will this be the case in spiritual things, since these require yet greater attention. Wherefore Christ when He referred the Jews to the Scriptures, sent them not to a mere reading, but a careful and considerate search; for He said not, "Read the Scriptures," but, "Search the Scriptures. Since the sayings relating to Him required great attention, (for they had been concealed from the beginning for the advantage of the men of that time,) He biddeth them now dig down with care that they might be able to discover what lay in the depth below. These sayings were not on the surface, nor were they cast forth to open view, but lay like some treasure hidden very deep. Now he that searcheth for hidden things, except he seek them with care and toil, will never find the object of his search. For which cause He said, "Search the Scriptures, because in them ye think ye have eternal life. He said not, "Ye have," but "ye think," showing that they gained from them nothing great or high, expecting as they did to be saved by the mere reading, without the addition of faith. What He saith therefore is of this kind:

³"Do ye not admire the Scriptures, do ye not think that they are the causes of all life? By these I confirm My claims now, for they are they which testify of Me, yet ye will not come to Me that ye may have eternal life. It was

thus with good reason that He said, "ye think," because they would not obey, but merely prided themselves on the bare reading. Then lest owing to His very tender care He should incur among them the suspicion of vainglory, and because He desired to be believed by them, should be deemed to be seeking His own; (for He reminded them of the words of John, and of the witness of God, and of His own works, and said all He could to draw them to Him, and promised them "life";) since, I say, it was likely that many would suspect that He spake these things from a desire of glory, hear what He saith:

4 Ver. 41. "I receive not honor from men." That is, "I need it not": "My nature," He saith, "is not of such a kind as to need the honor which is from men, for if the sun can receive no addition from the light of a candle, much farther am I from needing the honor which is from men." "Why then," asks some one, "sayest thou these things, if thou needest it not?" "That ye may be saved." This He positively asserted above, and the same He implied here also, by saying, "that ye might have life." Moreover, He putteth another reason: Ver. 42. "But I know you that ye have not the love of God in you." For when under pretense of loving God they persecuted Him because He made Himself equal with God, and He knew that they would not believe Him, lest any one should ask, "why speakest thou these words?" "I speak them," He saith, "to convict you of this, that it is not for the love of God that ye persecute Me, if it be so that He testifieth to Me both by works and by the Scriptures. For as before this when ye deemed Me an enemy of God ye drove Me away, so now, since I have declared these things, ye ought to have hastened to Me, if ye had really loved. God. But ye love Him not. And therefore have I spoken these words, to show that you are possessed with excessive pride, that you are vainly boasting and shading over your own enviousness." And the same He proveth not by these things only, but by those that should come to pass.

5 Ver. 43. "I am come in My Father's name, and ye receive Me not; if another shall come in his own name, him will ye receive." 6[2. Seest thou that He everywhere declareth that He hath been "sent," that judgment hath been committed to Him by the Father, that He can do nothing of Himself, in order that He may cut off all excuse for their unfairness? But who is it that He here saith shall come "in his own name"? He alludeth here to Antichrist, and putteth an incontrovertible proof of their unfairness. "For if as loving God ye persecute Me, much more ought this to have taken place in the case of Antichrist. For he will neither say that he is sent by the Father, nor that he

cometh according to his will, but in everything contrariwise, seizing like a tyrant what belongeth not to him, and asserting that he is the very God over all, as Paul saith, 'Exalting himself above all that is called God, or that is worshiped, showing himself that he is God.' (2 Thess. ii. 4. This is to 'come in his own name.' I do not so, but am come in the Name of My Father. That they received not One who said that He was sent of God, was a sufficient proof that they loved not God; but now from the contrary of this fact, from their being about to receive Antichrist, He showeth their shamelessness.

7 For when they received not One who asserteth that He was sent by God, and are about to worship one who knoweth Him not, and who saith that he is God over all, it is clear that their persecution proceeded from malice and from hating God. On this account He putteth two reasons for His words; and first the kinder one, "That ye may be saved"; and, "That ye may have life": and when they would have mocked at Him, He putteth the other which was more striking, showing that even although His hearers should not believe, yet that God was wont always to do His own works. Now Paul speaking concerning Antichrist said prophetically, that "God shall send them strong delusion,-that they all might be judged who believed not the truth, but had pleasure in unrighteousness." (2 Thess. ii. 11, 12. Christ said not, "He shall come"; but, "if He come," from tenderness for His hearers; and because all their obstinacy was not yet complete. He was silent as to the reason of His coming; but Paul, for those who can understand, has particularly alluded to it. For it is he who taketh away all excuse from them.

8 Christ then putteth also the cause of their unbelief, saying, Ver. 44. "How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?" Hence again He showeth that they looked not to the things of God, but that under this pretense they desired to gratify private feeling, and were so far from doing this on account of His glory, that they preferred honor from men to that which cometh from Him. How then were they likely to entertain such hostility towards Him for a kind of honor which they so despised, as to prefer to it the honor which cometh from men? Having told them that they had not the love of God, and having proved it by what was doing in His case, and by what should be in the case of Antichrist, and having demonstrated that they were deprived of all excuse, He next bringeth Moses to be their accuser, going on to say,

9 Ver. 45-47. "Do not think that I will accuse you to the Father; there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed Me; for he wrote of Me. But if ye believe not his writings, how shall ye believe My words?" What He saith is of this kind: "It is Moses who has been insulted more than I by your conduct towards Me, for ye have disbelieved him rather than Me." See how in every way He hath cast them out from all excuse. "Ye said that ye loved God when ye persecuted Me; I have shown that ye did so from hatred of Him: ye say that I break the Sabbath and annul the Law; I have rid Me of this slander also: ye maintain that ye believe in Moses by what ye dare to do against Me; I on the contrary show that this is most to disbelieve in Moses; for so far am I from opposing the Law, that he who shall accuse you is none other than the man who gave you the Law." As then He said of the Scriptures, in which "ye think ye have eternal life," so of Moses also He saith, "in whom ye trust"; everywhere conquering them by their own weapons.

10 "And whence," saith some one, "is it clear that Moses will accuse us, and that thou art not a boaster? What hast thou to do with Moses? Thou hast broken the Sabbath which he ordained that we should keep; how then should he accuse us? And how doth it appear that we shall believe on another who cometh in his own name? All these assertions thou makest without evidence." Now in truth all these points are proved above. "For" (Christ would reply) "since it is acknowledged that I came from God, both by the works, by the voice of John, and by the testimony of the Father, it is evident that Moses will accuse the Jews." For what saith he? "If a man come doing miracles and leading you to God, and truly foretelling things future, ye must hearken unto him with all readiness." Now Christ had done all this. He wrought miracles in very truth, He drew all men to God, and (so that He) caused accomplishment to follow His predictions.

11 "But whence doth it appear that they will believe another?" From their hating Christ, since they who turn aside from Him who cometh according to the will of God will, it is quite plain, receive the enemy of God. And marvel not if He now putteth forward Moses, although He said, "I receive not witness from man," for He referreth them not to Moses, but to the Scriptures of God. However, since the Scriptures terrified them less, He bringeth round His discourse to the very person (of Moses), setting over against them their Lawgiver as their accuser, thus rendering the terror more impressive; and

each of their assertions He refuteth. Observe: they said that they persecuted Him through love for God, He showeth that they did so through hating God; they said that they held fast to Moses, He showeth that they acted thus because they believed not Moses. For had they been zealous for the law, they ought to have received Him who fulfilled it; if they loved God they ought to have believed One who drew them to Him, if they believed Moses they ought to have done homage to One of whom Moses prophesied. "But" (saith Christ) "if Moses is disbelieved before My coming, it is nothing unlikely that I, who am heralded by him, should be driven away by you." As then He had shown from their conduct towards Himself that they who admired John (really) despised him, so now He showeth that they who thought that they believed Moses, believed him not, and turneth back on their own head all that they thought to put forward in their own behalf. "So far," He saith, "am I from drawing you away from the Law, that I call your Lawgiver himself to be your accuser."

¹² That the Scriptures testified of Him He declared, but where they testify He added not; desiring to inspire them with greater awe, and to prompt them to search, and to reduce them to the necessity of questioning. For had He told them readily and without their questioning, they would have rejected the testimony; but now, if they gave any heed to His words, they needed first of all to ask, and learn from Him what that testimony was. On this account He dealeth the more largely in assertions and threats, not in proofs only, that even so He may bring them over by fear of what He saith; but they even so were silent. Such a thing is wickedness; whatsoever a man say or do it is not stirred to move, but remaineth keeping its peculiar venom. ¹³ Wherefore we must cast out all wickedness from our souls, and never more contrive any deceit; for, saith one, "To the perverse God sendeth crooked paths" (Prov. xxi. 8, Prov. xxi. 8 LXX.); and, "The holy spirit of discipline will flee deceit, and remove from thoughts that are without understanding. (Wisd. i. 5. For nothing maketh men so foolish as wickedness; since when a man is treacherous, unfair, ungrateful, (these are different forms of wickedness,) when without having been wronged he grieves another, when he weaves deceits, how shall he not exhibit an example of excessive folly? Again, nothing maketh men so wise as virtue; it rendereth them thankful and fair-minded, merciful, mild, gentle, and candid; it is wont to be the mother of all other blessings. And what is more understanding than one so disposed? for virtue is

the very spring and root of prudence, just as all wickedness hath its beginning in folly. For, the insolent man and the angry become the prey of their respective passions from lack of wisdom; on which account the prophet said, "There is no soundness in my flesh: my wounds stink and are corrupt because of my foolishness" (Ps. xxxviii. 3, 4): showing that all sin hath its beginning in folly: and so the virtuous man who hath the fear of God is more understanding than any; wherefore a wise man hath said, "The fear of the Lord is the beginning of wisdom. (Prov. i. 7.

14 If then to fear God is to have wisdom, and the wicked man hath not that fear, he is deprived of that which is wisdom indeed;-and deprived of that which is wisdom indeed, he is more foolish than any. And yet many admire the wicked as being able to do injustice and harm, not knowing that they ought to deem them wretched above all men, who thinking to injure others thrust the sword against themselves;-an act of extremest folly, that a man should strike himself and not even know that he doth so, but should think that he is injuring another while he is killing himself. Wherefore Paul, knowing that we slay ourselves when we smite others, saith, "Why do ye not rather take wrong? Why do ye not rather suffer yourselves to be defrauded?" (1 Cor. vi. 7. For the not suffering wrong consists in doing none, as also the not being ill-used in not using others ill; though this assertion may seem a riddle to the many, and to those who will not learn true wisdom. Knowing this, let us not call wretched or lament for those who suffer injury or insult, but for such who inflict these things; these are they who have been most injured, who have made God to be at war with them, and have opened the mouths of ten thousand accusers, who are getting an evil reputation in the present life, and drawing down on themselves severe punishment in the life to come.

15 While those who have been wronged by them, and have nobly borne it all, have God favorable to them, and all to condone with, and praise, and entertain them. Such as these in the present life, shall enjoy an exceeding good report, as affording the strongest example of true wisdom, and in the life to come shall share the good things everlasting; 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, now and ever, and world without end. Amen.

HOMILY 42

¹ John vi. 1, 4. - "After these things Jesus went over the sea of Galilee, into the parts of Tiberias. And a great multitude followed Him, because they saw the miracles which He did on them that were diseased. And Jesus departed into a mountain, and there sat with His disciples. And the Passover of the Jews was nigh." ² [1.] Beloved, let us not contend with violent men, but learn when the doing so brings no hurt. to our virtue to give place to their evil counsels; for so all their hardihood is checked. As darts when they fall upon a firm, hard, and resisting substance, rebound with great violence on those who throw them, but when the violence of the cast hath nothing to oppose it, it soon becometh weaker and ceaseth, so is it with insolent men; when we contend with them they become the fiercer, but when we yield and give ground, we easily abate all their madness. Wherefore the Lord when He knew that the Pharisees had heard "that Jesus made and baptized more disciples than John," went into Galilee, to quench their envy, and to soften by His retirement the wrath which was likely to be engendered by these reports. And when He departed for the second time into Galilee, He cometh not to the same places as before; for He went not to Cana, but to "the other side of the sea," and great multitudes followed Him, beholding "the miracles which He did." What miracles? Why doth he not mention them specifically? Because this Evangelist most of all was desirous of employing the greater part of his book on the discourses and sermons [of Christ]. Observe, for instance, how for a whole year, or rather how even now at the feast of the Passover, he hath given us no more information on the head of miracles, than merely that He healed the paralytic and the nobleman's son. Because he was not anxious to enumerate them all, (that would have been impossible,) but of many and great to record a few.

³ Ver. 2. "A great multitude followed Him beholding the miracles that He did." What is here told marks not a very wise state of mind; for when they had enjoyed such teaching, they still were more attracted by the miracles, which was a sign of the grosser state. For "miracles," It saith, "are not for believers, but for unbelievers." The people described by Matthew acted not thus, but how? They all, he saith "were astonished at His doctrine, because He taught as one having authority." (Matt. vii. 28, 29.) "And why doth He occupy the mountain now, and sit there with His disciples?" Because of the miracle which was about to take place. And that the disciples alone went up with

Him, was a charge against the multitude which followed Him not. Yet not for this only did He go up into the mountain, but to teach us ever to rest at intervals from the tumults and confusion of common life. For solitude is a thing meet for the study of wisdom. And often doth He go up alone into a mountain, and spend the night there, and pray, to teach us that the man who will come most near to God must be free from all disturbance, and must seek times and places clear of confusion.

⁴ Ver. 4. "And the Passover, a feast of the Jews, was nigh." "How then," saith some one, "doth He not go up unto the feast, but, when all are pressing to Jerusalem, goeth Himself into Galilee, and not Himself alone, but taketh His disciples with Him, and proceedeth thence to Capernaum?" Because henceforth He was quietly annulling the Law, taking occasion from the wickedness of the Jews. Ver. 5. "And as He lifted up His eyes, He beheld a great company." This showeth that He sat not at any time idly with the disciples, but perhaps carefully conversing with them, and making them attend and turn towards Him, a thing which peculiarly marks His tender care, and the humility and condescension of His demeanor towards them. For they sat with Him, perhaps looking at one another; then having lifted up His eyes, He beheld the multitudes coming unto Him. Now the other Evangelists say, that the disciples came and asked and besought Him that He would not send them away fasting, while St. John saith, that the question was put to Philip by Christ. Both occurrences seem to me to be truly reported, but not to have taken place at the same time, the former account being prior to the other, so that the two are entirely different.

⁵ Wherefore then doth He ask "Philip"? He knew which of His disciples needed most instruction; for this is he who afterwards said, "Show us the Father, and it sufficeth us" (c. xiv. 8), and on this account Jesus was beforehand bringing him into a proper state. For had the miracle simply been done, the marvel would not have seemed so great, but now He beforehand constraineth him to confess the existing want, that knowing the state of matters he might be the more exactly acquainted with the magnitude of the miracle about to take place. Wherefore He saith, "Whence shall we have so many loaves. that these may eat?" So in the Old [Testament] He spake to Moses, for He wrought not the sign until He had asked him, "What is that in thy hand?" Because things coming to pass unexpectedly and all at once, are wont to throw us into forgetfulness of things previous, therefore He first in-

volved him in a confession of present circumstances, that when the astonishment should have come upon him, he might be unable afterwards to drive away the remembrance of what he had confessed, and thus might learn by comparison the greatness of the miracle, which in fact takes place in this instance; for Philip being asked, replied,

6 Ver. 7, 6. "Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little. And this He said to prove him: for He Himself knew what He would do." [2.] What meaneth, "to prove him"? Did not He know what would be said by him? We cannot assert that. What then is the meaning of the expression? We may discover it from the Old [Testament]. For there too it is said, "And it came to pass after these things that God did tempt Abraham, and said unto him, Take thy beloved son whom thou lovest" (Gen. xxii. 1, Gen. xxii. 2); yet it doth not appear in that place either, that when He saith this He waited to see the end of the trial, whether Abraham would obey or not, (how could He, who knoweth all things before they come into existence? but the words in both cases are spoken after the manner of men. For as when (the Psalmist) saith that He "searcheth the hearts of men," he meaneth not a search of ignorance but of exact knowledge, just so when the Evangelist saith that He proved (Philip), he meaneth only that He knew exactly. And perhaps one might say another thing, that as He once made Abraham more approved, so also did He this man, bringing, him by this question to an exact knowledge of the miracle. The Evangelist therefore, that thou mayest not stop at the feebleness of the expression, and so form an improper opinion of what was said, addeth, "He Himself knew what He would do."

7 Moreover we must observe this, that when there is any wrong suspicion, the writer straightway very carefully corrects it. As then in this place that the hearers might not form any such suspicion, he adds the corrective, saying, "For He Himself knew what He would do": so also in that other place, when He saith, that "the Jews persecuted Him, because He not only had broken the Sabbath, but said also that God was His Father, making Himself equal with God," had there not been the assertion of Christ Himself confirmed by His works, he would there also have subjoined this correction. For if even in words which Christ speaketh the Evangelist is careful that none should have suspicions, much more in cases where others were speaking of Him would he have looked closely, had he perceived that an improper opinion prevailed

concerning Him. But he did not so, for he knew that this was His meaning, and immovable decree. Therefore after saying, "making Himself equal with God," he used not any such correction; for the matter spoken of was not an erroneous fancy of theirs, but His own assertion ratified by His works. Philip then having been questioned,

8 Ver. 8, 9. "Andrew, Simon's brother, said, There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?" Andrew is higher minded than Philip, yet had not he attained to everything. Yet I do not think that he spake without an object, but as having heard of the miracles of the Prophets, and how Elisha wrought a sign with the loaves (2 Kings iv. 43); on this account he mounted to a certain height, but could not attain to the very top. Let us learn then, we who give ourselves to luxury, what was the fare of those great and admirable men; and in quality and quantity let us behold and imitate the thriftiness of their table. What follows also expresses great weakness. For after saying, "hath five barley loaves," he addeth, "but what are they among so many?" He supposed that the Worker of the miracle would make less out of less, and more out of more. But this was not the case, for it was alike easy to Him to cause bread to spring forth from more and from less, since He needed no subject-matter. But in order that the creation might not seem foreign to His Wisdom, as afterwards slanderers and those affected with the disease of Marcion said, He used the creation itself as a groundwork for His marvels.

9 When both the disciples had owned themselves at a loss, then He wrought the miracle; If or thus they profited the more, having first confessed the difficulty of the matter, that when it should come to pass, they might understand the power of God. And because a miracle was about to be wrought, which had also been performed by the Prophets, although not in an equal degree, and because He would do it after first giving thanks, lest they should fall into any suspicion of weakness on His part, observe how by the very manner of His working He entirely raiseth their thoughts of it and showeth them the difference (between Himself and others). For when the loaves had not yet appeared, that thou mayest learn, that things that are not are to Him as though they were, (as Paul saith, "who calleth the things that be not as though they were"-Rom. iv. 17,) He commanded them as though the table were prepared and ready, straightway to sit down, rousing by this the minds of His disciples. And because they had profited by the questioning,

they immediately obeyed, and were not confounded, nor said, "How is this, why dost Thou bid us sit down, when there is nothing before us?" The same men, who at first disbelieved so much as to say, "Whence shall we buy bread?" began so far to believe even before they saw the miracle, that they readily made the multitudes to sit down.

¹⁰ [3.] But why when He was about to restore the paralytic did He not pray, nor when He was raising the dead, or bridling the sea, while He cloth so here over the loaves? It was to show that when we begin our meals, we ought to give thanks unto God. Moreover, He doth it especially in a lesser matter, that thou mayest learn that He doth it not as having any need; for were this the case, much more would He have done so in greater things; but when He did them by His own authority, it is clear that it was through condescension that He acted as He did in the case of the lesser. Besides, a great multitude was present, and it was necessary that they should be persuaded that He had come according to the will of God. Wherefore, when He doth miracles in the absence of witnesses, He exhibiteth nothing of the kind; but when He doth them in the presence of many, in order to persuade them that He is no enemy of God, no adversary of Him who hath begotten Him, He removeth the suspicion by thanksgiving.

¹¹ "And He gave to them that were set down, and they were filled." Seest thou how great is the interval between the servants and the Master? They having grace by measure, wrought their miracles accordingly, but God, who acteth with free power, did all most abundantly. Ver. 12. "And He said unto His disciples, Gather up the fragments which remain; -and they gathered them together, and filled twelve baskets." ¹² This was not a superfluous show, but in order that the matter might not be deemed a mere illusion; and for this reason He createth from matter already subsisting. "But why gave He not the bread to the multitudes to bear, but (only) to His disciples?" Because He was most desirous to instruct these who were to be the teachers of the world. The multitude would not as yet reap any great fruit from the miracles, (at least they straightway forgot this one and asked for another,) while these would gain no common profit. And what took place was moreover no ordinary condemnation of Judas, who bore a basket. And that these things were done for their instruction is plain from what is said afterwards, when He reminded them, saying, "Do ye not yet understand-how many baskets ye took up?" (Matt. xvi. 9.) And for the same reason it was that the baskets of frag-

ments were equal in number to the disciples; afterwards, when they were instructed, they took not up so many, but only "seven baskets." (Matt. xv. 37.) And I marvel not only at the quantity of loaves created, but besides the quantity, at the exactness of the surplus, that He caused the superabundance to be neither more nor less than just so much as He willed, fore-seeing how much they would consume; a thing which marked unspeakable power. The fragments then confirmed the matter, showing both these points; that what had taken place was no illusion, and that these were from the loaves by which the people had been fed. As to the fishes, they at this time were produced from those already subsisting, but at a later period, after the Resurrection, they were not made from subsisting matter. "Wherefore?" That thou mayest understand that even now He employed matter, not from necessity, nor as needing any base (to work upon), but to stop the mouths of heretics?

13 "And the multitudes said, that this is of a truth The Prophet." Oh, excess of gluttony! He had done ten thousand things more admirable than this, but nowhere did they make this confession, save when they had been filled. Yet hence it is evident that they expected some remarkable prophet; for those others had said (to John), "Art thou that Prophet?" while these say, "This is that Prophet." Ver. 15. "When Jesus therefore perceived that they would come and take Him by force to make Him a king, He departed again into a mountain." 14 Wonderful! How great is the tyranny of gluttony, how great the fickleness of men's minds! No longer do they vindicate the Law, no longer do they care for the violation of the Sabbath, no longer are they zealous for God; all such considerations are thrown aside, when their bellies have been filled; He was a prophet in their eyes, and they were about to choose Him for a king. But Christ fleeth. "Wherefore?" To teach us to despise worldly dignities, and to show us that He needed nothing on earth. For He who chose all things mean, both mother and house and city and nurture and attire would not afterwards be made illustrious by things on earth. The things which (He had) from heaven were glorious and great, angels, a star, His Father loudly speaking, the Spirit testifying, and Prophets proclaiming Him from afar; those on earth were all mean, that thus His power might the more appear. He came also to teach us to despise the things of the world, and not be amazed or astonished by the splendors of this life, but to laugh them all to scorn, and to desire those which are to come. For he who admires things which are here, will not admire those in the heavens. Wherefore also He

saith to Pilate, "My Kingdom is not of this world" (c. xviii. 36), that He may not afterwards appear to have employed mere human terror or dominion for the purpose of persuasion. Why then saith the Prophet, "Behold, thy King cometh unto thee, meek, and sitting upon an ass"? (Zech. ix. 9.) He spake of that Kingdom which is in the heavens, but not of this on earth; and on this account Christ saith, "I receive not honor from men." (c. v. 41.)

¹⁵ Learn we then, beloved, to despise and not to desire the honor which is from men for we have been honored with the greatest of honors, compared with which that other is verily insult, ridicule, and mockery. And as the riches of this world compared with the riches of that are poverty, as this life apart from that is deadness, (for "let the dead bury their dead"-Matt. viii. 28,) so this honor compared with that is shame and ridicule. Let us then not pursue it. If they who confer it are of less account than a shadow or a dream, the honor itself much more so. "The glory of man is as the flower of the grass" (1 Pet. i. 24); and what is meaner than the flower of the grass? Were this glory everlasting, in what could it profit the soul? In nothing. Nay, it very greatly injures us by making us slaves, slaves in worse condition than those bought with money, slaves who obey not one master only, but two, three, ten thousand, all giving different commands. How much better is it to be a free man than a slave, to be free from the slavery of men, and subject only to the dominion of God? In a word, if thou wilt desire glory, desire it, but let it be the glory immortal, for that is exhibited on a more glorious stage, and brings greater profit.

¹⁶ For the men here bid thee be at charges to please them, but Christ, on the contrary, giveth thee an hundredfold for what thou givest Him, and addeth moreover eternal life. Which of the two then is better, to be admired on earth, or in heaven? by man, or by God? to your loss, or to your gain? to wear a crown for a single day, or for endless ages? Give to him that needeth, but give not to a dancer, lest thou lose thy money and destroy his soul. For thou art the cause of his (coming to) perdition through unseasonable munificence. Since did those on the stage know that their employment would be unprofitable, they would have long ago ceased to practice it; but when they behold thee applauding, crowding after them, spending and wasting thy substance upon them, even if they have no desire to follow (their profession), they are kept to it by the desire of gain. If they knew that no one would praise what they do, they would soon desist from their labors, by reason of

their unprofitableness; but when they see that the action is admired by many, the praise of others becomes a bait to them. Let us then desist from this unprofitable expense, let us learn upon whom and when we ought to spend. Let us not, I implore you, provoke God in both ways, gathering whence we ought not, and scattering where we ought not;

17 for what anger doth not thy conduct deserve, when thou passest by the poor and givest to a harlot? Would not the paying the hire of sin and the bestowing honor where it were meet to punish have been a charge against thee, even hadst thou paid out of thy just earnings? but when thou feedest thine uncleanness by stripping orphans and wronging widows, consider how great a fire is prepared for those who dare such things. Hear what Paul saith, "Who not only do these things, but also have pleasure in them that do them. (Rom. i. 32.)" 18 Perhaps we have touched you sharply, yet if we touch you not, there are actual punishments awaiting those who sin without amendment. What then availeth it to gratify by words those who shall be punished by realities? Dost thou take pleasure at a dancer, dost thou praise and admire him? Then art thou worse than he; his poverty affords him an excuse though not a reasonable one, but thou art stripped even of this defense. If I ask him, "Why hast thou left other arts and come to this accursed and impure one?" he will reply, "because I can with little labor gain great profits." But if I ask thee why thou admirest one who spends his time in impurity, and lives to the mischief of many, thou canst not run to the same excuse, but must bow down thy face and be ashamed and blush. Now if when called by us to give account, thou wouldest have nothing to reply, when that terrible and inexorable Judgment cometh where we shall render account of thoughts and deeds and everything, how shall we stand? with what eyes shall we behold our Judge? what shall we say? what defense shall we make? what excuse reasonable or unreasonable shall we put forward? shall we allege the expense? the gratification? the perdition of others whom by means of his art we ruin? We can have nothing to say, but must be punished with a punishment having no end, knowing no limit. That this come not to pass, let us henceforth guard all points, that having departed with a good hope, we may obtain the everlasting blessings; to which may 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 43

¹ John vi. 16-18.-"And when even was now come, His disciples went down unto the sea and entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come unto them. And the sea arose by reason of a great wind that blew." [1.] Christ provideth for the good of his disciples not only when He is present in the body, but also when far away; for having abundance of means and of skill, He effecteth one and the same end by contrary actions. Observe, for instance, what He hath done here. He leaveth His disciples, and goeth up into a mountain; and they, when even was come, went down unto the sea. They waited for Him until evening, expecting that He would come unto them; but when even was come, they could no longer endure not to seek their Master; so great a love possessed them. They said not, "It is now evening, and night hath overtaken us, whither shall we depart? the place is dangerous, the time unsafe"; but, goaded by their longing, they entered into the ship. For it is not without a cause that the Evangelist hath declared the time also, but by it to show the warmth of their love.

² Wherefore then doth Christ let them go, and not show Himself? And again, wherefore doth He show Himself walking alone upon the sea? By the first He teacheth them how great (an evil) it is to be forsaken by Him, and maketh their longing greater; by the second, again, He showeth forth His power. For as in His teaching they heard not all in common with the multitude, so in the case of the miracles they saw them not all with the mass of people, since it was needful that they who were about to receive in charge the presidency of the world, should have somewhat more than the rest. "And what sort of miracles," saith some one, "saw they by themselves?" The Transfiguration on the mount; this on the sea, and those after the Resurrection, which are many and important. And from these I conjecture that there were others also. They came to Capernaum without any certain information, but expecting to find Him there, or even in mid passage; this the Evangelist implies by saying that "it was now dark, and Jesus was not yet come to them."

³ "And the sea arose by reason of a great wind that blew." What did they? They were troubled, for there were many and various causes which forced them to be so. They were afraid by reason of the time for it was dark, of the storm for the sea had risen, of the place for they were not near land; but, Ver. 19. "Had rowed about five and twenty furlongs." And, lastly, by reason of the

strangeness of the thing, for, "They see Him walking upon the sea." And when they were greatly troubled, Ver. 20. "He saith unto them, It is I, be not afraid." Wherefore then appeareth He? To show that it was He who would make the storm cease. For this the Evangelist hath shown, saying, Ver. 21. "They were willing to receive Him, and immediately the ship was near the land." He not only gave them a safe passage, but also one with a fair wind.

4 To the multitude He showeth not Himself walking upon the sea, for the miracle was too great to suit their infirmity. Indeed, even by the disciples He was not seen long doing this, but He appeared, and at once retired. Now this seems to me to be a different miracle from that found in Matthew xiv.; and that it is different is clear from many reasons. For He worketh often the same miracles, in order to cause the beholders not merely to count them very strange, but also to receive them with great faith. "It is I, be not afraid." As He spake the word, He cast out fear from their souls. But at another time not so; wherefore Peter said "Lord, if it be Thou, bid me to come unto Thee." (Matt. xiv. 28.) Whence then was it that at that time they did not straightway admit this, but now were persuaded? It was because then the storm continued to toss the bark, but now at His voice the calm had come. Or if the reason be not this, it is that other which I have before mentioned, that oftentimes working the same miracles, He made the second to be readily received by means of the first. But wherefore went He not up into the ship? Because He would make the marvel greater, would more openly reveal to them His Godhead, and would show them, that when He before gave thanks, He did not so as needing aid, but in condescension to them. He allowed the storm to arise, that they might ever seek Him; He stilled the storm, that He might make known to them His power; He went not up into the ship, that He might make the marvel greater.

5 Ver. 22. "And the people that were there saw that there was none other boat there save the one into which the disciples had entered, and that Jesus went not into the boat, but His disciples." And why is John so exact? Why said he not that the multitudes having passed over on the next day departed? He desires to teach us something else, namely, that Jesus allowed the multitudes if not openly, at least in a secret manner, to suspect what had taken place. For, "They saw," saith he, "that there was none other boat there but one, and that Jesus went not into it with His disciples." Ver. 24. And embarking in boats from Tiberias, they "came to Capernaum seeking Jesus." What

else then could they suspect, save that He had arrived there crossing the sea on foot? for it was not possible to say that He had passed over in another ship. For "there was one," saith the Evangelist, "into which His disciples entered." Still when they came to Him after so great a wonder, they asked Him not how He crossed over, how He arrived there, nor sought to understand so great a sign. But what say they?

⁶ Ver. 25. "Master, when camest Thou hither?" [2.] Unless any one affirm that the "when" is here used by them in the sense of "how." But it is worth while also to notice here the fickleness of their impulses For they who said, "This is that Prophet"; they who were anxious to "take Him and make Him a king," now when they have found Him take no such counsel, but having cast out their astonishment, they no longer admire Him for His former deeds. They sought Him, desiring again to enjoy a table like the first. The Jews under the guidance of Moses passed over the Red Sea, but that case is widely different from this. He did all with prayer and as a servant, but Christ with absolute power. There when the south wind blew, the water yielded so as to make them pass over on dry land, but here the miracle was greater. (Ex. xiv. 21.) For the sea retaining its proper nature so bare its Lord upon its surface, thus testifying to the Scripture which saith, "Who walketh upon the sea as upon a pavement." (Job ix. 8.)

⁷ And with reason, when He was about to enter into stubborn and disobedient Capernaum, did He work the miracle of the loaves, as desiring not only by what took place within, but also by the miracles which were wrought without the city, to soften its disobedience. For was it not enough to soften even any stone, that such multitudes should come with great eagerness to that city? Yet they had no such feeling, but again desired food for the body; for which also they I are reproached by Jesus. ⁸ Let us then, beloved, knowing these things, give thanks to God for things of sense, but much more for things spiritual; for such is His will, and it is on account of the latter that He giveth the former, leading in, as it were, by these the more imperfect sort, and giving them previous teaching, because they are yet gaping upon the world. But when such persons having received these worldly things, rest in them, then are they upbraided and rebuked. For in the case of him that had the palsy, Christ wished first to give that which was spiritual, but they that were present endured it not; for when He said, "Thy sins be forgiven thee," they exclaimed, "This man blasphemeth. (Matt. ix. 2. Let us not, I entreat

you, be so affected, but let us make more account of those (spiritual) things. Wherefore? Because when spiritual things are present with us, no harm ariseth from the absence of fleshly things; but when they are not, what hope, what comfort, shall then remain to us? wherefore it is for these we ought always to call upon God, and entreat Him for them. And for such hath Christ also taught us to pray; for if we unfold that Prayer, we shall find that there is nothing carnal in it, but all spiritual, and that even the small portion which seemeth to relate to sense, becometh by the manner spiritual.

9 For to bid us ask no more than our "successive," that is, our "daily," bread, would mark a mind spiritual and truly wise. And consider what goeth before that, "Hallowed be Thy Name, Thy kingdom come, Thy will be done as in heaven so on earth"; then, after naming that temporal (need), He quickly leaveth it, and bringeth us again to the spiritual doctrine, saying, "Forgive us our debts, as we forgive our debtors. Nowhere hath He put in the Prayer riches or glory or dominion, but all things contributing to the benefit of the soul; nothing earthly, but all things heavenly. If then we are bidden to refrain from the things of this present life, how could we help being wretched and miserable, asking from God those things which even having He biddeth us cast away, to free us from care about them, and for which He biddeth us take no pains. This is the "using vain repetition"; and this is why we effect nothing by our prayers. "How then," saith some one, "do the wicked grow rich, how the unjust and impure, plunderers and covetous? Not by God's giving; (away with the thought! but by plundering, and taking more than their due. "And how doth God allow them? As He allowed that rich man, reserving him for greater punishment. (Luke xvi. 25. Hear what (Abraham) saith to him; "Son, thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things, but now he is comforted, and thou art tormented.

10 Therefore that we also come not to hear that voice, by living softly and idly, and gathering together for ourselves. many sins, let us choose the true riches and right wisdom, that we may obtain the promised good things; to which may we all arrive, 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 44

¹John vi. 26, 27.-"Jesus answered them, and said, Verily, verily, I say unto you, Ye seek Me, not because ye saw the miracles but because ye did eat of the loaves and were filled. Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life." ²[1. The mild and gentle is not always useful, but there are times when the teacher needs sharper language. For if the disciple be dull and gross, then, in order to touch his dullness to the quick, we must rouse him with a goad. And this the Son of God hath done in the present as well as in many other cases. For when the crowds had come and found Jesus, and were flattering Him, and saying, "Master, when camest Thou hither? to show that He desireth not honor from men, but looketh to one thing only, their salvation, He answereth them sharply, wishing to correct them not in this way only, but also by revealing and exposing their thoughts. For what saith He? "Verily, verily, I say unto you," (speaking positively and with a confirmation,) "Ye seek Me, not because ye saw miracles, but because ye did eat of the loaves and were filled. He chide-th and reproveth them by these words, yet doth not so abruptly or violently, but very sparingly. For He saith not, "O ye gluttons and belly-slaves, I have wrought so many wonders, and ye never have either followed Me, or marveled at My doings"; but mildly and gently somewhat in this manner; "Ye seek Me, not because ye saw miracles, but because ye did eat of the loaves and were filled"; speaking not only of the past, but also of the present miracle. "It was not," He saith, "the miracle of the loaves that astonished you, but the be-ing filled.

³And that He said not this of them by conjecture they straightway showed, for on this account they came the second time, as being about to enjoy the same (food) as before. Wherefore they said, "Our fathers did eat manna in the wilderness. Again they draw Him to (the subject of) carnal food, which was the chief accusation and charge against them. But He stop-peth not at rebukes, but addeth instruction also, saying, "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life." ⁴"Which the Son of Man giveth unto you; for Him hath God the Fath-er sealed." What He saith, is of this kind: "Make ye no account of this earthly, but of that spiritual food." But since some of those who desire to live in doing nothing have abused this speech, as though Christ would entirely abolish working, it is seasonable to say somewhat to them. For they slander, so to

speak, all Christianity, and cause it to be ridiculed on the score of idleness. First however, we must mention that saying of Paul. What saith he? "Remember the Lord, how He said, It is more blessed to give than to receive." (Acts xx. 35.) Now how can it be possible for him to give who hath not? How then saith Jesus to Martha, "Thou art careful and troubled about many things, but one thing is needful, and Mary hath chosen that good part?" (Luke x. 41, 42); and again, "Take no thought for the morrow." (Matt. vi. 34.) For it is necessary now to resolve all these questions, not only that we may check men if they would be idle, but also that the oracles of God may not appear to bring in what is contradictory.

5 Now Paul in another place saith, "But we beseech you, brethren, that ye increase more and more, that ye study to be quiet, and to do your own business; that ye may walk honestly toward them that are without" (1 Thess. iv. 10, 1 Thess. iv. 11, 1 Thess. iv. 12); and again; "Let him that stole, steal no more; but rather let him labor, working with his own hands, that he may have to give to him that needeth." (Eph. iv. 28.) Here the Apostle bids not simply "work," but to work so vigorously and laboriously, as to have thereby somewhat to give to others. And in another place the same saith again; "These hands have ministered to my necessities, and to them that were with me." (Acts xx. 34.) And writing to the Corinthians he said, "What is my reward then? Verily, that when I preach the Gospel, I may make the Gospel of Christ without charge." (1 Cor. ix. 18.) And when he was in that city, he abode with Aquila and Priscilla, "and wrought, for by their occupation they were tentmakers." (Acts xviii. 3.)

6 These passages show a yet more decided opposition as to the letter; we must therefore now bring forward the solution. What then must be our reply? That to "take no thought," doth not mean "not to work," but "not to be nailed to the things of this life"; that is, to take no care for to-morrow's ease, but to deem that superfluous. For a man may do no work, and (yet) lay up treasure for the morrow; and a man may work, yet be careful for nothing; for carefulness and work are not the same thing; it is not as trusting to his work that a man worketh, but, "that he may impart to him that needeth. And that too which was said to Martha refers not to works and working, but to this, that it is our duty to know the right season, and not to spend on carnal things the time proper for listening. Thus Christ spake not the words as urging her to "idleness," but to rivet her to listening. "I came," saith He, "to

teach you needful things, but thou art anxious about a meal. Dost thou desire to receive Me, and to provide for Me a costly table? Provide another sort of entertainment, by giving me a ready hearing, and by imitating thy sister's longing for instruction. He said not this to forbid her hospitality, (away with the thought! how could that be? but to show that she ought not in the season for listening be busy about other matters.

7 For to say, "Labor not for the meat that perisheth," is not the expression of one implying that we ought to be idle; (in fact, this most especially is "meat that perisheth," for idleness is wont to teach all wickedness; but that we ought to work, and to impart. This is meat that never perisheth; but if any be idle and gluttonous, and careth for luxury, that man worketh for "the meat that perisheth. So too, if a man by his labor should feed Christ, and give Him drink, and clothe Him, who so senseless and react as to say that such an one labors for the meat that perisheth, when there is for this the promise of the kingdom that is to come, and of those good things? This meat endureth forever. But at that time, since the multitudes made no account of filth, nor sought to learn who it was that did these things, and by what power, but desired one thing only, to fill their bellies without working; Christ with good reason called such food, "meat that perisheth. "I fed," He saith, "your bodies, that after this ye might seek that other food which endureth, which nourisheth the soul; but ye again run after that which is earthy. Therefore ye do not understand that I lead you not to this imperfect food, but to that which giveth not temporal but eternal life, which nourisheth not the body but the soul.

8 Then when He had uttered such great words concerning Himself, and had said that He would give this food, in order that what was spoken might not stand in their way, to make His saying credible He attributeth the supply to the Father. For after saying, "Which the Son of Man shall give you"; He addeth, "Him hath God the Father sealed," that is, "hath sent Him for this purpose, that He might bring the food to you. The saying also admits of another interpretation; for in another place Christ saith, "He that heareth My words, hath set to his seal that God is true" (c. iii. 33), that is, hath "showed forth undeniably. Which indeed the expression seems to me to hint at even in this place, for "the Father hath sealed," is nothing else than "hath declared," "hath revealed by His testimony. He in fact declared Himself too, but

since He was speaking to Jews, He brought forward the testimony of the Father.

9[2. Learn we then, beloved, to ask of God the things which it is meet for us to ask of Him. For those Other things, those, I mean, which belong to this life, whichever way they may fall out, can do us no injury; for if we be rich, it is here only that we shall enjoy our luxury; and if we fall into poverty, we shall suffer nothing terrible. For neither the splendors nor the pains of the present life have much power in respect either of despondency or pleasure, they are contemptible, and slip away very swiftly. Wherefore they are called "a way," with reason, because they pass away, and by their very nature do not long endure, but the things which are to come endure eternally, both those of punishment and those of the Kingdom. Let us then in regard of these things use much diligence to avoid the first and to choose the last. For what is the advantage of this world's luxury? To-day it is, and to-morrow it is not; to-day a bright flower, to-morrow scattered dust; to-day a burning fire, to-morrow smouldering ashes. But spiritual things are not so, they ever remain shining and blooming, and becoming brighter every day. That wealth never perishes, never departs, never ceases, never brings with it care or envy or blame, destroys not the body, corrupts not the soul, is without ill will, heaps not up malice; all which things attend on the other kind of wealth.

10 That honor lifts not men into folly, doth not make them puffed up, never ceases nor is dimmed. Again, the rest and delight of heaven endureth continually, ever being immovable and immortal, one cannot find its end or limit. This life then let us desire, for if we do so we shall make no account of present things, but shall despise and mock at them all, and though one should bid us enter into kingly halls, we shall not while we have this hope choose to do so; yet nothing (earthly) seems more near to happiness than such a permission; but to those who are possessed by love of heaven, even this seems little and mean, and worthy of no account. Nothing which comes to an end is to be much desired; whatever ceases, and to-day is and tomorrow is not, even though it be very great, yet seems to be very little and contemptible. Then let us not cling to fleeting things which slip away and depart, but to those which are enduring and immovable. To which may 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 45

¹John vi. 28-30.-"Then said they unto Him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on Him whom He hath sent. They said therefore unto Him, What sign showest thou then, that we may see and believe thee? what dost thou work?" [1.] There is nothing worse, nothing more shameful, than gluttony; it makes the mind gross, and the soul carnal; it blinds, and permits not to see clearly. Observe, for instance, how this is the case with the Jews; for because they were intent upon gluttony, entirely occupied with worldly things, and without any spiritual thoughts, though Christ leads them on by ten thousand sayings, sharp and at the same time forbearing, even thus they arise not, but continue groveling below. For consider; He said to them, "Ye seek Me, not because ye saw the miracles, but because ye did eat of the bread, and were filled "; He touched them by the reproof, He showed them what food they ought to seek, saying, "Labor not for the meat that perisheth"; He set before them the prize, saying, "but that which endureth unto everlasting life"; then provided a remedy for what might have been an objection, by declaring that He was sent from the Father.

²What then did they? As though they had heard nothing, they said, "What shall we do, that we might work the works of God?" This they said, not that they might learn and do them, (as the sequel shows,) but to induce Him again to supply them with food, and desiring to persuade Him to satisfy them. What then saith Christ? "This is the work of God, that ye believe on Him whom He hath sent." On this they asked, "What sign showest thou, that we may see and believe?" Ver. 31. "Our fathers did eat manna in the wilderness." Nothing more senseless, nothing more unreasonable, than these men! While the miracle was yet in their hands, as though none had been done, they spake after this manner, "What sign shewest thou?" and having thus spoken, they do not even allow Him the right of choosing the sign, but think to force Him to exhibit none other than such a one as was wrought in the days of their fathers; wherefore they say, "Our fathers did eat manna in the wilderness," thinking by this to provoke Him to work such a miracle as might supply them with carnal nourishment. Else why did they mention none other of the miracles of old, though many took place in those times, both in Egypt and at the sea and in the wilderness, but only that of the manna? Was it not because they greatly desired that one by reason of the

tyranny of their bellies? Ye who when ye saw His miracle called him a Prophet, and attempted to make Him a king, how is that now, as though none had been wrought, ye have become thankless and ill-minded, and ask for a sign, uttering words fit for parasites, or hungry dogs? Does the manna now seem wonderful to you? Your soul is not now parched up.

³ Mark too their hypocrisy. They said not, "Moses did this sign, what doest thou?" thinking it would annoy Him; but for a while they address Him with great reverence, through expectation of food. So they neither said, "God did this, what doest thou?" that they might not seem to make Him equal with God; nor did they bring forward Moses, that they might not seem to lower Him, but put the matter in an intermediate form, "Our fathers did eat manna in the wilderness." He indeed might have replied, "I, but now, have wrought greater wonders than did Moses, requiring no rod, having no need of prayer, but doing all of Myself; and, if ye call to remembrance the manna, see, I have given you bread." But this was not the season for such speeches; and the one thing He earnestly desired was, to bring them to spiritual food. And observe His infinite wisdom and His manner of answering.

⁴ Ver. 32. "Moses gave you not that bread from heaven; but My Father giveth you the true bread from heaven." Why said He not, "It was not Moses that gave it to you, but I"; but putteth God in the place of Moses, and Himself instead of manna? Because the infirmity of His hearers was great. As is seen from what followeth. For not even when He had spoken thus did He secure their attention, although He said at first, "Ye seek Me, not because ye saw the miracle, but because ye did eat of the loaves, and were filled." (Ver. 26.) Now because they sought these (carnal). things, He would have corrected them by His succeeding words, yet not even so did they desist. When He promised the Samaritan woman that He would give her "the water," He made no mention of the Father. What saith He? "If thou knewest who it is that saith unto thee, Give Me to drink, thou wouldest have asked of Him, and He would have given unto thee living water" (c. iv. 10); and again, "The water which I shall give." He referreth her not to The Father. But here He maketh mention of The Father, that thou mayest understand how great was the faith of the Samaritan woman, and how great the infirmity of the Jews.

⁵ Was then the manna not from heaven? How then is it said to be from heaven? In the same manner as Scripture speaketh of "fowls of heaven" (Ps. viii. 8); and again, "The Lord thundered from heaven." (Ps. xviii. 13.) And He

calleth that other the "true bread," not because the miracle of the manna was false, but because it was a type, and not the very truth. But in mentioning Moses, He doth not compare Himself to him, for the Jews did not as yet prefer Him to Moses, of whom they still had a higher opinion. So that after saying, "Moses gave not," He addeth not that "I give," but saith that The Father, and not Moses, giveth. They, when they heard this, replied, "Give us this bread to eat"; for they yet thought that it was something material, they yet expected to gratify their appetites, and so hastily ran to Him. What doth Christ? Leading them on little by little, He saith,

6 Ver. 33. "The bread of God is He which cometh down from heaven, and giveth life unto the world." Not, saith He, to Jews alone, but to all the "world," not mere food, but "life," another and an altered "life." He calleth it "life," because they all were dead in sins. Yet they still kept downward bent, saying, Ver. 34. "Give us this bread." Then He, to rebuke them, because while they supposed that the food was material they ran to Him, but not when they learned that it was a spiritual kind, said, Ver. 35, 36. "I am the bread of life; he that cometh to Me shall never hunger, and he that believeth on Me shall never thirst. But I said unto you, that ye also have seen Me, and believe Me not." [2.] Thus also John crieth, saying beforehand, "He speaketh that He knoweth, and testifieth that He hath seen, and no man receiveth His testimony" (c. iii. 32); and again Christ Himself, "We speak that We do know, and testify that We have seen" (c. iii. 11), "and ye believe not." This He doth to prevent them, and to show them that the matter doth not trouble Him, that He desireth not honor, that He is not ignorant of the secrets of their minds, nor of things present, nor of things to come.

7 "I am the bread of life. Now He proceedeth to commit unto them mysteries. And first He discourseth of His Godhead, saying, "I am the bread of life. For this is not spoken of His Body, (concerning that He saith towards the end, "And the bread which I shall give is My flesh,") but at present it referreth to His Godhead. For That, through God the Word, is Bread, as this bread also, through the Spirit descending on it, is made Heavenly Bread. Here He useth not witnesses, as in His former address, for He had the miracle of the loaves to witness to Him, and the Jews themselves for a while pretending to believe Him; in the former case they opposed and accused Him. This is the reason why here He declareth Himself. But they, since they expected to enjoy a carnal feast, were not disturbed until they gave up their hope. Yet not

for that was Christ silent, but uttered many words of reproof. For they, who while they were eating called Him a Prophet, were here offended, and called Him the carpenter's son; not so while they ate the loaves, then they said, "He is The Prophet," and desired to make Him a king. Now they seemed to be indignant at His asserting that He "came down from heaven," but in truth it was not this that caused their indignation, but the thought that they should not enjoy a material table.

⁸ Had they been really indignant, they ought to have asked and enquired how He was the "bread of life," how He had "come down from heaven"; but now they do not this, but murmur. And that it was not this which offended them is plain from another circumstance. When He said, "My Father giveth you the bread," they exclaimed not, "Beseech Him that He give"; but what? "Give us that bread"; yet He said not, "I give," but, "My Father giveth"; nevertheless, they, from desire of the food, thought Him worthy to be trusted to for its supply. Now how should they, who deemed Him worthy of their trust for giving, be afterward offended when they also heard that "the Father giveth"? What is the reason? It is that when they heard that they were not to eat, they again disbelieved, and put forth by way of a cloak for their disbelief, that "it was a high saying. Wherefore He saith, "Ye have seen Me, and believe not" (c. v. 39); alluding partly to His miracles, partly to the testimony from the Scriptures; "For they," He saith, "are they which testify of Me" (c. v. 43, v. 44); and, "I am come in My Father's Name, and ye receive Me not"; and, "How can ye believe which receive honor of men?"

⁹ Ver. 37. "All that the Father giveth Me shall come to Me, and him that cometh to Me I will in nowise cast out." ¹⁰ Observe how He doeth all things for the sake of them that are saved; therefore He added this, that He might not seem to be trifling and speaking these things to no purpose. But what is it that He saith, "All that the Father giveth Me shall come unto Me" (ver. 37), and "I will raise it up in the last day"? (Ver. 40. Wherefore speaketh He of the common resurrection, in which even the ungodly have a part, as though it were the peculiar gift of those who believe on Him? Because He speaketh not simply of resurrection, but of a particular kind of resurrection. For having first said, "I will not cast him out, I shall lose nothing of it," He then speaketh of the resurrection. Since in the resurrection some are cast out, ("Take him, and cast him into outer darkness," Matt. xxii. 13,) and some are destroyed. ("Rather fear Him who is able to destroy both soul and body in hell.")

(Matt. x. 28. And the expression, "I give eternal life" (c. x. 28), declareth this; for they "that have done evil shall go forth to the resurrection of damnation, and they that have done good to the resurrection of life. (c. v. 29. This then, the resurrection to good things, is that which He here designed. But what meaneth He by saying, "All that the Father giveth Me, shall come to Me"? He toucheth their unbelief, showing that whosoever believeth not on Him transgresseth the will of the Father.

¹¹ And thus He saith it not nakedly, but in a covert manner, and this He doth everywhere, wishing to show that unbelievers are at variance with the Father, not with Him alone. For if this is His will, and if for this He came, that He might save man, those who believe not transgress His will. "When therefore," He saith, "the Father guideth any man, there is nothing that hindereth him from coming unto Me"; and in another place, "No man can come unto Me, except the Father draw him. (Ver. 44. And Paul saith, that He delivereth them up unto the Father; "When He shall have delivered up the kingdom to God, even the Father. (1 Cor. xv. 24. Now as the Father when He giveth doth so without first depriving Himself, so the Son when He delivereth up doth so without excluding Himself. He is said to deliver us up, because through Him we have access (to the Father).

¹² [3.] And the "by whom" is also applied to the Father, as when the Apostle saith, "By whom ye were called unto the fellowship of His Son" (1 Cor. i. 9): and, "By the will of the Father." And again; "Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee." (Matt. xvi. 17.) What He here intimateth is something of this kind, that "faith in Me is no ordinary thing, but needeth an impulse from above"; and this He establisheth throughout His discourse, showing that this faith requires a noble sort of soul, and one drawn on by God. But perhaps some one will say, "If all that the Father giveth, and whomsoever He shall draw, cometh unto Thee, if none can come unto Thee except it be given him from above, then those to whom the Father giveth not are free from any blame or charges." These are mere words and pretenses. For we require our own deliberate choice also, because whether we will be taught is a matter of choice, and also whether we will believe. And in this place, by the "which the Father giveth Me," He declareth nothing else than that "the believing on Me is no ordinary thing, nor one that cometh of human reasonings, but needeth a revelation from above, and a well-ordered soul to receive that revelation." And the, "He that cometh

to Me shall be saved," meaneth that he shall be greatly cared for. "For on account of these," He saith, "I came, and took upon Me the flesh, and entered into the form of a servant." Then He addeth;

¹³ Ver. 38. "I came down from heaven not to do Mine own will, but the will of Him that sent Me." What sayest Thou? Why, is Thy will one, and His another? That none may suspect this, He explaineth it by what follows, saying; Ver. 40. "And this is the will of Him that sent Me, that every one which seeth the Son, and believeth on Him, may have everlasting life." ¹⁴ Is not then this Thy will? And how sayest Thou, "I am come to send fire upon the earth, and what have I desired to see, if that be already kindled"? (Luke xii. 49. For if Thou also desirest this, it is very clear that Thy will and the Father's is one. In another place also He saith, "For as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom He will. (c. v. 21. But what is the will of the Father? Is it not, that not so much as one of them should perish? This Thou willest also. (Matt. xviii. 14. So that the will of the One differeth not from the will of the Other. So in another place He is seen establishing yet more firmly His equality with the Father, saying, "I and My Father `will come, and will make Our abode with him.'" (c. xiv. 23. What He saith then is this; "I came not to do anything other than that which the Father willeth, I have no will of Mine own different from that of the Father, for all that is the Father's is Mine, and all that is Mine is the Father's. If now the things of the Father and the Son are in common, He saith with reason, "Not that I might do Mine own will. But here He speaketh not so, but reserveth this for the end.

¹⁵ For, as I have said, He concealeth and veileth for a while high matters, and desireth to prove that had He even said, "This is My will," they would have despised Him. He therefore saith, that "I co-operate with that Will," desiring thus to startle them more; as though He had said, "What think ye? Do ye anger Me by your disbelief? Nay, ye provoke My Father. "For this is the will of Him that sent Me, that of all which He hath given Me I should lose nothing. (Ver. 39. Here He showeth that He needeth not their service, that He came not for His own advantage, but for their salvation; and not to get honor from them. Which indeed He declared in a former address, saying, "I receive not honor from men" (c. v. 41); and again, "These things I say that ye may be saved. (c. v. 34. Since He everywhere laboreth to persuade them that He came for their salvation. And He saith, that He obtaineth honor to the

Father, in order that He may not be suspected by them. And that it is for this reason He thus speaketh, He hath more clearly revealed by what follows. For He saith, "He that seeketh his own will seeketh his own glory; but He that seeketh His glory that sent Him is true, and there is no unrighteousness in Him. (c. vii. 18. "And this is the will of the Father, that every one which seeth the Son, and believeth on Him, may have everlasting life.

¹⁶ (Ver. 40.) ¹⁷ "And I will raise him up at the last day." Why doth He continually dwell upon the Resurrection? Is it that men may not judge of God's providence by present things alone; that if they enjoy not results here, they become not on that account desponding, but wait for the things that are to come, and that they may not, because their sins are not punished for the present, despise Him, but look for another life. ¹⁸ Now those men gained nothing, but let us take pains to gain by having the Resurrection continually sounded in our ears; and if we desire to be grasping, or to steal, or to do any wrong thing, let us straightway take into our thoughts that Day, let us picture to ourselves the Judgment-seat, for such reflections will check the evil impulse more strongly than any bit. Let us continually say to others, and to ourselves, "There is a resurrection, and a fearful tribunal awaiteth us. If we see any man insolent and puffed up with the good things of his world, let us make the same remark to him, and show him that all those things abide here: and if we observe another grieving and impatient, let us say the same to him, and point out to him that his sorrows shall have an end; if we see one careless and dissipated, let us say the same charm over him, and show that for his carelessness he must render account. This saying is able more than any other remedy to heal our souls. For there is a Resurrection, and that Resurrection is at our doors, not afar off, nor at a distance. "For yet a little while, and He that shall come will come, and will not tarry. (Heb. x. 37. And again, "We must all appear before the judgment-seat of Christ" (2 Cor. v. 10);

¹⁹ that is, both bad and good, the one to be shamed in sight of all, the other in sight of all to be made more glorious. For as they who judge here punish the wicked and honor the good publicly, so too will it be there, that the one sort may have the greater shame, and the other more conspicuous glory. Let us picture these things to ourselves every day. If we are ever revolving them, no care for present things will be able to sting us. "For the things which are seen are temporal, but the things which are not seen are eternal. (2 Cor. iv. 18. Continually let us say to ourselves and to others,

"There is a Resurrection, and a Judgment, and a scrutiny of our actions"; and let as many as deem that there is such a thing as fate repeat this, and they shall straightway be delivered from the rottenness of their malady; for if there is a Resurrection, and a Judgment, there is no fate, though they bring ten thousand arguments, and choke themselves to prove it. But I am ashamed to be teaching Christians concerning the Resurrection: for he that needeth to learn that there is a Resurrection, and who hath not firmly persuaded himself that the affairs of this world go not on by fate, and without design, and as chance will have them, can be no Christian.

²⁰ Wherefore, I exhort and beseech you, that we cleanse ourselves from all wickedness, and do all in our power to obtain pardon and excuse in that Day.

²¹ Perhaps some one will say, "When will be the consummation? When will be the Resurrection? See how long a time hath gone by, and nothing of the kind hath come to pass? Yet it shall be, be sure. For those before the flood spake after this manner, and mocked at Noah, but the flood came and swept away all those unbelievers, but preserved him who believed. And the men of Lot's time expected not that stroke from God, until those lightnings and thunderbolts came down and destroyed them all utterly. Neither in the case of these men, nor of those who lived in the time of Noah, was there any preamble to what was about to happen, but when they were all living daintily, and drinking, and mad with wine, then came these intolerable calamities upon them. So also shall the Resurrection be; not with any preamble, but while we are in the midst of good times. Wherefore Paul saith, "For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. (1 Thess. v. 3. God hath so ordered this, that we may be always struggling, and be not confident even in time of safety. What sayest thou? Dost thou not expect that there will be a Resurrection and a Judgment? The devils confess these, and art thou shameless? "Art Thou come," they say, "to torment us before the time? (Matt. viii. 29); now they who say that there will be "torment;

²² are aware of the Judgment, and the reckoning, and the vengeance. Let us not then besides daring evil deeds, anger God by disbelieving the word of the Resurrection. For as in other things Christ hath been our beginning, so also hath He in this; wherefore He is called "the first-born from the dead. (Col. i. 18. Now if there were no Resurrection, how could He be "the first-born," when no one of "the dead" was to follow Him? If there were no Resur-

rection, how would the justice of God be preserved, when so many evil men prosper, and so many good men are afflicted and die in their affliction? Where shall each of these obtain his deserts, if so be that there is no Resurrection? No one of those who have lived aright disbelieves the Resurrection, but every day they pray and repeat that holy sentence, "Thy Kingdom come. Who then are they that disbelieve the Resurrection? They who have unholy ways and an unclean life: as the Prophet saith, "His ways are always polluted. Thy judgments are far above out of his sight. (Ps. x. 5. For a man cannot possibly live a pure life without believing in the Resurrection; since they who are conscious of no iniquity both speak of, and wish for, and believe in it, that they may receive their recompense. Let us not then anger Him, but hear Him when He saith, "Fear Him which is able to destroy both body and soul in hell" (Matt. x. 28);

²³ that by that fear we may become better, and being delivered from that perdition, may be deemed worthy of the Kingdom of Heaven. Which may we all attain to, 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, now and ever and to the endless ages of eternity. Amen.

HOMILY 46

¹ John vi. 41, 42.-"The Jews then murmured at Him, because He said, I am the Bread which came down from heaven; and they said, Is not this Jesus, the son of Joseph, whose father and mother we know? How is it then that He saith, I came down from heaven?" ² [1. "Whose god is their belly, and whose glory is in their shame" (Phil. iii. 19), said Paul of certain persons, writing to the Philippians. Now that the Jews were of this character is clear, both from what has gone before, and from what they came and said to Christ. For when He gave them bread, and filled their bellies, they said that He was a Prophet, and sought to make Him a King: but when He taught them concerning spiritual food, concerning eternal life, when He led them away from objects of sense, and spake to them of a resurrection, and raised their thoughts to higher matters, when most they ought to have admired, they murmur and start away. And yet, if He was that Prophet as they before asserted, declaring that he it was of whom Moses had said, "A Prophet shall the Lord your God raise up unto you of your brethren like unto me, unto Him shall ye hearken" (Deut. xviii. 15); they ought to have hearkened to Him when He said, "I came down from heaven"; yet they hearkened not, but mur-

mured. They still revered Him, because the miracle of the loaves was recent, and therefore they did not openly gainsay Him, but by murmuring expressed their displeasure, that He did not give them the meal which they desired. And murmuring they said, "Is not this the son of Joseph? Whence it is plain, that as yet they knew not of His strange and marvelous Generation.

3 And so they still say that He is the son of Joseph, and are not rebuked; and He saith not to them, "I am not the Son of Joseph"; not because He was his son, but because they were not as yet able to hear of that marvelous Birth. And if they could not bear to hear in plain terms of His birth according to the flesh, much less could they hear of that ineffable Birth which is from above. If He revealed not that which was lower to them, much less would He commit to them the other. Although this greatly offended them, that He was born from a mean and common father, still He revealed not to them the truth, lest in removing one cause of offense He should create another. What then said He when they murmured? 4 Ver. 44. "No man can come unto Me, except the Father which hath sent Me draw Him." The Manichaeans spring upon these words, saying, "that nothing lies in our own power"; yet the expression showeth that we are masters of our will. "For if a man cometh to Him," saith some one, "what need is there of drawing?" But the words do not take away our free will, but show that we greatly need assistance. And He implieth not an unwilling comer, but one enjoying much succor. Then He showeth also the manner in which He draweth; for that men may not, again, form any material idea of God, He addeth, Ver. 46. "Not that any man hath seen God, save He which is of God, He hath seen the Father." "How then," saith some one, "doth the Father draw?" This the Prophet explained of old, when he proclaimed beforehand, and said,

5 Ver. 45. "They shall all be taught of God." (Isa. liv. 13.) Seest thou the dignity of faith, and that not of men nor by man, but by God Himself they shall learn this? And to make this assertion credible, He referred them to their prophets. "If then 'all shall be taught of God,' how is it that some shall not believe?" Because the words are spoken of the greater number. Besides, the prophecy meaneth not absolutely all, but all that have the will. For the teacher sitteth ready to impart what he hath to all, and pouring forth his instruction unto all. Ver. 44. "And I will raise him up in the last day." Not slight here is the authority of the Son, if so be that the Father leadeth, He raiseth up. He distinguisheth not His working from that of the Father, (how

could that be?) but showeth equality of power. As, therefore, after saying in that other place, "The Father which hath sent Me beareth witness of Me," He then, that they might not be over-curious about the utterance, referred them to the Scriptures; so here, that they may not entertain similar suspicions, He referreth them to the Prophets, whom He continually and everywhere quoteth, to show that He is not opposed to the Father.

6 "But what of those," saith some one, "who were before His time? Were not they taught of God? why then the special application of the words here?" Because of old they learned the things of God by the hands of men, but now by the Only-begotten Son of God, and by the Holy Ghost. Then He addeth, "Not that any man hath seen the Father, save He which is of God," using this expression here not with reference to the cause, but to the manner of being. Since had He spoken in the former sense, we are all "of God." And where then would be the special and distinct nature of the Son? "But wherefore," saith some one, "did He not put this more clearly?" Because of their weakness. For if when He said, "I am come down from heaven," they were so offended, what would they have felt had He added this?

7 He calleth Himself, (ver. 48,) "the bread of life," because He main-taineth our life both which is and which is to be, and saith, "Whosoever shall eat of this bread shall live for ever." By "bread" He meaneth here either His saving doctrines and the faith which is in Him, or His own Body; for both nerve the soul. Yet in another place He said, "If a man hear My saying, he shall never taste of death." (c. viii. 51.) And they were offended; here they had no such feeling perhaps, because they yet respected Him on account of the loaves which had been made. [2.] And observe how He distinguisheth between His bread and the manna, by causing them to hear the result of each kind of food. For to show that the manna afforded them no unusual advantage, He added, Ver. 49. "Your fathers did eat manna in the wilderness, and are dead."

8 He then establisheth a thing most likely to persuade them, that they were deemed worthy of greater things than their fathers, (meaning those marvelous men who lived in the time of Moses,) and so, after saying that they were dead who ate the manna, He addeth, Ver. 51. "He that eateth of this bread, shall live for ever." Nor hath He put "in the wilderness" without a cause, but to point out that the supply of manna was not extended to a long time, nor entered with them into the land of promise. But this "bread" was

not of the same kind. "And the bread that I will give is My flesh, which I will give for the life of the world." ⁹ Here one might reasonably enquire, how this was a fit season for these words, which neither edified nor profited, but rather did mischief to those who had been edified; for "from that time," saith the Evangelist, "many of His disciples went back," saying, "This is a hard saying; who can hear it? (ver. 60); since these things might have been entrusted to the disciples only, as Matthew hath told us that He discoursed with them apart. (Mark iv. 34: see Matt. xiii. 36. What then shall we say? What is the profit of the words? Great is the profit and necessity of them. Because they pressed upon Him, asking for bodily food, reminding Him of the food provided in the days of their forefathers, and speaking of the manna as a great thing, to show them that all those things were but type and shadow, but that the very reality of the matter was now present with them, He mentioneth spiritual food. "But," saith some one, "he ought to have said, Your fathers did eat manna in the wilderness, but I have given you bread. But the interval between the two miracles was great, and the latter of them would have appeared inferior to the former, because the manna came down from heaven, but this, the miracle of the loaves, was wrought on earth. When therefore they sought food "coming down from heaven," He continually told them, "I came down from heaven.

¹⁰ And if any one enquire why He introduced the discourse on the Mysteries, we will reply, that this was a very fitting time for such discourses; for indistinctness in what is said always rouses the bearer, and renders him more attentive. They ought not then to have been offended, but rather to have asked and enquired. But now they went back. If they believed Him to be a Prophet, they ought to have believed His words, so that the offense was caused by their own folly, not by any difficulty in the words. And observe how by little and little He led them up to Himself. Here He saith that Himself giveth, not the Father; "The bread that I will give is My flesh, which I will give for the life of the world." ¹¹ "But," saith some one, "this doctrine was strange to them and unusual." And yet John at an earlier period alluded to it by calling Him "Lamb." (c. i. 29.) "But for all that, they knew it not." I know they did not; nay, neither did the disciples understand. For if as yet they had no clear knowledge of the Resurrection, and so knew not what, "Destroy this Temple, and in three days I will raise it up" (John ii. 19), might mean, much more would they be ignorant of what is said here. For these words were less

clear than those. Since that prophets had raised men from the dead, they knew, even if the Scriptures have not spoken so clearly on the subject, but not one of them ever asserted that any man had eaten flesh. Still they obeyed, and followed Him, and confessed that He had the words of eternal life. For this is a disciple's part, not to be over-curious about the assertions of his teacher, but to hear and obey him, and to wait the proper time for the solution of any difficulties. "How then," saith some one, "was it that the contrary came to pass, and that these men 'went back'?" It was by reason of their folly. For when questioning concerning the "how" comes in, there comes in with it unbelief. So Nicodemus was perplexed, saying, "How can a man enter into his mother's womb?" So also these are confounded, saying,

12 Ver. 52. "How can this man give us his flesh to eat?" If thou seekest to know the "how," why askedst not thou this in the matter of the loaves, how He extended five to so great a number? Because they then only thought of being satisfied, not of seeing the miracle. "But," saith some one, "their experience then taught them." Then by reason of that experience these words ought to have been readily received. For to this end He wrought beforehand that strange miracle, that taught by it they might no longer disbelieve what should be said by Him afterwards. 13[3. Those men then at that time reaped no fruit from what was said, but we have enjoyed the benefit in the very realities. Wherefore it is necessary to understand the marvel of the Mysteries, what it is, why it was given, and what is the profit of the action. We become one Body, and "members of His flesh and of His bones. (Eph. v. 30. Let the initiated follow what I say. In order then that we may become this not by love only, but in very deed, let us be blended into that flesh. This is effected by the food which He hath freely given us, desiring to show the love which He hath for us. On this account He hath mixed up Himself with us; He hath kneaded up His body with ours, that we might be a certain One Thing, like a body joined to a head. For this belongs to them who love strongly; this, for instance, Job implied, speaking of his servants, by whom he was beloved so exceedingly, that they desired to cleave unto his flesh. For they said, to show the strong love which they felt, "Who would give us to be satisfied with his flesh? (Job xxxi. 31.), Wherefore this also Christ hath done, to lead us to a closer friendship, and to show His love for us;

14 He hath given to those who desire Him not only to see Him, but even to touch, and eat Him, and fix their teeth in His flesh, and to embrace Him,

and satisfy all their love. Let us then return from that table like lions breathing fire, having become terrible to the devil; thinking on our Head, and on the love which He hath shown for us. Parents often entrust their offspring to others to feed; "but I," saith He, "do not so, I feed you with Mine own flesh, desiring that you all be nobly born, and holding forth to you good hopes for the future. For He who giveth out Himself to you here, much more will do so hereafter. I have willed to become your Brother, for your sake I shared in flesh and blood, and in turn I give out to you the flesh and the blood by which I became your kinsman. This blood causeth the image of our King to be fresh within us, produceth beauty unspeakable, permitteth not the nobleness of our souls to waste away, watering it continually, and nourishing it. The blood derived from our food becomes not at once blood, but something else; while this doth not so, but straightway watereth our souls, and worketh in them some mighty power. This blood, if rightly taken, driveth away devils, and keepeth them afar off from us, while it calleth to us Angels and the Lord of Angels. For wherever they see the Lord's blood, devils flee, and Angels run together.

¹⁵ This blood poured forth washed clean all the world; many wise sayings did the blessed Paul utter concerning it in the Epistle to the Hebrews. This blood cleansed the secret place, and the Holy of Holies. And if the type of it had such great power in the temple of the Hebrews, and in the midst of Egypt, when smeared on the door-posts, much more the reality. This blood sanctified the golden altar; without it the high priest dared not enter into the secret place. This blood consecrated priests, this in types cleansed sins. But if it had such power in the types, if death so shuddered at the shadow, tell me how would it not have dreaded the very reality? This blood is the salvation of our souls, by this the soul is washed, by this is beautiful, by this is inflamed, this causeth our understanding to be more bright than fire, and our soul more beaming than gold; this blood was poured forth, and made heaven accessible.

¹⁶[⁴. Awful in truth are the Mysteries of the Church, awful in truth is the Altar. A fountain went up out of Paradise sending forth material rivers, from this table springeth up a fountain which sendeth forth rivers spiritual. By the side of this fountain are planted not fruitless willows, but trees reaching even to heaven, bearing fruit ever timely and undecaying. If any be scorched with heat, let him come to the side of this fountain and cool his burning. For it

quencheth drought, and comforteth all things that are burnt up, not by the sun, but by the fiery darts. For it hath its beginning from above, and its source is there, whence also its water floweth. Many are the streams of that fountain which the Comforter sendeth forth, and the Son is the Mediator, not holding mattock to clear the way, but opening our minds. This fountain is a fountain of light, spouting forth rays of truth. By it stand the Powers on high looking upon the beauty of its streams, because they more clearly perceive the power of the Things set forth, and the flashings unapproachable. For as when gold is being molten if one should (were it possible) dip in it his hand or his tongue, he would immediately render them golden; thus, but in much greater degree, doth what here is set forth work upon the soul. Fiercer than fire the river boileth up, yet burneth not, but only baptizeth that on which it layeth hold.

¹⁷ This blood was ever typified of old in the altars and sacrifices of righteous men, This is the price of the world, by This Christ purchased to Himself the Church, by This He hath adorned Her all. For as a man buying servants giveth gold for them, and again when he desireth to deck them out doth this also with gold; so Christ hath purchased us with His blood, and adorned us with His blood. They who share this blood stand with Angels and Archangels and the Powers that are above, clothed in Christ's own kingly robe, and having the armor of the Spirit. Nay, I have not as yet said any great thing: they are clothed with the King Himself. ¹⁸ Now as this is a great and wonderful thing, so if thou approach it with pureness, thou approachest for salvation; but if with an evil conscience, for punishment and vengeance. "For," It saith, "he that eateth and drinketh unworthily" of the Lord, "eateth and drinketh judgment to himself" (1 Cor. xi. 29); since if they who defile the kingly purple are punished equally with those who rend it, it is not unreasonable that they who receive the Body with unclean thoughts should suffer the same punishment as those who rent it with the nails. Observe at least how fearful a punishment Paul declareth, when he saith, "He that despised Moses' law dieth 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, wherewith he was sanctified, an unholy thing?" (Heb. i. 28.) Take we then heed to ourselves, beloved, we who enjoy such blessings; and if we desire to utter any shameful word, or perceive ourselves hurried away by wrath or any

like passion, let us consider of what things we have been deemed worthy, of how great a Spirit we have partaken, and this consideration shall be a sobering of our unreasonable passions. For how long shall we be nailed to present things? How long shall it be before we rouse ourselves? How long shall we neglect our own salvation? Let us bear in mind of what things Christ has deemed us worthy, let us give thanks, let us glorify Him, not by our faith alone, but also by our very works, that we may obtain the good things that are to come, 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 47

¹John vi. 53, 54.-"Jesus therefore said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man, and drink His blood, ye have not eternal life in yourselves. Whoso eateth My flesh, and drinketh My blood, hath life in himself." [1.] When we converse of spiritual things, let there be nothing secular in our souls, nothing earthy, let all such thoughts retire, and be banished, and let us be entirely given up to the hearing the divine oracles only. For if at the arrival of a king all confusion is driven away, much more when the Spirit speaketh with us do we need great stillness, great awe. And worthy of awe is that which is said to-day. How it is so, hear. "Verily I say unto you, Except a man eat My flesh, and drink My blood, he hath not eternal life in him." Since the Jews had before asserted that this was impossible, He showeth not only that it is not impossible, but that it is absolutely necessary. Wherefore He addeth, "He that eateth My flesh and drinketh My blood, hath eternal life."

²"And I will raise him up at the last day." For since He had said, "He that eateth of this bread shall not die for ever" (ver. 50, not verbally quoted), and it was likely that this would stand in their way, (just as they before said, "Abraham is dead, and the prophets are dead; and how sayest Thou, that he shall not taste of death?" -c. viii. 52, not verbally quoted.) He bringeth forward the Resurrection to solve the question, and to show that (the man who eateth) shall not die at the last. He continually handleth the subject of the Mysteries, showing the necessity of the action, and that it must by all means be done. Ver. 55. "For My flesh is true meat, and My blood is true drink." What is that He saith? He either desireth to declare that this is the true meat which saveth the soul, or to assure them concerning what had been said, that they might

not suppose the words to be a mere enigma or parable, but might know that it is by all means needful to eat the Body. Then He saith,

3 Ver. 56. "He that eateth My flesh, dwelleth in Me." This He said, showing that such an one is blended with Him. Now what follows seems unconnected, unless we enquire into the sense; for, saith some one, after saying, "He that eateth My flesh, dwelleth in Me," what kind of a consequence is it to add, Ver. 57. "As the living Father hath sent Me, and I live by the Father"?

4 Yet the words harmonize perfectly. For since He continually spake of "eternal life," to prove this point He introduceth the expression, "dwelleth in Me"; for "if he dwelleth in Me, and I live, it is plain that he will live also." Then He saith, "As the living Father hath sent Me." This is an expression of comparison and resemblance, and its meaning is of this kind, "I live in like manner as the Father liveth." And that thou mayest not deem Him unbegotten, He immediately subjoineth, "by the Father," not by this to show that He needeth, in order to live, any power working in Him, for He said before, to remove such a suspicion, "As the Father hath life in Himself, so hath He given to the Son also to have life in Himself"; now if He needeth the working of another, it will be found that either the Father hath not given Him so to have it, and so the assertion is false, or if He hath so given it, then He will need no other one to support Him. What then means the, "By the Father"? He here merely hinteth at the cause, and what He saith is of this kind: "As the Father liveth, so I live, and he that eateth Me shall live by Me." And the "life" of which He speaketh is not life merely, but the excellent life; for that He spake not simply of life, but of that glorious and ineffable life, is clear from this. For all men "live," even unbelievers, and uninitiated, who eat not of that flesh. Seest thou that the words relate not to this life, but to that other? And what He saith is of this kind: "He that eateth My flesh, when he dieth shall not perish nor suffer punishment"; He spake not of the general resurrection, (for all alike rise again,) but concerning the special, the glorious Resurrection, that which hath a reward.

5 Ver. 58. "This is that bread which came down from heaven; not as your fathers did eat manna, and are dead; he that eateth of this bread shall live for ever." 6 Continually doth He handle the same point, so as to imprint it on the understanding of the hearers, (for the teaching on these points was a kind of final teaching,) and to confirm the doctrine of the Resurrection and of eternal life. Wherefore He mentioneth the Resurrection since He promis-

eth eternal life, showing that that life is not now, but after the Resurrection. "And whence," saith some one, "are these things clear?" From the Scriptures; to them He everywhere referreth the Jews, bidding them learn these things from them. And by saying, "Which giveth life to the world," He inciteth them to jealousy, that from very vexation that others should enjoy the gift, they may not stay without. And continually He remindeth them of the manna, showing the difference, (between it and His bread,) and guiding them to the faith; for if He was able to support their life for forty years without harvest, or corn, or other things in course; much more now will He be able to do so, as having come for greater ends. Moreover, if those things were but types, and yet men collected what came down without sweat or labor; much more shall this be the case, where the difference is great both in the never dying, and in the enjoying the true life. And rightly hath He spoken often of "life," since this is desired by men, and nothing is so pleasing to them as not to die. Since even under the old Covenant, this was the promise, length of life and many days, but now it is not length merely, but life having no end. He desireth at the same time to show, that He now revoketh the punishment caused by sin, annulling that sentence which condemneth to death, and bringing in not life merely, but life eternal, contrariwise to the former things.

7 Ver. 59. "These things said He in the synagogue, as He taught in Capernaum." [2.] The place where most of His marvels had been done, so that He ought there especially to have been listened to. But wherefore taught He in the synagogue and in the Temple? As well because He desired to catch the greatest number of them, as because He desired to show that He was not opposed to the Father. Ver. 60. "But many of the disciples, when they had heard this, said, This is a hard saying." What means "hard"? Rough, laborious, troublesome. Yet He said nothing of this kind, for He spake not of a mode of life, but of doctrines, continually handling the faith which is in Him. What then means, "is a hard saying"? Is it because it promiseth life and resurrection? Is it because He said that He came down from heaven? Or that it was impossible for one to be saved who ate not His flesh? Tell me, are these things "hard"? Who can assert that they are? What then means "hard"? It means, "difficult to be received," "transcending their infirmity," "having much terror." For they thought that He uttered words too high for His real character, and such as were above Himself. Therefore they said,

⁸ "Who can hear it?" Perhaps making excuse for themselves, since they were about to start away. Ver. 61, 62. "When Jesus knew in Himself that His disciples murmured at it," (for this is an attribute of His Godhead to bring secret things to light,) "He said unto them, Doth this offend you? What and if ye shall see the Son of Man ascend up where He was before?" ⁹ This also He doth in the case of Nathanael, saying, "Because I said unto thee, I saw thee under the fig-tree, believest thou? Thou shall see greater things than these." (c. i. 50.) And to Nicodemus, "No man hath ascended up to heaven but the Son of man which is in heaven." (c. iii. 13.) What then, doth He add difficulties to difficulties? No, (that be far from Him,) but by the greatness of the doctrines, and the number of them, He desireth to bring them over. For if one had said simply, "I have come down from heaven," and added nothing more, he would have been the more likely to offend them; but He who said, "My body is the life of the world"; He who said, "As the living Father hath sent Me, so I live by the Father"; and who said, "I have come down from heaven," solves the difficulty. For the man who utters any one great thing concerning himself may perhaps be suspected of feigning, but he who connects together so many one after another removes all suspicion. All that He doth and saith is intended to lead them away from the thought, that Joseph was His father. And it was not with a wish to strengthen, but rather to do away that stumbling-block, that He said this. For whosoever deemed that He was Joseph's son could not receive His sayings, while one that was persuaded that He had come down from heaven, and would ascend thither, might more easily give heed to His words: at the same time He bringeth forward also another explanation, saying,

¹⁰ Ver. 63. "It is the Spirit that quickeneth, the flesh profiteth nothing." His meaning is, "Ye must hear spiritually what relateth to Me, for he who heareth carnally is not profited, nor gathereth any advantage." It was carnal to question how He came down from heaven, to deem that He was the son of Joseph, to ask, "How can he give us His flesh to eat?" All this was carnal, when they ought to have understood the matter in a mystical and spiritual sense. "But," saith some one, "how could they understand what the 'eating flesh' might mean?" Then it was their duty to wait for the proper time and enquire, and not to abandon Him. "The words that I speak unto you, they are spirit and they are life." ¹¹ That is, they are divine and spiritual, have nothing carnal about them, are not subject to the laws of physical consequence, but are

free from any such necessity, are even set above the laws appointed for this world, and have also another and a different meaning. Now as in this passage He said "spirit," instead of "spiritual," so when He speaketh of "flesh," He meant not "carnal things," but "carnally hearing," and alluding at the same time to them, because they ever desired carnal things when they ought to have desired spiritual. For if a man receives them carnally, he profits nothing. "What then, is not His flesh, flesh?" Most certainly. "How then saith He, that the flesh profiteth nothing?" He speaketh not of His own flesh, (God forbid!) but of those who received His words in a carnal manner. But what is "understanding carnally"? It is looking merely to what is before our eyes, without imagining anything beyond. This is understanding carnally. But we must not judge thus by sight, but must look into all mysteries with the eyes within. This is seeing spiritually. He that eateth not His flesh, and drinketh not His blood, hath no life in him. How then doth "the flesh profit nothing," if without it we cannot live? Seest thou that the words, "the flesh profiteth nothing," are spoken not of His own flesh, but of carnal hearing?

12 Ver. 64. "But there are some of you that believe not." Again, according to His custom, He addeth weight to His words, by foretelling what would come to pass, and by showing that He spake thus not from desire of honor from them, but because He cared for them. And when He said "some," He excepted the disciples. For at first He said, "Ye have both seen Me, and believe not" (ver. 36); but here, "There are some of you that believe not." For He "knew from the beginning who they were that believed not, and who should betray Him." Ver. 65. "And He said, Therefore said I unto you, that no man can come unto Me except it were given unto Him from above from My Father." [3.] Here the Evangelist intimates to us the voluntary character of the Dispensation, and His endurance of evil. Nor is the, "from the beginning," put here without a cause, but that thou mayest be aware of His foreknowledge from the first, and that before the words were uttered, and not after the men had murmured nor after they had been offended, He knew the traitor, but before, which was an attribute of Godhead. Then He added, "Except it be given him from above from My Father"; thus persuading them to deem God His Father, not Joseph, and showing them that it is no common thing to believe in Him. As though He had said, "Unbelievers disturb Me not; trouble Me not, astonish Me not. I know of old before they were created, I know to whom the Father hath given to believe;" and do thou, when

thou hearest that "He hath given," imagine not merely an arbitrary distribution, but that if any hath rendered himself worthy to receive the gift, he hath received it.

¹³ Ver. 66. "From that time many of His disciples went back, and walked no more with Him." Rightly hath the Evangelist said, not that they "departed," but that they "went back"; showing that they cut themselves off from any increase in virtue, and that by separating themselves they lost the faith which they had of old. But this was not the case with the twelve; wherefore He saith to them, Ver. 67. "Will ye also go away?" ¹⁴ Again showing that He needeth not their ministry and service, and proving to them that it was not for this that He led them about with Him. For how could He when He used such expressions even to them? But why did He not praise them? why did He not approve them? Both because He preserved the dignity befitting a teacher, and also to show them that they ought rather to be attracted by this mode of dealing. For had He praised them, they might, supposing that they were doing Him a favor, have had some human feeling; but by showing them that He needed not their attendance, He kept them to Him the more. And observe with what prudence He spake. He said not, "Depart ye," (this would have been to thrust them from Him,) but asked them a question, "Will ye also go away?" the expression of one who would remove all force or compulsion, and who wished not that they should be attached to Him through any sense of shame, but with a sense of favor. By not openly accusing, but gently glancing at them, He sheweth what is the truly wise course under such circumstances. But we feel differently; with good reason, since we do everything holding fast our own honor, and therefore think that our estate is lowered by the departure of those who attend on us. But He neither flattered nor repulsed them, but asked them a question. Now this was not the act of one despising them, but of one wishing them not to be restrained by force and compulsion: for to remain on such terms is the same as to depart. What then saith Peter?

¹⁵ Ver. 68, 69. "To whom shall we go? Thou hast the words of eternal life. And we believe and are sure that Thou art the Christ, the Son of the living God." Seest thou that it was not the words that caused offense, but the heedlessness, and sloth, and wrong-mindedness of the hearers? For even had He not spoken, they would have been offended, and would not have ceased to be ever anxious about bodily food, ever nailed to earth. Besides, the disciples

heard at the same time with the others, yet they declared an opinion contrary to theirs, saying, "To whom shall we go?" An expression indicating much affection, for it shows that their Teacher was more precious to them than anything, than father or mother, or any possessions, and that if they withdrew from Him, they had not then whither to flee. Then lest it should seem that he had said, "to whom shall we go?" because there were none that would receive them, he straightway added, "Thou hast the words of eternal life." For the Jews listened carnally, and with human reasonings, but the disciples spiritually, and committing all to faith. Wherefore Christ said, "The words which I have spoken unto you are spirit"; that is, "do not suppose that the teaching of My words is subject to the rule of material consequences, or to the necessity of created things. Things spiritual are not of this nature, nor endure to submit to the laws of earth." This also Paul declareth, saying, "Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down;) or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)" (Rom. x. 6, Rom. x. 7.)

16 "Thou hast the words of eternal life." These men already admitted the Resurrection, and all the apportionment which shall be there. And observe the brotherly and affectionate man, how he maketh answer for all the band. For he said not, "I know," but, "We know." Or rather, observe how he goes to the very words of his Teacher, not speaking as did the Jews. They said, "This is the son of Joseph"; but he said, "Thou art the Christ, the Son of the living God"; and "Thou hast the words of eternal life"; having perhaps heard Him say, "He that believeth on Me hath eternal life, and I will raise him up at the last day." For he showed that he retained all that had been said, by recalling the very words. What then did Christ? He neither praised nor expressed admiration of Peter, though He had elsewhere done so; but what saith He?

17 Ver. 70. "Have not I chosen you twelve, and one of you is a devil?" For since Peter said, "We believe," Jesus excepteth Judas from the band. In the other place Peter made no mention of the disciples; but when Christ said, "Whom say ye that I am?" he replied, "Thou art the Christ, the Son of the living God" (Matt. xvi. 15); but here, since he said, "We believe," Christ with reason admitteth not Judas into that band. And this He did afar off, and long before the time, to check the wickedness of the traitor, knowing that He should avail nothing, yet doing His own part. 18 [4.] And remark His wisdom. He made not the traitor manifest, yet allowed him not to be hidden;

that on the one hand he might not lose all shame, and become more contentious; and on the other, that he might not, thinking to be unperceived, work his wicked deed without fear. Therefore by degrees He bringeth plainer reproofs against him. First, He numbered him too among the others, when He said, "There are some of you that believe not," (for that He counted the traitor the Evangelist hath declared, saying, "For He knew from the beginning who they were that believed not, and who should betray Him;") but when he yet remained such, He brought against him a more severe rebuke, "One of you is a devil," yet made the fear common to them all, wishing to conceal him. And here it is worth while to enquire, why the disciples at this time said nothing, but afterwards were afraid and doubted, looking one upon another, and asking, "Lord, is it I?" (Matt. xxvi. 22), when Peter beckoned to John to find out the traitor, by enquiring of their Teacher which was he. What is the reason? Peter had not yet heard, "Get thee behind me, Satan," wherefore he had no fear at all; but when he had been rebuked, and though he spoke through strong affection, instead of being approved of, had even been called "Satan," he afterwards with reason feared when he heard, "One of you shall betray Me." Besides, He saith not even now, "One of you shall betray Me," but, "One of you is a devil"; wherefore they understood not what was spoken, but thought that He was only reflecting upon their wickedness.

¹⁹ But wherefore said He, "I have chosen you twelve, and one of you is a devil"? It was to show that His teaching was entirely free from flattery. For that they might not think that He would flatter them, because when all had left Him they alone remained, and confessed by Peter that He was the Christ, He leadeth them away from such a suspicion. And what He saith is of this kind. "Nothing abasheth Me from rebuking the bad; think not that because ye have remained I shall choose to flatter you, or that because ye have followed Me I shall not rebuke the wicked. For neither doth another circumstance abash Me, which is much more powerful than this to abash a teacher. For he that remaineth affordeth a proof of his affection, while one that hath been chosen by a teacher, being rejected, attacheth to him a character for folly among senseless persons. Still neither doth this cause Me to refrain from My reproofs." This at least even now the heathen frigidly and senselessly urge against Christ. For God is not wont to make men good by compulsion and force, neither is His election and choice compulsory on

those who are called, but persuasive. And that thou mayest learn that the calling compelleth not, consider how many of these who have been called have come to perdition, so that it is clear that it lieth in our own will also to be saved, or to perish.

²⁰[5. Hearing therefore these things, learn we always to be sober and to watch. For if when he who was reckoned among that holy band, who had enjoyed so great a gift, who had wrought miracles, (for he too was with the others who were sent to raise the dead and to heal lepers,) if when he was seized by the dreadful disease of covetousness, and betrayed his Master, neither the favors, nor the gifts, nor the being with Christ, nor the attendance on Him, nor the washing the feet, nor the sharing His table, nor the bearing the bag, availed him, if these things rather served to help on his punishment, let us also fear lest we ever through covetousness imitate Judas. Thou betrayest not Christ. But when thou neglectest the poor man wasting with hunger, or perishing with cold, that man draws upon thee the same condemnation. When we partake of the Mysteries unworthily, we perish equally with the Christ-slayers. When we plunder, when we oppress those weaker than ourselves, we shall draw down upon us severest punishment. And with reason; for how long shall the love of things present so occupy us, superfluous as they are and unprofitable? since wealth consists in superfluities, in which no advantage is. How long shall we be nailed to vanities? How long shall we not look through and away into heaven, not be sober, not be satiated with these fleeting things of earth, not learn by experience their worthlessness? Let us think of those who before us have been wealthy;

²¹are not all those things a dream? are they not a shadow, a flower? are they not a stream which floweth by? a story and a tale? Such a man has been rich, and where now is his wealth? It has gone, has perished, but the sins done by reason of it stay by him, and the punishment which is because of the sins. Yea, surely if there were no punishment, if no kingdom were set before us, it were a duty to show regard for those of like descent and family, to respect those who have like feelings with ourselves. But now we feed dogs, and many of us wild asses, and bears, and different beasts, while we care not for a man perishing with hunger; and a thing alien to us is more valued than that which is of our kin, and our own family less honored than creatures which are not so, nor related to us.

22 Is it a fine thing to build one's self splendid houses, to have many servants, to lie and gaze at a gilded roof? Why then, assuredly, it is superfluous and unprofitable. For other buildings there are, far brighter and more majestic than these; on such we must gladden our eyes, for there is none to hinder us. Wilt thou see the fairest of roofs? At eventide look upon the starred heaven. "But," saith some one, "this roof is not mine." Yet in truth this is more thine than that other. For thee it was made, and is common to thee and to thy brethren; the other is not thine, but theirs who after thy death inherit it. The one may do thee the greatest service, guiding thee by its beauty to its Creator; the other the greatest harm, becoming thy greatest accuser at the Day of Judgment, inasmuch as it is covered with gold, while Christ hath not even needful raiment. Let us not, I entreat you, be subject to such folly, let us not pursue things which flee away, and flee those which endure; let us not betray our own salvation, but hold fast to our hope of what shall be hereafter; the aged, as certainly knowing that but a little space of life is left us; the young, as well persuaded that what is left is not much. For that day cometh so as a thief in the night. Knowing this, let wives exhort their husbands, and husbands admonish their wives; let us teach youths and maidens, and all instruct one another, to care not for present things, but to desire those which are to come, that we may be able also to obtain them; 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, now and ever and world without end. Amen.

HOMILY 48

1 John vii. 1, 2.-"After these things Jesus walked in Galilee; for He would not walk in Jewry, because the Jews sought to kill Him. Now the Jews' feast of tabernacles was at hand." 2[1. Nothing is worse than envy and malice; through these death entered into the world. For when the devil saw man honored, he endured not his prosperity, but used every means to destroy him. (Wisd. ii. 24. And from the same root one may everywhere see this same fruit produced. Thus Abel was slain; thus David, with many other just men, was like to have been so; from this also the Jews became Christ-slayers. And declaring this the Evangelist said, "After these things Jesus walked in Galilee; for He had not power to walk in Jewry, because the Jews sought to kill Him. What sayest thou, O blessed John? Had not He "power," who was able to do all that He would? He that said, "Whom seek ye? (c. xviii. 6) and cast them

backward? He who was present, yet not seen (c. xxi. 4), had not He "power"? How then afterwards did He come among them in the midst of the temple, in the midst of the feast, when there was an assembly, when they that longed for murder were present, and utter those sayings which enraged them yet the more? Yea, this at least men marveled at, saying, "Is not this He, whom they seek to kill? And, lo, He speaketh boldly, and they say nothing unto Him. (Ver. 25, 26. What mean these riddles? Away with the word! The Evangelist spake not so that he might be supposed to utter riddles, but to make it plain that He showeth proofs both of His Godhead and His Manhood.

3 For when he saith, that "He had not power," he speaketh of Him as a man, doing many things after the manner of men; but when he saith, that He stood in the midst of them, and they seized Him not, he showeth to us the power of the Godhead, (as man He fled, as God He appeared,) and in both cases he speaks truly. To be in the midst of those who were plotting against Him, and yet not be seized by them, showed His unrivaled and irresistible nature; to yield strengthened and authenticated the Dispensation, that neither Paul of Samosata, nor Marcion, nor those affected with their maladies, might have anything to say. By this then he stoppeth all their mouths. 4 "After these things was the Jews' feast of tabernacles." The words, "after these things," mean only, that the writer has here been concise, and has passed over a long interval of time, as is clear from this circumstance. When Christ sat on the mountain, he saith, that it was the feast of the Passover; while here the writer mentions the "feast of tabernacles," and during the five months hath neither related or taught us anything else, except the miracle of the loaves, and the sermon made to those who ate them. Yet He ceased not to work miracles, and to converse, both in the day, and in the evening, and oftentimes at night; at least, it was thus that He presided over His disciples, as all the Evangelists tell us. Why then have they omitted that interval? Because it was impossible to recount everything fully, and moreover, because they were anxious to mention those points which were followed by any fault-finding or gainsaying of the Jews. There were many circumstances like those which here are omitted; for that He raised the dead, healed the sick, and was admired, they have frequently recorded; but when they have anything uncommon to tell, when they have to describe any charge seemingly put forth against Him, these things they set down; such as this now, that "His brethren believed Him not." For a circumstance like this

brings with it no slight suspicion, and it is worth our while to admire their truth-loving disposition, how they are not ashamed to relate things which seem to bring disgrace upon their Teacher, but have been even more anxious to report these than other matters. For instance, the writer having passed by many signs and wonders and sermons, has sprung at once to this.

5 Ver. 3-5. For, saith he, "His brethren said unto Him, Depart hence, and go into Judaea, that Thy disciples also may see the works that Thou doest; for there is no man that doeth anything in secret, and he himself seeketh to be known openly. Show thyself to the world. For neither did His brethren believe in Him." 6[2.] What unbelief, saith some one, is here? They exhort Him to work miracles. It is great deed; for of unbelief come their words, and their insolence, and their unseasonable freedom of speech. For they thought, that owing to their relationship, it was lawful for them to address Him boldly. And their request seems forsooth to be that of friends, but the words were those of great maliciousness. For in this place they reproach Him with cowardice and vainglory: since to say, "no man doeth anything in secret," is the expression of persons charging Him with cowardice, and suspecting the things done by Him as being not really done; and to add, that "he seeketh to be known," was to accuse Him of vainglory. But observe, I pray you, the power of Christ. Of those who said these things, one became first Bishop of Jerusalem, the blessed James, of whom Paul saith, "Other of the Apostles saw I none, save James, the Lord's brother" (Gal. i. 19); and Judas also is said to have been a marvelous man. And yet these persons had been present also at Cana, when the wine was made, but as yet they profited nothing. Whence then had they so great unbelief? From their evil mind, and from envy; for superiority among kindred is wont somehow to be envied by such as are not alike exalted. But who are those that they call disciples here? The crowd that followed Him, not the twelve. What then saith Christ? Observe how mildly He answered; He said not, "Who are ye that counsel and instruct Me thus?" but,

7 Ver. 6. "My time is not yet come." He here seemeth to me to hint at something other than He expresseth; perhaps in their envy they designed to deliver Him up to the Jews; and pointing out this to them, He saith, "My time is not yet come," that is, "the time of the Cross and the Death, why then hasten ye to slay Me before the time?" "But your time is always ready." As though He had said, "Though ye be ever with the Jews, they will not slay you

who desire the same things with them; but Me they will straightway wish to kill. So that it is ever your time to be with them without danger, but My time is when the season of the Cross is at hand, when I must die." For that this was His meaning, He showed by what followed. Ver. 7. "The world cannot hate you;" (how should it hate those who desire, and who run for the same objects as itself?) "but Me it hateth, because I testify of it, that the works thereof are evil."

8 "That is, because I upbraid and rebuke it, therefore I am hated." From this let us learn to master our anger, and not to give way to unworthy passion, though they be mean men who give us counsel. For if Christ meekly bore with unbelievers counseling Him, when their counsel was improper and not from any good intention, what pardon shall we obtain, who being but dust and ashes, yet are annoyed with those who counsel us, and deem that we are unworthily treated, although the persons who do this may be but a little humbler than ourselves? Observe in this instance how He repelleth their accusation with all gentleness; for when they say, "Show Thyself to the world," He replieth, "The world cannot hate you, but Me the world hateth"; thus removing their accusation. "So far," He saith, "am I from seeking honor from men, that I cease not to reprove them, and this when I know that by this course hatred is produced against and death prepared for Me." "And where," asketh some one, "did He rebuke men?" When did He ever cease to do so? Did He not say, "Think not that I will accuse you to the Father? There is one that accuseth you, even Moses." (c. v. 45.) And again; "I know you, that ye have not the love of God in you": and "How can ye believe, who receive honor from men, and seek not the honor that cometh from God only?" Seest thou how He hath everywhere shown, that it was the open rebuke, not the violation of the Sabbath, which caused the hatred against Him?

9 And wherefore doth He send them to the feast, saying, Ver. 8. "Go ye up to the feast: I go not up yet?" To show that He said these things not as needing them, or desiring to be flattered by them, but permitting them to do what pertained to Jews. "How then," saith some one, "went He up after saying, 'I go not up'?" He said not, once for all, "I go not up," but, "now," that is, "not with you." "For My time is not yet fulfilled." 10 And yet He was about to be crucified at the coming Passover. "How then went He not up also? for if He went not up because the time was not yet come, He ought not to have gone up at all." But He went not up for this purpose, that He might suffer,

but that He might instruct them. "But wherefore secretly? since He might by going openly both have been amidst them, and have restrained their unruly impulses as He often did." It was because He would not do this continually. Since had He gone up openly, and again blinded them, He would have made His Godhead to shine through in a greater degree, which at present behooved not, but He rather concealed it. And since they thought that His remaining was from cowardice, He sheweth them the contrary, and that it was from confidence, and a dispensation, and that knowing beforehand the time when He should suffer, He would, when it should at length be at hand, be most desirous of going up to Jerusalem. And methinks by saying, "Go ye up," He meant, "Think not that I compel you to stay with Me against your will," and this addition of, "My time is not yet fully come," is the expression of one declaring that miracles must be wrought and sermons spoken, so that greater multitudes might believe, and the disciples be made more steadfast by seeing the boldness and the sufferings of their Master.

¹¹[3. Learn we then, from what hath been said, His kindness and gentleness; "Learn of Me, for I am meek and lowly of heart" (Matt. xi. 29); and let us cast away all bitterness. If any exalt himself against us, let us be humble; if any be bold, let us wait upon him; if any bite and devour us with mocks and jests, let us not be overcome; lest in defending ourselves we destroy ourselves. For wrath is a wild beast, a wild beast keen and angry. Let us then repeat to ourselves soothing charms drawn from the holy Scripture, and say, "Thou art earth and ashes. "Why is earth and ashes proud? (Ecclus. x. 9), and, "The sway of his fury shall be his destruction" (Ecclus. i. 22); and, "The wrathful man is not comely" (Prov. xi. 25, Prov. xi. 25 LXX.); for there is nothing more shameful, nothing uglier than a visage inflamed with anger. As when you stir up mud there is an ill savor, so when a soul is disturbed by passion there is great indecency and unpleasantness. "But," saith some one, "I endure not insult from mine enemies. Wherefore? tell me. If the charge be true, then thou oughtest, even before the affront, to have been pricked at heart, and thank thine enemy for his rebukes; if it be false, despise it. He hath called thee poor, laugh at him; he hath called thee base-born and foolish, then mourn for him;

¹²for "He that saith to his brother, Thou fool, shall be in danger of hell fire. (Matt. v. 22. Whenever therefore one insults thee, consider the punishment that he undergoeth; then shalt thou not only not be angry, but shalt

even shed tears for him. For no man is wroth with one in a fever or inflammation, but pities and weeps for all such; and such a thing is a soul that is angry. Nay, if even thou desire to avenge thyself, hold thy peace, and thou hast dealt thine enemy a mortal blow; while if thou addest reviling to reviling, thou hast kindled a fire. "But," saith some one, "the bystanders accuse us of weakness if we hold our peace. No, they will not condemn your weakness, but admire you for your wisdom. Moreover, if you are stung by insolence, you become insolent; and being stung, compel men to think that what hath been said of you is true. Wherefore, tell me, doth a rich man laugh when he is called poor? Is it not because he is conscious that he is not poor? if therefore we will laugh at insults, we shall afford the strongest proof that we are not conscious of the faults alleged. Besides, how long are we to dread the accounts we render to men? how long are we to despise our common Lord, and be nailed to the flesh? "For whereas there is among you strife, and envying, and divisions, are ye not carnal? (1 Cor. iii. 3.

13 Let us then become spiritual, and bridle this dreadful wild beast. Anger differs nothing from madness, it is a temporary devil, or rather it is a thing worse than having a devil; for one that hath a devil may be excused, but the angry man deserves ten thousand punishments, voluntarily casting himself into the pit of destruction, and before the hell which is to come suffering punishment from this already, by bringing a certain restless turmoil and never silent storm of fury, through all the night and through all the day, upon the reasonings of his soul. Let us therefore, that we may deliver ourselves from the punishment here and the vengeance hereafter, cast out this passion, and show forth all meekness and gentleness, that we may find rest for our souls both here and in the Kingdom of Heaven. To which may we all attain, through the grace and lovingkindness 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 49

1 John vii. 9, 10.—"When He had said these words unto them, He abode still in Galilee. But when His brethren were gone up, then went He up also unto the feast, not openly, but as it were in secret." 2[1.] The things done by Christ after the manner of men, are not so done only to establish the Incarnation, but also to educate us for virtue. For had He done all as God, how could we have known, on falling in with such things as we wished not, what

we must do? As, for instance, when He was in this very place, and the Jews would have killed Him, He came into the midst of them, and so appeased the tumult. Now had He done this continually, how should we, not being able to do so, and yet falling into the like case, have known in what way we ought to deal with the matter, whether to perish at once, or even to use some contrivance in order that the word might go forward? Since, therefore, we who have no power could not have understood what to do on coming into the midst of our foes, on this account we are taught this very thing by Him. For, saith the Evangelist, Jesus, "when He had said these words, abode in Galilee; but when His brethren were gone up, then went He up also unto the feast, not openly, but as it were in secret." The expression, "when His brethren were gone up," is that of one showing that He chose not to go up with them. On which account He abode where He was, and manifested not Himself, although they in a manner urged Him to do so. But why did He, who ever spake openly, do so now "as it were in secret"? The writer saith not "secretly," but, "as it were in secret." For thus, as I have said, He seemed to be instructing us how to manage matters. And, apart from this, it was not the same to come among them when heated and restive, as to do so afterwards when the feast was ended.

³ Ver. 11. "Then the Jews sought Him, and said, Where is He?" Excellent truly the good deeds at their feasts! they are eager for murder, and wish to seize Him, even during the feast. At least, in another place they speak thus, "Think ye that He will not come to the feast?" (John xi. 56); and here they said, "Where is He?" Through their excessive hatred and enmity they would not even call Him by name. Great was their reverence towards the feast, great their caution. By occasion of the very feast they wished to entrap Him! Ver. 12. "And there was much murmuring among the people concerning Him." I think they were exasperated by the place where the miracle had been wrought, and were greatly infuriated and afraid, not so much from anger at what had gone before, as from fear lest He should again work something similar. But all fell out contrary to what they desired, and against their will they rendered Him conspicuous.

⁴ "And some said, He is a good man; others said, Nay, but He deceiveth the people." Methinks the first of these opinions was that of the many, the other that of the rulers and priests. For to slander Him suited their malice and wickedness. "He deceiveth," say they, "the people." How, tell me? Was it by seeming to work, not really working miracles? But experience witnesses

the contrary. Ver. 13. "Howbeit no man spake openly of Him for fear of the Jews." Seest thou everywhere the ruling body corrupted, and the ruled sound indeed in judgment, but not having that proper courage which a multitude especially lacketh? Ver. 14. "Now about the middle of the feast Jesus went up and taught." By the delay He made them more attentive; for they who had sought Him on the first days and said, "Where is He?" when they saw Him suddenly present, observe how they drew near, and were like to press upon Him as He was speaking, both those who said that He was a good man, and those who said that He was not such; the former so as to profit by and admire Him, the latter to lay hold on and detain Him. One party then said, "He deceiveth the people," by reason of the teaching and the doctrines, not understanding His meaning; the other on account of the miracles said, "He is a good man." He therefore thus came among them when He had slackened their anger, so that they might hear His words at leisure, when passion no longer stopped their ears. What He taught, the Evangelist hath not told us; that He taught marvelously, this only he saith, and that He won and brought them over. Such was the power of His speech. And they who had said, "He deceiveth the people," altered their opinion, "and marveled." Wherefore also they said,

5 Ver. 15. "How knoweth this man letters, having never learned?" Observe thou how the Evangelist showeth here also their marveling to be full of wickedness? for he saith not, that they admired the teaching, or that they received the words, but simply that they "marveled." That is, were thrown into a state of astonishment, and doubted, saying, "Whence hath this man these things?" when they ought from this very difficulty to have known that there was nothing merely human in Him. But because they would not confess this, but stopped at wondering only, hear what He saith. Ver. 16. "My doctrine is not Mine." Again He answereth to their secret thoughts, referring them to the Father, and so desiring to stop their mouths. Ver. 17. "If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of Myself." What He saith is this, "Cast out from yourselves the malice and wrath and envy and hatred which has without cause been conceived against Me, then there is nothing to hinder you from knowing that My words are indeed the words of God. For at present these things cast a darkness over you, and destroy the light of right judgment, while if ye remove them this shall no longer be your case." Yet He spake not (plainly) thus, (for

so He would have confounded them exceedingly,) but implied it all by saying, "He that doeth His will shall know of the doctrine, whether it is of God, or whether I speak of Myself"; that is, "whether I speak anything different and strange and contrary to God." For, "of Myself" is always put with this meaning, that "I say nothing except what seemeth good to Him, but all that the Father willeth, I will also."

6 "If any man do His will, he shall know of the doctrine." "What meaneth," "If any man do His will?" "If any man be a lover of the life which is according to virtue, he shall know the power of the sayings." "If any man will give heed to the prophecies, to see whether I speak according to them or not." [2.] But how is the doctrine His and not His? For He said not, "This doctrine is not Mine"; but having first said, "it is Mine," and having claimed it as His own, He then added, "it is not Mine." How then can the same thing be both "His" and not "His"? It is "His," because He spake it not as one who had been taught; and it is "not His," because it was the doctrine of the Father. How then saith He, "All that is the Father's is Mine, and Mine His"? (c. xvii. 10.) "For if because the doctrine is the Father's, it is not thine, that other assertion is false, for according to that it ought to be thine." But the "is not Mine," affords a strong proof that His doctrine and the Father's are one; as if He had said, "It hath nothing different, as though it were another's. For though My Person be different, yet so do I speak and do as not to be supposed to speak or do anything contrary to the Father, but rather the very same things that the Father saith and doeth." Then He addeth another incontrovertible argument, bringing forward something merely human, and instructing them by things to which they were accustomed. And what is that?

7 Ver. 18. "He that speaketh of himself seeketh his own glory." That is, "He that desireth to establish any doctrine of his own, desireth to do so only that he himself may enjoy the glory. Now if I desire not to enjoy glory, wherefore should I desire to establish any doctrine of My own? He that speaketh of himself, that is, who speaketh anything peculiar or different from others, speaketh on this account, that he may establish his own glory; but if I seek the glory of Him that sent Me, wherefore should I choose to teach other things?" Seest thou that there was a cause wherefore He said there too that He "did nothing of Himself"? (c. v. 19, and viii. 28.) What was it? It was that they might believe that He desired not the honor of the many. Therefore when His words are lowly, "I seek," He saith, "the glory of the Father," everywhere

desiring to persuade them that He Himself loveth not glory. Now there are many reasons for His using lowly words, as that He might not be deemed unbegotten, or opposed to God, His being clothed with flesh, the infirmity of His hearers, that He might teach men to be modest, and to speak no great thing of themselves: while for speaking lofty words one could only find one reason, the greatness of His Nature. And if when He said, "Before Abraham was, I am" (c. viii. 58), they were offended, what would have been their case if they had continually heard high expressions?

8 Ver. 19. "Did not Moses give you the Law? and yet none of you keepeth the Law? Why go ye about to kill Me?" 9 "And what connection," saith some one, "has this, or what has this to do with what was said before? The Jews brought against Him two accusations; one, that He broke the Sabbath; the other, that He called God His Father, making Himself equal with God. And that this was no imagination of theirs, but His own declared judgment, and that He spake not as do the many, but in a special and peculiar sense, is clear from this circumstance. Many often called God their Father; as "Have we not all one Father, hath not one God created us? (Mal. ii. 10), but not for that was the people equal to God, on which account the hearers were not offended. As then when the Jews said, "This man is not from God," He often healed them, and made defense for the violation of the Sabbath; so now had the sense they assigned to His words been according to their imagination, not according to His intention, He would have corrected them, and said, "Why suppose ye Me equal to God? I am not equal"; yet He said nothing of the kind, but, on the contrary, declared by what followed, that He is equal. For, "As the Father raiseth up the dead, and quickeneth them, so also the Son" (c. v. 21); and "That all may honor the Son as they honor the Father"; and "The works which He doeth, the same doeth the Son likewise; all these go to establish His equality.

10 Again, concerning the Law He saith, "Think not that I am come to destroy the Law or the Prophets. (Matt. v. 17. Thus He knoweth how to remove evil suspicions which are in their minds; but in this place He not only doth not remove, but even confirmeth their suspicion of His equality. On which account also, when they said in another place, "Thou makest thyself God," He did not remove their suspicion, but even confirmed it, saying, "That ye may know that the Son of Man hath power on earth to forgive sins, He saith to the sick of the palsy, Take up thy bed, and walk. (Matt. ix. 6. This

then He first aimed at, to make Himself equal with God, showing that He was not God's adversary, but that He said the same and taught the same with Him, and afterwards He setteth Himself to the breach of the Sabbath, saying, "Did not Moses give you the Law, and none of you keepeth the Law? As though He had said, "The Law saith, Thou shall not kill; but ye kill, and yet accuse Me as transgressing the Law. But wherefore saith He, "None of you"? Because they all sought to kill Him. "And if," He saith, "I even have broken the Law, it was in saving a man, but ye transgress it for evil. And if My action was even a transgression, yet it was in order to save, and I ought not to be judged by you who transgress in the greatest matters.

¹¹ For your conduct is a subverting of the whole Law. Then also He preseth it farther, although He had said many things to them before, but at that former time He spake after a loftier manner, and more suitably to His own dignity, while now He speaketh more humbly. Wherefore? Because He would not continually irritate them. At present their anger had become intense, and they went on to murder. And therefore He continueth to check them in these two ways, by reproving their evil daring, and saying, "Why go ye about to kill Me? and by modestly calling Himself, "A Man that hath told you the truth" (c. viii. 40), and by showing that murderers in heart are not worthy to judge others. And observe both the humility of Christ's question, and the insolence of their answer. ¹² Ver. 20. "Thou hast a devil; who goeth about to kill thee?" [3.] The expression is one of wrath and anger, and of a soul made shameless by an unexpected reproof, and put to confusion before their time, as they thought. For just as a sort of robbers who sing over their plots, then when they desire to put him against whom they are plotting off his guard, effect their object by keeping silence, so also do these. But He, omitting to rebuke them for this, so as not to make them more shameless, again taketh in hand His defense with respect to the Sabbath, reasoning with them from the Law. And observe how prudently. "No wonder," He saith, "if ye disobey Me, when ye disobey the Law which ye think ye obey, and which ye hold to have been given you by Moses. It is therefore no new thing, if ye give not heed to My words." For because they said, "God spake to Moses, but as for this fellow we know not whence he is" (c. ix. 29), He showeth that they were insulting Moses as well as Himself, for Moses gave them the Law, and they obeyed it not.

¹³ Ver. 21. "I have done one work, and ye all marvel." Observe how He argueth, where it is necessary to defend Himself, and make His defense a charge against them. For with respect to that which had been wrought, He introduceth not the Person of the Father, but His own: "I have done one work." He would show, that not to have done it would have been to break the Law, and that there are many things more authoritative than the Law, and that "Moses" endured to receive a command against the Law, and more authoritative than the Law. For "circumcision" is more authoritative than the Sabbath, and yet circumcision is not of the Law, but of "the fathers." "But I," He saith, "have done that which is more authoritative and better than circumcision." Then He mentioneth not the command of the Law; for instance, that the Priests profane the Sabbath, as He had said already, but speaketh more largely. The meaning of, "Ye marvel" (Matt. xii. 5) is, "Ye are confused," "are troubled." For if the Law was to be lasting, circumcision would not have been more authoritative than it. And He said not, "I have done a thing greater than circumcision," but abundantly refuteth them by saying,

¹⁴ Ver. 23. "If a man receive circumcision." "Seest thou that the Law is most established when a man breaketh it? Seest thou that the breaking of the Sabbath is the keeping of the Law? that if the Sabbath were not broken, the Law must needs have been broken? so that I also have established the Law." He said not, "Ye are wroth with Me because I have wrought a thing which is greater than circumcision," but having merely mentioned what had been done, He left it to them to judge, whether entire health was not a more necessary thing than circumcision. "The Law," He saith, "is broken, that a man may receive a sign which contributeth nothing to health; are ye vexed and indignant at its being broken, that one might be freed from so grievous a disease?" Ver. 24. "Judge not according to appearance." ¹⁵ What is, "according to appearance"? "Do not, since Moses hath the greatest honor among you, give your decision according to your estimation of persons, but according to the nature of things; for this is to judge rightly. Wherefore hath no one of you reproved Moses? Wherefore hath no one disobeyed him when he ordereth that the Sabbath be broken by a commandment introduced from without into the Law? He alloweth a commandment to be of more authority than his own Law; a commandment not introduced by the Law, but from without, which is especially wonderful; while ye who are not lawgivers are

beyond measure jealous for the Law, and defend it. Yet Moses, who ordereth that the Law be broken by a commandment which is not of the Law, is more worthy of confidence than you." By saying then, (I have made) "a whole man (healthy)," He showeth that circumcision also was "partial" health. And what was the health procured by circumcision? "Every soul," It saith, "that is not circumcised, shall be utterly destroyed." (Gen. xvii. 14.) "But I have raised up a man not partially afflicted, but wholly undone." "Judge not," therefore, "according to appearance."

¹⁶ Be we persuaded that this is said not merely to the men of that time, but to us also, that in nothing we pervert justice, but do all in its behalf; that whether a man be poor or rich, we give no heed to persons, but enquire into things. "Thou shalt not pity," It saith, "the poor in judgment. (Ex. xxiii. 3. What is meant? "Be not broken down, nor bent," It saith, "if he that doth the wrong be a poor man. Now if you may not favor a poor man, much less a rich. And this I say not only to you who are judges, but to all men, that they nowhere pervert justice, but preserve it everywhere pure. "The Lord," It saith, "loveth righteousness"; and, "he that loveth iniquity hateth his own soul. (Ps. xi. 7 and Ps. xi. 5, Ps. xi. 5 LXX. Let us not, I entreat, hate our own souls, nor love unrighteousness. For certainly its profit in the present world is little or nothing, and for the world to come it brings great damage. Or rather, I should say, that not even here can we enjoy it; for when we live softly, yet with an evil conscience, is not this vengeance and punishment? Let us then love righteousness, and never look aside from that law. For what fruit shall we gain from the present life, if we depart without having attained unto excellence? What there will help us? Will friendship, or relations, or this or that man's favor? What am I saying?

¹⁷ this or that man's favor? Though we have Noah, Job, or Daniel for a father, this will avail us nothing if we be betrayed by our own works. One thing alone we need, that is, excellency of soul. This will be able to carry you safe through, and to deliver you from everlasting fire, this will escort you to the Kingdom of Heaven. To which may 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 50

¹John vii. 25-27.-"Then said some of them of Jerusalem, Is not this he, whom they seek to kill? But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ? Howbeit we know this man whence he is." ²[1.] Nothing is placed in the Holy Scriptures without a reason, for they were uttered by the Holy Ghost, therefore let us enquire exactly into every point. For it is possible from one expression to find out the entire meaning (of a passage), as in the case before us. "Many of them of Jerusalem said, Is not this he, whom they seek to kill? But, lo, he speaketh boldly, and they say nothing unto him." Now why is added, "them of Jerusalem"? The Evangelist by this shows, that they who had most enjoyed His mighty miracles were more pitiable than any; they who had beheld the greatest proof of His Godhead, and yet committed all to the judgment of their corrupt rulers. For was it not a great proof of it, that men furious and bent on murder, who went about and sought to kill Him, should be quiet of a sudden, when they had Him in their hands? Who could have effected this? who thus quenched their absolute fury? Still after such proofs, observe the folly and the madness of the men. "Is not this he, whom they seek to kill?" See how they accuse themselves; "whom," It saith, "they seek to kill, and yet they say nothing to him." And not only do they say nothing to Him, but nothing even when He "speaketh boldly." For one who spoke boldly and with all freedom would naturally have the more angered them; but they did nothing. "Do they know indeed that this is the very Christ?" "What think ye? What opinion give ye?" The contrary, It saith. On which account they said, "We know this man whence he is." What malice, what contradiction! They do not even follow the opinion of their rulers, but bring forward another, perverse, and worthy of their own folly; "We know him whence he is."

³"But when Christ cometh, no man knoweth whence He is." (Matt. ii. 4.) "Yet your rulers when asked replied, that He should be born in Bethlehem." And others again said, "God spake unto Moses, but as for this fellow, we know not from whence he is." (c. ix. 29.) "We know whence he is," and "we know not whence He is"; observe the words of drunken men. And again, "Doth Christ come out of Galilee?" (Ver. 41.) Is He not of "the town of Bethlehem"? Seest thou that theirs is the decision of madmen? "We know," and, "we know not"; "Christ cometh from Bethlehem"; "When Christ cometh, no man knoweth whence He is." What can be plainer than this contradiction?

For they only looked to one thing, which was, not to believe. What then is Christ's reply? Ver. 28. "Ye both know Me, and ye know whence I am: and I am not come of Myself, but He that sent Me is true, whom ye know not."

⁴[2. And again, "If ye had known Me, ye should have known My Father also. (c. viii. 19. How then saith He, that they both "know Him," and "whence He is," and then, "that they neither know Him, nor the Father"? He doth not contradict, (away with the thought,) but is very consistent with Himself. For He speaketh of a different kind of knowledge, when He saith, "ye know not"; as when He saith, "The sons of Eli were wicked sons, they knew not the Lord" (1 Sam. ii. 12); and again, "Israel doth not know Me. (Isa. i. 3. So also Paul saith, "They profess that they know God, but in works they deny Him. (Tit. i. 16. It is therefore possible, "knowing," "not to know. This then is what He saith: "If ye know Me, ye know that I am the Son of God. For the "whence I am" doth not here denote place. As is clear from what followeth, "I am not come of Myself, but He that sent Me is true, whom ye know not," referring here to the ignorance shown by their works. [As Paul saith, "They profess that they know God, but in works they deny Him."] For their fault came not merely of ignorance, but of wickedness, and an evil will; because even though they knew this, they chose to be ignorant. But what manner of connection is there here? How is it that He, reproving them, useth their own words?

⁵For when they say, "We know this man whence he is," He addeth, "ye both know Me. Was their expression, "We know him not"? Nay, they said, "We know him. But (observe), they by saying the, "We know whence he is," declared nothing else than that He was "of the earth," and that He was "the carpenter's son"; but He led them up to heaven, saying, "Ye know whence I am," that is, not thence whence ye suppose, but from that place whence He that sent Me (hath sent Me). For to say, "I am not come of Myself," intimateth to them, that they knew that He was sent by the Father, though they did not disclose it. So that He rebuketh them in a twofold manner; first, what they said in secret He published aloud, so as to put them to shame; after that He revealed also what was in their hearts. As though He had said, "I am not one of the abjects, nor of those who come for nothing, but He that sent Me is true, whom ye know not." What meaneth, "He that sent Me is true"? "If He be true, He hath sent Me for the truth; if He be true, it is probable that He who is sent is true also. This also He proveth in another way, vanquishing

them with their own words. For whereas they had said, "When Christ cometh, no man knoweth whence He is," He proveth from this that He Himself is the Christ.

⁶ They used the words, "No man knoweth," with reference to distinction of some definite locality; but from the same words He showeth Himself to be the Christ, because He came from the Father; and everywhere He witnesseth that He alone hath the knowledge of the Father, saying, "Not that any man hath seen the Father, save He which is from the Father. (c. vi. 46. And His words exasperated them; for to tell them, "Ye know Him not," and to rebuke them because knowing they pretended to be ignorant, was sufficient to sting and annoy them. ⁷ Ver. 30. "Then they sought to take Him, and no man laid his hand upon Him, because His hour was not yet come." Seest thou that they are invisibly restrained, and their anger bridled? But wherefore saith It not, that He had restrained them invisibly, but, "Because His hour was not yet come"? The Evangelist was minded to speak more humanly and in a lowlier strain, so that Christ might be deemed to be also Man. For because Christ everywhere speaketh of sublime matters, he therefore intersperseth expressions of this kind. And when Christ saith, "I am from Him," He speaketh not as a Prophet who learneth, but as seeing Him, and being with Him. Ver. 29. "I know Him," He saith, "for I am from Him, and He hath sent Me." Seest thou how He continually seeketh to prove the, "I am not come of Myself," and, "He that sent Me is true," striving not to be thought an enemy of God? And observe how great is the profit of the humility of His words; for, it saith, after this many said,

⁸ Ver. 31. "When Christ cometh, will He do more miracles than these which this man hath done?" How many were the miracles? In truth, there were three, that of the wine, that of the paralytic, and that of the nobleman's son; and the Evangelist hath related no more. From which circumstance it is plain, as I have often said, that the writers pass by most of them, and discourse to us of those alone on account of which the rulers ill-treated Him, "Then they sought to take Him," and kill Him. Who "sought"? Not the multitude, who had no desire of rule, nor could be made captives by malice; but the priests. For they of the multitude said, "When Christ cometh, will He do more miracles?" Yet neither was this sound faith, but, as it were, the idea of a promiscuous crowd; for to say, "When He cometh," was not the expression of men firmly persuaded that He was the Christ. We may either understand the

words thus, or that they were uttered by the multitudes when they came together. "Since," they may have said, "our rulers are taking every pains to prove that this man is not the Christ, let us suppose that he is not the Christ; will the Christ be better than he?" For, as I ever repeat, men of the grosser sort are led in not by doctrine, nor by preaching, but by miracles.

⁹ Vet. 32. "The Pharisees heard the people murmuring, and sent servants to take Him." Seest thou that the violation of the Sabbath was a mere pretense? and that what most stung them was this murmuring? For here, though they had no fault to find with Him for anything said or done, they desired to take Him because of the multitude. They dared not do it themselves, suspecting danger, but sent their hired servants. Alas! for their tyranny and their madness, or rather, I should say, for their folly. After having often attempted themselves, and not prevailed, they committed the matter to servants, simply satisfying their anger. Yet He had spoken much at the pool (c. v.), and they had done nothing of the kind; they sought indeed occasion, but they attempted not, while here they can endure it no longer, when the multitude is about to run to Him. What then saith Christ?

¹⁰ Ver. 33. "Yet a little while am I with you." Having power to bow and terrify His hearers, He uttereth words full of humility. As though He had said, "Why are ye eager to persecute and kill Me? Wait a little while, and even though you should be eager to keep Me back, I shall not endure it." That no one should(as they did) suppose that the, "Yet a little while am I with you," denoted a common death, that no one might suppose this, or that He wrought nothing after death, He added, Ver. 34. "And where I am, thither ye cannot come." Now had He been about to continue in death, they might have gone to Him, for to that place we all depart. His words therefore bent the simpler portion of the multitude, terrified the bolder, made the more intelligent anxious to hear Him, since but little time was now left, and since it was not in their power always to enjoy this teaching. Nor did He merely say, "I am here," but, "I am with you," that is, "Though ye persecute, though ye drive Me away, yet for a little while I shall not cease dispensing what is for your good, saying and recommending the things that relate to your salvation."

¹¹ Ver. 33. "And I go unto Him that sent Me." This was enough to terrify and throw them into an agony. For that they should stand in need of Him, He declareth also. Ver. 34. "Ye shall seek Me," He saith, (not only "ye shall not

forget Me," but ye shall even "seek Me,") "and shall not find Me." ¹²[3. And when did the Jews "seek Him"? Luke saith that the women mourned over Him, and it is probable that many others, both at the time and when the city was taken, remembered Christ and His miracles, and sought His presence. (Luke xxiii. 49. Now all this He added, desiring to attract them. For the facts that the time left was short, that He should after His departure be regretfully desired by them, and that they should not then be able to find Him, were all together sufficient to persuade them to come to Him. For had it not been that His presence should with regret be desired by them, He would not have seemed to them to be saying any great thing; if, again, it was about to be desired, and they able to find Him, neither so would this have disturbed them. Again, had He been about to stay with them a long time, so also they would have been remiss. But now He in every way compelleth and terrifieth them. And the, "I go to Him that sent Me," is the expression of one declaring that no harm will happen to Him from their plotting, and that His Passion was voluntary. Wherefore now He uttered two predictions, that after a little while He should depart, and that they should not come to Him; a thing which belonged not to human intelligence, the foretelling His own death.

¹³Hear for instance, David saying, "Lord, make me to know mine end and the number of my days, what it is, that I may know what time I have. (Ps. xxxix. 4. There is no man at all that knoweth this; and by one the other is confirmed. And I think that He speaketh this covertly to the servants, and directeth His discourse to them, thus specially attracting them, by showing them that He knew the cause of their arrival. As though He had said, "Wait a little, and I shall depart." ¹⁴Ver. 35. "Then said the Jews among themselves, Whither will he go?" Yet they who had wished to be rid of Him, who did all in their power not to see Him, ought not to have asked this question, but to have said, "we are glad of it, when will the departure take place?" but they were somewhat affected at His words, and with foolish suspicion question one another, "whither will he go?" "Will he go unto the dispersion of the Gentiles?" What is, "the dispersion of the Gentiles"? The Jews gave this name to other nations, because they were everywhere scattered and mingled fearlessly with one another. And this reproach they themselves afterwards endured, for they too were a "dispersion." For of old all their nation was collected into one place, and you could not anywhere find a Jew, except in Palestine only; wherefore they called the Gentiles a "dispersion," reproaching

them, and boasting concerning themselves. What then meaneth, "Whither I go ye cannot come"? For all nations at that time had intercourse with them, and there were Jews everywhere. He would not therefore, if He had meant the Gentiles, have said, "Where ye cannot come." After saying, "Will he go to the dispersion of the Gentiles?" they did not add, "and ruin," but, "and teach them." To such a degree had they abated their anger, and believed His words; for they would not, had they not believed, have enquired among themselves what the saying was.

¹⁵ These words were spoken indeed to the Jews, but fear there is lest they be suited to us also, that "where He is" we "cannot come" on account of our life being full of sins. For concerning the disciples He saith, "I will that they also be with Me where I am" (c. xvii. 24), but concerning ourselves, I dread lest the contrary be said, that, "Where I am, ye cannot come. For when we act contrary to the commandments, how can we go to that place? Even in the present life, if any soldier act unworthily towards his king, he will not be able to see the king, but being deprived of his authority will suffer the severest punishment; if therefore we steal, or covet, if we wrong or strike others, if we work not deeds of mercy, we shall not be able to go thither, but shall suffer what happened to the virgins. For where He was, they were not able to enter in, but retired, their lamps having gone out, that is, grace having left them. For we can, if we will, increase the brightness of that flame which we received straightway by the grace of the Spirit; but if we will not do this, we shall lose it, and when that is quenched, there will be noticing else than darkness in our souls; since, as while a lamp is burning the light is strong, so when it is extinguished there is nothing but gloom. Wherefore the Apostle saith, "Quench not the Spirit. (1 Thess. v. 19.

¹⁶ And It is quenched when It hath not oil, when there is any violent gust of wind, when It is cramped and confined, (for so fire is quenched,) and It is cramped by worldly cares, and quenched by evil desires. In addition to the causes we have mentioned, nothing quencheth It so much as inhumanity, cruelty, and rapine. For when, besides having no oil, we pour upon it cold water, (for covetousness is this, which chills with despondency the souls of those we wrong,) whence shall it be kindled again? We shall depart, therefore, carrying dust and ashes with us, and having much smoke to convict us of having had lamps and of having extinguished them; for where there is smoke, there needs must have been fire which hath been quenched. May

none of us ever hear that word, "I know you not. (Matt. xxv. 12. And whence shall we hear that word, but from this, if ever we see a poor man, and are as though we saw him not? If we will not know Christ when He is an hungered, He too will not know us when we entreat His mercy. And with justice; for how shall he who neglects the afflicted, and gives not of that which is his own, how shall he seek to receive of that which is not his own? Wherefore, I entreat you, let us do and contrive everything, so that oil fail not us, but that we may trim our lamps, and enter with the Bridegroom into the bride-chamber.

17 To which may 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 51

1 John vii. 37, 38.—"In the last day, the great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto Me, and drink. He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water." [1.] They who come to the divine preaching and give heed to the faith, must manifest the desire of thirsty men for water, and kindle in themselves a similar longing; so will they be able also very carefully to retain what is said. For as thirsty men, when they have taken a bowl, eagerly drain it and then desist, so too they who hear the divine oracles if they receive them thirsting, will never be weary until they have drunk them up. For to show that men ought ever to thirst and hunger, "Blessed," It saith, "are they which do hunger and thirst after righteousness" (Matt. v. 6); and here Christ saith, "If any man thirst, let him come unto Me, and drink." What He saith is of this kind, "I draw no man to Me by necessity and constraint; but if any hath great zeal, if any is inflamed with desire, him I call."

2 But why hath the Evangelist remarked that it was "on the last day, that great day"? For both the first day and the last were "great," while the intermediate days they spent rather in enjoyment. Wherefore then saith he, "in the last day"? Because on that day they were all collected together. For on the first day He came not, and told the reason to His brethren, nor yet on the second and third days saith He anything of this kind, lest His words should come to nought, the hearers being about to run into indulgence. But on the last day when they were returning home He giveth them supplies for their salvation, and crieth aloud, partly by this showing to us His boldness, and

partly for the greatness of the multitude. And to show that He spake not of material drink, He addeth, "He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water. By "belly" he here meaneth the heart, as also in another place It saith, "And Thy Law in the midst of my belly. (Ps. xl. 10; Theodotion. But where hath the Scripture said, that "rivers of living water shall flow from his belly"? Nowhere. What then meaneth, "He that believeth on Me, as the Scripture saith"? Here we must place a stop, so that the, "rivers shall flow from his belly," may be an assertion of Christ. For because many said, "This is the Christ"; and, "When the Christ cometh will He do more miracles?

3 He showeth that it behooveth to have a correct knowledge, and to be convinced not so much from the miracles as from the Scriptures. Many, in fact, who even saw Him working marvels received Him not as Christ, and were ready to say, "Do not the Scriptures say that Christ cometh of the seed of David? and on this they continually dwelt. He then, desiring to show that He did not shun the proof from the Scriptures, again referreth them to the Scriptures. He had said before, "Search the Scriptures" (c. v. 39); and again, "It is written in the Prophets, And they shall be taught of God" (c. vi. 45); and, "Moses accuseth you" (c. v. 45); and here, "As the Scripture hath said, rivers shall flow from his belly," alluding to the largeness and abundance of grace. As in another place He saith, "A well of water springing up unto eternal life" (c. iv. 14), that is to say, "he shall possess much grace"; and elsewhere He calleth it, "eternal life," but here, "living water. He calleth that "living" which ever worketh; for the grace of the Spirit, when it hath entered into the mind and hath been established, springeth up more than any fountain, faileth not, becometh not empty, stayeth not. To signify therefore at once its unfailing supply and unlimited operation, He hath called it "a well" and "rivers," not one river but numberless; and in the former case He hath represented its abundance by the expression, "springing.

4 And one may clearly perceive what is meant, if he will consider the wisdom of Stephen, the tongue of Peter, the vehemence of Paul how nothing bare, nothing withstood them, not the anger of multitudes, not the risings up of tyrants, not the plots of devils, not daily deaths, but as rivers borne along with a great rushing sound, so they went on their way hurrying all things with them. 5 Ver. 39. "But this spake He of the Spirit, which they that believe on Him should receive; for the Holy Ghost was not yet given." 6[2.

How then did the Prophets prophesy and work those ten thousand wonders? For the Apostles cast not out devils by the Spirit, but by power received from Him; as He saith Himself, "If I by Beelzebub cast out devils, by whom do your children cast them out? (Matt. xii. 27. And this He said, signifying that before the Crucifixion not all cast out devils by the Spirit, but that some did so by the power received from Him. So when He was about to send them, He said, "Receive ye the Holy Ghost" (c. xx. 22); and again, "The Holy Ghost came upon them" (Acts xix. 6), and then they wrought miracles. But when He was sending them, the Scripture said not, that "He gave to them the Holy Ghost," but that He gave to them "power," saying, "Cleanse the lepers, cast out devils, raise the dead, freely ye have received, freely give. (Matt. x. 1, 8. But in the case of the Prophets, all allow that the Gift was that of the Holy Spirit. But this Grace was stinted and departed and failed from off the earth, from the day in which it was said, "Your house is left unto you desolate" (Matt. xxiii. 38); and even before that day its dearth had begun, for there was no longer any prophet among them, nor did Grace visit their holy things.

⁷ Since then the Holy Ghost had been withheld, but was for the future to be shed forth abundantly, and since the beginning of this imparting was after the Crucifixion, not only as to its abundance, but also as to the increased greatness of the gifts, (for the Gift was more marvelous, as when It saith, "Ye know not what Spirit ye are of" (Luke ix. 55); and again, "For ye have not received the Spirit of bondage, but the Spirit of adoption" (Rom. viii. 15); and the men of old possessed the Spirit themselves, but imparted It not to others, while the Apostles filled tens of thousands with It,) since then, I say, they were to receive this Gift, but It was not yet given, for this cause he addeth, "The Holy Ghost was not yet. Since then the Lord spoke of this grace, the Evangelist hath said, "For the Holy Ghost was not yet," that is, "was not yet given,"

⁸ "Because Jesus was not yet glorified." Calling the Cross, "glory." For since we were enemies, and had sinned, and fallen short of the gift of God, and were haters of God, and since grace was a proof of our reconciliation, and since a gift is not given to those who are hated, but to friends and those who have been well-pleasing; it was therefore necessary that the Sacrifice should first be offered for us, that the enmity (against God) which was in our flesh should be done away, that we should become friends of God, and so receive the Gift. For if this was done with respect to the promise made to Abraham,

much more with respect to grace. And this Paul hath declared, saying, "If they which are of the Law be heirs, faith is made void-because the Law worketh wrath." (Rom. iv. 14, 15.) What he saith, is of this kind: God "promised that He would give the earth to Abraham and to his seed:but his descendants were unworthy of the promise, and of their own deeds could not be well-pleasing unto God. On this account came in faith, an easy action, that it might draw grace unto it, and that the promise might not fail. And It saith,

⁹"Therefore it is of faith, that it might be by grace, to the end the promise might be sure." (Rom. iv. 16.) Wherefore it is by grace, since by their own labors they prevailed not. But wherefore after saying, "according to the Scriptures," did He not add the testimony? Because their mind was corrupt; for, Ver. 40-42. "Some said, This is the Prophet. Others said, He deceiveth the people; others said, Christ cometh not from Galilee, but from the village of Bethlehem." ¹⁰Others said, "When Christ cometh, no man knoweth whence He is" (ver. 27); and there was a difference of opinion, as might be expected in a confused multitude; for not attentively did they listen to His words, nor for the sake of learning. Wherefore He maketh them no answer; yet they said, "Doth Christ come out of Galilee? And He had praised, as being "an Israelite indeed," Nathanael, who had said in a more forcible and striking manner, "Can there any good thing come out of Nazareth? (c. i. 46. But then these men, and they who said to Nicodemus, "Search and look, for out of Galilee ariseth no prophet" (ver. 52), said it not seeking to learn, but merely to overturn the opinion concerning Christ. Nathanael said this, being a lover of the truth, and knowing exactly all the ancient histories; but they looked only to one thing, and that was to remove the opinion that He was the Christ, on which account He revealed nothing to them. For they who even contradicted themselves, and said at one time, "No man knoweth whence He cometh," at another, "From Bethlehem," would manifestly even if they had been informed have opposed Him. For be it that they knew not the place of His birth, that He was from Bethlehem, because of His dwelling in Nazareth, (yet this cannot be allowed, for He was not born there,) were they ignorant of His race also, that He was "of the house and lineage of David"?

¹¹How then said they, "Doth not Christ come of the seed of David? (Ver. 42. Because they wished to conceal even this fact by that question, saying all that they said with malicious intent. Why did they not come to Him and say,

"Since we admire thee in other respects, and thou biddest us believe thee according to the Scriptures, tell us how it is that the Scriptures say that Christ must come from Bethlehem, when thou art come from Galilee? But they said nothing of the kind, but all in malice. And to show that they spoke not enquiringly, nor as desiring to learn, the Evangelist straightway hath added, that, ¹² Ver. 44. "Some of them would have taken Him, but no man laid his hand upon Him." This, if nothing else, might have been sufficient to cause compunction in them, but they felt it not, as the Prophet saith, "They were cleft asunder, and were not pricked in heart." (Ps. xxxv. 15, Ps. xxxv. 15 LXX.) [3.] Such a thing is malice! it will give way to nothing, it looks to one thing only, and that is, to destroy the person against whom it plotteth. But what saith the Scripture? "Whoso diggeth a pit for his neighbor, shall fill into it himself." (Prov. xxvi. 27.) Which was the case then. For they desired to kill Him, to stop, as they thought, His preaching; the result was the opposite. For the preaching flourishes by the grace of Christ, while all that was theirs is quenched and perished; they have lost their country, their freedom, their security, their worship, they have been deprived of all their prosperity, and are become slaves and captives.

¹³ Knowing then this, let us never plot against others, aware that by so doing we whet the sword against ourselves, and inflict upon ourselves the deeper wound. Hath any one grieved thee, and desireth thou to avenge thyself on him? Avenge not thyself; so shalt thou be able to be avenged; but if thou avenge thyself, thou art not avenged. Think not that this is a riddle, but a true saying. "How, and in what way? Because if thou avenge not thyself on him, thou makest God his enemy; but if thou avenge thyself, no longer so. "Vengeance is Mine, I will repay, saith the Lord. (Rom. xii. 19. For if we have servants, and they having quarreled with each other, do not give placeto us for judgment and for punishment, but take it upon themselves; though they come to us ten thousand times, we not only shall not avenge them, but shall even be wroth with them, saying, "Thou runaway, thou flogging-post, thou oughtest to have submitted all to us, but since thou hast prevented us and avenged thyself, trouble us no farther"; much more shall God, who hath bidden us commit all unto Him, say this. For how can it be otherwise than absurd, when we demand from our servants so much minding of wisdom and obedience, but will not yield to our Master in those matters in which we

desire our domestics to yield to us? This I say because of your readiness to inflict punishment one upon another.

¹⁴ The truly wise man ought not to do this even, but to pardon and forgive offenses, though there were not that great reward proposed, the receiving in return forgiveness. For, tell me, if thou condemnest one who hath sinned, wherefore dost thou sin thyself, and fall into the same fault? Hath he insulted? Insult not thou again, or thou hast insulted thyself. Hath he struck? Strike not thou again, for then there is no difference between you. Hath he vexed thee? Vex him not again, for the profit is nothing, and thou wilt in thy turn be placed on an equality with those who have wronged thee. Thus, if thou bear with meekness and gentleness, thou shall be able to reprove thine enemy, to shame him, to weary him of being wroth. No man cures evil with evil, but evil with good. These rules of wisdom give some of the heathen; now if there be such wisdom among the foolish heathen, let us be ashamed to show ourselves inferior to them. Many of them have been injured, and have borne it; many have been maliciously accused, and not defended themselves; have been plotted against, and have repaid by benefits. And there is no small fear lest some of them be found in their lives to be greater than we, and so render our punishment severer.

¹⁵ For when we who have partaken of the Spirit, we who look for the Kingdom, who follow wisdom for the sake of heavenly things, who fear (not) hell, and are bidden to become angels, who enjoy the Mysteries; when we reach not to the virtue unto which they have attained, what pardon shall we have? If we must go beyond the Jews, (for, "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the Kingdom of Heaven"-Matt. v. 20,) much more the heathen; if the Pharisees, much more the unbelievers. Since if when we go not beyond the righteousness of the Jews, the Kingdom is shut against us, how shall we be able to attain unto it when we prove ourselves worse than the heathen? Let us then cast out all bitterness, and wrath, and anger. To speak "the same things, to me indeed is not grievous, but for you it is safe," (Phil. iii. 1. For physicians also often use the same remedy, and we will not cease from sounding the same things in your ears, reminding, teaching, exhorting, for great is the tumult of worldly things, and it causes in us forgetfulness, and we have need of continual teaching.

¹⁶ Let us then, in order that we meet not together in this place uselessly and in vain, exhibit the proof which is by works, that so we may obtain the good things to come, 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 52

¹ John vii. 45, 46.-"Then came the officers to the Chief Priests and Pharisees; and they said unto them, Why have ye not brought him? The officers answered, Never man spake like this Man." ²[1. There is nothing clearer, nothing simpler than the truth, if we deal not perversely; just as (on the other hand) if we deal perversely, nothing is more difficult. For behold, the Scribes and Pharisees, who seemed forsooth to be wiser than other men, being ever with Christ for the sake of plotting against Him, and beholding His miracles, and reading the Scriptures, were nothing profited, but were even harmed while the officers, who could not claim one of these privileges, were subdued by one single sermon, and they who had gone forth to bind Him, came back bound themselves by wonder. We must not only marvel at their understanding, that they needed not signs, but were taken by the teaching alone; (for they said not, "Never man wrought miracles thus," but, "Never man spake thus"; we must not, I say, merely marvel at their understanding, but also at their boldness, that they spake thus to those that had sent them, to the Pharisees, to His enemies, to men who were doing all with a view to gratify their enmity. "The officers," saith the Evangelist, "came, and the Pharisees said unto them, Why have ye not brought him? To "come" was a far greater deed than to have remained, for in the latter case they would have been rid of the annoyance of these men, but now they become heralds of the wisdom of Christ, and manifested their boldness in greater degree.

³ And they say not, "We could not become of the multitude, for they gave heed unto Him as unto a prophet"; but what? "Never man spake as this Man. Yet they might have alleged that, but they show their right feeling. For theirs was the saying not only of men admiring Him, but blaming their masters, because they had sent them to bind Him whom it behooved rather to hear. Yet they had not heard a sermon either, but a short one; for when the long mind is impartial, there is no need of long arguments. Such a thing is truth. What then say the Pharisees? When they ought to have been pricked at the heart, they, on the contrary, retort a charge on the officers, saying,

⁴ Ver. 47. "Are ye also deceived?" They still speak them fair, and do not express themselves harshly, dreading lest the others should entirely separate themselves, yet nevertheless they give signs of anger, and speak sparingly. For when they ought to have asked what He spake, and to have marveled at the words, they do not so, (knowing that they might have been captivated,) but reason with them from a very foolish argument; Ver. 48. "Wherefore," saith one, "hath none of the rulers believed on Him?" Dost thou then make this a charge against Christ, tell me, and not against the unbelievers? Ver. 49. "But the people," saith one, "which knoweth not the Law, are accursed." Then is the charge against you the heavier, because the people believed, and ye believed not. They acted like men that knew the Law; how then are they accursed? It is ye that are accursed, who keep not the Law, not they, who obey the Law. Neither was it right, on the evidence of unbelievers, to slander one in whom they believed not, for this is an unjust mode of acting. For ye also believed not God, as Paul saith; "What if some did not believe? shall their unbelief make the faith of God of none effect? God forbid." (Rom. iii. 3, 4.) For the Prophets ever rebuked them, saying, "Hear, ye rulers of Sodom"; and, "Thy rulers are disobedient" (Isa. i. 10, 23); and again, "Is it not for you to know judgment?" (Mic. iii. 1.) And everywhere they attack them vehemently. What then? Shall one blame God for this? Away with the thought. This blame is theirs. And what other proof can a man bring of your not knowing the Law than your not obeying it? For when they had said, "Hath any of the rulers believed on him?" and, "These who know not the Law," Nicodemus in fair consequence upbraids them, saying,

⁵ Ver. 51. "Doth our law judge any man before it hear him?" He sheweth that they neither know the Law, nor do the Law; for if that Law commandeth to kill no man without first hearing him, and they before hearing were eager for this deed, they were transgressors of the Law. And because they said, "None of the rulers hath believed on him" (ver. 50), therefore the Evangelist informs us that Nicodemus was "one of them," to show that even rulers believed on Him; for although they showed not yet fitting boldness, still they were becoming attached to Christ. Observe how cautiously he rebukes them; he said not, "Ye desire to kill him, and condemn the man for a deceiver without proof"; but spake in a milder way, hindering their excessive violence, and their inconsiderate and murderous disposition. Wherefore he turns his discourse to the Law, saying, "Except it hear him carefully, and

know what he doeth." So that not a bare "hearing," but "careful hearing" is required. For the meaning of, "know what he doeth," is, "what he intendeth," "on what account," "for what purpose," "whether for the subversion of the order of things and as an enemy." Being therefore perplexed, because they had said, "None of the rulers hath believed on him," they addressed him, neither vehemently, nor yet with forbearance. For tell me, after he had said, "The Law judgeth no man," how doth it follow that they should say,

⁶ Ver. 52. "Art thou also of Galilee?" [2.] When they ought to have shown that they had not sent to summon Him without judgment, or that it was not fitting to allow Him speech, they take the reply rather in a rough and angry manner. "Search, and look: for out of Galilee hath arisen no prophet." Why, what had the man said? that Christ was a prophet? No; he said, that He ought not to be slain unjudged; but they replied insolently, and as to one who knew nothing of the Scriptures; as though one had said, "Go, learn," for this is the meaning of, "Search, and look." What then did Christ? Since they were continually dwelling upon Galilee and "The Prophet," to free all men from this erroneous suspicion, and to show that He was not one of the prophets, but the Master of the world, He said, Chap. viii. ver. 12. "I am the light of the world."

⁷ Not "of Galilee," not of Palestine, nor of Judaea. What then say the Jews? Ver. 13. "Thou bearest record of thyself, thy record is not true." Alas! for their folly, He continually referred them to the Scriptures, and now they say, "Thou bearest record of thyself." What was the record He bare? "I am the light of the world." A great thing to say, great of a truth, but it did not greatly amaze them, because He did not now make Himself equal to the Father, nor assert that He was His Son, nor that He was God, but for a while calleth Himself "a light." They indeed desired to disprove this also, and yet this was a much greater thing than to say, "He that followeth Me, shall not walk in darkness." Using the words "light" and "darkness" in a spiritual sense, and meaning thereby "abideth not in error." In this place He draweth on

⁸ Nicodemus, and bringeth him in as having spoken very boldly, and praiseth the servants who had also done so. For to "cry aloud," is the act of one desirous to cause that they also should hear. At the same time He hinteth at these who were secretly contriving treacheries, being both in darkness and error, but that they should not prevail over the light. And He remindeth Nicodemus of the words which He had uttered before, "Every one that doeth

evil hateth the light, neither cometh to the light, lest his deeds should be re-proved." (c. iii. 20.) For since they had asserted that none of the rulers had believed on Him, therefore He saith, that "he that doeth evil cometh not to the light," to show that their not having come proceedeth not from the weakness of the light, but from their own perverse will. "They answered and said unto Him, Dost thou bear witness to thyself?"

9 What then saith He? Ver. 14. "Though I bear record of Myself, My record is true; for I know whence I come, and whither I go; but ye cannot tell whence I come." What He had before said, these men bring forward as if it had been specially asserted. What then doth Christ? To refute this, and to show that He used those expressions as suitable to them and to their suspicions, who supposed Him to be a mere man, He saith, "Though I bear record of Myself, My record is true, for I know whence I come." What is this? "I am of God, am God, the Son of God, and God Himself is a faithful witness unto Himself, but ye know Him not; ye willingly err, knowing ye pretend not to know, but say all that ye say according to mere human imagination, choosing tounderstand nothing beyond what is seen."

10 Ver. 15. "Ye judge after the flesh." As to live after the flesh is to live badly, so to judge after the flesh is to judge unjustly. "But I judge no man." Ver. 16. "And yet if I judge, My judgment is true." What He saith, is of this kind; "Ye judge unjustly." "And if," saith some one, "we judge unjustly, why dost Thou not rebuke us? why dost Thou not punish us? why dost Thou not condemn us?" "Because," He saith, "I came not for this." This is the meaning of, "I judge no man; yet if I judge, My judgment is true." "For had I been willing to judge, ye would have been among the condemned. And this I say, not judging you. Yet neither do I tell you that I say it, not judging you, as though I were not confident that had I judged you, I should have convicted you; since if I had judged you, I must justly have condemned you. But now the time of judgment is not yet." He alluded also to the judgment to come, saying,

11 "I am not alone, but I and the Father that sent Me." Here He hinted, that not He alone condemneth them, but the Father also. Then He concealed this, by leading them to His own testimony. Ver. 17. "It is written in your Law, that the testimony of two men is true." [3.] What would the heretics say here? (They would say,) "How is he better than man, if we take what he hath said simply? For this rule is laid down in the case of men, be-

cause no man by himself is trustworthy. But in the case of God, how can one endure such a mode of speaking? How then is the word 'two' used? Is it because they are two, or because being men they are therefore two? If it is because they are two, why did he not betake himself to John, and say, I bear witness of myself, and John beareth witness of me? Wherefore not to the angels? Wherefore not to the prophets? For he might have found ten thousand other testimonies." But he desireth to show not this only that there are Two, but also that they are of the same Substance.

12 Ver. 19. "Then said they unto Him, Who is thy father? Jesus answered, Ye neither know Me, nor My Father." 13 Because while they knew they spake as though they knew not, and as if trying Him, He doth not even deem them worthy of an answer. Wherefore henceforth He speaketh all more clearly and more boldly; drawing His testimony from signs, and from His teaching of them that followed Him, and by the Cross being near. For, "I know," He saith, "whence I come. This would not greatly affect them, but the adding, "and whither I go," would rather terrify them, since He was not to remain in death. But why said He not, "I know that I am God," instead of, "I know whence I come"? He ever mingleth lowly words with sublime, and even these He veileth. For after saying, "I bear witness of Myself," and proving this, He descendeth to a humbler strain. As though He had said, "I know from whom I am sent, and to whom I depart. For so they could have had nothing to say against it, when they heard that He was sent from Him, and would depart to Him. "I could not have spoken," He saith, "any falsehood, I who am come from thence, and depart thither, to the true God. But ye know not God, and therefore judge according to the flesh.

14 For if having heard so many sure signs and proofs ye still say, 'thy witness is not true,' if ye deem Moses worthy of credit, both as to what he speaketh concerning others and what he speaketh concerning himself, but Christ not so, this is to judge according to the flesh. "But I judge no man. He saith indeed also that "the Father judgeth no man." (c. v. 22. How then doth He here declare, that, "If I judge, My judgment is just, for I am not alone"? He again speaketh in reply to their thoughts. "The judgment which is Mine is the judgment of the Father. The Father, judging, would not judge otherwise than as I do, and I should not judge otherwise than as the Father. Wherefore did He mention the Father? Because they would not have thought that the Son was to be believed unless He received the witness of the Father. Besides,

the saying doth not even hold good. For in the case of men when two bear witness in a matter pertaining to another, then their witness is true, (this is for two to witness,) but if one should witness for himself, then they are no longer two. Seest thou that He said this for nothing else but to show that He was of the same Substance, that He needed no other witness, and was in nothing inferior to the Father? Observe at least His independence ;

15 Ver. 18. "I am One that bear witness of Myself; and the Father that sent Me beareth witness of Me." 16 Had He been of inferior substance, He would not have put this. But now that thou mayest not deem that the Father is included, to make up the number (of two), observe that His power hath nothing different (from the Father's). A man bears witness when he is trustworthy of himself, not when he himself needs testimony, and that too in a matter pertaining to another; but in a matter of his own, where he needs the witness of another, he is not trustworthy. But in this case it is all contrary. For He though bearing witness in a matter of His own, and saying that witness is borne to Him by another, asserteth that He is trustworthy, in every way manifesting His independence. For why, when He had said, "I am not alone, but I and the Father that sent Me," and, "The testimony of two men is true," did He not hold His peace, instead of adding, "I am One that bear witness of Myself"? It was evidently to show His independence. And He placeth Himself first; "I am One that bear witness of Myself." Here He showeth His equality of honor, and that they were profited nothing by saying that they knew God the Father, while they knew not Him. And He saith that the cause of this (ignorance) was that they were not willing to know Him. Therefore He telleth them that it was not possible to know the Father without knowing Him, that even so He might draw them to the knowledge of Him. For since leaving Him they even sought to get the knowledge of the Father, He saith, "Ye cannot know the Father without Me." (Ver. 19.) So that they who blaspheme the Son, blaspheme not the Son only, but Him that begat Him also.

17 [4. This let us avoid, and glorify the Son. Had He not been of the same Nature, He would not have spoken thus. For had He merely taught, but been of different Substance, a man might not have known Him, and yet have known the Father; and again, it would not have been that one who knew Him, would have altogether known the Father; for neither doth one who knoweth a man know an Angel. "Yes," replieth some one, "he that knoweth the creation, knoweth God. By no means. Many, or rather I should say, all

men know the creation, (for they see it,) but they know not God. Let us then glorify the Son of God, not with this glory (of words) only, but that also which is by works. For the first without the last is nothing. "Behold," saith St. Paul, "thou art called a Jew, and retest in the Law, and makest thy boast of God-thou therefore that teachest another, teachest thou not thyself? Thou that makest thy boast of the Law, through breaking of the Law dishonorest thou God? (Rom. ii. 17, 21, 23. Beware lest we also who make boast of the rightness of our faith dishonor God by not manifesting a life agreeable to the faith, causing Him to be blasphemed. For He would have the Christian to be the teacher of the world, its leaven, its salt, its light. And what is that light? It is a life which shineth, and hath in it no dark thing.

¹⁸ Light is not useful to itself, nor leaven, nor salt, but showeth its usefulness towards others, and so we are required to do good, not to ourselves only, but to others. For salt, if it salt not, is not salt. Moreover another thing is evident, that if we be righteous, others shall certainly be so also; but as long as we are not righteous, we shall not be able to assist others. Let there be nothing foolish or silly among us; such are worldly matters, such are the cares of this life. Wherefore the virgins were called foolish, because they were busy about foolish, worldly matters, gathering things together here, but laying not up treasure where they ought. Fear there is lest this be our case, fear lest we too depart clothed with filthy garments, to that place where all have them bright and shining. For nothing is more filthy, nothing more impure, than sin. Wherefore the Prophet declaring its nature cried out, "My wounds stink, and are corrupt. (Ps. xxxviii. 5. And if thou wilt fully learn how ill-savored sin is, consider it after it hath been done; when thou art delivered from the desire, when the fire no longer troubleth thee, then shalt thou see what sin is. Consider anger, when thou art calm; consider avarice, when thou dost not feel it. There is nothing more shameful, nothing more accursed, than rapine and avarice. This we continually say, desiring not to vex you, but to gain some great and wonderful advantage.

¹⁹ For he who hath not acted rightly after hearing once, may perhaps do so after hearing a second time; and he who hath passed by the second time, may do right after the third. God grant that we, being delivered from all evil things, may have the sweet savor of Christ; for to Him, with the Father and the Holy Ghost is glory, now and ever and world without end. Amen.

HOMILY 53

¹ John viii. 20.-"These words spake Jesus in the treasury, as He taught in the Temple; and no man laid hands on Him, for His hour was not yet come." [1.] Oh the folly of the Jews! seeking Him as they did before the Passover, and then having found Him in the midst of them, and having often attempted to take Him by their own or by others' hands without being able; they were not even so awed by His power, but set themselves to their wickedness, and desisted not. For it saith, that they continually made the attempt; "These words spake He in the treasury, teaching in the Temple; and no man laid hands on Him." He spake in the Temple, and in the character of teacher, which was more adapted to rouse them, and He spake those things because of which they were stung, and charged Him with making Himself equal to the Father. For "the witness of two men is true," proveth this. Yet still "He spake these words," It saith, "in the Temple," in the character of teacher, "and no man laid hands on Him, for His hour was not yet come"; that is, it was not yet the fitting time at which He would be crucified. So that even then the deed done was not of their power, but of His dispensation, for they had long desired, but had not been able, nor would they even then have been able, except He had consented.

² Ver. 21. "Then said Jesus unto them, I go My way, and ye shall seek Me." Why saith He this continually? To shame and terrify their souls; for observe what fear this saying caused in them. Although they desired to kill Him that they might be rid of Him, they yet ask, "whither He goeth," such great things did they imagine from the matter. He desired also to show them another thing, that the deed would not be effected through their force; but He showed it to them in a figure beforehand, and already foretold the Resurrection by these words. Ver. 22. "Then said the Jews, Will he kill himself?" What then doth Christ? To remove their suspicion, and to show that such an act is sin, He saith, Ver. 23. "Ye are from beneath." What He saith, is of this kind: "It is no wonder that ye imagine such things, ye who are carnal men, and have no spiritual thoughts, but I shall not do anything of the kind, for,

³ "I am from above; ye are of the world." Here again He speaketh of their worldly and carnal imaginations, whence it is clear that the, "I am not of this world," doth not mean that He had not taken upon Him flesh, but that He was far removed from their wickedness. For He even saith, that His disciples were "not of the world" (c. xv. 19), yet they had flesh. As then Paul, when he

saith, "Ye are not in the flesh" (Rom. viii. 9), doth not mean that they are incorporeal, so Christ when He saith, that His disciples are "not of the world," cloth nothing else than testify to their heavenly wisdom. Ver. 24. "I said therefore unto you that...if ye believe not that I am He, ye shall die in your sins." For if He came to take away the sin of the world, and if it is impossible for men to put that off in any other way except by the washing, it needs must be that he that believeth not must depart hence, having the old man; since he that will not by faith slay and bury that old man, shall die in him, and shall go away to that place to suffer the punishment of His former sins. Wherefore He said, "He that believeth not is judged already" (c. iii. 18); not merely through his not believing, but because he departeth parteth hence having his former sins upon him.

⁴ Ver. 25. "Then said they unto Him, Who art thou?" Oh folly! After so long a time, such signs and teaching, they ask, "Who art thou?" What then saith Christ? "The same that I told you from the beginning." What He saith, is of this kind; "Ye are not worthy to hear My words at all, much less to learn who I am, for ye say all that ye do, tempting Me, and giving heed to none of My sayings. And all this I could now prove against you." For this is the sense of, Ver. 26. "I have many things to say and to judge of you." "I could not only prove you guilty, but also punish you; but He that sent Me, that is, the Father, willeth not this. For I am come not to judge the world, but to save the world, since God sent not His Son to judge the world, He saith, but to save the world. (c. iii. 17.) If now He hath sent Me for this, and He is true, with good cause I judge no one now. But these things I speak that are for your salvation, not what are for your condemnation." He speaketh thus, lest they should deem that it was through weakness that on hearing so much from them He went not to extremities, or that He knew not their secret thoughts and scoffings.

⁵ Ver. 27. "They understood not that He spake to them of the Father." Oh folly! He ceased not to speak concerning Him, and they knew Him not. Then when after working many signs, and teaching them, He drew them not to Himself, He next speaketh to them of the Cross, saying, Ver. 28, 29. "When ye have lifted up the Son of Man, then ye shall know that I Am, and that I speak not of Myself, and that He that sent Me is with Me. And the Father hath not left Me alone." ⁶[2. He showeth that He rightly said, "the same that I said unto you from the beginning. So little heed they gave to His

words. "When ye have lifted up the Son of Man. "Do ye not expect that ye then shall certainly rid yourselves of Me, and slay Me? But I tell you that then ye shall most know that I Am, by reason of the miracles, the resurrection, and the destruction (of Jerusalem). For all these things were sufficient to manifest His power. He said not, "Then ye shall know who I am"; for, "when ye shall see," He saith, "that I stiffer nothing from death, then ye shall know that I Am, that is, the Christ, the Son of God, who govern all things, and am not opposed to Him. For which cause He addeth, "and of Myself I speak nothing. For ye shall know both My power and My unanimity with the Father. Because the, "of Myself I speak nothing," sheweth that His Substance differeth not(from that of the Father), and that He uttereth nothing save that which is in the mind of the Father. "For when ye have been driven away from your place of worship, and it is not allowed you even to serve Him as hitherto, then ye shall know that He doth this to avenge Me, and because He is wroth with those who would not hear Me.

7 As though He had said, "Had I been an enemy and a stranger to God, He would not have stirred up such wrath against you. This also Esaias declareth, "He shall give the wicked in return for His burial" (Isa. liii. 9, Isa. liii. 9 LXX.); and David, "Then shall He speak unto them in His wrath" (Ps. ii. 5); and Christ Himself, "Behold, your house is left unto you desolate. (Matt. xxiii. 38. And His parables declare the same thing when He saith, "What shall the Lord of that vineyard do to those husbandmen? He shall miserably destroy those wicked men. (Matt. xxi. 40, 41. Seest thou that everywhere He speaketh thus, because He is not yet believed? But if He will destroy them, as He will, (for, "Bring hither," It saith, "those which would not that I should reign over them, and slay them,") wherefore saith He that the deed is not His, but His Father's? He addresseth Himself to their weakness, and at the same time honoreth Him that begat Him. Wherefore He said not, "I leave your house desolate," but, it "is left"; He hath put it impersonally. But by saying, "How often would I have gathered your children together-and ye would not," and then adding, "is left," He sheweth that He wrought the desolation. "For since," He telleth them, "when ye were benefited and healed of your infirmities, ye would not know Me, ye shall know by being punished who I am."

8 "And the Father is with Me." That they may not deem the "who sent Me" to be a mark of inferiority, He saith, "is with Me"; the first belongeth to

the Dispensation, the second to the Godhead. "And He hath not left Me alone," for I do always those things that please Him. Again He hath brought down His discourse to a humbler strain, continually setting Himself against that which they asserted, that He was not of God, and that He kept not the Sabbath. To this He replieth, "I do always those things that are pleasing unto Him"; showing that it was pleasing unto Him even that the Sabbath should be broken. So, for instance, just before the Crucifixion He said, "Think ye that I cannot call upon My Father?" (Matt. xxvi. 53.) And yet by merely saying, "Whom seek ye?" (c. xviii. 4, 6) He cast them down backwards. Why then saith He not, "Think ye that I cannot destroy you," when He had proved this by deed? He condescendeth to their infirmity. For He took great pains to show that He did nothing contrary to the Father. Thus He speaketh rather after the manner of a man; and as "He hath not left Me alone," was spoken, so also was the, "I do always those things that are pleasing unto Him."

9 Ver. 30. "As He spake these words, many believed on Him." When He brought down His speech to a lowly strain, many believed on Him. Dost thou still ask wherefore He speaketh humbly? Yet the Evangelist clearly alluded to this when he said, "As He spake these things, many believed on Him." By this all but proclaiming aloud to us, "Oh hearer, be not confounded if thou hear any lowly expression, for they who after such high teaching were not yet persuaded that He was of the Father, were with good reason made to hear humbler words, that they might believe." And this is an excuse for those things which shall be spoken in a humble way. They believed then, yet not as they ought, but carelessly and as it were by chance, being pleased and refreshed by the humility of the words. For that they had not perfect faith the Evangelist shows by their speeches after this, in which they insult Him again. And that these are the very same persons he has declared by saying,

10 Ver. 31. "Then said Jesus to those Jews which believed on Him, If ye continue in My word." Showing that they had not yet received His doctrine, but only gave heed unto His words. Wherefore He speaketh more sharply. Before He merely said, "Ye shall seek Me" (c. vii. 34), but now He addeth what is more, "Ye shall die in your sins." (c. viii. 21.) And He showeth how; "because ye cannot when ye are come to that place afterwards entreat Me." "These things which I speak unto the world." By these words He showed that He was

now going forth to the Gentiles. But because they still knew not that He spake to them of the Father, He again speaketh of Him, and the Evangelist hath put the reason of the humility of the expressions. ¹¹[3.] If now we will thus search the Scriptures, exactly and not carelessly, we shall be able to attain unto our salvation; if we continually dwell upon them, we shall learn right doctrine and a perfect life. For although a man be very hard, and stubborn, and proud, and profit nothing at other times, yet at least he shall gain fruit from this time, and receive benefit, if not so great as to admit of his being sensible of it, still he shall receive it. For if a man who passes by an ointment-maker's shop, or sitteth in one, is impregnated with the perfume even against his will, much more is this the case with one who cometh to church. For as idleness is born of idleness, so too from working is generated a ready mind. Although thou art full of ten thousand sins, although thou art impure, shun not the tarrying here. "Wherefore," it may be said, "when hearing I do not?" It is no small profit to deem one's self wretched; this fear is not useless, this dread is not unseasonable. If only thou groanest that, "hearing I do not," thou wilt certainly come also to the doing at some time or other. For it cannot be that he who speaks with God, and hears God speak, should not profit. We compose ourselves at once and wash our hands when we desire to take the Bible into them. Seest thou even before the reading what reverence is here? And if we go on with exactness, we shall reap great advantage. For we should not, unless it served to place the soul in reverence, have washed our hands; and a woman if she be unveiled straightway puts on her veil, giving proof of internal reverence, and a man if he be covered bares his head. Seest thou how the outward behavior proclaims the inward reverence? Then moreover he that sits to hear groans often, and condemns his present life.

¹² Let us then, beloved, give heed to the Scriptures, and if no other part be so, let the Gospels at least be the subjects of our earnest care, let us keep them in our hands. For straightway when thou hast opened the Book thou shalt see the name of Christ there, and shalt hear one say, "The birth of Jesus Christ was on this wise. When His mother Mary was espoused to Joseph, she was found with Child of the Holy Ghost. (Matt. i. 18. He that heareth this will immediately desire virginity, will marvel at the Birth, will be freed from earthly things. It is not a little thing when thou seest the Virgin deemed worthy of the Spirit, and an Angel talking with her. And this upon the very surface; but if thou perseverest to go on unto the end, thou shall loathe all

that pertains to this life, shalt mock at all worldly things. If thou art rich, thou shalt think nothing of wealth, when thou hearest that she who was (the wife) of a carpenter, and of humble family, became the mother of thy Lord. If thou art poor thou shalt not be ashamed of thy poverty, when thou hearest that the Creator of the world was not ashamed of the meanest dwelling. Considering this, thou wilt not rob, thou wilt not covet, thou wilt not take the goods of others, but wilt rather be a lover of poverty, and despise wealth. And if this be the case, thou shalt banish all evil.

13 Again, when thou seest Him lying in a manger, thou wilt not be anxious to put golden garments about thy child, or to cause thy wife's couch to be inlaid with silver. And if thou carest not for these things, thou wilt not do either the deeds of covetousness and rapine, which are caused by them. Many other things you may gain which I cannot separately enumerate, but they will know who have made the trial. Wherefore I exhort you both to obtain Bibles, and to retain together with the Bibles the sentiments they set forth, and to write them in your minds. The Jews because they gave no heed were commanded to suspend their books from their hands; but we place them not even in our hands but in our house, when we ought to stamp them on our heart. Thus cleansing our present life, we shall obtain the good things that are to come to 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 Ghost be glory, now and ever, and world without end. Amen.

HOMILY 54

1John viii. 31, 32.-"Then said Jesus to those Jews which believed on Him, If ye continue in My word, then are ye My disciples indeed. And ye shall know the truth, and the truth shall make you free." [1.] Beloved, our condition needs much endurance; and endurance is produced when doctrines are deeply rooted. For as no wind is able by its assaults to tear up the oak, which sends down its root into the lower recesses of the earth, and is firmly clenched there; so too the soul which is nailed by the fear of God none will be able to overturn. Since to be nailed is more than to be rooted. Thus the Prophet prayeth, saying, "Nail my flesh by Thy fear" (Ps. cxix. 120, Ps. cxix. 120 LXX.); "do Thou so fix and join me, as by a nail riveted into me." For as men of this kind are hard to be captured, so the opposite sort are a ready prey, and are easily thrown down. As was the case of the Jews at that time; for after having heard and believed, they again turned out of the way. Christ therefore desir-

ing to deepen their faith that it might not be merely superficial, diggeth into their souls by more striking words. For it was the part of believers to endure even reproofs, but they immediately were wroth. But how doth He this? He first telleth them, "If ye continue in My word, ye are My disciples indeed: and the truth shall make you free." All but saying, "I am about to make a deep incision, but be not ye moved"; or rather by these expressions He allayed the pride of their imagination. "Shall make you free": from what, tell me? From your sins. What then say those boasters?

2 Ver. 33. "We be Abraham's seed, and were never in bondage to any man." Immediately their imagination dropped, and this happened from their having been fluttered about worldly things. "If ye continue in My word," was the expression of One declaring what was in their heart, and knowing that they had indeed believed, but had not continued. And He promiseth a great thing, that they should become His disciples. For since some had gone away from Him before this, alluding to them He saith, "If ye continue," because they also had heard and believed, and departed because they could not continue. "For many of His disciples went back, and walked no more openly with Him." (c. vi. 66.) "Ye shall know the truth," that is, "shall know Me, for I am the truth. All the Jewish matters were types, but ye shall know the truth from Me, and it shall free you from your sins." As to those others He said, "Ye shall die in your sins," so to these He saith, "shall make you free." He said not, "I will deliver you from bondage," this He allowed them to conjecture. What then said they?

3 "We be Abraham's seed, and were never in bondage to any man. And yet if they must needs have been vexed, it might have been expected that they would have been so at the former part of His speech, at His having said, "Ye shall know the truth"; and that they would have replied, "What! do we not now know the truth? Is then the Law and our knowledge a lie? But they cared for none of these things, they are grieved at worldly things, and these were their notions of bondage. And certainly even now, there are many who feel shame at indifferent matters, and at this kind of bondage, but who feel none for the bondage of sin, and who would rather be called servants to this latter kind of bondage ten thousand times, than once to the former. Such were these men, and they did not even know of any other bondage, and they say, "Bondsmen callest thou those who are of the race of Abraham, the nobly born, who therefore ought not to be called bondsmen? For, saith one, we

were never in bondage to any man. Such are the boastings of the Jews. "We are the seed of Abraham," "we are Israelites. They never mention their own righteous deeds. Wherefore John cried out to them, saying, "Think not to say that we have Abraham to our father. (Matt. iii. 9. And why did not Christ confute them, for they had often been in bondage to the Egyptians, Babylonians, and many others?

⁴ Because His words were not to gain honor for Himself, but for their salvation, for their benefit, and toward this object He was pressing. For He might have spoken of the four hundred years, He might have spoken of the seventy, He might have spoken of the years of bondage during the time of the Judges, at one time twenty, at another two, at another seven; He might have said that they had never ceased being in bondage. But He desired not to show that they were slaves of men, but that they were slaves of sin, which is the most grievous slavery, from which God alone can deliver; for to forgive sins belongeth to none other. And this too they allowed. Since then they confessed that this was the work of God, He bringeth them to this point, and saith, ⁵ Ver. 34. "Whosoever committeth sin is. the servant of sin." Showing that this is the freedom of which He speaketh, the freedom from this service. Ver. 35. "The servant abideth not in the house, but the Son abideth forever." Gently too from this He casts down the things of the Law, alluding to former times. For that they may not run back to them and say, "We have the sacrifices which Moses commanded, they are able to deliver us," He addeth these words, since otherwise what connection would the saying have? For "all have sinned, and come short of the glory of God, being justified freely by His grace" (Rom. iii. 23, 24), even the priests themselves. Wherefore Paul also saith of the priest, that "he ought as for the people so also for himself to offer for sins, for that he also is compassed about with infirmity." (Heb. v. 3, 2.) And this is signified by His saying, "The servant abideth not in the house." Here also He showeth His equal honor with the Father, and the difference between slave and free. For the parable has this meaning, that is, "the servant hath no power," this is the meaning of "abideth not."

⁶[2.] But why when speaking of sins doth He mention a "house"? It is to show that as a master hath power over his house, so He over all. And the, "abideth not," is this, "hath not power to grant favors, as not being master of the house"; but the Son is master of the house. For this is the, "abideth forever," by a metaphor drawn from human things. That they may not say,

"who art thou?" "All is Mine, (He saith,) for I am the Son, and dwell in My Father's house," calling by the name of "house" His power. As in another place He calleth the Kingdom His Father's house, "In My Father's house are many mansions." (c. xiv. 2.) For since the discourse was of freedom and bondage, He with reason used this metaphor, telling them that they had no power to set free. Ver. 36. "If the Son therefore shall make you free."

7 Seest thou the consubstantiality of the Son with the Father, and how He declareth that He hath the same power as the Father? "If the Son make you free, no man afterwards gain-sayeth, but ye have firm freedom." For "it is God that justifieth, who is He that condemneth?" (Rom. viii. 33, 34.) Here He showeth that He Himself is pure from sin, and alludeth to that freedom which reached only to a name; this even men give, but that God alone. And so he persuaded them not to be ashamed at this slavery, but at that of sin. And desiring to show that they were not slaves, except by repudiating that liberty, He the more showeth them to be slaves by saying, "Ye shall be free indeed." This is the expression of one declaring that this freedom was not real. Then, that they might not say, "We have no sin," (for it was probable that they would say so,) observe how He bringeth them beneath this imputation. For omitting to convict all their life, He bringeth forward that which they had in hand, which they yet desired to do, and saith,

8 Ver. 37. "I know that ye are Abraham's seed but ye seek to kill Me." Gently and by little doth He expel them from that relationship, teaching them not to be high-minded because of it. For as freedom and bondage depend on men's actions, so also doth relationship. He said not directly, "Ye are not the seed of Abraham, ye the murderers of the righteous"; but for a while He even goeth along with them, and saith, "I know that ye are Abraham's seed." Yet this is not the matter in question, and during the remainder of this speech He useth greater vehemence. For we may for the most part observe, that when He is about to work any great thing, after He hath wrought it, He useth greater boldness of speech, as though the testimony from His works shut men's mouths. "But ye seek to kill Me." "What of that," saith some one, "if they sought to do so justly." But this was not so either; wherefore also He puts the reason;

9 "Because My word hath no lace in you." "How then was it," saith some one, "that they believed on Him?" As I before said, they changed again. On which account He touched them sharply. "If ye boast the relationship of Ab-

raham ye ought also to show forth his life." And He said not, "Ye do not contain my words," but, "My word hath no place in you," thus declaring the sublimity of His doctrines. Yet not for this ought they to have slain, but rather to have honored and waited on Him so as to learn. "But what," saith some one, "if thou speakest these things of thyself?" On this account He added, Ver. 38. "I speak that which I have seen with My Father, and ye do that which ye have heard from your father." "As," He saith, "I both by My words and by the truth declare the Father, so also do ye by your actions (declare yours). For I have not only the same Substance, but also the same Truth with the Father."

¹⁰ Ver. 39, 40. "They said unto Him, Abraham is our father. Jesus saith unto them, If ye had Abraham to your father, ye would do the works of Abraham. But now ye seek to kill Me." He here repeatedly handleth their murderous intention. and maketh mention of Abraham. And this He doth desiring to draw off their attention from this relationship, and to take away their excessive boasting, and also to persuade them no longer to rest their hopes of salvation in Abraham, nor in the relationship which is according to nature, but in that which is according to the will. For what hindered their coming to Christ was this, their deeming that relationship to be sufficient for them to salvation. But what is the "truth" of which He speaketh? That He is equal with the Father. For it was on this account that the Jews sought to slay Him; and He saith,

¹¹ "Ye seek to kill Me because I have told you the truth, which I have heard of My Father." To show that these things are not opposed to the Father, He again betaketh Himself to Him. They say unto Him, Ver. 41. "We be not born of fornication, we have one Father, even God." [3.] "What sayest thou? Ye have God for your Father, and do ye blame Christ for asserting this?" Seest thou that He said that God was His Father in a special manner? When therefore He had cast them out of their relationship to Abraham, having nothing to reply, they dare a greater thing, and betake themselves to God. But from this honor also He expelleth them, saying, Ver. 42–44. "If God were your Father, ye would love Me; for I proceeded forth and came from God; neither came I of Myself, but He sent Me. Why do ye not understand My speech? Even because ye cannot hear My word. Ye are of your father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth: when he speaketh a lie, he speaketh of his own."

12 He had driven them out of their relationship to Abraham, and when they dared greater things, He then addeth a blow, telling them that they not only are not Abraham's children, but that they are even children of the devil, and inflicting a wound which might counterbalance their shamelessness; nor doth He leave it unsupported, but establisheth it by proofs. "For," He saith, "to murder belongeth to the wickedness of the devil." And He said not merely, "ye do his works," but, "ye do his lusts," showing that both he and they hold to murder, and that envy was the cause. For the devil destroyed Adam, not because he had any charge against him, but only from envy. To this also He alludeth here. "And abode not in the truth." That is, in the right life. For since they continually accused Him of not being from God, He telleth them that this also is from thence. For the devil first was the father of a lie, when he said, "In the day that ye eat thereof your eyes shall be opened" (Gen. iii. 5), and he first used it. For men use a lie not as a thing proper, but alien to their nature, but he as proper.

13 Ver. 45. "And because I tell you the truth, ye believe Me not." What kind of consequence is this? "Having no charge against Me, ye desire to kill Me. For because ye are enemies of the truth, therefore ye persecute Me. Since had this not been the reason, ye would have named your charge." Wherefore He added, Ver. 46. "Which of you convinceth Me of sin?" Then they said, "We be not born of fornication." Yet in fact many of them were born of fornication, for they practiced unbefitting unions. Still He doth not convict them of this, but setteth Himself to the other point. For when He hath proved them to be, not of God, but of the devil, by all these signs, (for to do murder is of the devil, and to lie is of the devil, both which ye do,) then He sheweth that to love is the sign of being of God. "Why do ye not understand My speech?" Since they were always doubting, saying, "What is it that he saith, 'Whither I go ye cannot come'?" therefore He telleth them, "Ye do not understand My speech," "because ye have not the word of God. And this cometh to you, because that your understanding is groveling, and because what is Mine is far too great for you." But what if they could not understand? Not to be able here means not to be willing; for "ye have trained yourselves to be mean, to imagine nothing great." Because they said that they persecuted Him as being themselves zealous for God on this account He everywhere striveth to show that to persecute Him is the act of those who hate God, but that, on the contrary, to love Him is the act of those who know God.

14 "We have one Father, even God." On this ground they pride themselves, on their honor not their righteous deeds. "Therefore your not believing is no proof that I am an enemy to God, but your unbelief is a sign that you do not know God. And the reason is, from your being willing to lie and to do the works of the devil. But this is the effect of meanness of soul; (as the Apostle saith, 'For whereas there is among you envying and strife, are ye not carnal?') (1 Cor. iii. 3.) And why is it that ye cannot? Because ye will to do the lusts of your father, ye are eager, ye are ambitious (to do them)." Seest thou that "ye cannot" express a want of will? For "this did not Abraham." "What are his works? Gentleness, meekness, obedience. But ye set yourselves on the contrary part, being hard and cruel."

15 But how came it into their thoughts to betake themselves to God? He had shown them unworthy of Abraham; desiring therefore to escape this charge, they mounted higher. For when He reproached them with murder, they said this, making it, as it were, a kind of excuse for themselves that they were avenging God. Therefore He showeth that this very thing is the act of men opposing God. And the, "I came forth," showeth that He was from thence. He saith, "I came forth," alluding to His arrival among us. But since they would probably say to Him, "Thou speaketh certain things strange and new," He telleth them that He was come from God. "And therefore with good reason ye hear them not, because ye are of the devil. For on what account would ye kill Me? What charge have ye to bring against Me? If there be none, why do ye not believe Me?" Thus then having proved them to be of the devil by their lying and their murder, He showeth them also to be alien from Abraham and from God, both because they hated One who had done no wrong, and because they would not hear His word; and in every way He proveth that He was not opposed to God, and that it was not on this account that they refused to believe, but because they were aliens from God. For when One who had done no sin, who said that He came from God and was sent of God, who spake the truth, and so spake it as to challenge all to the proof, after this was not believed, it is clear that He was not believed because of their being carnal. Since sins do use, yea they do use to debase a soul. Wherefore It saith, "Seeing ye are become dull of hearing." (Heb. v. 11.) For when a man cannot despise earthly things, how shall He ever be wise concerning heavenly things?

¹⁶[4. Wherefore, I exhort you, use we every means that our life may be righteous, that our minds may be cleansed, so that no filthiness be a hindrance to us; kindle for yourselves the light of knowledge, and sow not among thorns. For how shall one who knows not that covetousness is an evil, ever know the greater good? how shall one who refrains not from these earthly things ever hold fast to those heavenly? It is good to take by violence, not the things that perish, but the Kingdom of heaven. "The violent," it saith, "take it by force. (Matt. xi. 12. It is then not possible to attain to it by sluggishness, but by zeal. But what meaneth "the violent"? There is need of much violence, (for strait is the way,) there is need of a youthful soul and a noble. Plunderers desire to outstrip all other, they look to nothing, neither to conviction, nor accusation, nor punishment, but are given up to one thing only, the getting hold of what they desire to seize, and they run past all that are before them in the way. Seize we then the Kingdom of heaven, for here to seize is no fault but rather praise, and the fault is the not seizing. Here our wealth comes not from another's loss. Haste we then to seize it. Should passion disquiet us, should lust disquiet us, let us do violence to our nature, let us become more gentle, let us labor a little, that we may rest forever.

¹⁷Seize not thou gold, but seize that wealth which showeth gold to be but mud. For tell me, if lead and gold were laid before thee, which wouldest thou take? Is it not clear that thou wouldest take the gold? Dost thou then, where one who seizes is punished, prefer that which is the more valuable, but where one who seizes is honored, give up what is the more valuable? If there were punishment in both cases, wouldest thou not rather aim at this latter? But in this case there is nothing like punishment, but even blessedness. And, "How," saith some one, "may one seize it? Cast away the things which thou hast already in thy hands; for so long as thou graspest them thou wilt not be able to seize the other. For consider, I pray you, a man with his hands full of silver, will he be able, as long as he retains it, to seize on gold, unless he first cast away the silver, and be free? Because he that seizes a thing must be well-girt so as not to be detained. And even now there are adverse powers running down against us to rob us, but let us fly them, let us fly them, trailing after us nothing that may give a hold, let us cut asunder the cords, let us strip ourselves of the things of earth. What need of silken garments? How long shall we be unrolling this mockery? How long shall we be burying gold?

¹⁸ I desired to cease from always saying these things, but ye will not suffer me, continually supplying me with occasions and arguments. But now at least let us desist, that having instructed others by our lives, we may 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 Ghost be glory, now and ever and world without end. Amen.

HOMILY 55

¹ John viii. 48, 49.-"Then answered the Jews, and said unto Him, Say we not well that thou art a Samaritan, and hast a devil? Jesus answered, I have not a devil; but I honor My Father." [1.] A Shameless and a forward thing is wickedness, and when it ought to hide itself, then is it the fiercer. As was the case with the Jews. For when they ought to have been pricked by what was said, admiring the boldness and conclusiveness of the words, they even insult Him, calling Him a Samaritan, and saying that He had a devil, and they ask, "Said we not well that thou art a Samaritan, and hast a devil?" Because when He uttereth anything sublime, this is thought among the very senseless to be madness. Yet nowhere before did the Evangelist say that they called Him "a Samaritan"; but from this expression it is probable that this had been often asserted by them.

² "Thou hast a devil," saith some one. Who is it that hath a devil? He that honoreth God, or he that insulteth Him that honoreth Him? What then saith Christ, who is very meekness and gentleness? "I have not a devil, but I honor Him that sent me." Where there was need to instruct them, to pull down their excessive insolence, to teach them not to be proud because of Abraham, He was vehement; but when it was needful that He being insulted should bear it, He used much gentleness. When they said, "We have God and Abraham for our Father," He touched them sharply; but when they called Him a demoniac, He spake submissively, thus teaching us to avenge insults offered to God, but to overlook such as are offered to ourselves. Ver. 50. "I seek not Mine own glory." "These things," He saith, "I have spoken to show that it becometh not you, being murderers, to call God your Father; so that I have spoken them through honor for Him, and for His sake do I hear these reproaches, and for His sake do ye dishonor Me. Yet I care not for this insolence; to Him, for whose sake I now hear these things, ye owe an account of your words. For 'I seek not Mine own glory.' Wherefore I omit to punish

you, and betake Myself to exhortation, and counsel you so to act, that ye shall not only escape punishment, but also attain eternal life."

3 Ver. 51. "Verily, verily, I say unto you, If a man keep My saying, he shall never see death." Here He speaketh not of faith only, but of a pure life. Above He said, "shall have everlasting life," but here, "shall not see death." (c. vi. 40.) At the same time He hinteth to them that they could do nothing against Him, for if the man that should keep His saying should not die, much less should He Himself. At least they understood it so, and said to Him, Ver. 52. "Now we know that thou hast a devil; Abraham is dead, and the Prophets are dead." That is, "they who heard the word of God are dead, and shall they who have heard thine not die?" Ver. 53. "Art thou greater than our father Abraham?" 4 Alas for their vainglory! Again do they betake themselves to his relationship. Yet it would have been suitable to say, "Art thou greater than God? or they who have heard thee than Abraham? But they say not this, because they thought that He was even less than Abraham. At first, therefore, He showed that they were murderers, and so led them away from the relationship; but when they persevered, He contrived this in another way, showing that they labored uselessly. And concerning the "death," He said nothing to them, neither did He reveal or tell them what kind of death He meant, but in the meantime He would have them believe, that He is greater than Abraham, that even by this He may put them to shame. "Certainly," He saith, "were I a common man I ought not to die, having done no wrong; but when I speak the truth, and have no sin, am sent from God, and am greater than Abraham, are ye not mad, do ye not labor in vain when ye attempt to kill Me? What then is their reply? "Now we know that thou hast a devil. Not so spake the woman of Samaria. She said not to Him, "Thou hast a devil"; but only, "Art thou greater than our father Jacob? (c. iv. 12. For these men were insolent and accursed, while she desired to learn; wherefore she doubted and answered with proper moderation, and called Him, "Lord.

5 For one who promised far greater things, and who was worthy of credit, ought not to have been insulted, but even admired; yet these men said that He had a devil. Those expressions of the Samaritan woman were those of one in doubt; these were the words of men unbelieving and perverse. "Art thou greater than our father Abraham? so that this (which He had said) maketh Him to be greater than Abraham. "When therefore ye have seen Him lifted up, ye shall confess that He is greater. On this account He said, "When ye

have lifted Me up, ye shall know that I Am. (Ver. 28. And observe His wisdom. Having first rent them away from Abraham's kindred, He sheweth that He is greater than Abraham, that so He may be seen to be very exceedingly greater than the Prophets also. Indeed it was because they continually called Him a prophet that He said, "My word hath no place in you. (Ver. 37. In that other place He declared that He raiseth the dead, but here He saith, "He that believeth shall never see death," which was a much greater thing than not to allow believers to be holden, by death. Wherefore the Jews were the more enraged. What then say they?

6 "Whom makest thou thyself?" And this too in an insulting manner. "Thou art taking somewhat upon thyself," saith one of them. To this then Christ replieth; Ver. 54. "If I honor Myself, My honor is nothing." [2.] What say the heretics here? That He heard the question, "Art thou greater than our father Abraham?" and dared not to say to them, "Yea, I am greater," but did so in a covert manner. What then? Is His honor "nothing"? With respect to them it is nothing. And as He said, "My witness is not true" (c. v. 31), with reference to the opinion they would form of it, so also doth He speak here. "There is One that honoreth Me." And wherefore said He not, "The Father that sent Me," as He did before, but, "Of whom ye say that He is your God." Ver. 55. "Yet ye have not known Him." Because He desired to show that they not only knew not His Father, but that they knew not God.

7 "But I know Him." "So that to say, 'I know Him,' is not a boast, while to say, 'I know Him not,' would be a falsehood; but ye when ye say that ye know Him, lie; as then ye, when ye say that ye know Him, lie, so also should I, were I to say that I know Him not." "If I honor Myself." Since they said, "Whom makest thou thyself?" He replieth, "If I make (Myself anything,) My honor is nothing. As then I know Him exactly, so ye know Him not." And as in the case of Abraham, He did not take away their whole assertion, but said, "I know that ye are Abraham's seed," so as to make the charge against them heavier; thus here He doth not remove the whole, but what? "Whom ye say." By granting to them their boast of words, He increaseth the force of the accusation against them. How then do ye "not know Him"? "Because ye insult One who saith and doeth everything that He may be glorified, even when that One is sent from Him." This assertion is unsupported by testimony, but what follows serves to establish it.

8 "And I keep His saying." Here they might, if at least they had anything to say, have refuted Him, for it was the strongest proof of His having been sent by God. Ver. 56. "Your father Abraham rejoiced to see My day, and he saw it, and was glad." Again, He showeth that they were aliens from the race of Abraham, if they grieved at what he rejoiced in. "My day," seems to me to mean the day of the Crucifixion, which Abraham foreshowed typically by the offering of the ram and of Isaac. What do they reply? Ver. 57. "Thou art not yet forty years old, and hast Thou seen Abraham?" So that we conclude that Christ was nearly forty. Ver. 58, 59. "Jesus saith unto them, Before Abraham was, I Am. Then took they up stones to cast at Him." Seest thou how He proved Himself to be greater than Abraham? For the man who rejoiced to see His day, and made this an object of earnest desire, plainly did so because it was a day that should be for a benefit, and belonging to one greater than himself. Because they had said, "The carpenter's son" (Matt. xiii. 55), and imagined nothing more concerning Him, He leadeth them by degrees to an exalted notion of Him. Therefore when they heard the words, "Ye know not God," they were not grieved; but when they heard, "before Abraham was, I Am," as though the nobility of their descent were debased, they became furious, and would have stoned Him.

9 "He saw My day, and was glad." He showeth, that not unwillingly He came to His Passion, since He praiseth him who was gladdened at the Cross. For this was the salvation of the world. But they cast stones at Him; so ready were they for murder, and they did this of their own accord, without enquiry. But wherefore said He not, "Before Abraham was, I was," instead of "I Am"? As the Father useth this expression, "I Am," so also doth Christ; for it signifieth continuous Being, irrespective of all time. On which account the expression seemed to them to be blasphemous. Now if they could not bear the comparison with Abraham, although this was but a trifling one, had He continually made Himself equal to the Father, would they ever have ceased casting stones at Him? 10 After this, again He fleeth as a man, and concealeth Himself, having laid before them sufficient instruction: and having accomplished His work, He went forth from the Temple, and departed to heal the blind, proving by His actions that He is before Abraham. But perhaps some one will say, "Why did He not paralyze their strength? So they would have believed." He healed the paralytic, yet they believed not; nay, He wrought ten thousand wonders; at the very Passion He cast them to the ground, and

darkened their eyes, yet they believed not; and how would they have believed if He had paralyzed their strength? There is nothing worse than a soul hardened in desperation; though it see signs and wonders, it still perseveres in retaining the same shamelessness. Thus Pharaoh, who received ten thousand strokes, was sobered only while being punished, and continued of this character until the last day of his life, pursuing those whom he had let go. Wherefore Paul continually saith, "Lest any of you be hardened by the deceitfulness of sin." (Heb. iii. 13.) For as the callosities of the body, when formed, become dead, and possess no sensation; so the soul, when it is occupied by many passions, becomes dead to virtue; and apply what you will to it, it gets no perception of the matter, but whether you threaten punishment or anything else, continues insensible.

¹¹[3. Wherefore I beseech you, while we have hopes of salvation, while we can turn, to use every means to do so. For men who have become past feeling, are after that in the blind state of despairing pilots, who give up their vessel to the wind, and themselves contribute no assistance. Thus the envious man looks to one thing only, that is, to satisfy his lust, and though he be like to be punished or even slain, still he is possessed solely by that passion; and in like manner the intemperate and avaricious. But if the sovereignty of the passions be so great, much greater is that of virtue; if for them we despise death, much more for this; if they (sinners) regard not their own lives, much less ought we to do so in the cause of our salvation. For what shall we have to say, if when they who perish are so active about their own perdition, we for our own salvation manifest not even an equal activity, but ever continue wasting with envy? Nothing is worse than envy; to destroy another it destroys itself also. The eye of the envious wastes away in grief, he lives in a continual death, he deems all men, even those who have never wronged him, his enemies. He grieves that God is honored, he rejoices in what the devil rejoices in. Is any honored among men? This is not honor, envy him not. But is he honored by God? Strive and be thou like him. Thou wilt not?

¹²Why then dost thou destroy thyself too? Why castest thou away what thou hast? Canst thou not be like unto him, nor gain any good thing? Why then dost thou besides this take for thyself evil, when thou oughtest to rejoice with him, that so even if thou be not able to share his toils, thou mayest profit by rejoicing with Him? For often even the will is able to effect great good. At least Ezekiel saith, that the Moabites were punished because they

rejoiced over the Israelites, and that certain others were saved because they mourned over the misfortunes of their neighbors. (Ezek. xxv. 8. Now if there be any comfort for those who mourn over the woes of others, much more for those who rejoice at the honors of others. He charged the Moabites with having exulted over the Israelites, yet it was God that punished them; but not even when He punisheth will He have us rejoice over those that are punished. For it is not His wish to punish them. Now if we must condole with those who are punished, much more must we avoid envying. those who are honored. Thus, for example, Corah and Dathan perished with their company, making those whom they envied brighter, and giving themselves up to punishment. For a venomous beast is envy, an unclean beast, a deliberate vice which admits not of pardon, a wickedness stripped of excuse, the cause and mother of all evils.

13 Wherefore let us pluck it up by the roots, that we may be freed from evil here, and may obtain blessings hereafter; 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 now and ever and world without end. Amen.

HOMILY 56

1 John ix. 1, 2.-"And as Jesus passed by, He saw a man which was blind from his birth. And His disciples asked Him, saying, Master, who did sin, this man, or his parents, that he was born blind?" 2 [1. "And as Jesus passed by, He saw a man which was blind from his birth. Being full of love for man, and caring for our salvation, and desiring to stop the mouths of the foolish, He omitteth nothing of His own part, though there be none to give heed. And the Prophet knowing this saith, "That Thou mightest be justified when Thou speakest, and be clear when Thou art judged. (Ps. li. 4. Wherefore here, when they would not receive His sublime sayings, but said that He had a devil, and attempted to kill Him, He went forth from the Temple, and healed the blind, mitigating their rage by His absence, and by working the miracle softening their hardness and cruelty, and establishing His assertions. And He worketh a miracle which was no common one, but one which took place then for the first time. "Since the world began," saith he who was healed, "was it not heard that any man opened the eyes of one that was born blind. (Ver. 32. Some have, perhaps, opened the eyes of the blind, but of one born blind never. And that on going out of the Temple, He proceeded intentionally to the work, is clear from this; it was He who saw the blind man, not the

blind man who came to Him; and so earnestly did He look upon him, that even His disciples perceived it. From this, at least, they came to question Him;

³ for when they saw Him earnestly regarding the man, they asked Him, saying, "Who did sin, this man, or his parents? A mistaken question, for how could he sin before he was born? and how, if his parents had sinned, would he have been punished? Whence then came they to put this question? Before, when He healed the paralytic, He said, "Behold, thou art made whole, sin no more. (c. v. 14. They therefore, having understood that he was palsied on account of sin, said, " Well, that other was palsied because of his sins; but concerning this man, what wouldest Thou say? hath he sinned? It is not possible to say so, for he is blind from his birth. Have his parents sinned? Neither can one say this, for the child suffers not punishment for the father. As therefore when we see a child evil entreated, we exclaim, "What can one say of this? what has the child done?" not as asking a question, but as being perplexed, so the disciples spake here, not so much asking for information, as being in perplexity. What then saith Christ?

⁴ Ver. 3. "Neither hath this man sinned, nor his parents." ⁵ This He saith not as acquitting them of sins, for He saith not simply, "Neither hath this man sinned, nor his parents," but addeth, "that he should have been born blind -but that the Son of God should be glorified in him. "For both this man hath sinned and his parents, but his blindness proceedeth not from that. And this He said, not signifying that though this man indeed was not in such case, yet that others had been made blind from such a cause, the sins of their parents, since it cannot be that when one sinneth another should be punished. For if we allow this, we must also allow that he sinned before his birth. As therefore when He declared, "neither hath this man sinned," He said not that it is possible to sin from one's very birth, and be punished for it; so when He said, "nor his parents," He said not that one may be punished for his parents' sake. This supposition He removeth by the mouth of Ezekiel; "As I live saith the Lord, this proverb shall not be, that is used, The fathers have eaten sour grapes, and the children's teeth are set on edge. (Ezek. xviii. 3, Ezek. xviii. 2. And Moses saith, "The father shall not die for the child, neither shall the child die for the father. (Deut. xxiv. 16. And of a certain king Scripture saith, that for this very reason he did not this thing, observing the law of Moses.

6 But if any one argue, "How then is it said, 'Who visiteth the sins of the parents upon the children unto the third and fourth generation?' (Deut. v. 9); we should make this answer, that the assertion is not universal, but that it is spoken with reference to certain who came out of Egypt. And its meaning is of this kind; "Since these who have come out of Egypt, after signs and wonders, have become worse than their forefathers who saw none of these things, they shall suffer," It saith, "the same that those others suffered, since they have dared the same crimes. And that it was spoken of those men, any one who will give attention to the passage will more certainly know. Wherefore then was he born blind? 7 "That the glory of God should be made manifest," He saith. Lo, here again is another difficulty, if without this man's punishment, it was not possible that the glory of God should be shown. Certainly it is not said that it was impossible, for it was possible, but, "that it might be manifested even in this man." "What," saith some one, "did he suffer wrong for the glory of God?" What wrong, tell me? For what if God had never willed to produce him at all? But I assert that he even received benefit from his blindness: since he recovered the sight of the eyes within. What were the Jews profited by their eyes? They incurred the heavier punishment, being blinded even while they saw. And what injury had this man by his blindness? For by means of it he recovered sight. As then the evils of the present life are not evils, so neither are the good things good; sin alone is an evil, but blindness is not an evil. And He who had brought this man from not being into being, had also power to leave him as he was.

8[2.] But some say, that this conjunction is not at all expressive of cause, but relates to the consequence of the miracle; as when He saith, "For judgment I am come into this world, that they which see not might see, and that they which see might be made blind" (ver. 39); and yet it was not for this He came, that those who saw might be made blind. And again Paul, "Because that which may be known of God is manifested in them, that they may be without excuse" (Rom. i. 19, Rom. i. 20); yet He showed it not unto them for this, that they might be deprived of excuse, but that they might obtain excuse. And again in another place, "The Law entered, that the offense might abound" (Rom. v. 20); yet it was not for this that it entered, but that sin might be checked. Seest thou everywhere that the conjunction relates to the consequence? For as some excellent architect may build part of a house, and leave the rest unfinished, so that to those who believe not he may prove, by

means of that remnant, that he is author of the whole; so also God joineth together and completeth our body, as it were a house decayed, healing the withered hand, bracing the palsied limbs, straightening the lame, cleansing the lepers, raising up the sick, making sound the crippled, recalling the dead from death, opening the eyes that were closed, or adding them where before they were not; all which things, being blemishes arising from the infirmity of our nature, He by correcting showed His power.

9 But when He said, "That the glory of God might be manifested," He spake of Himself, not of the Father; His glory was already manifest. For since they had heard that God made man, taking the dust of the earth, so also Christ made clay. To have said, "I am He who took the dust of the earth, and made man," would have seemed a hard thing to His hearers; but this when shown by actual working, no longer stood in their way. So that He by taking earth, and mixing it with spittle, showed forth His hidden glory; for no small glory was it that He should be deemed the Architect of the creation.

10 And after this the rest also followed; from the part, the whole was proved, since the belief of the greater also confirmed the less. For man is more honorable than any created thing, and of our members the most honorable is the eye. This is the cause that He fashioned the eyes, not in a common manner, but in the way that He did. For though that member be small in size, yet it is more necessary than any part of the body. And this Paul showed when he said, "If the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?" (1 Cor. xii. 16.) For all indeed that is in us is a manifestation of the wisdom of God, but much more the eye; this it is that guides the whole body, this gives beauty to it all, this adorns the countenance, this is the light of all the limbs. What the sun is in the world, that the eye is in the body; quench the sun, and you destroy and confound all things; quench the eyes, and the feet, the hands, the soul, are useless. When these are disabled, even knowledge is gone, since by means of these we know God. "For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made." (Rom. i. 20.) Wherefore the eye is not only a light to the body, but beyond the body to the soul also. On which account it is established as in a royal fortress, obtaining the higher condition, and presiding over the other senses. This then Christ forms.

11 And that thou mayest not deem that He needeth matter when He worketh, and that thou mayest learn that He had not need at all of clay, (for He who brought into being the greater existences when as yet they were not, would much more have made this without matter,) that I say thou mayest learn that He did not this through necessity, but to show that He was the Creator at the beginning, when He had spread on the clay He saith, "Go, wash," "that thou mayest know that I need not clay to create eyes, but that My glory may be manifested hereby." For to show that He spake of Himself when He said, "That the glory of God may be manifested," He added, Ver. 4. "I must work the works of Him that sent Me." That is, "I must manifest Myself, and do the things which may show that I do the same things with the Father"; not things "similar," but, "the same," an expression which marks greater unvaryingness, and which is used of those who do not differ ever so little. Who then after this will face Him, when he seeth that He hath the same power with the Father? For not only did He form or open eyes, but gave also the gift of sight, which is a proof that He also breathed in the soul. Since if that did not work, the eye, though perfected, could never see anything; so that He gave both the energy which is from the soul, and gave the member also possessing all things, both arteries and nerves and veins, and all things of which our body is composed.

12 "I must work while it is day." What mean these words? To what conclusion do they lead? To an important one. For what He saith is of this kind. "While it is day, while men may believe on Me, while this life lasteth, I must work." "The night cometh," that is, futurity, "when no man can work." 13 He said not, "when I cannot work," but, "when no man can work": that is, when there is no longer faith, nor labors, nor repentance. For to show that He calleth faith, a "work," when they say unto Him, "What shall we do, that we might work the works of God? (c. vi. 28), He replieth, "This is the work of God, that ye believe on Him whom He hath sent. How then can no man work this work in the future world? Because there faith is not, but all, willingly, or unwillingly, will submit. For lest any one should say that He acted as He did from desire of honor, He showeth that He did all to spare them who had power to believe "here" only, but who could no longer "there" gain any good thing. On this account, though the blind man came not to Him, He did what He did: for that the man was worthy to be healed, that had he seen he would have believed and come to Christ, that had he heard from any

that He was present, he would not even so have been neglectful, is clear from what follows, from his courage, from his very faith. For it was likely that he would have considered with himself, and have said, "What is this? He made clay, and anointed my eyes, and said to me, 'Go, wash;' could he not have healed me, and then have sent me to Siloam? Often have I washed there with many others, and have gained no good;

¹⁴ had he possessed any power, he would while present have healed me. Just as Naaman spake respecting Elisha; for he too being commanded to go wash in Jordan, believed not, and this too when there was such a fame abroad concerning Elisha. (2 Kings v. 11. But the blind man neither disbelieved, nor contradicted, nor reasoned with himself, "What is this? Ought he to have put on clay? This is rather to blind one the more: who ever recovered sight so? But he used no such reasonings. Seest thou his steadfast faith and zeal? ¹⁵ "The night cometh." Next He showeth, that even after the Crucifixion He would care for the ungodly, and bring many to Himself. For "it is yet day." But after that, He entirely cutteth them off, and declaring this, He saith, Ver. 5. "As long as I am in the world, I am the Light of the world." [3.] As also He said to others, "Believe while the light is with you." (c. xii. 36.) Wherefore then did Paul call this life "night" and that other "day"? Not opposing Christ, but saying the same thing, if not in words yet in sense; for he also saith, "The night is far spent, the day is at hand." (Rom. xiii. 12.) The present time he calleth "night," because of those who sit in darkness, or because he compareth it with that day which is to come, Christ calleth the future "night," because there sin has no power to work; but Paul calleth the present life night, because they are in darkness who continue in wickedness and unbelief. Addressing himself then to the faithful he said, "The night is farspent, the day is at hand," since they should enjoy that light; and he calleth the old life night. "Let us put away," he saith, "the works of darkness." Seest thou that he telleth them that it is "night"? wherefore he saith, "Let us walk honestly as in the day," that we may enjoy that light. For if this light be so good, consider what that will be; as much as the sunlight is brighter than the flame of a candle, so much and far more is that light better than this. And signifying this, Christ saith, that "the sun shall be darkened." Because of the excess of that brightness, not even the sun shall be seen.

¹⁶ If now in order to have here well-lighted and airy houses, we expend immense sums, building and toiling, consider how we ought to spend our

very bodies themselves, that glorious houses may be built for us in the heavens where is that Light ineffable. Here there are strifes and contentions about boundaries and walls, but there will be nothing of the kind there, no envy, no malice, no one will dispute with us about settling boundaries. This dwelling too we assuredly needs must leave, but that abideth with us forever; this must decay by time, and be exposed to innumerable injuries, but that must remain without growing old perpetually; this a poor man cannot build, but that other one may build with two mites, as did the widow. Wherefore I choke with grief, that when so many blessings are laid before us, we are slothful, and despise them; we use every exertion to have splendid houses here, but how to gain in heaven so much as a little resting-place, we care not, we think not. For tell me, where wouldest thou have thy dwelling here? In the wilderness, or in one of the smaller cities? I think not; but in some of the most royal and grand cities, where the traffic is more, where the splendor is greater. But I will lead thee into such a City, whose Builder and Maker is God; there I exhort thee to found and build, at less cost [with less labor].

¹⁷ That house the hands of the poor build, and it is most truly "building," just as the structures made here are the work of extreme folly. For if a man were to bring you into the land of Persia, to behold what is there and to return, and were then to bid you build houses there, would you not condemn him for excessive folly, as bidding you spend unseasonably? How then dost thou this very same thing upon the earth which thou shall shortly leave? "But I shall leave it to my children," saith some one. Yet they too shall leave it soon after thee; nay, often even before thee; and their successors the same. And even here it is a subject of melancholy to thee that thou seest not thine heirs retain their possessions, but there thou needest apprehend nothing of the sort; the possession remaineth immovable, to thee, to thy children, and to their descendants, if they imitate the same goodness. That building Christ taketh in hand, he who buildeth that needs not to appoint care-takers, nor be thoughtful, nor anxious; for when God hath undertaken the work, what need of thought? He bringeth all things together, and raiseth the house. Nor is this the only thing wonderful, but also that He so buildeth it as is pleasing to thee, or rather even beyond what is pleasing, beyond what thou desirest; for He is the most excellent Artist, and careth greatly for thy advantage.

¹⁸ If thou art poor, and desirest to build this house, it brings thee no envy, produces against thee no malice, for none of those who know how to envy

behold it, but the Angels who know how to rejoice at thy blessings; none will be able to encroach upon it, for none dwell near it of those who are diseased with such passions. For neighbors thou hast there the saints, Peter and Paul with their company, all the Prophets, the Martyrs, the multitude of Angels, of Archangels. For the sake then of all these things, let us empty our substance upon the poor, that we may obtain those tabernacles; which may we all obtain 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 57

¹John ix. 6, 7.-"When Jesus had thus spoken, He spat on the ground, and made clay of the spittle, and He anointed the eyes of the blind man with the clay, and said, Go, wash in the pool of Siloam." ²[1. Those who intend to gain any advantage from what they read, must not pass by even any small portion of the words; and on this account we are bidden to "search" the Scriptures, because most of the words, although at first sight easy, appear to have in their depth much hidden meaning. For observe of what sort is the present case. "Having said these words," It saith, "He spat on the ground. What words? "That the glory of God should be made manifest," and that, "I must work the works of Him that sent Me. For not without a cause hath the Evangelist mentioned to us His words, and added that, "He spat," but to show that He confirmed His words by deeds. And why used He not water instead of spittle for the clay? He was about to send the man to Siloam: in order therefore that nothing might be ascribed to the fountain, but that thou mightest learn that the power proceeding from His mouth, the same both formed and opened the man's eyes, He "spat on the ground"; this at least the Evangelist signified, when he said, "And made clay of the spittle. Then, that the successful issue might not seem to be of the earth, He bade him wash. But wherefore did He not this at once, instead of sending him to Siloam? That thou mayest learn the faith of the blind man, and that the obstinacy of the Jews might be silenced:

³for it was probable that they would all see him as he departed, having the clay spread upon his eyes, since by the strangeness of the thing he would attract to himself all, both those who did and those who did not know him, and they would observe him exactly. And because it is not easy to recognize a blind man who hath recovered sight, He first maketh by the length of way

many to be witnesses, and by the strangeness of the spectacle exact observers, that being more attentive they may no longer be able to say, "It is he: it is not he. Moreover, by sending him to Siloam, He desireth to prove that He is not estranged from the Law and the Old (Covenant), nor could it afterwards be feared that Siloam would receive the glory, since many who had often washed their eyes there gained no such benefit; for there also it was the power of Christ that wrought all. On which account the Evangelist addeth for us the interpretation of the name; for having said, "in Siloam," he addeth,

4 "Which is, Sent." That thou mayest learn that there also it was Christ who healed him. As Paul saith, "They drank of that spiritual Rock that followed them, and that Rock was Christ." (1 Cor. x. 4.) As then Christ was the spiritual Rock, so also was He the spiritual Siloam. To me also the sudden coming in of the water seems to hint an ineffable mystery. What is that? The unlooked for (nature) of His appearance, beyond all expectation. But observe the mind of the blind man, obedient in everything. He said not, "If it is really the clay or the spittle which gives me eyes, what need of Siloam? Or if there be need of Siloam, what need of the clay? Why did he anoint me? Why bid me wash?" But he entertained no such thoughts, he held himself prepared for one thing only, to obey in all things Him who gave the command, and nothing that was done offended him. If any one ask, "How then did he recover his sight, when he had removed the clay?" he will hear no other answer from us than that we know not the manner. And what wonder if we know it not, since not even the Evangelist knew, nor the very man that was healed? What had been done he knew, but the manner of doing it he could not comprehend. So when he was asked he said, that "He put clay upon mine eyes, and I washed, and do see"; but how this took place he cannot tell them, though they ask ten thousand times.

5 Ver. 8, 9. "The neighbors therefore, and they which had seen him, that he was a beggar, said, Is not this he that sat and begged? Some said, This is he." The strangeness of what had been brought to pass led them even to unbelief, though so much had been contrived that they might not disbelieve. They said, "Is not this he that sat and begged?" O the lovingkindness of God! Whither did He descend, when with great kindness He healed even beggars, and so silenced the Jews, because He deemed not the illustrious, nor the distinguished, nor the rulers, but men of no mark to be fit objects of the same Providence. For He came for the salvation of all. And what happened in the

case of the paralytic, happened also with this man, for neither did the one or the other know who it was that healed him. And this was caused by the retirement of Christ, for Jesus when He healed always retired, that all suspicion might be removed from the miracles. Since how could they who knew not who He was flatter Him, or join in contriving what had been done? Neither was this man one of those who went about, but of those who sat at the doors of the Temple. Now when all were doubting concerning him, what saith he?

6 "I am he." He was not ashamed of his former blindness, nor did he fear the wrath of the people, nor did he decline showing himself that he might proclaim his Benefactor. Ver. 10, 11. "They said unto him, How were thine eyes opened? He answered and said, A man that is called Jesus." What sayest thou? Doth "a man" work such deeds? As yet he knew nothing great concerning Him. "A man that is called Jesus made clay, and anointed mine eyes." [2.] Observe how truthful he is. He saith not whence He made it, for he speaks not of what he doth not know; he saw not that He spat on the ground, but that He spread it on he knew from sense and touch. "And said unto me, Go, wash in the pool of Siloam." This too his hearing witnessed to him. But how did he recognize His voice? From His conversation with the disciples. And saying all this, and having received the witness by the works, the manner (of the cure) he cannot tell. Now if faith is needed in matters which are felt and handled, much more in the case of things invisible.

7 Ver. 12. "They said unto him, Where is he? He said, I know not." They said, "Where is he?" having already murderous intentions against Him. But observe the modesty of Christ, how He continued not with those who were healed; because He neither desired to reap glory, nor to draw a multitude, nor to make a show of Himself. Observe too how truthfully the blind man maketh all his answers. The Jews desired to find Christ to bring Him to the priests, but when they did not find Him, they brought the blind man to the Pharisees, as to those who would question him more severely. For which reason the Evangelist remarks, that it was "the Sabbath" (ver. 14), in order to point out their wicked thoughts, and the cause for which they sought Him, as though forsooth they had found a handle, and could disparage the miracle by means of what appeared to be a transgression of the Law. And this is clear from their saying immediately on seeing him nothing but, "How opened he thine eyes?" Observe also the manner of their speech; they say not, "How didst thou receive thy sight?" but, "How opened he thine eyes?" thus affording

him an excuse for slandering Jesus, because of His having worked. But he speaks to them shortly, as to men who had already heard; for without mentioning His name, or that "He said unto me, Go, wash," he at once saith,

8 Ver. 15. "He put clay upon my eyes, and I washed, and do see." Because the slander was now become great, and the Jews had said, "Behold what work Jesus doth on the Sabbath day, he anointeth with clay!" But observe, I pray you, how the blind man is not disturbed. When being questioned he spake in the presence of those others without danger, it was no such great thing to tell the truth, but the wonder is, that now when he is placed in a situation of greater fear, he neither denies nor contradicts what he had said before. What then did the Pharisees, or rather what did the others also? They had brought him (to the Pharisees), as being about to deny; but, on the contrary, that befell them which they desired not, and they learned more exactly. And this they everywhere have to endure, in the case of miracles; but this point we will more clearly demonstrate in what follows. What said the Pharisees?

9 Ver. 16. "Some said," (not all, but the more forward,) "This man is not of God, because he keepeth not the Sabbath day; others said, How can a man that is a sinner do such miracles?" 10 Seest thou that they were led up by the miracles? For hear what they say now, who before his had sent to bring Him. And if all did not so, (for being rulers through vainglory they fell into unbelief,) yet still the greater number even of the rulers believed on Him, but confessed Him not. Now the multitude was easily overlooked, as being of no great account in their synagogue, but the rulers being more conspicuous had the greater difficulty in speaking boldly, or some the love of rule restrained, others cowardice, and the fear of the many. Wherefore also He said, "How can ye believe who receive honor from men?" (c. v. 44.) And these who were seeking to kill Him unjustly said that they were of God, but that He who healed the blind could not be of God, because He kept not the Sabbath; to which the others objected, that a sinner could not do such miracles. Those first maliciously keeping silence about what had taken place, brought forward the seeming transgression; for they said not, "He healeth on the Sabbath day," but, "He keepeth not the Sabbath." These, on the other hand, replied weakly, for when they ought to have shown that the Sabbath was not broken, they rely only upon the miracles; and with reason, for they still thought that He was a man. If this had not been the case, they might besides have urged in His defense, that He was Lord of the Sabbath which Himself

had made, but as yet they had not this opinion. Anyhow, none of them dared to say what he wished openly, or in the way of an assertion, but only in the way of doubt, some from not having boldness of speech, others through love of rule.

¹¹ "There was therefore a division among them." This division first began among the people, then later among the rulers also, and some said, "He is a good man"; others, "Nay, but he deceiveth the people." (c. vii. 12.) Seest thou that the rulers were more void of understanding than the many, since they were divided later than they? and after they were divided, they did not exhibit any noble feeling, when they saw the Pharisees pressing upon them. Since had they been entirely separated from them, they would soon have known the truth. For it is possible to do well in separating. Wherefore also Himself hath said, "I am come not to bring peace upon the earth but a sword." (Matt. x. 34.) For there is an evil concord, and there is a good disagreement. Thus they who built the tower (Gen. xi. 4), agreed together to their own hurt; and these same again were separated, though unwillingly, yet for their good. Thus also Corah and his company agreed together for evil, therefore they were separated for good; and Judas agreed with the Jews for evil. So division may be good, and agreement may be evil. Wherefore It saith, "If thine eye offend thee, smite it out, if thy foot, cut it off." (Matt. v. 29, and xviii. 8.) Now if we must separate ourselves from an ill-joined limb, must we not much more from friends united to us for evils? So that agreement is not in all cases a good, just as division is not in all cases an evil.

¹²[3. These things I say, that we may shun wicked men, and follow the good; for if in the case of our limbs we cut off that which is rotten and incurable, fearing lest the rest of the body should catch the same disease, and if we do this not as having no care for that part, but rather as desiring to preserve the remainder, how much more must we do this in the case of those who consent with us for evil? If we can set them right without receiving injury ourselves, we ought to use every means to do so; but if they remain incorrigible and may injure us, it is necessary to cut them off and cast them away. For so they will often be gainers rather (than losers). Wherefore also Paul exhorted, saying, "And ye shall put away from among yourselves that wicked person"; and, "that he that hath done this deed may be put away from among you. (1 Cor. v. 13, 2. A dreadful thing, dreadful indeed, is the society of wicked men; not so quickly doth the pestilence seize or the itch infect those

that come in contact with such as are under the disease, as doth the wickedness of evil men. For "evil communications corrupt good manners. (1 Cor. xv. 33. And again the Prophet saith, "Come out from among them, and be ye separate. (Isa. lii. 11. Let no one then have a wicked man for his friend.

¹³ For if when we have bad sons we publicly disclaim them, without regarding nature or its laws, or the constraint which it lays upon us, much more ought we to fly from our companions and acquaintances when they are wicked. Because even if we receive no injury from them, we shall anyhow not be able to escape ill report, for strangers search not into our lives, but judge us from our companions. This advice I address to young men and maidens. "Providing," It saith, "things honest," not only in the sight of the Lord, but also "in the sight of all men. (Rom. xii. 17. Let us then use every means that our neighbor be not offended. For a life, though it be very upright, if it offend others hath lost all. But how is it possible for the life that is upright to offend? When the society of those that are not upright invests it with an evil reputation; for when, trusting in ourselves, we consort with bad men, even though we be not harmed, we offend others. These things I say to men and women and maidens, leaving it to their conscience to see exactly how many evils are produced from this source. Neither I, perhaps, nor any of the more perfect, suspect any ill; but the simpler brother is harmed by occasion of thy perfection; and thou oughtest to be careful also for his infirmity. And even if he receive no injury, yet the Greek is harmed.

¹⁴ Now Paul biddeth us be "without offense, both to Jews and Greeks, and to the Church of God. (1 Cor. x. 32. (I think no evil of the virgin, for I love virginity, and "love thinketh no evil" (1 Cor. xiii. 5); I am a great admirer of that state of life, and I cannot have so much as an unseemly thought about it. How shall we persuade those that are without? For we must take forethought for them also. Let us then so order what relates to ourselves, that none of the unbelievers may be able even to find a just handle of accusation against us. For as they who show forth a right life glorify God, so they who do the contrary cause Him to be blasphemed. May no such persons be among us: but may our works so shine, that our Father which is in Heaven may be glorified, and that we may enjoy the honor which is from Him. To which may 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 forever and ever. Amen.

HOMILY 58

¹ John ix. 17, 18.-"They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a Prophet. The Jews then did not believe." [1.] We must go over the Scriptures not in a chance way or carelessly, but with all exactness, that we be not entangled. Since even now in this place one might with show of reason question, how, when they had asserted, "This man is not of God, because he keepeth not the Sabbath," they now say to the man, "What sayest thou of him, that he hath opened thine eyes?" and not, "What sayest thou of him, that he hath broken the Sabbath?" but put now that which was the ground of the defense, not that of the accusation. What then have we to reply? That these (who speak) are not the men who said, "This man is not of God," but those who separated themselves from them, who also said, "A man that is a sinner cannot do such miracles." For desiring to silence their opponents the more, in order that they may not seem to be partisans of Christ, they bring forward the man who had received proof of His power, and question him. Observe now the wisdom of the poor man, he speaketh more wisely than them all. First he saith, "He is a Prophet"; and shrank not from the judgment of the perverse Jews who spake against Him and said, "How can this man be of God, not keeping the Sabbath?" but replied to them, "He is a Prophet."

² "And they did not believe that he had been blind, and received his sight, until they had called his parents." ³ Observe in how many ways they attempt to obscure and take away the miracle. But this is the nature of truth, by the very means by which it seems to be assailed by men, by these it becomes stronger, it shines by means of that by which it is obscured. For if these things had not taken place, the miracle might have been suspected by the many; but now, as if desiring to lay bare the truth, so do they use all means, and would not have acted otherwise, supposing they had done all in Christ's behalf. For they first attempted to cast Him down by occasion of this mode (of cure), saying, "How opened he thine eyes? that is, "was it by some sorcery? In another place also, when they had no charge to bring against Him, they endeavored to insult the mode of the cure, saying, "He doth not cast out devils save by Beelzebub. (Matt. xii. 24. And here again, when they have nothing to say, they betake themselves to the time (of cure), saying, "He breaketh the Sabbath"; and again, "He is a sinner. Yet He asked you, who would slay Him, and who were ready to lay hold of His actions, most plainly, saying, "Which

of you convinceth Me of sin? (c. viii. 46); and no man spake, nor said "Thou blasphemest because thou makest thyself without sin. But if they had had it in their power to say so, they would not have held their peace.

⁴For they who because they heard that He was before Abraham would have stoned Him, and said that He was not of God, who boasted that they, murderers as they were, were of God, but who said that One who did such wonders, after that He had wrought a cure, was not of God, because He kept not the Sabbath, if they had had but a shadow of a charge against Him, would never have let it pass. And if they call Him a sinner because He seemed to break the Sabbath, this charge also is shown to be unsound, when those who are ranked with them condemn their great coldness and littleness of soul. Being therefore entangled on every side, they afterwards betake themselves to something else more shameless and impudent. What is that? They "did not believe," It saith, "that he had been blind, and received his sight. How then did they charge Christ with not keeping the Sabbath? Plainly, as having believed. But why gave ye not heed to the great number of people? to the neighbors who knew him? As I said, falsehood everywhere defeats itself by the very means by which it seems to annoy the truth, and makes the truth to appear more bright. Which was now the case.

⁵For that no one might say that his neighbors and those who had seen him did not speak with precision, but guessed from a likeness, they bring forward his parents, by whom they succeeded against their will in proving that what had taken place was real, since the parents best of all knew their own child. When they could not terrify the man himself, but beheld him with all boldness proclaim his Benefactor, they thought to wound the miracle by means of his parents. Observe the malice of their questioning. For what saith it? Having placed them in the midst so as to throw them into distress, they apply the questioning with great severity and anger, ⁶Ver. 19. "Is this your son?" (and they said not, "who once was blind," but) "of whom ye say that he was born blind?" As if they were acting deceitfully, and plotting on behalf of Christ. O ye accursed, utterly accursed! What father would choose to invent such falsehoods against his child? For they almost say, "Whom ye have made out blind, and not only so, but have spread abroad the report everywhere." "How then doth he now see?" [2.] O folly! "Yours," saith one, "is the trick and the contrivance." For by these two things do they attempt to lead the parents to a denial; by using the words, "Whom ye say,"

and, "How then doth he now see?" Now when there were three questions asked, whether he was their son, whether he had been blind, and how he received his sight, the parents only acknowledged two of them, but do not add the third. And this came to pass for the sake of the truth, in order that none other save the man that was healed, who was also worthy of credit, should acknowledge this matter. And how would the parents have favored (Christ), when even of what they knew some part they spake not through fear of the Jews? What say they?

7 Ver. 20, 21. "We know that this is our son, and that he was born blind; but by what means he now seeth we know not, or who hath opened his eyes we know not; he is of age, he shall speak for himself." By making him to be worthy of credit, they begged off themselves; "He is not a child, say they, nor incapable, but able to testify for himself." Ver. 22. "These words spake they, because they feared the Jews." Observe how the Evangelist again brings forward their opinion and thoughts. This I say, because of that speech which they before uttered, when they said, "He maketh Himself equal to God." (c. v. 18.) For had that also been the opinion of the Jews but not the judgment of Christ, he would have added and said, that "it was a Jewish opinion." When therefore the parents referred them to him that had been healed, they called him again the second time, and did not say openly and shamelessly, "Deny that Christ healed thee," but would fain effect this under a pretense of piety.

8 Ver. 24. "Give," said one, "the glory to God." For to have said to the parents, "Deny that he is your son, and that he was born blind," would have seemed very ridiculous. And again, to have said this to himself would have been manifest shamelessness. Wherefore they say not so, but manage the matter in another way, saying, "Give God the glory," that is, "confess that this man hath wrought nothing." "We know that this man is a sinner." "Why then did ye not convict Him when He said, 'Which of you convinceth Me of sin?' (c. viii. 46.) Whence know ye that He is a sinner?" After that they had said, "Give God the glory," and the man had made no reply, Christ meeting praised him, and did not rebuke him, nor say, "Wherefore hast thou not given glory to God?" But what said He? "Dost thou believe on the Son of God?" (ver. 35), that thou mayest learn that this is "to give glory to God." Now had He not been equal in honor to the Father, this would not have been giving glory; but since he that honoreth the Son honoreth the Father also, the blind is with good reason not rebuked. Now while they expected

that the parents would contradict and deny the miracle, the Pharisees said nothing to the man himself, but when they saw that they profited nothing by this, they again return to him, saying, "This man is a sinner."

⁹ Ver. 25. "He answered and said, Whether he be a sinner or no, I know not; one thing I know, that, whereas I was blind, now I see." ¹⁰ Surely the blind man was not terrified? That be far from him. How then doth he who said, "He is a Prophet" (ver. 17), now say, "Whether he be a sinner, I know not"? He said so, not as being in such a state of mind, nor as having persuaded himself of this thing, but desiring to clear Him from their charges by the testimony of the fact, not by his own declaration, and to make the defense credible, when the testimony of the good deed done should decide the matter against them. Since if after many words when the blind man said, "Except this were a righteous man he could not do such miracles" (ver. 33), they were so enraged as to reply, "Thou wast altogether born in sin, and dost thou teach us?" what would they not have said, if he had spoken so from the beginning; what would they not have done? "Whether he be a sinner or not, I know not"; as though he had said, "I say nothing in this man's favor, I make no declaration at present, yet this I certainly know and would affirm, that if he were a sinner he could not have done such things." Thus he kept himself free from suspicion, and his testimony uncorrupted, as not speaking from partiality, but as bearing witness according to the fact. When therefore they could neither upset nor remove what had been done, they again return to their former plan, making trifling enquiries about the manner of the cure, like men who search on every side about a prey which is before them, and cannot be hurt, hastening round now in one direction, now in another; and they recur to the man's former assertions, in order now to make them unsound by continual questions, and say,

¹¹ Ver. 26. "What did he to thee? How opened he thine eyes?" What was his reply? Having conquered and cast them down, he no longer speaks to them submissly. As long as the matter needed enquiry and arguments he spake guardedly, while he supplied the proof; but when he had conquered and gained a splendid victory, he then takes courage, and tramples upon them. What saith he? Ver. 27. "I have told you once, and ye did not hear; wherefore would ye hear it again?" Seest thou the bold-speaking of a beggar towards Scribes and Pharisees? So strong is truth, so weak is falsehood. Truth, though she take hold but of ordinary men, maketh them to appear glorious; the

other, even though it be with the strong, shows them weak. What he saith is of this kind: "Ye give no heed to my words, therefore I will no longer speak or answer you continually, who question me to no purpose, and who do not desire to hear in order to learn, but that you may insult over my words."

12 "Will ye also be His disciples?" [3.] Now he hath ranked himself among the band of disciples, for the "will ye also?" is the expression of one who is declaring himself to be a disciple. Then he mocked and annoyed them abundantly. For since he knew that this struck them hard, he said it, wishing to upbraid them with exceeding severity; the act of a soul courageous, soaring on high and despising their madness, pointing out the greatness of this dignity, in which he was very confident, and showing that they insulted him who was a man worthy to be admired, but that he took not the insult to himself, but grasped as an honor what they offered as a reproach. Ver. 28. "Thou art his disciple, but we are Moses' disciples." "But this cannot be. Ye are neither Moses' nor this Man's; for were ye Moses', ye would become this Man's also." Wherefore Christ before said unto them, because they were continually betaking themselves to these speeches, "Had ye believed Moses, ye would have believed Me, for he wrote of Me." (c. v. 46.)

13 Ver. 29. "We know that God spake unto Moses." By whose word, whose report? "That of our forefathers," saith one. Is not He then more to be believed than your forefathers, who confirmeth by miracles that He came from God, and that He speaketh things from above? They said not, "We have heard that God spake to Moses," but, "We know." Do ye affirm, O Jews, what ye have by hearing, as knowing it, but deem what ye have by sight as less certain than what ye have by hearing? Yet the one ye saw not, but heard, the other ye did not hear, but saw. What then saith the blind man? Ver. 30. "Why herein is a marvelous thing, that ye know not whence He is, and He doeth such miracles." "That a Man, who is not one of the distinguished or noble or illustrious among you, can do such things; so that it is in every way clear that He is God, needing no human aid."

14 Ver. 31. "We know that God heareth not sinners." Since they had been the first to say, "How can a man that is a sinner do such miracles?" (ver. 16), he now brings forward even their judgment, reminding them of their own words. "This opinion," saith he, "is common to me and you. Stand fast now to it." And observe, I pray you, his wisdom. He turns about the miracle in every way, because they could not do away with it, and from it he draws his

inferences. Seest thou that at first he said "Whether he be a sinner or not, I know not"? not doubting (God forbid!) but knowing that He was not a sinner. At least now, when he had an opportunity, see how he defended Him. "We know that God heareth not sinners": "But if any man be a worshiper of God, and doeth His will."

¹⁵ Here he not only hath cleared Him from sin, but declareth that He is very pleasing to God, and doeth all His will. For since they called themselves worshipers of God, he added, "and doeth His will"; "since," saith he, "it is not sufficient to know God: men must also do His will." Then he magnifies what had been done, saying, Ver. 32. "Since the world began was it not heard that any man opened the eyes of one that was born blind." "If now ye acknowledge that God heareth not sinners, and this Person hath wrought a miracle, and such a miracle as no man ever wrought, it is clear that He hath surpassed all things in virtue, and that His power is greater than belongeth to man." What then say they? Ver. 34. "Thou wast altogether born in sins, and dost thou teach us?" As long as they expected that he would deny Christ, they deemed him trustworthy, calling upon him once and a second time. If ye deemed him not trustworthy, why did ye call and question him a second time? But when he spake the truth, unabashed, then, when they ought most to have admired, they condemned him. But what is the, "Thou wast altogether born in sins"? They here unsparingly reproach him with his very blindness, as though they had said, "Thou art in sins from thy earliest age" insinuating that on this account he was born blind; which was contrary to reason. On this point at least Christ comforting him said, "For judgment I am come into the world, that they which see not might see, and that they which see might be made blind." (c. ix. 39.)

¹⁶ "Thou wast altogether born in sins, and dost thou teach us?" Why, what had the man said? Did he set forth his private opinion? Did he not set forth a common judgment, saying, "We know that God heareth not sinners"? Did he not produce your own words? "And they cast him out." Hast thou beheld the herald of the truth, how poverty was no hindrance to his true wisdom? Seest thou what reproaches, what sufferings he bare from the beginning, and how by word and by deed he testified? ¹⁷[4. Now these things are recorded, that we too may imitate them. For if the blind man, the beggar, who had not even seen Him, straightway showed such boldness even before he was encouraged by Christ, standing opposed to a whole people, murderous, pos-

sessed, and raving, who desired by means of his voice to condemn Christ, if he neither yielded nor gave back, but most boldly stopped their mouths, and chose rather to be cast out than to betray the truth; how much more ought we, who have lived so long in the faith, who have seen ten thousand marvels wrought by faith, who have received greater benefits than he, have recovered the sight of the eyes within, have beheld the ineffable Mysteries, and have been called to such honor, how ought we, I say, to exhibit all boldness of speech towards those who attempt to accuse, and who say anything against the Christians, and to stop their mouths, and not to acquiesce without an effort. And we shall be able to do this, if we are bold, and give heed to the Scriptures, and hear them not carelessly. For if one should come in here regularly, even though he read not at home, if he attends to what is said here, one year even is sufficient to make him well versed in them; because we do not to-day read one kind of Scriptures, and tomorrow another, but always and continually the same.

¹⁸ Still such is the wretched disposition of the many, that after so much reading, they do not even know the names of the Books, and are not ashamed nor tremble at entering so carelessly into a place where they may hear God's word. Yet if a harper, or dancer, or stage-player call the city, they all run eagerly, and feel obliged to him for the call, and spend the half of an entire day in attending to him alone; but when God speaketh to us by Prophets and Apostles, we yawn, we scratch ourselves, we are drowsy. And in summer, the heat seems too great, and we betake ourselves to the market place; and again, in winter, the rain and mire are a hindrance, and we sit at home; yet at horse races, though there is no roof over them to keep off the wet, the greater number, while heavy rains are falling, and the wind is dashing the water into their faces, stand like madmen, caring not for cold, and wet, and mud, and length of way, and nothing either keeps them at home, or prevents their going thither. But here, where there are roofs over head, and where the warmth is admirable, they hold back instead of running together; and this too, when the gain is that of their own souls. How is this tolerable, tell me? Thus it happens, that while we are more skilled than any in those matters, in things necessary we are more ignorant than children.

¹⁹ If a man call you a charioteer, or a dancer, you say that you have been insulted, and use every means to wipe off the affront; but if he draw you to be a spectator of the action, you do not start away, and the art whose name you

shun, you almost in every case pursue. But where you ought to have both the action and the name, both to be and to be called a Christian, you do not even know what kind of thing the action is. What can be worse than this folly? These things I have desired continually to say to you, but I fear lest I gain hatred in vain and unprofitably. For I perceive that not only the young are mad, but the old also; about whom I am especially ashamed, when I see a man venerable from his white hairs, disgracing those white hairs, and drawing a child after him. What is worse than this mockery? What more shameful than this conduct? The child is taught by the father to act unseemly.

20 [5. Do the words sting? This is what I desire, that you should suffer the pain caused by the words, in order to be delivered from the disgrace caused by the actions. For there are some too far colder than these, who are not even ashamed at the things spoken of, nay, who even put together a long argument in defense of the action. If you ask them who was Amos or Obadiah, or what is the number of the Prophets or Apostles, they cannot even open their mouth but for horses and charioteers, they compose excuses more cleverly than sophists or rhetoricians, and after all this, they say, "What is the harm? what is the loss? This is what I groan for, that ye do not so much as know that the action is a loss, nor have a sense of its evils. God hath given to thee an appointed space of life for serving Him, and dost thou while thou spendest it vainly, and at random, and on nothing useful, still ask, "What loss is there? If thou hast spent a little money to no purpose, thou callest it a loss: when thou spendest whole days of thine upon the devil's pageants, thinkest thou that thou art doing nothing wrong?

21 Thou oughtest to spend all thy life in supplications and prayers, whereas thou wastest thy life and substance heedlessly, and to thine own hurt, on shouts, and uproar, and shameful words, and fighting, and unseasonable pleasure, and actions performed by trickery, and after all this thou askest, "What is the loss? not knowing thou shouldest be lavish of anything rather than time. Gold, if thou shalt have spent, thou mayest get again; but if thou lose time, thou shall hardly recover that. Little is dealt out to us in this present life; if therefore we employ it not as we ought, what shall we say when we depart "there"? For tell me, if thou hadst commanded one of thy sons to learn some art, and then he had continually stayed at home, or even passed his time somewhere else, would not the teacher reject him? Would he not say to thee, "Thou hast made an agreement with me, and appointed a

time; if now thy son will not spend this time with me but in other places, how shall I produce him to thee as a scholar? Thus also we must speak. For God will say also to us, "I gave you time to learn this art of piety, wherefore have ye foolishly and uselessly wasted that time? Why did ye neither go constantly to the teacher, nor give heed to his words? For to show that piety is an art, hear what the Prophet saith, "Come, ye children, hearken unto me;

22 I will teach you the fear of the Lord. (Ps. xxxiv. 11. And again, "Blessed is the man whom Thou instructest, Lord, and teachest him out of Thy Law. (Ps. xciv. 12. When therefore thou hast spent this time in vain, what excuse wilt thou have? "And why," saith some one, "did He deal out to us but little time? O senselessness and ingratitude! That for which thou wert most bounden to give thanks to Him, for that He hath cut short thy labors and abridged thy toils, and made the rest long and everlasting, for this dost thou find fault, and art discontented? 23 But I know not how we have brought our discourse to this point, and have made it so long; we must therefore shorten it now. For this too is a part of our wretchedness, that here if the discourse be long, we all become careless, while there they begin at noon, and retire by torch and lamp light. However, that we be not always chiding, we now entreat and beseech you, grant this favor to us and to yourselves; and getting free from all other matters, to these let us rivet ourselves. So shall we gain from you joy and gladness, and honor on your account, and a recompense for these labors; while ye will reap all the reward, because having been aforetime so madly riveted to the stage, ye tore yourselves away, through fear of God, and by our exhortations, from that malady, and brake your bonds, and hastened unto God. Nor is it "there" alone that ye shall receive your reward, but "here" also ye shall enjoy pure pleasure. Such a thing is virtue; besides giving us crowns in heaven, even here it maketh life pleasant to us. Let us then be persuaded by what has been said, that we may obtain the blessings 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, now and ever and world without end. Amen.

HOMILY 59

1 John ix. 34-36.-"And they cast him out. And Jesus heard that they had cast him out; and when He had found him, He said unto him, Dost thou believe on the Son of God? He answered and said, Who is He, Lord, that I might believe on Him?" And the rest. [1.]. They who for the sake of the truth and the

confession of Christ suffer anything terrible and are insulted, these are especially honored. For as he who loseth his possessions for His sake, the same it is who most findeth them; as he who hateth his own life, the same it is who most loveth it; so too he who is insulted, is the same who is most honored. As fell out in the case of the blind man. The Jews cast him out from the Temple, and the Lord of the Temple found him; he was separated from that pestilent company, and met with the Fountain of salvation; he was dishonored by those who dishonored Christ, and was honored by the Lord of Angels. Such are the prizes of truth. And so we, if we leave our possessions in this world, find confidence in the next; if here we give to the afflicted, we shall have rest in heaven; if we be insulted for the sake of God, we are honored both here and there.

2 When they had cast him out from the Temple, Jesus found him. The Evangelist shows, that He came for the purpose of meeting him. And observe how He recompenseth him, by that which is the chiefest of blessings. For He made Himself known to him who before knew Him not, and enrolled him into the company of His own disciples. Observe also how the Evangelist describes the exact circumstances; for when Christ had said, "Dost thou believe on the Son of God?" the man replied, "Lord, who is He? For as yet he knew Him not, although he had been healed; because he was blind before he came to his Benefactor, and after the cure, he was being worried by those dogs. Therefore, like some judge at the games, He receiveth the champion who had toiled much and gained the crown. And what saith He? "Dost thou believe on the Son of God? What is this, after so much arguing against the Jews, after so many words, He asketh him, "Dost thou believe? He spake it not from ignorance, but desiring to make Himself known, and showing that He gently valued the man's faith. "This great multitude," He saith, "hath insulted Me, but of them I make no account; for one thing I care, that thou shouldest believe. For better is one who doeth the will of God, than ten thousand transgressors. "Dost thou believe on the Son of God? As having both been present, and as approving what had been said by him, He asketh this question;

3 and first, He brought him to a state of longing for Himself. For He said not directly, "Believe," but in the way of an enquiry. What then said the man? "Lord, who is He, that I might believe on Him? The expression is that of a longing and enquiring soul. He knoweth not Him in whose defense he

had spoken so much, that thou mayest learn his love of truth. For he had not yet seen Him. ⁴ Ver. 37. "Jesus saith unto him, Thou hast both seen Him, and it is He that talketh with thee." He said not "I am He," but as yet in an intermediate and reserved manner, "Thou hast both seen Him." This was still uncertain; therefore He addeth more clearly, "It is He that talketh with thee." Ver. 38. "He saith, Lord, I believe; and he worshiped Him" (straightway). He said not, "I am He that healed thee, that bade thee, Go, wash in Siloam"; but keeping silence on all these points, He saith, "Dost thou believe on the Son of God?" and then the man, showing his great earnestness, straightway worshiped; which few of those who were healed had done; as, for instance, the lepers, and some others; by this act declaring His divine power. For that no one might think that what had been said by him was a mere expression, he added also the deed. When he had worshiped, Christ said,

⁵ Ver. 39. "For judgment I am come into the world, that they which see not might see, and that they which see might be made blind." So also saith Paul; "What shall we say then? That the Gentiles which followed not after righteousness have attained to righteousness, even the righteousness which is of the faith of Jesus; but Israel, which followed after the law of righteousness, hath not attained to the law of righteousness." (Rom. ix. 30, 31.) By saying, "For judgment I am come into this world," He both made the man stronger respecting the faith, and aroused those who followed Him; for the Pharisees were following Him. And the, "For judgment," He spake with reference to a greater punishment; showing that they who had given sentence against Him, had received sentence against themselves; that they who had condemned Him as a sinner, were themselves the persons condemned. In this passage He speaketh of two recoveries of sight, and two blindnesses; one sensible, the other spiritual.

⁶ Ver. 40. "Some of them that followed Him, say unto Him, Are we also blind?" As in another place they said, "We were never servants to any man"; and, "We be not born of fornication" (c. viii. 33, 41); so now they gape on material things alone, and are ashamed of this kind of blindness. Then to show that it was better for them to be blind than seeing, He saith, Ver. 41. "If ye were blind, ye should have no sin." Since they deemed the calamity a matter to be ashamed of, He turneth this back upon their own head, telling them, that "this very thing would have rendered your punishment more tolerable"; cutting away on every side their human thoughts, and leading them

to a notion high and marvelous. "But now ye say, We see." As He saith in that other place, "Of whom ye said that He was your God" (c.viii. 54); so too here, "Now ye say that ye see, but ye see not." He showeth that what they deemed a great matter for praise, brought punishment upon them. He also comforted him who was blind from his birth, concerning his former maimed state, and then speaketh concerning their blindness. For He directeth His whole speech to this end, that they may not say, "We did not refuse to come to thee owing to our blindness, but we turn away and avoid thee as a deceiver."

7 [2.] And not without a cause hath the Evangelist mentioned, that they of the Pharisees who were with Him heard these things, and said, "Are we blind also?" but to remind thee that these were the men who first withdrew from and then stoned Him, for they were persons who followed Him superficially, and who easily changed to the contrary opinion. How then doth He prove that He is not a deceiver, but a Shepherd? By laying down the distinguishing marks both of the shepherd, and of him who is a deceiver and a spoiler, and from these affording them opportunity of searching into the truth of the matter. And first He showeth who is a deceiver and a spoiler, calling him so from the Scriptures, and saying, Chap. x. ver. 1. "Verily, verily, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber."

8 Observe the marks of a robber; first, that he doth not enter openly; secondly, not according to the Scriptures, for this is the, "not by the door. Here also He referreth to those who had been before, and to those who should be after Him, Antichrist and the false Christs, Judas and Theudas, and whatever others there have been of the same kind. And with good cause He calleth the Scriptures "a door," for they bring us to God, and open to us the knowledge of God, they make the sheep, they guard them, and suffer not the wolves to come in after them. For Scripture, like some sure door, barreth the passage against the heretics, placing us in a state of safety as to all that we desire, and not allowing us to wander; and if we undo it not, we shall not easily be conquered by our foes. By it we can know all, both those who are, and those who are not, shepherds. But what is "into the fold"? It refers to the sheep, and the care of them. For he that useth not the Scriptures, but "climbeth up some other way," that is, who cutteth out for himself another and an unusual way, "the same is a thief. Seest thou from this too that Christ

agreeth with the Father, in that He bringeth forward the Scriptures? On which account also He said to the Jews, "Search the Scriptures" (c. v. 39);

⁹and brought forward Moses, and called him and all the Prophets witnesses, for "all," saith He, "who hear the Prophets shall come to Me"; and, "Had ye believed Moses, ye would have believed Me. But here He hath put the same thing metaphorically. And by saying, "climbeth up some other way," He alluded to the Scribes, because they taught for commandments the doctrines of men, and transgressed the Law (Matt. xv. 9); with which He reproached them, and said, "None of you doeth the Law. (c. vii. 19. Well did He say, "climbeth up," not "entereth in," since to climb is the act of a thief intending to overleap a wall, and who doeth all with danger. Hast thou seen how He hath sketched the robber? now observe the character of the shepherd. What then is it? ¹⁰Ver. 2-4. "He that entereth in by the door, the same is the shepherd of the sheep; to him the doorkeeper openeth, and the sheep hear his voice, and he calleth his own by name. And when he hath brought them out, he goeth before them."

¹¹[3. He hath set down the marks of the shepherd, and of the evil doer; let us now see how He hath fitted to them what followeth. "To him," He saith, "the doorkeeper openeth"; He continueth in the metaphor to make the discourse more emphatic. But if thou shouldest be minded to examine the parable word by word, there is nothing to hinder thee from supposing Moses to be the doorkeeper, for to him were entrusted the oracles of God. "Whose voice the sheep hear, and he calleth his own by name. Because they everywhere said that He was a deceiver, and confirmed this by their own unbelief, saying, "Which of the rulers hath believed on him? (c. vii. 48. He showeth that they ought not on account of the unbelief of those persons to call Him a spoiler and deceiver, but that they, because they gave no heed to Him were consequently even excluded from the rank of sheep. For if a shepherd's part is to enter through the usual door, and if He entered through this, all they who followed Him might be sheep, but they who rent themselves away, hurt not the reputation of the Shepherd, but cast themselves out from the kindred of the sheep. And if farther on He saith that He is "the door," we must not again be disturbed, for He also calleth Himself "Shepherd," and "Sheep," and in different ways proclaimeth His dispensations.

¹²Thus, when He bringeth us to the Father, He calleth Himself "a Door," when He taketh care of us, "a Shepherd"; and it is that thou mayest not sup-

pose, that to bring us to the Father is His only office, that He calleth Himself a Shepherd. "And the sheep hear his voice, and he calleth his own sheep, and leadeth them out, and goeth before them. Shepherds indeed do the contrary, for they follow after them; but He to show that He will lead all men to the truth, doeth differently; as also when He sent the sheep, He sent them, not out of the way of wolves, but "in the midst of wolves. (Matt. x. 16. For far more wonderful is this manner of keeping sheep than ours. He seemeth to me also to allude to the blind man, for him too, having "called," He "led out" from the midst of the Jews, and the man heard "His voice," and "knew" it.

13 Ver. 5. "And a stranger will they not follow, for they know not the voice of strangers." Certainly here He speaketh of Theudas and Judas, (for "all, as many as believed on them, were scattered" [Acts v. 36], It saith,) or of the false Christs who after that time should deceive. For lest any should say that He was one of these, He in many ways separateth Himself from them. And the first difference He setteth down is His teaching from the Scriptures; for He by means of these led men to Him, but the others did not from these draw men after them. The second is, the obedience of the sheep; for on Him they all believed, not only while He lived, but when He had died; the others they straightway left. With these we may mention a third difference, no trifling one. They did all as rebels, and to cause revolts, but He placed Himself so far from such suspicion, that when they would have made Him a king, He fled; and when they asked, "Is it lawful to give tribute unto Caesar?" He bade them pay it, and Himself gave the two drachm piece. (Matt. xvii. 27.) Besides this, He indeed came for the saving of the sheep, "That they might have life, and that they might have more abundantly" (ver. 10), but the others deprived them even of this present life. They betrayed those who were entrusted to them and fled, but He withstood so nobly as even to give up His life. They unwillingly, and by compulsion, and desiring to escape, suffered what they suffered, but He willingly and by choice endured all.

14 Ver. 6. "This parable spake Jesus unto them, but they understood not what things they were which He spake unto them." And wherefore spake He obscurely? Because He would make them more attentive; when He had effected this, He removes the obscurity, saying, Ver. 9. "I am the door, by Me if any man enter in, he shall go in and out, and find pasture." As though He had said, "shall be in safety and security," (but by "pasture," He here meaneth His nurturing and feeding the sheep, and His power and Lordship,) that is,

"shall remain within, and none shall thrust him out." Which took place in the case of the Apostles, who came in and went out securely, as having become lords of all the world, and none was able to cast them out. Ver. 8. "All that ever came before Me are thieves and robbers, but the sheep did not hear them."

¹⁵ He doth not here speak of the Prophets, (as the heretics assert,) for as many as believed on Christ did hear them also, and were persuaded by them; but of Theudas and Judas, and the other excitors of sedition. Besides, He saith, "the sheep did not hear them," as praising them; now nowhere is He seen to praise those who refused to hearken to the Prophets, but, on the contrary, to reproach and accuse them vehemently; whence it is evident that the, "did not hear," refers to those leaders of sedition. Ver. 10. "The thief cometh not but for to steal, and to kill, and to destroy." Which then took place when all (their followers) were slain and perished. "But I am come that they might have life, and that they might have more." And what is "more" than life, tell me? The kingdom of heaven. But He doth not as yet say this, but dwelleth on the name of "life," which was known to them.

¹⁶ Ver. 11. "I am the good Shepherd." Here He next speaketh concerning the Passion, showing that this should be for the salvation of the world, and that He came to it not unwillingly. Then again He mentioneth the character of the shepherd and the hireling. "For the shepherd layeth down his life." Ver. 12. "But he that is an hireling and not a shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep and fleeth, and the wolf cometh and catcheth them." Here He declareth Himself to be Master even as the Father, if so be that He is the Shepherd, and the sheep are His. Seest thou how He speaketh in a more lofty tone in His parables, where the sense is concealed; and giveth no open handle to the listeners? What then doth this hireling? He "seeth the wolf coming, and leaveth the sheep, and the wolf cometh, and scattereth them." This those false teachers did, but He the contrary. For when He was taken, He said, "Let these go their way, that the saying might be fulfilled" (c. xviii. 8, 9), that not one of them was lost. Here also we may suspect a spiritual wolf to be intended; for neither did Christ allow him to go and seize the sheep. But he is not a wolf only, but a lion also. "Because our adversary the devil," It saith, "walketh about as a roaring lion." (1 Pet. v. 8.) He is also a serpent, and a dragon; for, "Tread ye on serpents and scorpions." (Luke x. 19.)

17 [4. Wherefore, I beseech you, let us remain pasturing beneath this Shepherd; and we shall remain, if we obey Him, if we hear His voice, if we follow not a stranger. And what is His voice? "Blessed are the poor in spirit, blessed are the pure in heart, blessed are the merciful. (Matt. v. 3, 8, 7. If thus we do, we shall remain beneath the Shepherd, and the wolf will not be able to come in; or if he come against us, he will do so to his own hurt. For we have a Shepherd who so loveth us, that He gave even His life for us. When therefore He is both powerful and loveth us, what is there to hinder us from being saved? Nothing, unless we ourselves revolt from Him. And how can we revolt? Hear Him say ing, "Ye cannot serve two masters, God and mammon. (Matt. vi. 24. If then we serve God, we shall not submit to the tyranny of mammon. And truly a bitterer thing than any tyranny is the desire of riches; for it brings no pleasure, but cares, and envyings, and plottings, and hatred, and false accusations, and ten thousand impediments to virtue, indolence, wantonness, greediness, drunkenness, which make even freemen slaves, nay, worse than slaves bought with money, slaves not to men, but even to the most grievous of the passions, and maladies of the soul. Such a one dares many things displeasing to God and men, dreading lest any should remove from him this dominion.

18 O bitter slavery, and devilish tyranny! For this is the most grievous thing of all, that when entangled in such evils we are pleased and hug our chain, and dwelling in a prison house full of darkness, refuse to come forth to the light, but rivet evil upon ourselves, and rejoice in our malady. So that we cannot be freed, but are in a worse state than those that work the mines, enduring labors and affliction, but not enjoying the fruit. And what is in truth worse than all, if any one desire to free us from this bitter captivity, we do not suffer it, but are even vexed and displeased, being in this respect in no better case than madmen, or rather in a much more miserable state than any such, inasmuch as we are not even willing to be delivered from our madness. What? was it for this, O man, that thou wast brought into the world? Was it for this that thou wast made a man, that thou mightest work in these mines, and gather gold? Not for this did God create thee in His Image, but that thou mightest please Him, that thou mightest obtain the things to come, that thou mightest join the choir of Angels. Why now dost thou banish thyself from such a relationship, and thrust thyself into the extreme of dishonor and meanness? He who came by the same birth pangs with thee, (the spiritu-

al birth pangs I mean,) is perishing with hunger, and thou art bursting with fullness:

19 thy brother goeth about with naked body, but thou providest garments even for thy garments, heaping up all this clothing for the worms. How much better would it have been to put them on the bodies of the poor; so would they have remained undestroyed, would have freed thee from all care, and have won for thee the life to come. If thou wilt not have them to be moth-eaten, give them to the poor, these are they who know how to shake these garments well. The Body of Christ is more precious and more secure than the coffer, for not only doth It keep the garments safe, not only doth It preserve them unconsumed, but even rendereth them brighter. Oftentimes the coffer taken with the garments causeth thee the utmost loss, but this place of safety not even death can harm. With It we need neither doors nor bolts, nor wakeful servants, nor any other such security, for our possessions are free from all treacherous attacks, and are laid up under guard, as we may suppose things laid up in heaven would be; for to all wickedness that place is inaccessible. These thing we cease not continually to say to you, and you hearing are not persuaded. The reason is, that we are of a soul which is mean, gaping upon the earth, groveling on the ground. Or rather, God forbid that I should condemn you all of wickedness, as though all were incurably diseased.

20 For even if those who are drunk with riches stop their ears against my words, yet they who live in poverty will be able to look clearly to what I say. "But what," saith some one, "hath, this to do with the poor? for they have no gold, or any such garments. No, but they have bread and cold water, but they have two obols, and feet to visit the sick, but they have a tongue and speech to comfort the bedridden, but they have house and shelter to make the stranger their inmate. We demand not from the poor such and such a number of talents of gold, these we ask from the rich. But if a man be poor, and come to the doors of others, our Lord is not ashamed to receive even an obol, but will say that He hath received more from the giver, than from those who cast in much. How many of those who now stand here would desire to have been born at that time, when Christ went about the earth in the flesh, to have conversed and sat at meat with Him? Lo, this may be done now, we may invite Him more than then to a meal, and feast with Him, and that to greater profit. For of those who then feasted with Him many even

perished, as Judas and others like him; but every one of those who invite Him to their houses now, and share with Him table and roof, shall enjoy a great blessing.

²¹ "Come," it saith, "ye blessed of My Father, inherit the Kingdom prepared for you from the foundation of the world. For I was an hungered, and ye gave Me meat: I was thirsty, and ye gave Me drink: I was a stranger, and ye took Me in; sick, and ye visited Me; I was in prison, and and ye came unto Me. (Matt. xxv. 34-36. That then we may hear these words, let us clothe the naked, let us bring in the stranger, feed the hungry, give the thirsty drink, let us visit the sick, and look upon him that is in prison, that we may have boldness and obtain remission of our sins, and share those good things which transcend both speech and thought. Which may we all obtain, through the grace and lovingkindness of our Lord Jesus Christ, to whom be the glory and the might forever. Amen.

HOMILY 60

¹ John x. 14, 15.-"I am the Good Shepherd, and know My sheep, and am known of Mine. As the Father knoweth Me, even so know I the Father; and I lay down My life for the sheep." ²[1. A Great matter, beloved, a great matter it is to preside over a Church: a matter needing wisdom and courage as great as that of which Christ speaketh, that a man should lay down his life for the sheep, and never leave them deserted or naked; that he should stand against the wolf nobly. For in this the shepherd differs from the hireling; the one always looks to his own safety, caring not for the sheep; the other always seeks that of the sheep, neglecting his own. Having therefore mentioned the marks of a shepherd, Christ hath put two kinds of spoilers; one, the thief who kills and steals; the other, one who doth not these things, but who when they are done doth not give heed nor hinder them. By the first, pointing to Theudas and those like him; by the second, exposing the teachers of the Jews, who neither cared for nor thought about the sheep entrusted to them. On which account Ezekiel of old rebuked them, and said, "Woe, ye shepherds of Israel! Do the shepherds feed themselves? Do not the shepherds feed the sheep? (Ezek. xxxiv. 2, Ezek. xxxiv 2 LXX. But they did the contrary, which is the worst kind of wickedness, and the cause of all the rest. Wherefore It saith, "They have not turned back the strayed, nor sought the lost, nor bound up the broken, nor healed the sick, because they fed themselves and not the sheep. (Ezek. xxxiv. 4.

3 As Paul also hath declared in another passage, saying, "For all seek their own, not the things which are Jesus Christ's" (Phil. ii. 21); and again, "Let no man seek his own, but every man his neighbor's. (1 Cor. x. 24. From both Christ distinguisheth Himself; from those who came to spoil, by saying, "I am come that they might have life, and that they might have more abundantly" (ver. 10); and from those who cared not for the sheep being carried away by wolves, by never deserting them, but even laying down His life for them, that the sheep might not perish. For when they desired to kill Him, He neither altered His teaching, nor betrayed those who believed on Him, but stood firm, and chose to die. Wherefore He continually said, "I am the good Shepherd. Then because His words appeared to be unsupported by testimony, (for though the, "I lay down My life," was not long after proved, yet the, "that they might have life, and that they might have more abundantly," was to come to pass after their departure hence in the life to come,) what doth He? He proveth one from the other; by giving His mortal life (He proveth) that He giveth life immortal. As Paul also saith, "If when we were enemies we were reconciled to God by the death of His Son, much more being reconciled we shall be saved. (Rom. v. 10.

4 And again in another place, "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? (Rom. viii. 32.) 5 But wherefore do they not now bring against Him the charge which they did before, when they said, "Thou bearest witness of thyself, thy witness is not true?" (c. viii. 13.) Because He had often stopped their mouths, and because His boldness towards them had been increased by His miracles. Then because He said above "And the sheep hear his voice, and follow him," lest any should say, "What then is this to those who believe not?" hear what He addeth "And I know My sheep, and am known of Mine." As Paul declared when he said, "God hath not rejected His people whom He foreknew" (Rom. xi. 2); and Moses, "The Lord knew those that were His" (2 Tim. ii. 19; comp. Num. xvi. 5); "those," He saith, "I mean, whom He foreknew." Then that thou mayest not deem the measure of knowledge to be equal, hear how He setteth the matter right by adding, "I know My sheep, and am known of Mine." But the knowledge is not equal. "Where is it equal?" In the case of the Father and Me, for there, "As the Father knoweth Me, even so know I the Father." Had He not wished to prove this, why should He have added that expression? Because He often ranked Himself among the many,

therefore, lest any one should deem that He knew as a man knoweth, He added, "As the Father knoweth Me, even so know I the Father." "I know Him as exactly as He knoweth Me." Wherefore He said, "No man knoweth the Son save the Father, nor the Father save the Son" (Luke x. 22), speaking of a distinct kind of knowledge, and such as no other can possess.

6[2.] "I lay down My life." This He saith continually, to show that He is no deceiver. So also the Apostle, when he desired to show that he was a genuine teacher, and was arguing against the false apostles, established his authority by his dangers and deaths, saying, "In stripes above measure, in deaths oft." (2 Cor. xi. 23.) For to say, "I am light," and "I am life," seemed to the foolish to be a matter of pride; but to say, "I am willing to die," admitted not any malice or envy. Wherefore they do not say to Him, "Thou bearest witness of thyself, thy witness is not true," for the speech manifested very tender care for them, if indeed He was willing to give Himself for those who would have stoned Him. On this account also He seasonably introduceth mention of the Gentiles; Ver. 16. "For other sheep also I have," He saith, "which are not of this fold, them also must I bring."

7 Observe again, the word "must," here used, doth not express necessity, but is declaratory of something which will certainly come to pass. As though He had said, "Why marvel ye if these shall follow Me, and if My sheep shall hear My voice? When ye shall see others also following Me and hearing My voice, then shall ye be astonished more." And be not confounded when you hear Him say, "which are not of this fold" (Gal. v. 6), for the difference relateth to the Law only, as also Paul saith, "Neither circumcision availeth anything, nor uncircumcision." "Them also must I bring." He sheweth that both these and those were scattered and mixed, and without shepherds, because the good Shepherd had not yet come. Then He proclaimeth beforehand their future union, that, "They shall be one fold." Which same thing also Paul declared, saying, "For to make in Himself of twain one new man." (Eph. ii. 15.)

8 Ver. 17. "Therefore doth My Father love Me, because I lay down My life, that I might take it again." What could be more full of humanity than this saying, if so be that on our account our Lord shall be beloved, because He dieth for us? What then? tell me, was He not beloved during the time before this; did the Father now begin to love Him, and were we the causes of His love? Seest thou how He used condescension? But what doth He here desire to

prove? Because they said that He was alien from the Father, and a deceiver, and had come to ruin and destroy He telleth them, "This if nothing else would persuade Me to love you, namely, your being so beloved by the Father, that I also am beloved by Him, because I die for you." Besides this He desireth also to prove that other point, that He came not to the action unwillingly, (for it unwillingly, how could what was done cause love?) and that this was especially known to the Father. And if He speaketh as a man, marvel not, for we have often mentioned the cause of this, and to say again the same things is superfluous and unpleasant.

⁹ "I lay down My life, that I might take it again." Ver. 18. "No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again." ¹⁰ Because they often took counsel to kill Him, He telleth them, "Except I will, your labor is unavailing. And by the first He proveth the second, by the Death, the Resurrection. For this is the strange and wonderful thing. Since both took place in a new way, and beyond ordinary custom. But let us give heed exactly to what He saith, "I have power to lay down My life. And who hath not "power to lay down his life"? Since it is in the power of any that will, to kill himself. But He saith it not so, but how? "I have in such a way the power to lay it down, that no one can effect this against My will. And this is a power not belonging to men; for we have no power to lay it down in any other way than by killing ourselves. And if we fall into the hands of men who plot against us, and have the power to kill us, we no longer are free to lay it down or not, but even against our will they take it from us. Now this was not the case with Christ, but even when others plotted against Him, He had power not to lay it down.

¹¹ Having therefore said that, "No man taketh it from Me," He addeth, "I have power to lay down My life," that is, "I alone can decide as to laying it down," a thing which doth not rest with us, for many others also are able to take it from us. Now this He said not at first, (since the assertion would not have seemed credible,) but when He had received the testimony of facts, and when, having often plotted against Him, the), had been unable to lay hold on Him, (for He escaped from their hands ten thousand times,) He then saith, "No man taketh it from me. But if this be true, that other point follows, that He came to death voluntarily. And if this be true, the next point is also certain, that He can "take it again" when He will. For if the dying was a greater thing than man could do, doubt no more about the other. Since the

fact that He alone was able to let go His life, sheweth that He was able by the same power to take it again. Seest thou how from the first He proved the second, and from His death showed that His Resurrection was indisputable?

¹² "This commandment have I received of My Father." What commandment was this? To die for the world. Did He then wait first to hear, and then choose, and had He need of learning it? Who that had sense would assert this? But before when He said, "Therefore doth My Father love Me," He showed that the first motion was voluntary, and removed all suspicion of opposition to the Father; so here when He saith that He received a commandment from the Father, He declared nothing save that, "this which I do seemeth good to Him," in order that when they should slay Him, they might not think that they had slain Him as one deserted and given up by the Father, nor reproach Him with such reproaches as they did, "He saved others, himself he cannot save"; and, "If thou be the Son of God, come down from the cross" (Matt. xxvii. 42, 40); yet the very reason of His not coming down was, that He was the Son of God.

¹³ [3.] Then test on hearing that, "I have received a command from the Father," thou shouldest deem that the achievement doth not belong to Him, He hath said preventing the, "The good Shepherd layeth down His life for the sheep"; showing by this that the sheep were His, and that all which took place was His achievement, and that He needed no command. For had He needed a commandment, how could He have said, "I lay it down of Myself"? for He that layeth it down of Himself needeth no commandment. He also assigneth the cause for which He doeth this. And what is that? That He is the Shepherd, and the good Shepherd. Now the good Shepherd needeth no one to arouse him to his duty; and if this be the case with man, much more is it so with God. Wherefore Paul said, that "He emptied Himself." (Phil. ii. 7.) So the "commandment" put here means nothing else, but to show His unanimity with the Father; and if He speaketh in so humble and human a way, the cause is the infirmity of His hearers.

¹⁴ Ver. 19. "There was a division therefore among the Jews. And some said, He hath a devil (and is mad). Others said, These are not the words of him that hath a devil: can a devil open the eyes of the blind?" For because His words were greater than belonged to man, and not of common use, they said that He had a devil, calling Him so now for the fourth time. For they before had said "Thou hast a devil, who seeketh to kill thee?" (c. vii. 20); and again,

"Said we not well that thou art a Samaritan, and hast a devil?" (c. viii. 48); and here, "He hath a devil and is mad why hear ye him?" Or rather we should say, that He heard this not for the fourth time, but frequently. For to ask, "Said we not well that thou hast a devil?" is a sign that they had said so not twice or thrice, but many times. "Others said, These are not the words of him that hath a devil: can a devil open the eyes of the blind?" For since they could not silence their opponents by words, they now brought proof from His works. "Certainly neither are the words those of one that hath a devil, yet if ye are not persuaded by the words, be ye shamed by the works. For if they are not the acts of one that hath a devil, and are greater than belong to man, it is quite clear that they proceed from some divine power." Seest thou the argument? That they were greater than belonged to man is plain, from the Jews saying, "He hath a devil" that He had not a devil, He showed by what He did.

¹⁵ What then did Christ? He answered nothing to these things. Before this He had replied, "I have not a devil"; but not so now; for since He had afforded proof by His actions, He afterwards held His peace. For neither were they worthy of an answer, who said that He was possessed of a devil, on account of those actions for which they ought to have admired and deemed Him to be God. And how were any farther refutations from Him needed, when they opposed and refuted each other? Wherefore He was silent, and bore all mildly. And not for this reason alone, but also to teach us all meekness and long-suffering. ¹⁶ [4. Let us now imitate Him. For not only did He now hold His peace, but even came among them again, and being questioned answered and showed the things relating to His foreknowledge; and though called "demoniac" and "madman," by men who had received from Him ten thousand benefits, and that not once or twice but many times, not only did He refrain from avenging Himself, but even ceased not to benefit them. To benefit, do I say? He laid down His life for them, and while being crucified spake in their behalf to His Father. This then let us also imitate, for to be a disciple of Christ, is the being gentle and kind. But whence can this gentleness come to us? If we continually reckon up our sins, if we mourn, if we weep; for neither doth a soul that dwelleth in the company of so much grief endure to be provoked or angered. Since wherever there is mourning, it is impossible that there should be anger; where grief is, all anger is out of the way; where there is brokenness of spirit, there is no provocation. For the mind, when scourged by sorrow, hath not leisure to be roused, but will groan

bitterly, and weep yet more bitterly. I know that many laugh on hearing these things, but I will not cease to lament for the laughers.

17 For the present is a time for mourning, and wailings, and lamentations, since we do many sins both in word and deed, and hell awaiteth those who commit such transgressions, and the river boiling with a roaring stream of fire, and banishment from the Kingdom, which is the most grievous thing of all. When these things then are threatened, tell me, dost thou laugh and bear thee proudly? And when thy Lord is angered and threatening, dost thou stand careless, and fearest thou not lest by this thou light for thyself the furnace to a blaze? Hearest thou not what He crieth out every day? "Ye saw Me an hungered, and gave Me no meat; thirsty, and ye gave Me no drink; depart ye into the fire prepared for the devil and his angels. (Matt. xxv. And these things He threatened every day. "But," saith some one, "I did give Him meat. When, and for how many days? Ten or twenty? But He willeth it not merely for so much time as this, but as much as thou spendest upon earth. For the virgins also had oil, yet not sufficient for their salvation; they too lighted their lamps, yet they were shut out from the bridechamber. And with reason, since the lamps had gone out before the coming of the Bridegroom. On this account we need much oil, and abundant lovingkindness. Hear at least what the Prophet saith, "Have mercy upon me, O God, according to Thy great mercy. (Ps. li. 1.

18 We therefore must so take pity upon our neighbor, according to His great mercy towards us. For such as we are towards our fellow-servants, such shall we find our Lord towards ourselves. And what kind of "mercy" is "great"? When we give not of our abundance, but of our deficiency. But if we give not even of our abundance, what hope shall there be for us? Whence shall we have deliverance from those woes? Where shall we be enabled to flee and to find salvation? For if the virgins after so many and so great toils found no comfort anywhere, who shall stand forth for us when we hear those fearful words of the Judge Himself, addressing and reproaching us, because "I was an hungered, and ye gave Me no meat; for inasmuch," It saith, "as ye did it not unto one of the least of these, ye did it not unto Me"; saying this not merely of His disciples, nor of those who have taken upon themselves the ascetic life, but of every faithful man. For such an one though he be a slave, or one of those that beg in the market-place, yet if he believeth in God, ought by right to enjoy all our good will. And if we neglect such an one when na-

ked or hungry, we shall hear those words. With reason. For what difficult or grievous thing hath He demanded of us? What that is not of the very lightest and easiest?

¹⁹ He saith not, "I was sick, and ye restored Me not," but, "and ye visited Me not. He saith not, "I was in prison, and ye delivered Me not," but, "and ye came not unto Me. In proportion therefore as the commands are easy, so is the punishment greater to them that disobey. For what is easier, tell me, than to walk forth and enter into a prison? And what more pleasant? For when thou seest some bound, others covered with filth, others with uncut hair and clothed in rags, others perishing with hunger, and running like dogs to your feet, others with deep ploughed sides, others now returning in chains from the market-place, who beg all day and do not collect even necessary sustenance, and yet at evening are required by those set over them to furnish that wicked and savage service; though thou be like any stone, thou wilt certainly be rendered kinder; though thou livest a soft and dissipated life, thou wilt certainly become wiser, when thou observest the nature of human affairs in other men's misfortunes; for thou wilt surely gain an idea of that fearful day, and of its varied punishments. Revolving and considering these things, thou wilt certainly cast out both wrath and pleasure, and the love of worldly things, and wilt make thy soul more calm than the calmest harbor; and thou wilt reason concerning that Judgment seat, reflecting that if among men there is so much forethought, and order, and terror, and threatenings, much more will there be with God.

²⁰ "For there is no power but from God. (Rom. xiii. 1. He therefore who permitteth rulers to order these things thus, will much more do the same Himself. ²¹ [5. And certainly were there not this fear, all would be lost, when though such punishments hang over them, there are many who go over to the side of wickedness. These things if thou wisely observe, thou wilt be more ready-minded towards alms-doing, and wilt reap much pleasure, far greater than those who come down from the theater. For they when they remove from thence are inflamed and burn with desire. Having seen those women hovering on the stage, and received from them ten thousand wounds, they will be in no better condition than a tossing sea, when the image of the faces, the gestures, the speeches, the walk, and all the rest, stand before their eyes and besiege their soul. But they who come forth from a prison will suffer nothing of this kind, but will enjoy great calm and tranquillity. For the com-

punction arising from the sight of the prisoners, quenches all that fire. And if a woman that is an harlot and a wanton meet a man coming forth from among the prisoners, she will work him no mischief. For becoming for the time to come, as it were, incapable of molding, he will thus not be taken by the nets of her countenance, because instead of that wanton countenance there will then be placed before his eyes the fear of the Judgment. On this account, he who had gone over every kind of luxury said, "It is better to go into the house of mourning than into the house of mirth. (Eccl. vii. 2.

22 And so "here" thou wilt show forth great wisdom, and "there" wilt hear those words which are worth ten thousand blessings. Let us then not neglect such a practice and occupation. For although we be not able to bring them food, nor to help them by giving money, yet shall we be able to comfort them by our words, and to raise up the drooping spirit, and to help them in many other ways by conversing with those who cast them into prison, and by making their keepers kinder, and we certainly shall effect either small or great good. But if thou sayest that the men there are neither men of condition, nor good, nor gentle, but man-slayers, tomb-breakers, cut-purses, adulterers, intemperate, and full of many wickednesses, by this again thou showest to me a pressing reason for spending time there. For we are not commanded to take pity on the good and to punish the evil, but to manifest this lovingkindness to all men. "Be ye," It saith, "like to My Father which is in heaven, for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. (Matt. v. 45. Do not then accuse other men's faults bitterly, nor be a severe judge, but mild and merciful. For we also, if we have not been adulterers, or tomb-breakers, or cut-purses, yet have we other transgressions which deserve infinite punishment. Perchance we have called our brother "fool," which prepares for us the pit;

23 we have looked on women with unchastened eyes, which constitutes absolute adultery; and what is more grievous than all, we partake not worthily of the Mysteries, which maketh us guilty of the Body and Blood of Christ. Let us then not be bitter enquirers into the conduct of others, but consider our own state, so shall we desist from this inhumanity and cruelty. Besides this, it may be said that we shall there find many good men, and often men worth as much as all the city. Since even that prison-house in which Joseph was had in it many evil men, yet that just man had the care of them all, and was, with the rest, concealed as to his real character; for he was worth

as much as all the land of Egypt, yet still he dwelt in the prison-house, and no one knew him of those that were within it. Thus also even now it is likely that there are many good and virtuous men, though they be not visible to all men, and the care thou takest of such as these gives thee a return for thy exertions in favor of the whole. Or if there be none such, still even in this case great is thy recompense; for thy Lord conversed not with the just only, while He avoided the unclean, but received with kindness both the Canaanitish woman, and her of Samaria, the abominable and impure;

²⁴ another also who was a harlot, on whose account the Jews reproached Him, He both received and healed, and allowed His feet to be washed by the tears of the polluted one, teaching us to condescend to those that are in sin, for this most of all is kindness. What sayest thou? Do robbers and tomb-breakers dwell in the prison? And, tell me, are all they just men that dwell in the city? Nay, are there not many worse even than these, robbing with greater shamelessness? For the one sort, if there be no other excuse for them, at least put before themselves the veil of solitude and darkness, and the doing these things clandestinely; but the others throw away the mask and go after their wickedness with uncovered head, being violent, grasping, and covetous. Hard it is to find a man pure from injustice. ²⁵ [6.] If we do not take by violence gold, or such and such a number of acres of land, yet we bring about the same end by deceit and robbery in lesser matters, and where we are able to do so. For when in making contracts, or when we must buy or sell anything, we dispute and strive to pay less than the value, and use our utmost endeavors to have it so, is not the action robbery? Is it not theft and covetousness? Tell not me that thou hast not wrested away houses or slaves, for injustice is judged not by the measure of the things taken, but by the intention of those who commit the robbery. Since "just" and "unjust" have the same force in great and in little things; and I call cut-purses alike the man who cuts through a purse and takes the gold, and him who buying from any of the market people deducts something from the proper price; nor is he the only house-breaker who breaks through a wall and steals anything within, but that man also who corrupts justice, and takes anything from his neighbor.

²⁶ Let us not then pass by our own faults, and become judges of other men's; nor let us, when it is time for lovingkindness, be searching out their wickedness; but considering what our own state was once, let us now be gentle and kind. What then was our state? Hear Paul say; "For we ourselves

also were sometime foolish, disobedient, deceived, serving divers lusts and pleasures, hateful, and hating one another" (Tit. iii. 3); and again, "We were by nature children of wrath. (Eph. ii. 3. But God seeing us as it were confined in a prison-house, and bound with grievous chains, far more grievous than those of iron, was not ashamed of us, but came and entered the prison, and, though we deserved ten thousand punishments, both brought us out from hence, and brought us to a kingdom, and made us more glorious than the heaven, that we also might do the same according to our power. For when He saith to His disciples, "If I, your Lord and Master, have washed your feet, ye also ought to wash one another's feet; for I have given you an example, that ye should do as I have done to you" (c. xiii. 14), He writeth this law not merely for the washing the feet, but also in all the other acts which He manifested towards us. Is it a manslayer who inhabits the prison? Yet let not us be weary in doing Him good. Is it a tomb-breaker, or an adulterer? Let us pity not his wickedness, but his calamity.

²⁷ But often, as I before said, one will be found there worth ten thousand; and if thou goest continually to the prisoners, thou shall not miss so great a prize. For as Abraham, by entertaining even common guests, once met with Angels, so shall we meet with great men too, if we make the action a business. And if I may make a strange assertion, he who entertains a great man is not so worthy of praise as he who receives the wretched and miserable. For the former hath, in his own life, no slight occasion of being well treated, but the other, rejected and given up by all, hath one only harbor, the pity of his benefactor; so that this most of all is pure kindness. He, moreover, who shows attention to an admired and illustrious man, doth it often for ostentation among men, but he who tends the abject and despairing, doth it only because of the command of God. Wherefore, if we make a feast, we are bidden to entertain the lame and halt, and if we do works of mercy, we are bidden to do them to the least and meanest. "For," It saith, "inasmuch as ye have done it unto one of the least of these, ye have done it unto Me. (Matt. xxv. 45. Knowing, therefore, the treasure which is laid up in that place, let us enter continually, and make it our business, and turn there our eager feelings about theaters. If thou hast nothing to contribute, contribute the comfort of thy words.

²⁸ For God recompenseth not only him that feedeth, but him also who goeth in. When thou enterest and arouseth the trembling and fearful soul,

exhorting, succoring, promising assistance, teaching it true wisdom, thou shalt thence reap no small reward. For if thou shouldest speak in such manner outside the prison, many will even laugh, being dissipated by their excessive luxury: but those who are in adversity, having their minds humbled, shall meekly attend to thy words, and praise them, and become better men. Since even when Paul preached, the Jews often derided him, but the prisoners listened with much stillness. For nothing renders the soul so fit for heavenly wisdom as calamity and temptation, and the pressure of affliction. Considering all these things, and how much good we shall work both to those within the prison, and to ourselves, by being continually mixed up with them, let us there spend the time we used to spend in the market-place, and in unseasonable occupations, that we may both win them and gladden ourselves, and by causing God to be glorified, may obtain the everlasting blessings, 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 61

¹John x. 22-24.-"And it was at Jerusalem, the Feast of the dedication, and it was winter. And Jesus walked in the temple in Solomon's porch. Then came the Jews round about Him, and said unto Him, How long dost thou make us to doubt?" [1.] Every virtue is a good thing, but most of all gentleness and meekness. This showeth us men; this maketh us to differ from wild beasts; this fitteth us to vie with Angels. Wherefore Christ continually expendeth many words about this virtue, bidding us be meek and gentle. Nor doth He merely expend words about it, but also teacheth it by His actions; at one time buffeted and bearing it, at another reproached and plotted against; yet again coming to those who plotted against Him. For those men who had called Him a demoniac, and a Samaritan and who had often desired to kill Him, and had cast stones at Him, the same surrounded and asked Him, "Art thou the Christ?" Yet not even in this case did He reject them after so many and so great plots against Him, but answered them with great gentleness.

²But it is necessary rather to enquire into the whole passage from the beginning. "It was," It saith, "at Jerusalem, the Feast of the dedication, and it was winter." This feast was a great and national one. For they celebrated with great zeal the day on which the Temple was rebuilt, on their return from their long captivity in Persia. At this feast Christ also was present, for henceforth He continually abode in Judaea, because the Passion was nigh. "Then

came the Jews round about Him, and said, How long dost thou make us to doubt?" "If thou be the Christ, tell us plainly." ³ He did not reply, "What enquire ye of Me? Often have ye called Me demoniac, madman, and Samaritan, and have deemed me an enemy of God, and a deceiver, and ye said but now, Thou bearest witness of thyself, thy witness is not true; how is it then that ye seek and desire to learn from Me, whose witness ye reject? But He said nothing of the kind, although He knew that the intention with which they made the enquiry was evil. For their surrounding Him and saying, "How long dost thou make us to doubt? seemed to proceed from a certain longing and desire of learning, but the intention with which they asked the question was corrupt and deceitful. For since His works admitted not of their slander and insolence, while they might attack His sayings by finding out in them a sense other than that in which they were spoken, they continually proposed questions, desiring to silence Him by means of His sayings; and when they could find no fault with His works, they wished to find a handle in His words. Therefore they said, "Tell us"; yet He had often told them. For He said to the woman of Samaria, "I Am that speak unto thee" (c. iv. 26); and to the blind man, "Thou hast both seen Him, and it is He that talketh with thee. (c. ix. 37. And He had told them also, if not in the same, at least in other words.

⁴ And indeed, had they been wise, and had they desired to enquire aright, it remained for them to confess Him by words, since by works He had often proved the point in question. But now observe their perverse and disputations temper. When He addresseth them, and instructeth them by His words, they say, "What sign showest thou us? (c. vi. 30. But when He giveth them proofs by His works, they say to Him, "Art thou the Christ? Tell us plainly"; when the works cry aloud, they seek words, and when the words teach, then they betake themselves to works, ever setting themselves to the contrary. But that they enquired not for the sake of learning, the end showed. For Him whom they deemed to be so worthy of credit, as to receive His witness of Himself, when He had spoken a few words they straightway stoned; so that their very surrounding and pressing upon Him was done with ill intent.

⁵ And the mode of questioning was full of much hatred. "Tell us plainly, Art thou the Christ?" Yet He spake all things openly, being ever present at their feasts, and in secret He said nothing; but they brought forward words of deceit, "How long dost thou make us to doubt?" in order that having drawn Him out, they might again find some handle against Him. For that in

every case they questioned Him not in order to learn, but to find fault with His words, is clear, not from this passage only, but from many others also. Since when they came to Him and asked, "Is it lawful to give tribute unto Caesar or not?" (Matt. xxii. 17), when they spake about putting away a wife (Matt. xix. 3), when they enquired about her who, they said, had had seven husbands (Matt. xxii. 23), they were convicted of bringing their questions to Him, not from desire of learning, but from an evil intention. But there He rebuked them, saying, "Why tempt ye Me, ye hypocrites?" showing that He knew their secret thoughts, while here He said nothing of the kind; teaching us not always to rebuke those who plot against us, but to bear many things with meekness and gentleness.

⁶ Since then it was a sign of folly, when the works proclaimed Him aloud, to seek the witness of words, hear how He answereth them, at once hinting to them that they made these enquiries superfluously, and not for the sake of learning, and at the same time showing that He uttered a voice plainer than that by words, namely, that by works. Ver. 25. "I told you often," He saith, "and ye believe not: the works that I do in My Father's Name, they are they that bear witness of Me." [2.] A remark which the more tolerable among them continually made to one another; "A man that is a sinner cannot do such miracles." And again, "A devil cannot open the eyes of the blind": and, "No man can do such miracles except God be with him." (c. iii. 2.) And beholding the miracles that He did, they said, "Is not this the Christ?" Others said, "When Christ cometh, will He do greater miracles than those which this Man hath done?" (c. vii. 31.) And these very persons as many as then desired to believe on Him, saying, "What sign showest thou us, that we may see, and believe thee?" (c. vi. 30.) When then they who had not been persuaded by such great works, pretended that they should be persuaded by a bare word, He rebuketh their wickedness, saying, "If ye believe not My works, how will ye believe My words? so that your questioning is superfluous."

⁷ Ver. 26. "But," He saith, "I told you, and ye believe not, because ye are not of My sheep." "For I on My part have fulfilled all that it behooved a Shepherd to do, and if ye follow Me not, it is not because I am not a Shepherd, but because ye are not My sheep." Ver. 27-30. "For My sheep hear My voice, and follow Me; and I give unto them eternal life; neither can any man pluck them out of My hand. The Father, which gave them Me, is greater than all, and no man is able to pluck them out of My Father's hand. I and the Father

are One." Observe how in renouncing He exciteth them to follow Him. "Ye hear Me not," He saith, "for neither are ye sheep, but they who follow, these are of the flock." This He said, that they might strive to become sheep. Then by mentioning what they should obtain, He maketh these men jealous, so as to rouse them, and cause them to desire such things.

8 "What then? Is it through the power of the Father that no man plucketh them away, and hast thou no strength, but art too weak to guard them? By no means. And in order that thou mayest learn that the expression, "The Father which gave them to Me," is used on their account, that they might not again call Him an enemy of God, therefore, after asserting that, "No man plucketh them out of My hand," He proceedeth to show, that His hand and the Father's is One. Since had not this been so, it would have been natural for Him to say, "The Father which gave them to Me is greater than all, and no man can pluck them out of My hand. But He said not so, but, "out of My Father's hand. Then that thou mayest not suppose that He indeed is weak, but that the sheep are in safety through the power of the Father, He addeth, "I and the Father are One. As though He had said "I did not assert that on account of the Father no man plucketh them away, as though I were too weak to keep the sheep. For I and the Father are One. Speaking here with reference to Power, for concerning this was all His discourse; and if the power be the same, it is clear that the Essence is also. And when the Jews used ten thousand means, plotting and casting men out of their synagogues, He telleth them that all their contrivances are useless and vain;

9 "For the sheep are in My Father's hand"; as the Prophet saith, "Upon My hand I have pictured thy walls. (Isa. xlix. 16. Then to show that the hand is One, He sometimes saith that it is His own, sometimes the Father's. But when thou hearest the word "hand," do not understand anything material, but the power, the authority. Again, if it was on this account that no one could pluck away the sheep, because the Father gave Him power, it would have been superfluous to say what follows, "I and the Father are One. Since were He inferior to Him, this would have been a very daring saying, for it declares nothing else than an equality of power; of which the Jews were conscious, and took up stones to cast at Him. (Ver. 31. Yet not even so did He remove this opinion and suspicion; though if their suspicion were erroneous, He ought to have set them right, and to have said, "Wherefore do ye these things? I spake not thus to testify that my power and the Father's are equal";

but now He doth quite the contrary, and confirmeth their suspicion, and clencheth it, and that too when they were exasperated. For He maketh no excuse for what had been said, as though it had been said ill, but rebuketh them for not entertaining a right opinion concerning Him. For when they said,

10 Ver. 33–36. "For a good work we stone thee not, but for blasphemy; and because that thou being a man makest thyself God"; hear His answer; "If the Scripture called them gods unto whom the word of God came, how say ye that I blaspheme, because I said, I am the Son of God?" What He saith is of this kind: "If those who have received this honor by grace, are not found fault with for calling themselves gods, how can He who hath this by nature deserve to be rebuked?" Yet He spake not so, but proved it at a later time, having first relaxed and yielded somewhat in His discourse, and said, "Whom the Father hath sanctified and sent." And when He had softened their anger, He bringeth forward the plain assertion. For a while, that His speech might be received, He spoke in a humbler strain, but afterwards He raised it higher, saying,

11 Ver. 37, 38. "If I do not the works of My Father, believe Me not; but if I do, though ye believe not Me, believe the works." Seest thou how He proveth what I said, that He is in nothing inferior to the Father, but in every way equal to Him? For since it was impossible to see His Essence, from the equality and sameness of the works He affordeth a proof of unvaryingness as to Power. And what, tell me, shall we believe? [3.] "That I am in the Father, and the Father in Me." "For I am nothing other than what the Father is, yet still Son; He nothing other than what I am, yet still Father. And if any man know Me, he knoweth the Father, and if he knoweth the Father, he hath learnt also the Son." Now were the power inferior, then also what relateth to the knowledge would be false, for it is not possible to become acquainted with one substance or power by means of another.

12 Ver. 39–41. "Therefore they sought again to take Him, but He escaped out of their hands, and went away again beyond Jordan, into the place where John at first baptized. And many resorted unto Him, and said, John did no miracle, but all things that John spake of this man were true." When He hath uttered anything great and sublime, He quickly retireth, giving way to their anger, so that the passion may abate and cease through His absence. And thus He acted at that time. But wherefore doth the Evangelist mention

the place? That thou mayest learn that He went there to remind them of the things there done and said by John, and of his testimony; at least when they came there, they straightway remembered John. Wherefore also they said, "John indeed did no miracle," since how did it follow that they should add this, unless the place had brought the Baptist to their memory, and they had come to remember his testimony. And observe how they form incontrovertible syllogisms. "John indeed did no miracle," "but this man doth," saith some one; "hence therefore his superiority is shown. If therefore men believed him who did no miracles, much more must they believe this man." Then, since it was John who bore the witness, lest his having done no miracle might seem to prove him unworthy of being a witness, they added, "Yet if he did no miracle, still he spake all things truly concerning this man"; no longer proving Christ to be trustworthy by means of John, but John to be so by what Christ had done.

13 Ver. 42. "Many therefore believed on Him." There were many things that attracted them. They remembered the words which John had spoken, calling Christ "mightier than himself," and "light," and "life," and "truth," and all the rest. They remembered the Voice which came down from heaven, and the Spirit which appeared in the shape of a dove, and pointed Him out to all; and with this they recollected the demonstration afforded by the miracles, looking to which they were for the future established. "For," saith some one, "if it was fight that we should believe John, much more ought we to believe this man; if him without miracles, much more this man, who besides the testimony of John, hath also the proof from miracles." Seest thou how much the abiding in this place, and the being freed from the presence of evil men, profited them? wherefore Jesus continually leadeth and draweth them away from the company of those persons; as also He seemeth to have done under the old Covenant, forming and ordering the Jews in all points, in the desert, at a distance from the Egyptians.

14 And this He now adviseth us also to do, bidding us avoid public places, and tumults, and disturbances, and pray peacefully in the chamber. For the vessel which is free from confusion, sails with a fair wind, and the soul which is separated from worldly matters rests in harbor. Wherefore women ought to have more true wisdom than men, because they are for the most part riveted to keeping at home. So, for instance, Jacob was a plain man, because he dwelt at home, and was free from the bustle of public life; for not without a

cause hath Scripture put this, when It saith, "dwelling in a house. (Gen. xxv. 27. "But," saith some woman, "even in a house there is great confusion. Yes, when thou wilt have it so, and bringest about thyself a crowd of cares. For the man who spends his time in the midst of the market-places and courts of justice is overwhelmed, as if by waves, by external troubles; but the women who sits in her house as in some school of true wisdom, and collects her thoughts within herself, will be enabled to apply herself to prayers, and readings, and other heavenly wisdom. And as they who dwell in deserts have none to disturb them, so she being continually within can enjoy a perpetual calm. Nor even if at any time she need to go forth, is there then any cause for confusion.

15 For the necessary occasions for a women to leave her house are, either for the purpose of coming hither, or when the body need to be cleansed in the bath; but for the most part she sits at home, and it is possible for her both to be herself truly wise, and receiving her husband when agitated to calm and compose him, to abate the excess and fierceness of his thoughts, and so to send him forth again, having put off all the mischiefs which he collected from the market-place, and carrying with him whatever good he learnt at home. For nothing, nothing is more powerful than a pious and sensible women to bring a man into proper order, and to mould his soul as she will. For he will not endure friends, or teachers, or rulers, as he will his partner advising and counseling him, since the advice carries even some pleasure with it, because she who gives the counsel is greatly loved. I could tell of many hard and disobedient men who have been softened in this way. For she who shares his table, his bed, and his embraces, his words and secrets, his comings in and goings out, and many other things, who is entirely given up and joined to him, as it is likely that a body would be joined to a head, if she happen to be discreet and well attuned, will go beyond and excel all others in the management of her husband.

16 [4. Wherefore I exhort women to make this their employment, and to give fitting counsel. For as they have great power for good, so have they also for evil. A women destroyed Absalom, a woman destroyed Amnon, a woman was like to have destroyed Job, a woman rescued Nabal from the slaughter. Women have preserved whole nations; for Deborah and Judith exhibited successes worthy of men; so also do ten thousand other women. Wherefore Paul saith, "For what knowest thou, O wife, whether thou shall save thy hus-

band? (1 Cor, vii. 16. And in those times we see Persis and Mary and Priscilla taking part in the labors of the Apostles (Rom. 16); whom we also needs must imitate, and not by words only, but also by actions, bring into order him that dwelleth with us. But how shall we instruct him by our actions? When he sees that thou art not evilly disposed, not fond of expense or ornament, not demanding extravagant supplies of money, but content with what thou hast, then will he endure thee counseling him. But if thou art wise in word, and in actions doest the contrary, he will condemn thee for very foolish talking. But when together with words thou affordest him also instruction by thy works, then will he admit thee and obey thee the more readily; as when thou desirest not gold, nor pearls, nor costly clothing, but instead of these, modesty, sobriety, kindness; when thou exhibitest these virtues on thy part and requirest them on his.

17 For if thou must needs do somewhat to please thy husband, thou shouldest adorn thy soul, not adorn and so spoil thy person. The gold which thou puttest about thee will not make thee so lovely and desirable to him, as modesty and kindness towards himself, and a readiness to die for thy partner; these things most subdue men. Indeed, that splendor of apparel even displeases him, as straitening his means, and causing him much expense and care; but those things which I have named will rivet a husband to a wife; for kindness and friendship and love cause no cares, give rise to no expense, but quite the contrary. That outward adornment becomes palling by use, but that of the soul blooms day by day, and kindles a stronger flame. So that if thou wouldest please thy husband. adorn thy soul with modesty, piety, and management of the house. These things both subdue him more, and never cease. Age destroys not this adornment, sickness wastes it not. The adornment of the body length of time is wont to undo, sickness and many other things to waste, but what relates to the soul is above all this. That adornment causes envy, and kindles jealousy, but this is pure from disease, and free from all vainglory.

18 Thus will matters at home be easier, and your income without trouble, when the gold is not laid on about your body or encircling your arms, but passes on to necessary uses, such as the feeding of servants, the necessary care of children, and other useful purposes. But if this be not the case, if the (wife's) face becovered with ornaments, while the (husband's) heart is pressed by anxiety, what profit, what kind of advantage is there? The one being

grieved allows not the marvelous beauty of the other to be seen. For ye know, ye know that though a man see the most beautiful of all women, he cannot feel pleasure at the sight while his soul is sorrowful, because in order to feel pleasure a man must first rejoice and be glad. And when all his gold is heaped together to adorn a woman's body, while there is distress in his dwelling, her partner can have no pleasure. So that if we desire to be agreeable to our husbands, let us give them pleasure; and we shall give them pleasure, if we remove our ornaments and fineries. For all these things at the actual time of marriage appear to afford some delight, but this afterwards fades by time. Since if when the heaven is so beautiful, and the sun, to which thou canst not name any body that is equal, so bright, we admire them less from habitually seeing them, how shall we admire a body tricked out with gewgaws?

¹⁹ These things I say, desiring that you should be adorned with that wholesome adornment which Paul enjoined; "Not with gold, or pearls, or costly array; but (which becometh women professing godliness) with good works. (1 Tim. ii. 9, 10. But dost thou wish to please strangers, and to be praised by them? Then assuredly this is not the desire of a modest woman. However, if thou wishest it, by doing as I have said, thou wilt have strangers also to love thee much, and to praise thy modesty. For the woman who adorns her person no virtuous and sober person will praise, but the intemperate and lascivious; nay, rather neither will these praise her, but will even speak vilely of her, having their eyes inflamed by the wantonness displayed about her; but the other all will approve, both the one sort and the other, because they receive no harm from her, but even instruction in heavenly wisdom. And great shall be her praise from men, and great her reward with God. After such adornment then let us strive, that we may live here without fear, and may obtain the blessings which are to come; which may we all obtain through the grace and loving-kindness of our Lord Jesus Christ, to whom be glory for ever and ever. Amen.

HOMILY 62

¹ John xi. 1, 2.—"Now a certain man was sick, named Lazarus, of Bethany, of the town of Mary and her sister Martha. It was that Mary which anointed the Lord with ointment." , ²[1. Many men, when they see any of those who are pleasing to God suffering anything terrible, as, for instance, having fallen into sickness, or poverty, and any other the like, are offended, not knowing that to those especially dear to God it belongeth to endure these things; since

Lazarus also was one of the friends of Christ, and was sick. This at least they who sent said, "Behold, he whom Thou lovest is sick. But let us consider the passage from the beginning. "A certain man," It saith, "was sick, Lazarus of Bethany. Not without a cause nor by chance hath the writer mentioned whence Lazarus was, but for a reason which he will afterwards tell us. At present let us keep to the passage before us. He also for our advantage informeth us who were Lazarus' sisters; and, moreover, what Mary had more (than the other), going on to say, "It was that Mary which anointed the Lord with ointment. Here some doubting say, "How did the Lord endure that a woman should do this? In the first place then it is necessary to understand, that this is not the harlot mentioned in Matthew (Matt. xxvi. 7), or the one in Luke (Luke vii. 37), but a different person; they were harlots full of many vices, but she was both grave and earnest; for she showed her earnestness about the entertainment of Christ. The Evangelist also means to show, that the sisters too loved Him, yet He allowed Lazarus to die.

3 But why did they not, like the centurion and the nobleman, leave their sick brother, and cometo Christ, instead of sending? They were very confident in Christ, and had towards Him a strong familiar feeling. Besides, they were weak women, and oppressed with grief; for that they acted not in this way as thinking slightly of Him, they afterwards showed. It is then clear, that this Mary was not the harlot. "But wherefore," saith some one, "did Christ admit that harlot? That He might put away her iniquity; that He might show His lovingkindness; that thou mightest learn that there is no malady which prevaleth over His goodness. Look not therefore at this only, that He received her, but consider the other point also, how He changed her. But, (to return,) why doth the Evangelist relate this history to us? Or rather, what doth he desire to show us by saying, 4 Ver. 5. "Jesus loved Martha, and her sister, and Lazarus." That we should never be discontented or vexed if any sickness happen to good men, and such as are dear to God. Ver. 3. "Behold, he whom thou lovest is sick." They desired to draw on Christ to pity, for they still gave heed to Him as to a man. This is plain from what they say, "If thou hadst been here, he had not died," and from their saying, not, "Behold, Lazarus is sick," but "Behold, he whom thou lovest is sick." What then said Christ? Ver. 4. "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby." Observe how He again asserteth that His glory and the Father's is One; for after saying "of God," He hath ad-

ded, "that the Son of God might be glorified." "This sickness is not unto death." Since He intended to tarry two days where He was, He for the present sendeth away the messengers with this answer. Wherefore we must admire Lazarus' sisters, that after hearing that the sickness was "not unto death," and yet seeing him dead, they were not offended, although the event had been directly contrary. But even so they came to Him, and did not think that He had spoken falsely.

5 The expression "that" in this passage denotes not cause, but consequence; the sickness happened from other causes, but He used it for the glory of God. Ver. 6. "And having said this, He tarried two days." Wherefore tarried He? That Lazarus might breathe his last, and be buried; that none might be able to assert that He restored him when not yet dead, saying that it was a lethargy, a fainting, a fit, but not death. On this account He tarried so long, that corruption began, and they said, "He now stinketh." Ver. 7. "Then saith He to his disciples, Let us go into Judea." Why, when He never in other places told them beforehand where He was going, doth He tell them here? They had been greatly terrified, and since they were in this way disposed, He forewarneth them, that the suddenness might not trouble them. What then say the disciples?

6 Ver. 8. "The Jews of late sought to stone Thee, and goest Thou thither again?" They therefore had feared for Him also, but for the more part rather for themselves; for they were not yet perfect. So Thomas, shaking with fear, said, "Let us go, that we also may die with Him" (ver. 16), because Thomas was weaker and more unbelieving than the rest. But see how Jesus encourageth them by what He saith. Ver. 9. "Are there not twelve hours of the day?" He either saith this, that "he who is conscious to himself of no evil, shall suffer nothing dreadful; only he that doeth evil shall suffer, so that we need not fear, because we have done nothing worthy of death"; or else that, "he who 'seeth the light of this world' is in safety; and if he that seeth the light of this world is in safety, much more he that is with Me, if he separate not himself from Me." Having encouraged them by these words, He addeth, that the cause of their going thither was pressing, and sheweth them that they were about to go not unto Jerusalem, but unto Bethany.

7 Ver. 11, 12. "Our friend Lazarus," He saith, "sleepeth, but I go that I may awake him out of sleep." That is, "I go not for the same purpose as before, again to reason and contend with the Jews, but to awaken our friend." Ver.

12. "Then said His disciples, Lord, if he sleep he shall do well." This they said not without a cause, but desiring to hinder the going thither. "Sayest Thou," asks one of them, "that he sleepeth? Then there is no urgent reason for going." Yet on this account He had said, "Our friend," to show that the going there was necessary. When therefore their disposition was somewhat reluctant, He said,[2.] Ver. 14. "He is dead." The former word He spake, desiring to prove that He loved not boasting; but since they understood not, He added, "He is dead." Ver. 15. "And I am glad for your sakes."

8 Why "for your sakes"? "Because I have forewarned you of his death, not being there, and because when I shall raise him again, there will be no suspicion of deceit." Seest thou how the disciples were yet imperfect in their disposition, and knew not His power as they ought? and this was caused by interposing terrors, which troubled and disturbed their souls. When He said, "He sleepeth," He added, "I go to awake him"; but when He said, "He is dead," He added not, "I go to raise him"; for He would not foretell in words what He was about to establish certainly by works, everywhere teaching us not to be vainglorious, and that we must not make promises without a cause. And if He did thus in the case of the centurion when summoned, (for He said, "I will come and heal him-Matt. viii. 7,) it was to show the faith of the centurion that He said this. If any one ask, "How did the disciples imagine sleep? How did they not understand that death was meant from His saying, 'I go to awake him?' for it was folly if they expected that He would go fifteen stadia to awake him"; we would reply, that they deemed this to be a dark saying, such as He often spake to them.

9 Now they all feared the attacks of the Jews, but Thomas above the rest; wherefore also he said, Ver. 16. "Let us go, that we also may die with Him." Some say that he desired himself to die; but it is not so; the expression is rather one of cowardice. Yet he was not rebuked, for Christ as yet supported his weakness, but afterwards he became stronger than all, and invincible. For the wonderful thing is this; that we see one who was so weak before the Crucifixion, become after the Crucifixion, and after having believed in the Resurrection, more zealous than any. So great was the power of Christ. The very man who dared not go in company with Christ to Bethany, the same while not seeing Christ ran well nigh through the inhabited world, and dwelt in the midst of nations that were full of murder, and desirous to kill him.

¹⁰ But if Bethany was "fifteen furlongs off," which is two miles, how was Lazarus "dead four days"? Jesus tarried two days, on the day before those two one had come with the message, (on which same day Lazarus died,) then in the course of the fourth day He arrived. He waited to be summoned, and came not uninvited on this account, that no one might suspect what took place; nor did those women who were beloved by Him come themselves, but others were sent. Ver. 18. "Now Bethany was about fifteen furlongs off." Not without cause doth he mention this, but desires to inform us that it was near, and that it was probable on this account that many would be there. He therefore declaring this adds, Ver. 19. "Many of the Jews came to comfort them." But how should they comfort women beloved of Christ, when they had agreed, that if any should confess Christ, he should be put out of the synagogue? It was either because of the grievous nature of the calamity, or that they respected them as of superior birth, or else these who came were not the wicked sort, many at least even of them believed. The Evangelist mentions these circumstances, to prove that Lazarus was really dead.

¹¹ [3.] But why did not [Martha,] when she went to meet Christ, take her sister with her? She desired to meet with Him apart, and to tell Him what had taken place. But when He had brought her to good hopes, she went and called Mary, who met Him while her grief was yet at its height. Seest thou how fervent her love was? This is the Mary of whom He said, "Mary hath chosen that good part." (Luke x. 42.) "How then," saith one, "doth Martha appear more zealous?" She was not more zealous, but it was because the other had not yet been informed, since Martha was the weaker. For even when she had heard such things from Christ, she yet speaks in a groveling manner, "By this time he stinketh, for he hath been dead four days." (Ver. 39.) But Mary, though she had heard nothing, uttered nothing of the kind, but at once believing, saith,

¹² Ver. 21. "Lord, if Thou hadst been here, my brother had not died." See how great is the heavenly wisdom of the women, although their understanding be weak. For when they saw Christ, they did not break out into mourning and wailing and loud crying, as we do when we see any of those we know coming in upon our grief; but straightway they reverence their Teacher. So then both these sisters believed in Christ, but not in a right way; for they did not yet certainly know either that He was God, or that He did these things by His own power and authority; on both which points He taught them. For

they showed their ignorance of the former, by saying, "If thou hadst been here, our brother had not died"; and of the latter, by saying, Ver. 22. "Whatsoever thou wilt ask of God, He will give it thee." As though they spoke of some virtuous and approved mortal. But see what Christ saith;

¹³ Ver. 23. "Thy brother shall rise again." He thus far refuteth the former saying, "Whatsoever thou wilt ask"; for He said not, "I ask," but what? "Thy brother shall rise again." To have said, "Woman, thou still lookest below, I need not the help of another, but do all of Myself," would have been grievous, and a stumblingblock in her way, but to say, "He shall rise again," was the act of one who chose a middle mode of speech. And by means of that which follows, He alluded to the points I have mentioned; for when Martha saith, Ver. 24. "I know that he shall rise again in the last day," to prove more clearly His authority, He replieth, Ver. 25. "I am the Resurrection and the Life." Showing that He needed no other to help Him, if so be that He Himself is the Life; since if He needed another, how could He be "the Resurrection and the Life"? Yet He did not plainly state this, but merely hinted it. But when she saith again, "Whatsoever thou wilt ask," He replieth,

¹⁴ "He that believeth in Me, though he were dead, yet shall he live." Showing that He is the Giver of good things, and that we must ask of Him. Ver. 26. "And whosoever liveth and believeth in Me, shall never die." Observe how He leadeth her mind upward; for to raise Lazarus was not the only thing sought; it was necessary that both she and they who were with her should learn the Resurrection. Wherefore before the raising of the dead He teacheth heavenly wisdom by words. But if He is "the Resurrection," and "the Life," He is not confined by place, but, present everywhere, knoweth how to heal. If therefore they had said, as did the centurion, "Speak the word, and my servant shall be healed" (Matt. viii. 8), He would have done so; but since they summoned Him to them, and begged Him to come, He condescendeth in order to raise them from the humble opinion they had formed of Him, and cometh to the place. Still while condescending, He showed that even when absent He had power to heal. On this account also He delayed, for the mercy would not have been apparent as soon as it was given, had there not been first an ill savor (from the corpse). But how did the woman know that there was to be a Resurrection? They had heard Christ say many things about the Resurrection, yet still she now desired to see Him. And observe how she still

lingers below; for after hearing, "I am the Resurrection and the Life," not even so did she say, "Raise him," but,

¹⁵ Ver. 27. "I believe that Thou art the Christ, the Son of God." What is Christ's reply? "He that believeth on Me, though he were dead, yet shall he live," (here speaking of this death which is common to all.) "And whosoever liveth and believeth on Me, shall never die" (ver. 26), signifying that other death. "Since then I am the Resurrection and the Life, be not thou troubled, though thy brother be already dead, but believe, for this is not death." For a while He comforted her on what had happened; and gave her glimpses of hope, by saying, "He shall rise again," and, "I am the Resurrection"; and that having risen again, though he should again die, he shall suffer no harm, so that it needs not to fear this death. What He saith is of this kind: "Neither is this man dead, nor shall ye die." "Believest thou this?" She saith, "I believe that Thou art the Christ, the Son of God."

¹⁶ "Which should come into the world." The woman seems to me not to understand the saying; she was conscious that it was some great thing, but did not perceive the whole meaning, so that when asked one thing, she answered another. Yet for a while at least she had this gain, that she moderated her grief; such was the power of the words of Christ. On this account Martha went forth first, and Mary followed. For their affection to their Teacher did not allow them strongly to feel their present sorrow; so that the minds of these women were truly wise as well as loving. ¹⁷ [4. But in our days, among our other evils there is one malady very prevalent among our women; they make a great show in their dirges and wailings, baring their arms, tearing their hair, making furrows down their cheeks. And this they do, some from grief, others from ostentation and rivalry, others from wantonness; and they bare their arms, and this too in the sight of men. Why doest thou, woman? Dost thou strip thyself in unseemly sort, tell me, thou who art a member of Christ, in the midst of the market-place, when men are present there? Dost thou pluck thy hair, and rend thy garments, and wail loudly, and join the dance, and keep throughout a resemblance to Bacchanalian women, and dost thou not think that thou art offending God? What madness is this? Will not the heathen laugh? Will they not deem our doctrines fables? They will say, "There is no resurrection-the doctrines of the Christians are mockeries, trickery, and contrivance. For their women lament as though there were nothing after this world; they give no heed to the words engraven in

their books; all those words are fictions, and these women show that they are so.

18 Since had they believed that he who hath died is not dead, but hath removed to a better life, they would not have mourned him as no longer being, they would not have thus beaten themselves, they would not have uttered such words as these, full of unbelief, 'I shall never see thee more, I shall never more regain thee,' all their religion is a fable, and if the very chief of good things is thus wholly disbelieved by them, much more the other things which are revered among them. The heathen are not so womanish, among them many have practiced heavenly wisdom; and a woman hearing that her child had fallen in battle, straightway asked, "And in what state are the affairs of the city? Another truly wise, when being garlanded he heard that his son had fallen for his country, took off the garland, and asked which of the two; then when he had learnt which it was, immediately put the garland on again. Many also gave their sons and their daughters for slaughter in honor of their evil deities; and Lacedaemonian women exhort their sons either to bring back their shield safe from war, or to be brought back dead upon it. Wherefore I am ashamed that the heathen show true wisdom in these matters, and we act unseemly. Those who know nothing about the Resurrection act the part of those who know; and those who know, the part of those who know not.

19 And oftentimes many do through shame of men what they do not for the sake of God. For women of the higher class neither tear their hair nor bare their arms; which very thing is a most heavy charge against them, not because they do not strip themselves, but because they act as they do not through piety, but that they may not be thought to disgrace themselves. Is their shame stronger than grief, and the fear of God not stronger? And must not this deserve severest censure? What the rich women do because of their riches, the poor ought to do through fear of God; but at present it is quite the contrary; the rich act wisely through vainglory, the poor through littleness of soul act unseemly. What is worse than this anomaly? We do all for men, all for the things of earth. And these people utter words full of madness and much ridicule. The Lord saith indeed, "Blessed are they that mourn" (Matt. v. 4), speaking of those who mourn for their sins; and no one mourneth that kind of mourning, nor careth for a lost soul; but this other we were not bidden to practice, and we practice it. "What then? saith some

one, "Is it possible being man not to weep? No, neither do I forbid weeping, but I forbid the beating yourselves, the weeping immoderately. I am neither brutal nor cruel. I know that our nature asks and seeks for its friends and daily companions; it cannot but be grieved.

²⁰ As also Christ showed, for He wept over Lazarus. So do thou; weep, but gently, but with decency, but with the fear of God. If so thou weapest, thou dost so not as disbelieving the Resurrection, but as not enduring the separation. Since even over those who are leaving us, and departing to foreign lands, we weep, yet we do this not as despairing. ²¹[5. And so do thou weep, as if thou wert sending one on his way to another land. These things I say, not as giving a rule of action, but as condescending (to human infirmity). For if the dead man have been a sinner, and one who hath in many things offended God, it behooveth to weep (or rather not to weep only, since that is of no avail to him, but to do what one can to procure some comfort for him by almsgivings and offerings;) but it behooveth also to rejoice at this, that his wickedness hath been cut short. If he have been righteous, it again behooveth to be glad, that what is his is now placed in security, free from the uncertainty of the future; if young, that he hath been quickly delivered from the common evils of life; if old, that he hath departed after taking to satiety that which is held desirable. But thou, neglecting to consider these things, incitest thy hand-maidens to act as mourners, as if forsooth thou wert honoring the dead, when it is an act of extreme dishonor. For honor to the dead is not wailings and lamentings, but hymns and psalmodes and an excellent life. The good man when he departeth, shall depart with angels, though no man be near his remains; but the corrupt, though he have a city to attend his funeral, shall be nothing profited. Wilt thou honor him who is gone? Honor him in another way, by alms-deeds, by acts of beneficence and public service.

²² What avail the many lamentations? And I have heard also another grievous thing, that many women attract lovers by their sad cries, acquiring by the fervor of their wailings a reputation for affection to their husbands. O devilish purpose! O Satanic invention! How long are we but dust and ashes, how long but blood and flesh? Look we up to heaven, take we thought of spiritual things. How shall we be able to rebuke the heathen, how to exhort them, when we do such things? How shall we dispute with them concerning the Resurrection? How about the rest of heavenly wisdom? How shall we ourselves live without fear? Knowest not thou that of grief cometh death? for

grief darkening the seeing part of the soul not only hindereth it from perceiving anything that it ought, but also worketh it great mischief. In one way then we offend God, and advantage neither ourselves nor him who is gone; in the other we please God, and gain honor among men. If we sink not down ourselves, He will soon remove the remains of our despondency; if we are discontented, He permitteth us to be given up to grief. If we are thankful, we shall not despond. "But how," saith some one, "is it possible not to be grieved, when one has lost a son or daughter or wife? I say not, "not to grieve," but "not to do so immoderately.

23 For if we consider that God hath taken away, and that the husband or son which we had was mortal, we shall soon receive comfort. To be discontented is the act of those who seek for something higher than their nature. Thou wast born man, and mortal; why then grievest thou that what is natural hath come to pass? Grievest thou that thou art nourished by eating? Seekest thou to live without this? Act thus also in the case of death, and being mortal seek not as yet for immortality. Once for all this thing hath been appointed. Grieve not therefore, nor play the mourner, but submit to laws laid on all alike. Grieve for thy sins; this is good mourning, this is highest wisdom. Let us then mourn for this cause continually, that we may obtain the joy which is there, through the grace and lovingkindness of our Lord Jesus Christ, to whom be glory for ever and ever. Amen.

HOMILY 63

1 John xi. 30, 31.-"Now Jesus was not yet come into the town, but was in that place where Martha met Him. The Jews then which were with her," and what follows. 2[1. A Great good is philosophy; the philosophy, I mean, which is with us. For what the heathen have is words and fables only; nor have these fables anything truly wise in them; since everything among those men is done for the sake of reputation. A great good then is true wisdom, and even here returns to us a recompense. For he that despises wealth, from this at once reaps advantage, being delivered from cares which are superfluous and unprofitable; and he that tramples upon glory from this at once receives his reward, being the slave of none, but free with the real freedom; and he that desires heavenly things hence receives his recompense, regarding present things as nothing, and being easily superior to every grief. Behold, for example, how this woman by practicing true wisdom even here received her reward. For when all were sitting by her as she mourned and lamented, she did

not wait that the Master should come to her, nor did she maintain what might have seemed her due, nor was she restrained by her sorrow, (for, in addition to the other wretchedness, mourning women have this malady, that they wish to be made much of on account of their case,) but she was not at all so affected; as soon as she heard, she quickly came to Him. "Jesus was not yet come into the town. He proceeded somewhat slowly, that He might not seem to fling Himself upon the miracle, but rather to be entreated by them.

³ At least, it is either with an intention of implying this that the Evangelist has said the, "riseth up quickly," or else he sheweth that she ran so as to anticipate Christ's arrival. She came not alone, but drawing after her the Jews that were in the house. Very wisely did her sister call her secretly, so as not to disturb those who had come together, and not mention the cause either; for assuredly many would have gone back, but now as though she were going to weep, all followed her. By these means again it is proved that Lazarus was dead. ⁴ Ver. 32. "And she fell at His feet." She is more ardent than her sister. She regarded not the multitude, nor the suspicion which they had concerning Him, for there were many of His enemies, who said, "Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?" (ver. 37); but cast out all mortal things in the presence of her Master, and was given up to one thing only, the honor of that Master. And what saith she? "Lord, if Thou hadst been here, my brother had not died." What doth Christ? He converseth not at all with her for the present, nor saith to her what He said to her sister, (for a great multitude was by, and this was no fit time for such words,) He only acteth measurably and condescendeth; and to prove His human nature, weepeth in silence, and deferreth the miracle for the present. For since that miracle was a great one, and such as He seldom wrought, and since many were to believe by means of it, lest to work it without their presence should prove a stumbling-block to the multitude, and so they should gain nothing by its greatness, in order that He might not lose the quarry, He draweth to Him many witnesses by His condescension, and sheweth proof of His human nature. He weepeth, and is troubled; for grief is wont to stir up the feelings. Then rebuking those feelings, (for He "groaned in spirit" meaneth, "restrained His trouble,") He asked,

⁵ Ver. 34. "Where have ye laid him?" So that the question might not be attended with lamentation. But why doth He ask? Because He desired not to

cast Himself on (the miracle), but to learn all from them, to do all at their invitation, so as to free the miracle from any suspicion. "They say unto Him, Come and see." Ver. 35. "Jesus wept." Seest thou that He had not as yet shown any sign of the raising, and goeth not as if to raise Lazarus, but as if to weep? For the Jews show that He seemed to them to be going to bewail, not to raise him; at least they said, Ver. 36, 37. "Behold how he loved him! And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?" Not even amid calamities did they relax their wickedness. Yet what He was about to do was a thing far more wonderful; for to drive away death when it hath come and conquered, is far more than to stay it when coming on. They therefore slander Him by those very points through which they ought to have marveled at His power. They allow for the time that He opened the eyes of the blind, and when they ought to have admired Him on account of that miracle, they, by means of this latter case, cast a slur upon it, as though it had not even taken place. And not from this only are they shown to be all corrupt, but because when He had not yet come, nor exhibited any action, they prevent Him with their accusations without waiting the end of the matter. Seest thou how corrupt was their judgment?

«[2.] He cometh then to the tomb; and again rebuketh His feelings. Why doth the Evangelist carefully in several places mention that "He wept," and that, "He groaned"? That thou mayest learn that He had of a truth put on our nature. For when this Evangelist is remarkable for uttering great things concerning Christ more than the others, in matters relating to the body, here he also speaketh much more humbly than they. For instance, concerning His death he hath said nothing of the kind; the other Evangelists declare that He was exceedingly sorrowful, that He was in an agony; but John, on the contrary, saith, that He even cast the officers backwards. So that he hath made up here what is omitted there, by mentioning His grief. When speaking of His death, Christ saith "I have power to lay down My life"(c. x. 18), and then He uttereth no lowly word; therefore at the Passion they attribute to Him much that is human, to show the reality of the Dispensation. And Matthew proves this by the Agony, the trouble, the trembling, and the sweat; but John by His sorrow. For had He not been of our nature, He would not once and again have been mastered by grief. What did Jesus? He made no defense with regard to their charges; for why should He silence by words those

who were soon to be silenced by deeds? a means less annoying, and more adapted to shame them.

⁷ Ver. 39. "He saith, Take ye away the stone." ⁸ Why did not He when at a distance summon Lazarus, and place him before their eyes? Or rather, why did He not cause him to arise while the stone yet lay on the grave? For He who was able by His voice to move a corpse, and to show it again endowed with life, would much more by that same voice have been able to move a stone; He who empowered by His voice one bound and entangled in the grave-clothes to walk, would much more have been able to move a stone; why then did He not so? In order to make them witnesses of the miracle; that they might not say as they did in the case of the blind man, "It is he," "It is not he. For their hands and their coming to the tomb testified that it was indeed he. If they had not come, they might have deemed that they saw a vision, or one man in place of another. But now the coming to the place, the raising the stone, the charge given them to loose the dead man bound in grave-clothes from his bands; the fact that the friends who bore him from the tomb, knew from the grave-clothes that it was he; that his sisters were not left behind; that one of them said, "He now stinketh, for he hath been dead four days"; all these things, I say, were sufficient to silence the ill-disposed, as they were made witnesses of the miracle.

⁹ On this account He biddeth them take away the stone from the tomb, to show that He raiseth the man. On this account also He asketh, "Where have ye laid him? that they who said, "Come and see," and who conducted Him, might not be able to say that He had raised another person; that their voice and their hands might bear witness, (their voice by saying, "Come and see," their hands by lifting the stone, and loosing the grave-clothes,) as well as their eyes and ears, (the one by hearing His voice, the other by seeing Lazarus come forth,) and their smell also by perceiving the ill-odor, for Martha said, "He now stinketh, for he hath been dead four days." ¹⁰ Therefore I said with good reason, that the woman did not at all understand Christ's words, "Though he were dead, yet shall he live." At least observe, that she speaketh as though the thing were impossible on account of the time which had intervened. For indeed it was a strange thing to raise a corpse which had been dead four days, and was corrupt. To the disciples Jesus said, "That the Son of Man maybe glorified," referring to Himself; but to the woman, "Thou shalt see the glory of God," speaking of the Father. Seest thou that the weakness of

the hearers is the cause of the difference of the words? He therefore reminded her of what He had spoken unto her, well nigh rebuking her, as being forgetful. Yet He did not wish at present to confound the spectators, wherefore He saith, Ver. 40. "Said I not unto thee, that if thou wouldest believe, thou shouldest see the glory of God?"

¹¹[3. A great blessing truly is faith, great, and one which makes great those who hold it rightly with (good) living. By this men (are enabled) to do the things of God in His name. And well did Christ say, "If ye have faith ye shall say unto this mountain, Remove, and it shall remove" (Matt. xvii. 20); and again, "He that believeth on Me, the works that I do shall he do also, and greater works than these shall he do. (c. xiv. 12.) What meaneth He by "greater"? Those which the disciples are seen after this to work. For even the shadow of Peter raised a dead man; and so the power of Christ was the more proclaimed. Since it was not so wonderful that He while alive should work miracles, as that when He was dead others should be enabled to work in His name greater than He wrought. This was an indisputable proof of the Resurrection; nor if (that Resurrection) had been seen by all, would it have been equally believed. For men might have said that it was an appearance, but one who saw that by His name alone greater miracles were wrought than when He conversed with men, could not disbelieve unless he were very senseless. A great blessing then is faith when it arises from glowing feelings, great love, and a fervent soul; it makes us truly wise, it hides our human meanness, and leaving reasonings beneath, it philosophizes about things in heaven;

¹²or rather what the wisdom of men cannot discover, it abundantly comprehends and succeeds in. Let us then cling to this, and not commit to reasonings what concerns ourselves. For tell me, why have not the Greeks been able to find out anything? Did they not know all the wisdom of the heathen? Why then could they not prevail against fishermen and tent-makers, and unlearned persons? Was it not because the one committed all to argument, the others to faith? and so these last were victorious over Plato and Pythagoras, in short, over all that had gone astray; and they surpass those whose lives had been worn out in astrology and geometry, mathematics and arithmetic, and who had been thoroughly instructed in every sort of learning, and were as much superior to them as true and real philosophers are superior to those who are by nature foolish and out of their senses. For observe, these men asserted that the soul was immortal, or rather, they did

not merely assert this, but persuaded others of it. The Greeks, on the contrary, did not at first know what manner of thing the soul was, and when they had found out, and had distinguished it from the body, they were again in the same case, the one asserting that it was incorporeal, the other that it was corporeal and was dissolved with the body. Concerning heaven again, the one said that it had life and was a god, but the fishermen both taught and persuaded that it was the work and device of God.

¹³ Now that the Greeks should use reasonings is nothing wonderful, but that those who seem to be believers, that "they" should be found carnal, this is what may justly be lamented. And on this account they have gone astray, some saying that they know God as He knoweth Himself, a thing which not even any of those Greeks have dared to assert; others that God cannot beget without passion, not even allowing Him any superiority over men; others again, that a righteous life and exact conversation avail nothing. But it is not the time to refute these things now. [4. Yet that a right faith availeth nothing if the life be corrupt, both Christ and Paul declare, having taken the more care for this latter part; Christ when He teacheth, "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven" (Matt. vii. 21); and again, "Many will say unto Me in that day, Lord, have we not prophesied in Thy Name? And I will profess unto them, I never knew you; depart from Me, ye that work iniquity" (Matt. xxii. 23); (for they who take not heed to themselves, easily slip away into wickedness, even though they have a right faith; and Paul, when in his letter to the Hebrews he thus speaks and exhorts them; "Follow peace with all men, and holiness, without which no man shall see the Lord. (Heb. xii. 14.

¹⁴ By "holiness," meaning chastity, so that it behooved each to be content with his own wife, and not have to do with any other woman; for it is impossible that one not so contented should be saved; he must assuredly perish though he have ten thousand right actions, since with fornication it is impossible to enter into the kingdom of heaven. Or rather, this is henceforth not fornication but adultery; for as a woman who is bound to a man, if she come together with another man, then hath committed adultery, so he that is bound to a woman, if he have another, hath committed adultery. Such an one shall not inherit the kingdom of heaven, but shall fall into the pit. Hear what Christ saith concerning these, "Their worm shall not die, and the fire shall not be quenched. (Mark ix. 44. For he can have no pardon, who after

(possessing) a wife, and the comfort of a wife, then acts shamelessly towards another woman; since this is henceforth wantonness. And if the many abstain even from their wives when it be a season of fast or prayer, how great a fire doth he heap up for himself who is not even content with his wife, but minglETH with another; and if it is not permitted one who has put away and cast out his own wife to mingle with another, (for this is adultery,) how great evil doth he commit who, while his wife is in his house, brings in another.

¹⁵ Let no one then allow this malady to dwell in his soul; let him tear it up by the root. He doth not so much wrong his wife as himself. For so grievous and unpardonable is this offense, that if a woman separate herself from a husband which is an idolater without his consent, God punishETH her; but if she separate herself from a fornicator, not so. Seest thou how great an evil this is? "If," It saith, "any faithful woman have a husband that believETH not, and if he be pleased to dwell with her, let her not leave him. (1 Cor. vii. 13. Not so concerning a harlot; but what? "If any man put away his wife, saving for the cause of fornication, he causETH her to commit adultery. (Matt. v. 32. For if the coming together makETH one body, he who comETH together with a harlot must needs become one body with her. How then shall the modest woman, being a member of Christ, receive such an one, or how shall she join to herself the member of an harlot. And observe the excess of the one (fornication) over the other (idolatry). The woman who dwelleth with an unbeliever is not impure; ("for," It saith, "the unbelieving husband is sanctified by the wife"-1 Cor. vi. 15; not so with the harlot; but what? "Shall I then make the members of Christ the members of an harlot? In the one case sanctification remains, and is not removed though the unbeliever dwelleth with his wife;

¹⁶ but in the other case it departETH. A dreadful, a dreadful thing is fornication, and an agent for everlasting punishment; and even in this world it brings with it ten thousand woes. The man so guilty is forced to lead a life of anxiety and toil; he is nothing better off than those who are under punishment, creeping into another man's house with fear and much trembling, suspecting all alike both slave and free. Wherefore I exhort you to be freed from this malady, and if you obey not, step not on the sacred threshold. Sheep that are covered with the scab, and full of disease, may not herd with those that are in health; we must drive them from the fold until they get rid of the malady. We have been made members of Christ; let us not, I entreat,

become members of an harlot. This place is not a brothel but a church; if then thou hast the members of an harlot, stand not in the church, lest thou insult the place. If there were no hell, if there were no punishment, yet, after those contracts, those marriage torches, the lawful bed, the procreation of children, the intercourse, how couldest thou bear to join thyself to another? How is it that thou art not ashamed nor blushest? Knowest thou not that they who after the death of their own wife, introduce another into their own house, are blamed by many? yet this action hath no penalty attached to it:

17 but thou bringest in another while thy wife is yet alive. What lustfulness is this! Learn what hath been spoken concerning such men, "Their worm," It saith, "shall not die, and the fire shall not be quenched. (Mark ix. 44. Shudder at the threat, dread the vengeance. The pleasure here is not so great as the punishment there, but may it not come to pass that any one (here) become liable to that punishment, but that exercising holiness they may see Christ, and obtain the promised good things, which may we all enjoy, 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 64

1 John xi. 41, 42.-"Jesus lifted up His eyes, and said, Father, I thank Thee that Thou hast heard Me; and I knew that Thou hearest Me always, hut because of the people which stand by, I said it." And what follows. 2 [1. What I have often said, I will now say, that Christ looketh not so much to His own honor as to our salvation; not how He may utter some sublime saying, but how something able to draw us to Him. On which account His sublime and mighty sayings are few, and those also hidden, but the humble and lowly are many, and abound through His discourses. For since by these men were the rather brought over, in these He continueth; and He doth not on the one hand utter these universally, lest the men that should come after should receive damage, nor, on the other hand, doth He entirely withhold those, lest the men of that time should be offended. Since they who have passed from lowmindedness unto perfection, will be able from even a single sublime doctrine to discern the whole, but those who were ever lowminded, unless they had often heard these lowly sayings, would not have come to Him at all. In fact, even after so many such sayings they do not remain firm, but even stone and persecute Him, and try to kill Him, and call Him blasphemmer. And

when He maketh Himself equal with God, they say, "This man blasphemeth" (Matt. ix. 3); and when He saith, "Thy sins be forgiven thee" (c. x. 20), they moreover call Him a demoniac. So when He saith that the man who heareth His words is stronger than death, or, "I am in the Father and the Father in Me" (c. viii. 51), they leave Him;

³ and again, they are offended when He saith that He came down from heaven. (c. vi. 33, 60. If now they could not bear these sayings, though seldom uttered, scarcely, had His discourse been always sublime, had it been of this texture, would they have given heed to Him? When therefore He saith, "As the Father commanded Me, so I speak" (c. xiv. 31); and, "I am not come of Myself" (c. vii. 28), then they believe. That they did believe then is clear, from the Evangelist signifying this besides, and saying, "As He spake these words, many believed on Him. (c. v. 30. If then lowly speaking drew men to faith, and high speaking scared them away, must it not be a mark of extreme folly not to see at a glance how to reckon the sole reason of those lowly sayings, namely, that they were uttered because of the hearers. Since in another place when He had desired to say some high thing, He withheld it, adding this reason, and saying, "Lest we should offend them, cast a hook into the sea. (Matt. xvii. 27. Which also He doth here; for after saying, "I know that Thou hearest Me always," He addeth. "but because of the multitude which standeth around I said it, that they might believe. Are these words ours? Is this a human conjecture?

⁴ When then a man will not endure to be persuaded by what is written, that they were offended at sublime things, how, when he heareth Christ saying that He spake in a lowly manner that they might not be offended, how, after that, shall he suspect that the mean sayings belonged to His nature, not to His condescension? So in another place, when a voice came down from heaven, He said, "This voice came not because of Me, but for your sakes. (c. xii. 30. He who is exalted may be allowed to speak lowly things of himself, but it is not lawful for the humble to utter concerning himself anything grand or sublime. For the former ariseth from condescension, and has for its cause the weakness of the hearers; or rather (it has for its cause) the leading them to humblemindedness, and His being clothed in flesh, and the teaching the hearers to say nothing great concerning themselves, and His being deemed an enemy of God, and not being believed to have come from God, His being suspected of breaking the Law, and the fact that the hearers

looked on Him with an evil eye, and were ill disposed towards Him, because He said that He was equal to God. But that a lowly man should say any great thing of Himself, hath no cause either reasonable or unreasonable; it can only be folly, impudence, and unpardonable boldness. Wherefore then doth Christ speak humbly, being of that ineffable and great Substance?

5 For the reasons mentioned, and that He might not be deemed unbegotten; for Paul seems to have feared some such thing as this; wherefore he saith, "Except Him who did put all things under Him. (1 Cor. xv. 27. This it is impious even to think of. Since if being less than Him who begat Him, and of a different Substance, He had been deemed equal, would He not have used every means that this might not be thought? But now He doth the contrary, saying, "If I do not the works of Him that sent Me, believe Me not. (c. x. 37. Indeed His saying, that "I am in the Father and the Father in Me" (c. xiv. 10), intimateth to us the equality. It would have behooved, if He had been inferior, to refute this opinion with much vehemence, and not at all to have said, "I am in the Father and the Father in me" (c. x. 30), or that, "We are One," or that, "He that hath seen Me, hath seen the Father. (c. xiv. 9. Thus also, when His discourse was concerning power, He said, "I and the Father are One"; and when His discourse was concerning authority, He said again, "For as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom He wilt" (c. v. 21); which it would be impossible that He should do were He of a different substance;

6 or even allowing that it were possible, yet it would not have behooved to say this, lest they should suspect that the substance was one and the same. Since if in order that they may not suppose Him to be an enemy of God, He often even uttereth words unsuited to Him, much more should He then have done so; but now, His saying, "That they should honor the Son even as they honor the Father" (c. v. 23); His saying, "The works which He doeth, I do also" (c. v. 19); His saying that He is "the Resurrection, and the Life, and the Light of the world" (c. xi. 25; c. viii. 12), are the expressions of One making Himself equal to Him who begat Him, and confirming the suspicion which they entertained. Seest thou how He maketh this speech and defense, to show that He broke not the Law, and that He not only doth not remove, but even confirmeth the opinion of His equality with the Father? So also when they said, "Thou blasphemest, because thou makest thyself God" (c. x. 33), from equality of works He established this thing.

7[2. And why say I that the Son did this, when the Father also who took not the flesh doeth the same thing? For He also endured that many lowly things should be said concerning Him for the salvation of the hearers. For the, "Adam, where art thou? (Gen. iii. 9), and, "That I may know whether they have done altogether according to the cry of it" (Gen. xviii. 21); and, "Now I know that thou fearest God" (Gen. xxii. 12); and, "If they will hear" (Ezek. iii. 11); and, "If they will understand" (Deut. v. 29); and, "Who shall give the heart of this people to be so? and the expression, "There is none like unto Thee among the gods, O Lord" (Ps. lxxx. 29); these and many other like sentences in the Old Testament, if a man should pick them out, he will find to be unworthy of the dignity of God. In the case of Ahab it is said, "Who shall entice Ahab for Me? (2 Chron. xviii. 19. And the continually preferring Himself to the gods of the I heathen in the way of comparison, all these things are unworthy of God. Yet in another way they are made worthy of Him, for He is so kind, that for our salvation He careth not for expressions which become His dignity.

8Indeed, the becoming man is unworthy of Him, and the taking the form of a servant, and the speaking humble words, and the being clothed in humble (garments), unworthy if one looks to His dignity, but worthy if one consider the unspeakable riches of His lovingkindness. And there is another cause of the humility of His words. What is that? It is that they knew and confessed the Father, but Him they knew not. Wherefore He continually be-taketh Himself to the Father as being confessed by them, because He Himself was not as yet deemed worthy of credit; not on account of any inferiority of His own, but because of the folly and infirmity of the hearers. On this account He prayeth, and saith, "Father, I thank Thee that Thou hast heard Me. For if He quickeneth whom He will, and quickeneth in like manner as doth the Father, wherefore doth He call upon Him?

9But it is time now to go through the passage from the beginning. "Then they took up the stone where the dead man lay. And Jesus lifted up His eyes, and said, Father, I thank Thee that Thou hast heard Me. And I knew that Thou hearest Me always, but because of the people that stand by I said it, that they might believe that Thou hast sent Me. Let us then ask the heretic, Did He receive an impulse from the prayer, and so raise the dead man? How then did He work other miracles without prayer? saying, "Thou evil spirit, I charge thee, come out of him" (Mark ix. 25); and, "I will, be thou clean" (Mark i. 41);

and, "Arise, take up thy bed" (c. v. 8); and, "Thy sins be forgiven thee" (Matt. ix. 2); and to the sea, "Peace, be still. (Mark iv. 39. In short, what hath He more than the Apostles, if so be that He also worketh by prayer? Or rather I should say, that neither did they work all with prayer, but often they wrought without prayer, calling upon the Name of Jesus. Now, if His Name had such great power, how could He have needed prayer? Had He needed prayer, His Name would not have availed. When He wholly made man, what manner of prayer did He need? was there not then great equality of honor? "Let Us make," It saith, "man. (Gen. i. 26. What could be greater sign of weakness, if He needed prayer?

¹⁰ But let us see what the prayer was; "I thank Thee that Thou hast heard Me. Who now ever prayed in this manner? Before uttering any prayer, He saith, "I thank Thee," showing that He needed not prayer. "And I knew that Thou hearest Me always. This He said not as though He Himself were powerless, but to show that His will and the Father's is one. But why did He assume the form of prayer? Hear, not me, but Himself, saying, "For the sake of the people which stand by, that they may believe that Thou hast sent Me. He said not, "That they may believe that I am inferior, that I have need of an impulse from above, that without prayer I cannot do anything; but, "That Thou hast sent Me. For all these things the prayer declareth, if we take it simply. He said not, "Thou hast sent me weak, acknowledging servitude, and doing nothing of Myself"; but dismissing all these things, that thou mayest have no such suspicions, He putteth the real cause of the prayer, "That they may not deem Me an enemy of God; that they may not say, He is not of God, that I may show them that the work hath been done according to Thy will. All but saying, "Had I been an enemy of God, what is done would not have succeeded," but the, "Thou heardest Me," is said in the case of friends and equals.

¹¹ "And I knew that Thou hearest Me always," that is, "in order that My will be done I need no prayer, except to persuade men that to Thee and Me belongeth one will. "Why then prayest Thou? For the sake of the weak and grosser sort. ¹² Ver. 43. "And when He had thus spoken, He cried with a loud voice." Why said He not, "In the name of My Father come forth"? Or why said He not, "Father, raise him up"? Why did he omit all these expressions, and after assuming the attitude of one praying, show by His actions His independent authority? Because this also was a part of His wisdom, to show condescension by words, but by His deeds, power. For since they had nothing

else to charge Him with except that He was not of God, and since in this way they deceived many, He on this account most abundantly proveth this very point by what He saith, and in the way that their infirmity required. For it was in His power by other means to show at once His agreement with the Father and His own dignity, but the multitude could not ascend so far. And He saith,

¹³ "Lazarus, come forth." ¹⁴[3. This is that of which He spake, "The hour is coming, when the dead shall hear the voice of the Son of God, and they that hear shall live. (c. v. 28. For, that thou mightest not think that He received the power of working from another, He taught thee this before, and gave proof by deeds, and said not, Arise, but, "Come forth," conversing with the dead man as though living. What can be equal to this authority? And if He doth it not by His own strength, what shall He have more than the Apostles, who say, "Why look ye so earnestly on us as though by our own power or holiness we had made this man to walk? (Acts iii. 12. For if, not working by His own power, He did not add what the Apostles said concerning themselves, they will in a manner be more truly wise than He, because they refused the glory. And in another place, "Why do ye these things? We also are men of like passions as you. (Acts xiv. 15. The Apostles since they did nothing of themselves, spoke in this way to persuade men of this; but He when the like opinion was formed concerning Him, would He not have removed the suspicion, if at least He did not act by His own authority? Who would assert this? But in truth Christ doeth the contrary, when He saith, "Because of the people which stand by I said it, that they might believe";

¹⁵so that had they believed, there would have been no need of prayer. Now if prayer were not beneath His dignity, why should He account them the cause of His praying? Why said He not, "I do it in order that they may believe that I am not equal to Thee"; for He ought on account of the suspicion to have come to this point. When He was suspected of breaking the Law, He used the very expression, even when they had not said anything, "Think not that I am come to destroy the Law" (Matt. v. 17); but in this place He establisheth their suspicion. In fact, what need was there at all of going such a round, and of using such dark sayings? It had been enough to say, "I am not equal," and to be rid of the matter. "But what," saith some one, "did He not say that, I do not My own will? Even this He did in a covert way, and one suited to their infirmity, and from the same cause through which the prayer

was made. But what meaneth "That Thou hast heard Me"? It meaneth, "That there is nothing on My part opposed to Thee. As then the, "That Thou hast heard Me," is not the saying of one declaring, that of Himself He had not the power, (for were this the case, it would be not only impotence but ignorance, if before praying He did not know that God would grant the prayer;

16 and if He knew not, how was it that He said, "I go that I may awake him," instead of, "I go to pray My Father to awake him?") As then this expression is a sign, not of weakness, but of identity of will, so also is the, "Thou hearest Me always. We must then either say this, or else that it was addressed to their suspicions. If now He was neither ignorant nor weak, it is clear that He uttereth these lowly words, that thou mayest be persuaded by their very excess, and mayest be compelled to confess, that they suit not His dignity, but are from condescension. What then say the enemies of truth? "He spake not those words, Thou hast heard me," saith some one, "to the infirmity of the hearers, but in order to show a superiority. Yet this was not to show a superiority, but to humble Himself greatly, and to show Himself as having nothing more than man. For to pray is not proper to God, nor to the sharer of the Throne. Seest thou then that He came to this from no other cause than their unbelief? Observe at least that the action beareth witness to His authority.

17 "He called, and the dead man came forth wrapped." Then that the matter might not seem to be an appearance, (for his coming forth bound did not seem to be less marvelous than his resurrection,) Jesus commanded to loose him, in order that having touched and having been near him, they might see that it was really he. And He saith, "Let him go." Seest thou His freedom from boastfulness? He doth not lead him on, nor bid him go about with Him, lest He should seem to any to be showing him; so well knew He how to observe moderation. When the sign had been wrought, some wondered, others went and told it to the Pharisees. What then did they? When they ought to have been astonished and to have admired Him, they took counsel to kill Him who had raised the dead. What folly! They thought to give up to death Him who had overcome death in the bodies of others.

18 Ver. 47. "And they said, What do we? for this man doeth many miracles." They still call Him "man," these who had received such proof of His divinity. "What do we?" They ought to have believed, and served, and bowed down to Him, and no longer to have deemed Him a man. Ver. 48. "If we let

him thus alone, the Romans will come, and will take away both our nation and city." ¹⁹ What is it which they counsel to do? They wish to stir up the people, as though they themselves would be in danger on suspicion of establishing a kingdom. "For if," saith one of them, "the Romans learn that this Man is leading the multitudes, they will suspect us, and will come and destroy our city. Wherefore, tell me? Did He teach revolt? Did He not permit you to give tribute to Caesar? Did not ye wish to make Him a king, and He fly from you? Did He not follow a mean and unpretending life, having neither house nor anything else of the kind? They therefore said this, not from any such expectation, but from malice. Yet it so fell out contrary to their expectation, and the Romans took their nation and city when they had slain Christ. For the things done by Him were beyond all suspicion. For He who healed the sick, and taught the most excellent way of life, and commanded men to obey their rulers, was not establishing but undoing a tyranny. "But," saith some one, "we conjecture from former (impostors). But they taught revolt, He the contrary. Seest thou that the words were but a pretense? For what action of the kind did He exhibit? Did He lead about with Him pompous guards? had He a train of chariots? Did He not seek the deserts?

²⁰ But they, that they may not seem to be speaking from their own ill feeling, say that all the city is in danger, that the common weal is being plotted against, and that they have to fear the worst. These were not the causes of your captivity, but things contrary to them; both of this last, and of the Babylonish, and of that under Antiochus which followed: it was not that there were worshipers among you, but that there were among you those who did unjustly, and excited God to wrath, this caused you to be given up into bondage. But such a thing is envy, allowing men to see nothing which they ought to see, when it has once for all blinded the soul. Did He not teach men to be meek? Did He not bid them when smitten on the right cheek to turn the other also? Did He not bid them when injured to bear it? to show greater readiness to endure evil, than others have to inflict it? Are these, tell me, the signs of one establishing a tyranny, and not rather of one pulling a tyranny down?

²¹ [4. But, as I said, a dreadful thing is malice, and full of hypocrisy; this hath filled the world with ten thousand evils; through this malady the law courts are filled, from this comes the desire of fame and wealth, from this

the love of rule, and insolence, through this the roads have wicked robbers and the sea pirates, from this proceed the murders through the world, through this our race is rent asunder, and whatever evil thou mayest see, thou wilt perceive to arise from this. This hath even burst into the churches, this hath caused ten thousand dreadful things from the beginning, this is the mother of avarice, this malady hath turned all things upside down, and corrupted justice. For "gifts," It saith, "blind the eyes of the wise, and as a muzzle on the mouth turn away reproofs. (Ecclus. xx. 29, Ecclus. xx. 29 LXX. and marg. of E.V. This makes slaves of freemen, concerning this we talk every day, and no good comes of it, we become worse than wild beasts; we plunder orphans, strip widows, do wrong to the poor, join woe to woe. "Alas! that the righteous hath perished from the earth! (Mic. vii. 1, 2. It is our part too henceforth to mourn, or rather we have need to say this every day. We profit nothing by our prayers, nothing by our advice and exhortation, it remaineth therefore that we weep. Thus did Christ; after having many times exhorted those in Jerusalem, when they profited nothing, He wept at their hardness.

²² This also do the Prophets, and this let us do now. Henceforth is the season for mourning and tears and wailing; it is seasonable for us also to say now, "Call for the mourning women, and send for the cunning women, that they may cry aloud" (Jer. ix. 17); perhaps thus we shall be able to east out the malady of those who build splendid houses, of those who surround themselves with lands gotten by rapine. It is seasonable to mourn; but do ye take part with me in the mourning, ye who have been stripped and injured, by your mournings bring down my tears. But while mourning we will mourn, not for ourselves but for them; they have not injured you, but they have destroyed themselves; for you have the Kingdom of heaven in return for the injustice done you, they hell in return for their gain. On this account it is better to be injured than to injure. Let us bewail them with a lamentation not of man's making, but that from the Holy Scriptures with which the Prophets also wailed. With Isaiah let us wail bitterly, and say, "Woe, they that add house to house, that lay field to field, that they may take somewhat from their neighbor; will ye dwell alone upon the earth? Great houses and fair, and there shall be no inhabitants in them. (Isa. v. 8, 9.)

²³ Let us mourn with Nahum, and say with him, "Woe to him that buildeth his house on high." (Perhaps Jer. xxii. 13.) Or rather let us mourn for

them as Christ mourned for those of old. "Woe to you that are rich, for ye have received your consolation." (Luke vi. 24.) Let us, I beseech you, not cease thus lamenting, and if it be not unseemly, let us even beat our breasts for the carelessness of our brethren. Let us not weep for him who is already dead, but let us weep for the rapacious man, the grasping, the covetous, the insatiable. Why should we mourn for the dead, in whose case it is impossible henceforth to effect anything? Let us mourn for these who are capable even of change. But while we are lamenting, perhaps they will laugh. Even this is a worthy cause for lamentation, that they laugh when they ought to mourn. For had they been at all affected by our sorrows, it would have behooved us to cease from sorrowing on account of their promise of amendment; but since they are of an insensible disposition, let us continue to weep, not merely for the rich, but for the lovers of money, the greedy, the rapacious. Wealth is not an evil thing, (for we may use it rightly when we spend it upon those who have need,) but greediness is an evil, and it prepares deathless punishments. Let us then bewail them; perhaps there will be some amendment; or even if they who have fallen in do not escape, others at least will not fall into the danger, but will guard against it. May it come to pass that both they may be freed from their malady, and that none of us may ever fall into it, that we all may in common obtain the promised goods, through the grace and lovingkindness of our Lord Jesus Christ, to whom be glory for ever and ever. Amen.

HOMILY 65

1 John xi. 49, 50.-"And one of them, Caiaphas, being the High Priest that same year, said unto them, Ye know nothing at all, nor consider that it is expedient that one man should die for the people, and that the whole nation perish not," &c. [1.] "The heathen are stuck fast in the destruction which they made; in the trap which they hid is their foot taken." (Ps. ix. 15, Ps. ix. 15 LXX.) This hath been the case with the Jews. They said that they would kill Jesus, lest the Romans should come and take away their place and nation; and when they had killed Him, these things happened unto them, and when they had done that by doing which they thought to escape, they yet did not escape. He who was slain is in Heaven, and they who slew have for their portion hell. Yet they did not consider these things; but what? "They desired," It saith, "from that day forth to kill Him" (ver. 53), for they said, "The Romans will come, and will take away our nation; and a certain one of them, Caiaphas,"

phas, being High Priest that year, said," (being more shameless than the rest,) "Ye know nothing." What the others made matter of doubt, and put forth in the way of deliberation, this man cried aloud, shamelessly, openly, audaciously. For what saith he? "Ye know nothing, nor consider that it is expedient that one man should die, and that the whole nation perish not."

² Ver. 51. "And this spake he not of himself, but being High Priest he prophesied." Seest thou how great is the force of the High Priest's authority? or, since he had in any wise been deemed worthy of the High Priesthood, although unworthy thereof, he prophesied, not knowing what he said; and the grace merely made use of his mouth, but touched not his accursed heart. Indeed many others have foretold things to come, although unworthy to do so, as Nebuchadnezzar, Pharaoh, Balaam; and the reason of all is evident. But what he saith is of this kind. "Ye still sit quiet, ye give heed but carelessly to this matter, and know not how to despise one man's safety for the sake of the community." See how great is the power of the Spirit; from an evil imagination It was able to bring forth words full of marvelous prophecy. The Evangelist calleth the Gentiles "children of God," from what was about to be: as also Christ Himself saith, "Other sheep I have" (c. x. 16), so calling them from what should afterwards come to pass.

³ But what is, "being High Priest that year"? This matter as well as the rest lind become corrupt; for from the time that offices became matters of purchase, they were no longer priests for the whole period of their lives, but for a year. Notwithstanding, even in this state of things the Spirit was still present. But when they lifted up their hands against Christ, then It left them, and removed to the Apostles. This the rending of the veil declared, and the voice of Christ which said, "Behold, your house is left unto you desolate." (Matt. xxiii. 38.) And Josephus, who lived a short time after, saith, that certain Angels who yet remained with them, (to see) if they would alter their ways, left them. While the vineyard stood, all things went on; but when they had slain the Heir, no longer so, but they perished. And God having taken it from the Jews, as a glorious garment from an unprofitable son, gave it to right-minded servants of the Gentiles, leaving the others desolate and naked. It was, moreover, no small thing that even an enemy should prophesy this. This might draw over others also. For in respect of his will, matters fell out contrariwise, since, when He died, the faithful were on this account delivered from the punishment to come. What meaneth, "That He might gather to-

gether those near and those afar off" (ver. 52)? He made them one Body. The dweller in Rome deemeth the Indians a member of himself. What is equal to this "gathering together"? And the Head of all is Christ.

⁴ Ver. 53. "From that day forth the Jews took counsel to put Him to death." And, in truth, had sought to do so before; for the Evangelist saith, "Therefore the Jews sought to kill Him" (c. v. 18); and, "Why seek ye to kill Me?" (c. vii. 19.) But then they only sought, now they ratified their determination, and treated the action as their business. Ver. 54. "But Jesus walked no more openly in Jewry." [2.] Again He saveth Himself in a human manner, and this He doth continually. But I have mentioned the reason for which He often departed and withdrew. And at this time He dwelt in Ephratah, near the wilderness, and there He tarried with His disciples. How thinkest thou that those disciples were confounded when they beheld Him saving Himself after the manner of a man? After this no man followed Him. For since the Feast was nigh, all were running to Jerusalem; but they, at a time when all others were rejoicing and holding solemn assembly, hide themselves, and are in danger. Yet still they tarried with Him. For they hid themselves in Galilee, at the time of the Passover and the Feast of Tabernacles; and after this again during the Feast, they only of all were with their Master in flight and concealment, manifesting their good will to Him. Hence Luke recordeth that He said, "I abode with you in temptations"; and this He said, showing that they were strengthened by His influence.

⁵ Ver. 55. "And many went up from the country to purify themselves." Ver. 57. "And the High Priests and Pharisees had commanded that they should lay hands on Him." A marvelous purification, with a murderous will, with homicidal intentions, and bloodstained hands! Ver. 56. "And they said, Think ye that he will not come to the feast?" By means of the Passover they plotted against Him, and made the time of feasting a time of murder, that is, He there would fall into their hands, because the season summoned Him. What impiety! When they needed greater carefulness, and to forgive those who had been taken for the worst offenses, then they attempted to ensnare One who had done no wrong. Yet by acting thus they had already not only profited nothing, but become ridiculous. For this end coming among them continually He escapeth, and restraineth them when they take counsel to kill Him, and maketh them to be in perplexity, desiring to prick them by the display of His power; that when they took Him, they might know that

what had been done was done, not by their power, but by His permission. For not even at that time could they take Him, and this though Bethany was near; and when they did take Him, He cast them backwards.

⁶ Ch. xii. ver. 1, 2. "Then six days before the Passover He came to Bethany, where Lazarus was, and feasted with them; and Martha served, but Lazarus sat at meat." ⁷ This was a proof of the genuineness of his resurrection, that after many days he both lived and ate. "And Martha ministered"; whence it is clear that the meal was in her house, for they received Jesus as loving and beloved. Some, however, say, that it took place in the house of another. Mary did not minister, for she was a disciple. Here again she acted in the more spiritual manner. For she did not minister as being invited, nor did she afford her services to all alike. But she directeth the honor to Him alone, and approacheth Him not as a man, but as a God. On this account she poured out the ointment, and wiped (His feet) with the hairs of her head, which was the action of one who did not entertain the same opinion concerning Him as did others; yet Judas rebuked her, under the pretense forsooth of carefulness. What then saith Christ? "She hath done a good work for My burying. But why did He not expose the disciple in the case of the woman, nor say to him what the Evangelist hath declared, that on account of his own thieving he rebuked her? In His abundant longsuffering He wished to bring him to a better mind. For because He knew that he was a traitor, He from the beginning often rebuked him, saying, "Not all believe," and, "One of you is a devil. (c. vi. 64.

⁸ He showed them that He knew him to be a traitor, yet He did not openly rebuke him, but bare with him, desiring to recall him. How then saith another Evangelist, that all the disciples used these words? (Matt. xxvi. 70. All used them, and so did he, but the others not with like purpose. And if any one ask why He put the bag of the poor in the hands of a thief, and made him steward who was a lover of money, we would reply, that God knoweth the secret reason; but that, if we may say something by conjecture, it was that He might cut off from him all excuse. For he could not say that he did this thing from love of money, (for he had in the bag sufficient to allay his desire,) but from excessive wickedness which Christ wished to restrain, using much condescension towards him. Wherefore He did not even rebuke him as stealing, although aware of it, stopping the way to his wicked desire, and taking from him all excuse. "Let her alone," He saith, "for against the day of

My burying hath she done this. Again, He maketh mention of the traitor in speaking of His burial. But him the reproof reacheth not, nor doth the expression soften him, though sufficient to inspire him with pity: as if He had said, "I am burdensome and troublesome, but wait a little while, and I shall depart. This too he intended in saying,

9 Ver. 8. "But Me ye have not always." But none of these things turned back that savage madman; yet in truth Jesus said and did far more than this, He washed his feet that night, made him a sharer in the table and the salt, a thing which is wont to restrain even the souls of robbers, and spake other words, enough to melt a stone, and this, not long before, but on the very day, in order that not even time might cause it to be forgotten. But he stood out against all. 10 [3.] For a dreadful, a dreadful thing is the love of money, it disables both eyes and ears, and makes men worse to deal with than a wild beast, allowing a man to consider neither conscience, nor friendship, nor fellowship, nor the salvation of his own soul, but having withdrawn them at once from all these things, like some harsh mistress, it makes those captured by it its slaves. And the dreadful part of so hitter a slavery is, that it persuades them even to be grateful for it; and the more they become enslaved, the more doth their pleasure increase; and in this way especially the malady becomes incurable, in this way the monster becomes hard to conquer. This made Gehazi a leper instead of a disciple and a prophet; this destroyed Ananias and her with him; this made Judas a traitor; this corrupted the rulers of the Jews, who received gifts, and became the partners of thieves. This hath brought in ten thousand wars, filling the ways with blood, the cities with wailings and lamentations. This hath made meals to become impure, and tables accursed, and hath filled food with transgression; therefore hath Paul called it "idolatry": (Col. iii. 5), and not even so hath he deterred men from it. And why calleth he it "idolatry"? Many possess wealth, and dare not use it, but consecrate it, handing it down untouched, not daring to touch it, as though it were some dedicated thing. And if at any time they are forced to do so, they feel as though they had done something unlawful. Besides, as the Greek carefully tends his graven image, so thou entrusteth thy gold to doors and bars; providing a chest instead of a shrine, and laying it up in silver vessels. But thou dost not bow down to it as he to the image? Yet thou showest all kind of attention to it.

11 Again, he would rather give up his eyes or his life than his graven image. So also would those who love gold. "But," saith one, "I worship not the gold. Neither doth he, he saith, worship the image, but the devil that dwelleth in it; and in like manner thou, though thou worship not the gold, yet thou worshipest that devil who springeth on thy soul, from the sight of the gold and thy lust for it. For more grievous than an evil spirit is the lust of money-loving, and many obey it more than others do idols. For these last in many things disobey, but in this case they yield everything, and whatever it telleth them to do, they obey. What saith it? "Be at war with all," it saith, "at enmity with all, know not nature, despise God, sacrifice to me thyself," and in all they obey. To the graven images they sacrifice oxen and sheep, but avarice saith, Sacrifice to me thine own soul, and the man obeyeth. Seest thou what kind of altars it hath, what kind of sacrifices it receiveth? The covetous shall not inherit the Kingdom of God, but not even so do they fear. (1 Cor. vi. 10. Yet this desire is weaker than all the others, it is not inborn, nor natural, (for then it would have been placed in us at the beginning; but there was no gold at the beginning, and no man desired gold. But if you will, I will tell you whence the mischief entered.

12 By each man's envying the one before him, men have increased the disease, and he who has gotten in advance provokes him who had no desire. For when men see splendid houses, and extensive lands, and troops of slaves, and silver vessels, and great heaps of apparel, they use every means to outdo them; so that the first set of men are causes of the second, and these of those who come after. Now if they would be sober-minded, they would not be teachers (of evil) to others; yet neither have these any excuse. For others there are also who despise riches. "And who," saith one, "despises them? For the terrible thing is, that, because wickedness is so general, this seems to have become impossible, and it is not even believed that one can act aright. Shall I then mention many both in cities and in the mountains? And what would it avail? Ye will not from their example become better. Besides, our discourse hath not now this purpose, that you should empty yourselves of your substance: I would that ye could do so; however, since the burden is too heavy for you, I constrain you not; only I advise you that you desire not what belongs to others, that you impart somewhat of your own. Many such we shall find, contented with what belongs to them, taking care of their own, and living on

honest labor. Why do we not rival and imitate these? Let us think of those who have gone before us.

13 Do not their possessions stand, preserving nothing but their name; such an one's bath, such an one's suburban seat and lodging? Do we not, when we behold them, straightway groan, when we consider what toil he endured, what rapine committed? and now he is nowhere seen, but others luxuriate in his possessions, men whom he never expected would do so, perhaps even his enemies, while he is suffering extremest punishment. These things await us also; for we shall certainly die, and shall certainly have to submit to the same end. How much wrath, tell me, how much expense, how many enmities these men incurred; and what the gain? Deathless punishment, and the having no consolation; and the being not only while alive, but when gone, accused by all? What? when we see the images of the many laid up in their houses, shall we not weep the more? Of a truth well said the Prophet, "Verily, every man living disquieteth himself in vain" (Ps. xxxix. 11, LXX.); for anxiety about such things is indeed disquiet, disquiet and superfluous trouble. But it is not so in the everlasting mansions, not so in those tabernacles. Here one hath labored, and another enjoys; but there each shall possess his own labors, and shall receive a manifold reward. Let us press forward to get that possession, there let us prepare for ourselves houses, that we may rest in Christ Jesus our Lord, with whom to the Father and the Holy Ghost be glory, for ever and ever. Amen.

HOMILY 66

1 John xii. 8.-"Much people of the Jews therefore knew that He was there, and they came, not for Jesus' sake only, but that they might see Lazarus also, whom He had raised from the dead." 2[1. AS wealth is wont to hurl into destruction those who are not heedful, so also is power; the first leads into covetousness, the second into pride. See, for instance, how the subject multitude of the Jews is sound, and their rulers corrupt; for that the first of these believed Christ, the Evangelists continually assert, saying, that "many of the multitude believed on Him" (c. vii. 31, 48); but they who were of the rulers, believed not. And they themselves say, not the multitude, "Hath any of the rulers believed on Him? But what saith one? "The multitude who know not God are accursed" (c. vii. 49); the believers they call accursed, and themselves the slayers, wise. In this place also, having beheld the miracle, the many believed; but the rulers were not contented with their own evil deeds, they also

attempted to kill Lazarus. Suppose they did attempt to slay Christ because He broke the Sabbath, because He made Himself equal to the Father, and because of the Romans whom ye allege, yet what charge had they against Lazarus, that they sought to kill him? Is the having received a benefit a crime? Seest thou how murderous is their will? Yet He had worked many miracles; but none exasperated them so much as this one, not the paralytic, not the blind. For this was more wonderful in its nature, and was wrought after many others, and it was a strange thing to see one, who had been dead four days, walking and speaking.

³ An honorable action, in truth, for the feast, to mix up the solemn assembly with murders. Besides, in the one case they thought to charge Him concerning the Sabbath, and so to draw away the multitudes; but here, since they had no fault to find with Him, they make the attempt on the man who had been healed. For here they could not even say that He was opposed to the Father, since the prayer stopped their mouths. Since then the charge which they continually brought against Him was removed, and the miracle was evident, they hasten to murder. So that they would have done the same in the case of the blind man, had it not been in their power to find fault respecting the Sabbath. Besides, that man was of no note, and they cast him out of the temple; but Lazarus was a person of distinction, as is clear, since many came to comfort his sisters; and the miracle was done in the sight of all, and most marvelously. On which account all ran to see. This then stung them, that while the feast was going on, all should leave it and go to Bethany. They set their hand therefore to kill him, and thought they were not daring anything, so murderous were they. On this account the Law at its commencement opens with this, "Thou shall not kill" (Ex. xx. 13); and the Prophet brings this charge against them, "Their hands are full of blood. (Isa. i. 15.)

⁴ But how, after not walking openly in Jewry, and retiring into the wilderness, doth He again enter openly? Having quenched their anger by retiring, He cometh to them when they were stilled. Moreover, the multitude which went before and which followed after was sufficient to cast them into an agony; for no sign so much attracted the people as that of Lazarus. And another Evangelist saith, that they strewed their garments under His feet (Matt. xxi. 8), and that "the whole city was moved" (Matt. xxi.10); with so great honor did He enter. And this He did, figuring one prophecy and ful-

filling another; and the same act was the beginning of the one and the end of the other. For the, "Rejoice, for thy King cometh unto thee meek" (Zech. ix. 9), belonged to Him as fulfilling a prophecy, but the sitting upon an ass was the act of one prefiguring a future event, that He was about to have the impure race of the Gentiles subject to Him.

5 But how say the others, that He sent disciples, and said, "Loose the ass and the colt" (Matt. xxi. 2), while John saith nothing of the kind, but that "having found a young ass, He sat upon it"? Because it is likely that both circumstances took place, and that He after the ass was loosed, while the disciples were bringing it, found (the colt), and sat upon it. And they took the small branches of palm trees and olives, and strewed their garments in the way, showing that they now had a higher opinion concerning Him than of a Prophet, and said, Ver. 13. "Hosannah, blessed is He that cometh in the name of the Lord." Seest thou that this most choked them, the persuasion which all men had that He was not an enemy of God? And this most divided the people, His saying that He came from the Father. But what meaneth,

6 Ver. 15. "Rejoice greatly, daughter of Zion"? Because all their kings had for the most part been an unjust and covetous kind of men, and had given them over to their enemies, and had perverted the people, and made them subject to their foes; "Be of good courage," It saith, "this is not such an one, but meek and gentle"; as is shown by the ass, for He entered not with an army in His train, but having an ass alone. Ver. 16. "But this," saith the Evangelist, "the disciples knew not, that it was written of Him." 7 [2.] Seest thou that they were ignorant on most points, because He did not reveal to them? For when He said, "Destroy this Temple, and in three days I will raise it up" (c. ii. 19), neither then did the disciples understand. And another Evangelist saith, that "the saying was hid from them" (Luke xviii. 34), and they knew not that He should rise from the dead. Now this was with reason concealed from them, (wherefore another Evangelist saith, that as they heard it from time to time, they grieved and were dejected, and this because they understood not the saying concerning the Resurrection,) it was with reason concealed, as being too high for them: but why was not the matter of the ass revealed to them? Because this was a great thing also. But observe the wisdom of the Evangelist, how he is not ashamed to parade their former ignorance. That it was written they knew, that it was written of Him they knew not. For it would have offended them if He being a King were about to suffer such

things, and be so betrayed. Besides, they could not at once have taken in the knowledge of the Kingdom of which He spake; for another Evangelist saith, that they thought the words were spoken of a kingdom of this world. (Matt. xx. 21.)

⁸ Ver. 17. "But the multitude bare witness that He had raised Lazarus." For so many would not have been suddenly changed, unless they had believed in the miracle. Ver. 19. "The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after Him." Now this seems to me to be said by those who felt rightly, but had not courage to speak boldly, and who then would restrain the others by pointing to the result, as though they were attempting impossibilities. Here again they call the multitude "the world." For Scripture is wont to call by the name "world" both the creation, and those who live in wickedness; the one, when It saith, "Who bringeth out His world by number" (Isa. xl. 26); the other when It saith, "The world hateth not you, but Me it hateth." (c. vii. 7.) And these things it is necessary to know exactly, that we may not through the signification of words afford a handle to the heretics.

⁹ Ver. 20. "And there were certain of the Greeks that came up to worship at the Feast." Being now near to become proselytes, they were at the Feast. When therefore the report concerning Him was imparted to them, they say, Ver. 21. "We would see Jesus." Philip gives place to Andrew as being before him, and communicates the matter to him. But neither doth he at once act with authority; for he had heard that saying, "Go not into the way of the Gentiles" (Matt. x. 5): therefore having communicated with the disciple, he refers the matter to his Master. For they both spoke to Him. But what saith He? Ver. 23, 24. "The hour is come, that the Son of Man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone." ¹⁰ What is, "The hour is come"? He had said, "Go not into the way of the Gentiles," (thus cutting away all excuse of ignorance from the Jews,) and had restrained the disciples. When therefore the Jews continued disobedient, and the others desired to come to Him, "Now," saith He, "it is time to proceed to My Passion, since all things are fulfilled. For if we were to continue to wait for those who are disobedient and not admit these who even desire to come, this would be unbefitting our tender care." Since then He was about to allow the disciples to go to the Gentiles after the Crucifixion, and beheld them springing on before, He said, "It is time to

proceed to the Cross." For He would not allow them to go sooner, that it might be for a testimony unto them. Until that by their deeds the Jews rejected Him, until they crucified Him, He said not, "Go and make disciples of all nations" (Matt. xxviii. 19), but, "Go not into the way of the Gentiles" (Matt. x. 5), and, "I am not sent but unto the lost sheep of the house of Israel" (Matt. xv. 24), and, "It is not meet to take the children's bread and give it unto dogs." (Matt. xv. 26.) But when they hated Him, and so hated as to kill Him, it was superfluous to persevere while they repulsed Him. For they refused Him, saying, "We have no king but Caesar." (c. xix. 15.) So that at length He left them, when they had left Him. Therefore He saith, "How often would I have gathered your children together, and ye would not?" (Matt. xxiii. 37.)

¹¹ What is, "Except a grain of corn fall into the ground and die"? He speaketh of the Cross, for that they might not be confounded at seeing, that just when Greeks also came to Him, then He was slain, He saith to them, "This very thing specially causeth them to come, and shall increase the preaching of Me." Then since He could not so well persuade them by words, He goeth about to prove this from actual experience, telling them that this is the case with corn; it beareth the more fruit when it hath died. "Now," saith He, "if this be the case with seeds, much more with Me." But the disciples understood not what was spoken. Wherefore the Evangelist continually putteth this, as making excuse for their flight afterwards. This same argument Paul also hath raised when speaking of the Resurrection. ¹² [3. What sort of excuse then will they have who disbelieve the Resurrection, when the action is practiced each day, in seeds, in plants, and in the case of our own generation? for first it is necessary that the seed die, and that then the generation take place. But, in short, when God doeth anything, reasonings are of no use; for how did He make us out of those things that were not? This I say to Christians, who assert that they believe the Scriptures; but I shall also say something else drawn from human reasonings. Of men some live in vice, others in virtue; and of those who live in vice, many have attained to extreme old age in prosperity, many of the virtuous after enduring the contrary. When then shall each receive his deserts? At what season? "Yea," saith some one, "but there is no resurrection of the body. They hear not Paul, saying, "This corruptible must put on incorruption. (1 Cor. xv. 53. He speaks not of the soul, for the soul is not corrupted; moreover, "resurrection" is said of that which fell, and that which fell was the body. But why wilt thou have it that there is

no resurrection of the body? Is it not possible with God? But this it were utter folly to say. Is it unseemly? Why is it unseemly, that the corruptible which shared the toil and death, should share also the crowns?

¹³ For were it unseemly, it would not have been created at the beginning, Christ would not have taken the flesh again. But to show that He took it again and raised it up, hear what He saith: "Reach hither thy fingers" (c. xx. 27); and, "Behold, a spirit hath not bones and sinews. (Luke xxiv. 39. But why did He raise Lazarus again, if it would have been better to rise without a body? Why doth He this, classing it as a miracle and a benefit? I Why did He give nourishment at all? Be not therefore deceived by the heretics, beloved: for there is a Resurrection and there is a Judgment, but they deny these things, who desire not to give account of their actions. For this Resurrection must be such as was that of Christ, for He was the first fruits, the first born of the dead. But if the Resurrection is this, a purifying of the soul, a deliverance from sin, and if Christ sinned not, how did He rise again? And how have we been delivered from the curse, if so be that He also sinned? And now saith He, "The prince of this world cometh, and had nothing in Me"? (c. xiv. 30. They are the words of One declaring His sinlessness. According to them therefore He either did not rise again; or that He might rise, He sinned before His Resurrection. But He both rose again, and did no sin.

¹⁴ Therefore He rose in the Body, and these wicked doctrines are nothing else than the offspring of vainglory. Let us then fly this malady. For, It is saith, "evil communications corrupt good manners. (1 Cor. xv. 33. These are not the doctrines of the Apostles; Marcion and Valentius have newly invented them. Let us then flee them, beloved, for a pure life profits nothing when doctrines are corrupt; as on the other hand neither do sound doctrines, if the life be corrupt. The heathen were the parents of these notions, and those heretics reared them, having received them from Gentile philosophers, asserting that matter is uncreated, and many such like things. As then they asserted that there could be no Artificer unless there were some uncreated subject matter, so also they disallowed the Resurrection. But let us not heed them, as knowing that the power of God is all sufficient. Let us not heed them. To you I say this; for we will not decline the battle with them. But the man who is unarmed and naked, though he fall among the weak, though he be the stronger, will easily be vanquished. Had you given heed to the Scriptures, had you sharpened yourselves each day, I would not have advised you to

flee the combat with them, but would have counseled you to grapple with them; for strong is truth. But since you know not how to use the Scriptures, I fear the struggle, lest they take you unarmed and cast you down.

¹⁵ For there is nothing, there is nothing weaker than those who are bereft of the aid of the Spirit. If these heretics employ the wisdom of the Gentiles, we must not admire, but laugh at them, because they employ foolish teachers. For those men were not able to find out anything sound, either concerning God or the creation, and things which the widow among us is acquainted with, Pythagoras did not yet know, but said that the soul becomes a bush, or a fish, or a dog. To these, tell me, ought you to give heed? And how could it be reasonable to do so? They are great men in their district, grow beautiful curls, and are enfolded in cloaks; thus far goes their philosophy; but if you look within there is dust and ashes and nothing sound, but "their throat is an open sepulcher" (Ps. v. 9), having all things full of impurity and corruption, and all their doctrines (full) of worms. For instance, the first of them said that water was God, his successor fire, another one air, and they descended to things corporeal; ought we then, tell me, to admire these, who never even had the thought of the incorporeal God? and if they did ever gain it afterwards, it was after conversing in Egypt with our people. But, that we bring not upon you much confusion, let us here close our discourse.

¹⁶ For should we begin to set before you their doctrine, and what they have said about God, what about matter, what about the soul, what about the body, much ridicule will follow. And they will not even require to be accused by us, for they have attacked each other; and he who wrote against us the book concerning matter, made away with himself. Therefore that we may not vainly delay you, nor wind together a labyrinth of words, leaving these things we will bid you keep fast hold of the listening to the Holy Scriptures, and not fight with words to no purpose; as also Paul exhorteth Timothy (2 Tim. 2, 14), filled though he was with much wisdom, and possessing the power of miracles. Let us now obey him, and leaving trifling let us hold fast to real works, I mean to brotherly-kindness and hospitality; and let us make much account of alms-giving, that we may obtain the promised good things, through the grace and lovingkindness of our Lord Jesus Christ, to whom be glory for endless ages. Amen.

HOMILY 67

¹ John xii. 25, 26.—"He that loveth his life shall lose it, and he that hateth his life in this world shall keep it unto life eternal. If any man serve Me, let him follow Me." ²[1. Sweet is the present life, and full of much pleasure, yet not to all, but to those who are riveted to it. Since, if any one look to heaven and see the beauteous things there, he will soon despise this life, and make no account of it. Just as the beauty of an object is admired while none more beautiful is seen, but when a better appears, the former is despised. If then we would choose to look to that beauty, and observe the splendor of the kingdom there, we should soon free ourselves from our present chains; for a kind of chain it is, this sympathy with present things. And hear what Christ saith to bring us in to this, "He that loveth his life shall lose it, and he that hateth his life in this world shall keep it unto life eternal; if any man serve Me let him follow Me"; and, "Where I am, there is My servant also. The words seem like a riddle, yet they are not so, but are full of much wisdom. But how shall "he that loveth his life, lose it"? When he doeth its unseemly desires, when he gratifies it where he ought not. Wherefore one exhorteth us, saying, "Walk not in the desires of thy soul" (Ecclus. xviii. 30); for so wilt thou destroy it since it leadeth away from the path leading to virtue; just as, on the contrary, "he that hateth it in this world, shall save it. But what meaneth, "He that hateth it"?

³ He who yields not to it when it commands what is pernicious. And He said not," he that yieldeth not to it," but, "He that hateth it"; for as we cannot endure even to hear the voice of those we hate, nor to look upon them with pleasure, so from the soul also we must turn away with vehemence, when it commands things contrary to what is pleasing to God. For since He was now about to say much to them concerning death, His own death, and saw that they were dejected and desponding, He spake very strongly, saying, "What say I? If ye bear not valiantly My death? Nay, if ye die not yourselves, ye will gain nothing. Observe also how He softens the discourse. It was a very grievous and sad thing to be told, that the man who loves life should die. And why speak I of old times, when even now we shall find many gladly enduring to suffer anything. in order to enjoy the present life, and this too when they are persuaded concerning things to come; who when they behold buildings, and works of art, and contrivances, weep, uttering the reflection, "How many things man inventeth, and yet becometh dust! So great is the

longing after this present life. To undo these bonds then, Christ saith, "He that hateth his soul in this world, shall keep it unto life eternal. For that thou mayest know that He spake as exhorting them, and dissipating their fear, hear what comes next.

4 "If any man serve Me, let him follow Me." Speaking of death, and requiring the following which is by works. For certainly he that serveth must follow him who is served. And observe at what time He said these things to them; not when they were persecuted, but when they were confident; when they thought they were in safety on account of the honor and attention of the many, when they might rouse themselves and hear, "Let him take up his cross, and follow Me" (Matt. xvi. 24); that is, "Be ever," He saith, "prepared against dangers, against death, against your departure hence." Then after He had spoken what was hard to bear, He putteth also the prize. And of what kind was this? The following Him, and being where He is; showing that Resurrection shall succeed death. For, saith He, "Where I am, there is My servant also." But where is Christ? In heaven. Let us therefore even before the Resurrection remove thither in soul and mind.

5 "If any man serve Me, the Father shall love him." Why said He not, "I"? Because they did not as yet hold a right opinion concerning Him, but held a higher opinion of the Father. For how could they imagine anything great concerning Him, who did not even know that He was to rise again? Wherefore He said to the sons of Zebedee, "It is not mine to give, but it shall be given to them for whom it is prepared by my Father" (Mark x. 40), yet He it is that judgeth. But in this passage He also establisheth His genuine sonship. For as the servants of His own Son, so will the Father receive them. Ver. 27. "Now is My soul troubled; and what shall I say? Father, save me from this hour." "But surely this is not the expression of one urging them to go even to death." Nay, it is that of one greatly so urging them. For lest they should say, that "He being exempt from mortal pains easily philosophizes on death, and exhorts us being himself in no danger," He showeth, that although feeling its agony, on account of its profitableness He declineth it not. But these things belong to the Dispensation, not the Godhead. Wherefore He saith, "Now is My soul troubled"; since if this be not the case, What connection hath that which was spoken, and His saying, "Father, save Me from this hour"? And so troubled, that He even sought deliverance from death, if at

least it were possible to escape. These were the infirmities of His human nature.

⁶[2.] "But," He saith, "I have not what to say, when asking for deliverance." "For for this cause came I unto this hour." As though He had said, "Though we be confounded, though we be troubled, let us not fly from death, since even now I though troubled do not speak of flying; for it behooveth to bear what is coming on. I say not, Deliver Me from this hour," but what? Ver. 28. "Father, glorify Thy Name." "Although My trouble urges Me to say this, yet I say the opposite, 'Glorify Thy Name,' that is, Lead Me henceforth to the Cross"; which greatly shows His humanity, and a nature unwilling to die, but clinging to the present life, proving that He was not exempt from human feelings. For as it is no blame to be hungry, or to sleep, so neither is it to desire the present life; and Christ indeed had a body pure from sin, yet not free from natural wants, for then it would not have been a body. By these words also He taught something else. Of what kind is that? That if ever we be in agony and dread, we even then start not back from that which is set before us; and by saying, "Glorify Thy Name" He showeth that He dieth for the truth calling the action, "glory to God." And this fell out after the Crucifixion. The world was about to be converted, to acknowledge the Name of God, and to serve Him, not the Name of the Father only, but also that of the Son; yet still as to this He is silent.

⁷"There came therefore a Voice from Heaven, I have both glorified it, and will glorify it again." When had He "glorified it"? By what had been done before; and "I will glorify it again" after the Cross. What then said Christ? Ver. 30. "This Voice came not because of Me, but for your sakes." They thought that it thundered, or that an Angel spake to Him. And how did they think this? Was not the voice clear and distinct? It was, but it quickly flew away from them as being of the grosset sort, carnal and slothful. And some of them caught the sound only, others knew that the voice was articulate, but what it meant, knew not. What saith Christ? "This Voice came not because of Me, but for your sakes." Why said He this? He said it, setting Himself against what they continually asserted, that He was not of God. For He who was glorified by God, how was He not from that God whose name by Him was glorified? indeed for this purpose the Voice came. Wherefore He saith Himself, "This Voice came not because of Me, but for your sakes," "not that I may learn by it anything of which I am ignorant, (for I know all that belon-

geth to the Father,) but for your sakes." For when they said, "An Angel hath spoken unto Him," or "It hath thundered," and gave not heed to Him, He saith, "it was for your sakes," that even so ye might be led to enquire what the words meant. But they, being excited, did not even so enquire, though they heard that the matter related to them. For to one who knew not wherefore it was uttered, the Voice naturally appeared indistinct. "The Voice came for your sakes." Seest thou that these lowly circumstances take place on their account, not as though the Son needeth help?

8 Ver. 31. "Now is the judgment of this world, now shall the prince of this world be cast down." 9 What connection hath this with, "I have glorified, and will glorify"? Much, and closely harmonizing. For when God saith, "I will glorify," He showeth the manner of the glorifying. What is it? That one should be cast down. But what is, "the judgment of this world"? It is as though He said, "there shall be a tribunal and a retribution." How and in what way? "He slew the first man, having found him guilty of sin, (for 'by sin death entered'-Rom. v. 12 ;) but in Me this he found not. Why then did he spring upon Me and give Me over to death? Why did he put into the mind of Judas to destroy Me?" (Tell me not that it was God's dispensation, for this belongeth not to the devil, but His wisdom; for the present let the disposition of that evil one be enquired into.) "How then is the world judged in Me?" It shall be said, as if a court of justice were sitting, to Satan, "Well, thou hast slain all men, because thou didst find them guilty of sin. But why didst thou slay Christ? Is it not clear that thou didst it wrongfully?" Therefore in Him the whole world shall be avenged. But, that this may be still more clear, I will make it plain by an example. Suppose there is some cruel tyrant, bringing ten thousand evils on all those who fall into his hands. If such a one engaging with a king, or a king's son, slay him unjustly, his death will have power to get revenge for the others also. Suppose there is one who demands payment of his debtors, that he beats them and casts them into prison; then from the same recklessness that he leads to the same dungeon one who owes him nothing: such a man shall suffer punishment for what he hath done to the others. For that one shall destroy him.

10 [3.] So also it is in the case of the Son; for of those things which the devil hath done against us, of these shall the penalty be required by means of what he hath dared against Christ. And to show that He implieth this, hear what He saith; "Now shall the prince of this world be cast down," "by My

Death." Ver. 32. "And I, if I be lifted up, will draw all men unto Me." That is, "even those of the Gentiles." And that no one may ask, "How shall he be cast down, if he is stronger even than Thou art?" He saith, "He is not stronger; how can he be stronger than One who draweth others to Him?" And He speaketh not of the Resurrection, but of what is more than the Resurrection, "I will draw all men to Myself." For had He said, "I shall rise again," it was not yet clear that they would believe; but by His saying, "they shall believe," both are proved at once, both this, and also that He must rise again. For had He continued dead, and been a mere man, no one would have believed. "I will draw all men to Myself." (c. vi. 44.) How then said He that the Father draweth? Because when the Son draweth, the Father draweth also. He saith, "I will draw them," as though they were detained by a tyrant, and unable of themselves alone to approach Him, and to escape the hands of him who keepeth hold of them. In another place He calleth this "spoiling; no man can spoil a strong man's goods, except he first bind the strong man, and then spoil his goods." (Matt. xii. 29.) This He said to prove His strength, and what there He calleth "spoiling," He hath here called "drawing."

¹¹ Knowing then these things, let us rouse ourselves, let us glorify God, not by our faith alone, but also by our life, since otherwise it would not be glory, but blasphemy. For God is not so much blasphemed by an impure heathen, as by a corrupt Christian. Wherefore I entreat you to do all that God may be glorified; for, "Woe," it saith, "to that servant by whom the Name of God is blasphemed," (and wherever there is a "woe," every punishment and vengeance straightway follows,) "but blessed is he by whom that Name is glorified." Let us then not be as in darkness, but avoid all sins, and especially those which tend to the hurt of others, since by these. God is most blasphemed. What pardon shall we have, when, being commanded to give to others, we plunder the property of others? What shall be our hope of salvation? Thou art punished if thou hast not fed the hungry; but if thou hast even stripped one who was clothed, what sort of pardon shalt thou obtain? These things I will never desist from saying, for they who have not heard to-day perhaps will hear tomorrow, and they who take no heed to-morrow perhaps will be persuaded the next day; and even if any be so disposed as not to be persuaded, yet for us there will be no account to give of them at the Judgment. Our part we have fulfilled; may we never have cause to be ashamed of our words, nor you to hide your faces, but may all be able to stand with bold-

ness before the judgment-seat of Christ, that we also may be able to rejoice over you, and to have some compensation of our own faults, in your being approved in Christ Jesus our Lord, with whom to the Father and the Holy Ghost be glory for ever. Amen.

HOMILY 68

¹John xii. 34.-"The people answered Him, We have heard out of the Law that Christ abideth for ever; and how sayest thou, The Son of Man must be lifted up? Who is this Son of Man?" ²[1. Deceit is a thing easily detected, and weak, though it be daubed outside with ten thousand colors. For as those who whitewash decayed walls, cannot by the plastering make them sound, so too those who lie are easily found out, as in fact was the case here with the Jews. For when Christ said to them, "If I be lifted up I will draw all men unto Me; We have heard," saith one of them, "out of the Law, that Christ remaineth forever; and how sayest thou, that the Son of Man must be lifted up? Who is this Son of Man? Even they then knew that Christ was some Immortal One, and had life without end. And therefore they also knew what He meant; for often in Scripture the Passion and the Resurrection are mentioned in the same place. Thus Isaiah puts them together, saying, "He was led as a sheep to the slaughter" (Isa. liii. 7), and all that follows. David also in the second Psalm, and in many other places, connects these two things. The Patriarch too after saying, "He lay down, He couched as a lion," addeth, "And as a lion's whelp, who shall raise Him up? (Gen. xlix. 9. He showeth at once the Passion and the Resurrection. But these men when they thought to silence Him, and to show that He was not the Christ, confessed by this very circumstance that the Christ remaineth forever. And observe their evil dealing;

³they said not, "We have heard that Christ neither suffereth nor is crucified," but that "He remaineth forever. Yet even this which has been mentioned, would have been no real objection, for the Passion was no hindrance to His Immortality. Hence we may see that they understood many of the doubtful points, and deliberately went wrong. For since He had before spoken about death, when they now heard in this place the, "be lifted up," they guessed that death was referred to. Then they said, "Who is this Son of Man? This too they did deceitfully. "Think not, I pray," saith one, "that we say this concerning thee, assert not that we oppose thee through enmity, for, lo, we know not concerning whom thou speakest, and still we declare our

opinion. What then doth Christ? To silence them, and to show that the Passion is no impediment to His enduring forever, He saith,

⁴ Ver. 35. "Yet a little while," He saith, "is the light with you." Signifying that His death was a removal; for the light of the sun is not destroyed, but having retired for a while appears again. "Walk while ye have the light." Of what season doth He here speak? Of the whole present life, or of the time before the Crucifixion? I for my part think of both, for on account of His unspeakable lovingkindness, many even after the Crucifixion believed. And He speaketh these things to urge them on to the faith, as He also did before, saying, "Yet a little while I am with you." (c. vii. 33.) "He that walketh in darkness knoweth not whither he goeth." How many things, for instance, even now do the Jews, without knowing what they do, but walking as though they were in darkness? They think that they are going the right way, when they are taking the contrary; keeping the Sabbath, respecting the Law and the observances about meats, yet knowing not whither they walk. Wherefore He said,

⁵ Ver. 36. "Walk in the light, that ye may become children of the light." That is, "My children." Yet in the beginning the Evangelist saith, "Were born, not of bloods, nor of the will of the flesh, but of God" (c. i. 13); that is, of the Father; while here Himself is said to beget them; that thou mayest understand that the operation of the Father and the Son is One. "Jesus having spoken these things," departed from them, and did hide Himself. Why doth He now "hide Himself"? They took not up stones against Him, nor did they blaspheme Him in any such manner as before; why then did He hide Himself? Walking in men's hearts, He knew that their wrath was fierce, though they said nothing; He knew it boiling and murderous, and waited not till it issued into action, but hid Himself, to allay their ill-will. Observe how the Evangelist has alluded to this feeling; he has immediately added,

⁶ Ver. 37. "Though He had done so many miracles, they believed not on Him." [2.] What "so many"? So many as the Evangelist hath omitted. And this is clear also from what follows. For when He had retired, and given in, and had come to them again, He speaketh with them in a lowly manner, saying, "He that believeth on Me, believeth not on Me, but on Him that sent Me." (Ver. 44.) Observe what He doeth. He beginneth with humble and modest expressions, and betaketh Himself to the Father; then again He raiseth His language, and when He seeth that they are exasperated, He retireth;

then He cometh to them again, and again beginneth with words of humility. And where hath He done this? Nay, where hath He not done it? See, for instance, what He saith at the beginning, "As I hear, I judge." (c. v. 30.) Then in a loftier tone, "As the Father raiseth up the dead, and quickeneth them, so also the Son quickeneth whom He will" (c. v. 21); again, "I judge you not, there is another that judgeth." Then again He retireth. Then coming to Galilee, "Labor not," He saith, "for the meat that perisheth" (c. vi. 27); and after having said great things of Himself, that He came down from Heaven, that He giveth eternal life, He again withdraweth Himself. And He cometh in the Feast of Tabernacles also, and doth the same. And one may see Him continually thus varying His teaching, by His presence, by His absence, by lowly, by high discourses. Which He also did here. "Though He had done so many miracles," it saith, "they believed not on Him."

⁷ Ver. 38. "That the saying of Esaias might be fulfilled which he spake, Lord, who hath believed our report, and to whom hath the arm of the Lord been revealed?" And again, Ver. 39-41. "They could not believe," it saith, "because that Esaias said, Ye shall hear with your ears, and not understand. These things he said, when he saw His glory, and spake of Him." Here again observe, that the "because," and "spake," refer not to the cause of their unbelief, but to the event. For it was not "because" Isaiah spake, that they believed not; but because they were not about to believe, that he spake. Why then doth not the Evangelist express it so, instead of making the unbelief proceed from the prophecy, not the prophecy from the unbelief? And farther on he putteth this very thing more positively, saying, "Therefore they could not believe, because that Esaias said." He desires hence to establish by many proofs the unerring truth of Scripture, and that what Isaiah foretold fell not out otherwise, but as he said. For lest any one should say, "Wherefore did Christ come? Knew he not that they would give no heed to him?" he introduces the Prophets, who knew this also. But He came that they might have no excuse for their sin; for what things the Prophet foretold, he foretold as certainly to be; since if they were not certainly to be, he could not have foretold them; and they were certainly to be, because these men were incurable.

⁸ And if, "they could not," is put, instead of, "they would not," do not marvel, for He saith also in another place, "He that is able to receive it, let him receive it." (Matt. xix. 12.) So in many places He is wont to term choice, power. Again, "The world cannot hate you, but Me it hateth." (c. vii. 7.) This

one may even see observed in common conversation; as when a man saith, "I cannot love this or that person," calling the force of his will, power. And again, "this or that person cannot be a good man." And what saith the Prophet? "If the Ethiopian shall change his skin, or the leopard his spots, this people also shall be able to do good, having learned evil." (Jer. xiii. 23, Jer. xiii. 23 LXX.) He saith not that the doing of virtue is impossible to them, but that because they will not, therefore they cannot. And by what he saith the Evangelist means, that it was impossible for the Prophet to lie; yet it was not on that account impossible that they should believe. For it was possible, even had they believed, that he should remain true; since he would not have prophesied these things if they had been about to believe. "Why then," saith some one, "did he not say so?" Because Scripture hath certain idiomatic phrases of this kind, and it is needful to make allowance for its laws.

9 "The seethings he spake when he saw His glory." Whose? The Father's. How then doth John speak of the Son? and Paul of the Spirit? Not as confounding the Persons, but as showing that the Dignity is one, they say it. For that which is the Father's is the Son's also, and that which is the Son's is the Spirit's. Yet many things God spake by Angels, and no one saith, "as the Angel spake," but how? "as God spake." Since what hath been said by God through the ministry of Angels would be of God; yet not therefore is what is of God, of the Angels also. But in this place John saith that the words are the Spirit's. "And spake of Him." What spake he? "I saw the Lord sitting upon a high throne" (Isa. vi. 1), and what follows. Therefore he there calleth "glory," that vision, the smoke, the hearing unutterable Mysteries, the beholding the Seraphim, the lightning which leaped from the throne, against which those powers could not took. "And spake of Him." What said he? That he heard a voice, saying, "Whom shall I send? who shall go? And I said, Here am I, send me. And He said, Ye shall hear with your ears, and shall not understand, and seeing ye shall see, and not perceive." (Isa. vi. 8, 10.) For,

10 Ver. 40. "He hath blinded their eyes, and hardened their heart, lest they at any time should see with their eyes, and understand with their heart."

11 Here again is another question, but it is not so if we rightly consider it. For as the sun dazzles the eyes of the weak, not by reason of its proper nature, so it is with those who give not heed to the words of God. Thus, in the case of Pharaoh, He is said to have hardened his heart, and so it is with those who are at all contentious against the words of God. This is a peculiar mode of

speech in Scripture, as also the, "He gave them over unto a reprobate mind" (Rom. i. 28), and the, "He divided them to the nations," that is, allowed, permitted them to go. For the writer doth not here introduce God as Himself working these 1 things, but showeth that they took place through the wickedness of others. For, when we are abandoned by God, we are given up to the devil, and when so given up, we suffer ten thousand dreadful things. To terrify the hearer, therefore, the writer saith, "He hardened," and "gave over. For to show that He doth not only not give us over, but doth not even leave us, except we will it, hear what He saith, "Do not your iniquities separate between Me and you? (Isa. lix. 2, Isa. lix. 2 LXX.). And again, "They that go far away from Thee shall perish. (Ps. lxxiii. 27, Ps. lxxiii. 27 LXX. And Hosea saith, "Thou hast forgotten the law of thy God, and I will also forget thee" (Hos. iv. 6, Hos.

12 iv. 6 LXX.); and He saith Himself also in the Gospels, "How often would I have gathered your children-and ye would not. (Luke xiii. 34. Esaias also again, "I came, and there was no man; I called, and there was none to hearken. (Isa. l. 2, Isa. l. 2 LXX. These things He saith, showing that we begin the desertion, and become the causes of our perdition; for God not only desireth not to leave or to punish us, but even when He punisheth, doth it unwillingly; "I will not," He saith, "the death of a sinner, so much as that he should turn and live. (Ezek. xviii. 32, Ezek. xviii. 32 LXX. Christ also mourneth over the destruction of Jerusalem, as we also do over our friends. 13[3.] Knowing this, let us do all so as not to remove from God, but let us hold fast to the care of our souls, and to the love towards each other; let us not tear our own members, (for this is the act of men insane and beside themselves,) but the more we see any ill disposed, the more let us be kind to them. Since we often see many persons suffering in their bodies from difficult or incurable maladies, and cease not to apply remedies. What is worse than gout in foot or hand? Are we therefore to cut off the limbs? Not at all, but we use every means that the sufferer may enjoy some comfort, since we cannot get rid of the disease. This also let us do in the case of our brethren, and, even though they be diseased incurably, let us continue to tend them, and let us bear one another's burdens. So shall we fulfill the law of Christ, and obtain the promised good things, 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 69

¹John xii. 42, 43.-"Nevertheless among the chief rulers also many believed on Him; but because of the Pharisees they did not confess Him, lest they should he put out of the synagogue: for they loved the praise of men more than the praise of God." [1.] It is necessary for us to avoid alike all the passions which corrupt the soul, but most especially those, which from themselves generate numerous sins. I mean such as the love of money. It is in truth of itself a dreadful malady, but it becomes much more grievous, because it is the root and mother of all mischiefs. Such also is vainglory. See, for instance, how these men were broken off from the faith through their love of honor. "Many," it saith, "of the chief rulers also believed on Him, but because of the Jews they did not confess Him, lest they should be put out of the synagogue." As He said also to them before, "How can ye believe which receive honor one of another, and seek not the honor that cometh from God only?" (c. v. 44.) So then they were not rulers, but slaves in the utmost slavery. However, this fear was afterwards done away, for nowhere during the time of the Apostles do we find them possessed by this feeling, since in their time both rulers and priests believed. The grace of the Spirit having come, made them all firmer than adamant. Since therefore this was what hindered them from believing at this time, hear what He saith.

²Ver. 44. "He that believeth on Me, believeth not on Me, but on Him that sent Me." As though He had said, "Why fear ye to believe on Me? Faith passeth to the Father through Me, as doth also unbelief." See how in every way He sheweth the unvaryingness of His Essence. He said not, He that believeth "Me," lest any should assert that He spake concerning His words; this might have been said in the case of mere men, for he that believeth the Apostles, believeth not them, but God. But that thou mightest learn that He speaketh here of the belief on His Essence, He said not, "He that believeth My words," but, "He that believeth on Me." "And wherefore," saith some one, "hath He nowhere said conversely, He that believeth on the Father, believeth not on the Father but on Me?" Because they would have replied, "Lo, we believe on the Father, but we believe not on thee." Their disposition was as yet too infirm. Anyhow, conversing with the disciples, He did speak thus: "Ye believe on the Father, believe also on Me" (c. xiv. 1); but seeing that these then were too weak to hear such words, He leadeth them in another way, showing that

it is not possible to believe on the Father, without believing on Him. And that thou mayest not deem that the words are spoken as of man, He addeth,

³ Ver. 45. "He that seeth Me, seeth Him that sent Me." What then! Is God a body? By no means. The "seeing" of which He here speaketh is that of the mind, thence showing the Consubstantiality. And what is, "He that believeth on Me"? It is as though one should say, "He that taketh water from the river, taketh it not from the river but from the fountain"; or rather this image is too weak, when compared with the matter before us. Ver. 46. "I am come a light into the world." For since the Father is called by this name everywhere both in the Old (Testament) and in the New, Christ useth the same name also; therefore Paul also calleth Him, "Brightness" (Heb. i. 3), having learnt to do so from this source. And He showeth here His close relationship with the Father, and that there is no separation between them, if so be that He saith that faith on Him is not on Him, but passeth on to the Father. And He called Himself "light," because He delivereth from error, and dissolveth mental darkness.

⁴ Ver. 47. "If any man hear not Me, and believe not, I judge him not, for I came not to judge the world, but to save the world." [2.] For lest they should think, that for want of power He passed by the despisers, therefore spake He the, "I came not to judge the world." Then, in order that they might not in this way be made more negligent, when they had learned that "he that believeth is saved, and he that disbelieveth is punished," see how He hath also set before them a fearful court of judgment, by going on to say, Ver. 48. "He that rejecteth Me, and receiveth not My words, hath One to judge him." "If the Father judgeth no man, and thou art not come to judge the world, who judgeth him?" "The word that I have spoken, the same shall judge him." For since they said, "He is not from God," He saith this, that, "they shall not then be able to say these things, but the words which I have spoken now, shall be in place of an accuser, convicting them, and cutting off all excuse." "And the word which I have spoken." What manner of word?

⁵ Ver. 49. "For I have not spoken of Myself, but the Father which sent Me, He gave Me a commandment what I should say, and what I should speak." And other such like. Surely these things were said for their sakes, that they might have no pretense of excuse. Since if this were not the case, what shall He have more than Isaiah? for he too saith the very same thing, "The Lord God giveth me the tongue of the learned, that I should know when I ought

to speak a word." (Isa. l. 4, Isa. l. 4 LXX.) What more than Jeremiah? for he too when he was sent was inspired. (Jer. i. 9.) What then Ezekiel? for he too, after eating the roll, so spake. (Ezek. iii. 1.) Otherwise also, they who were about to hear what He said shall be found to be causes of His knowledge. For if when He was sent, He then received commandment what He should say, thou wilt then argue that before He was sent He knew not. And what more impious than these assertions? if (that is) one take the words of Christ in this sense, and understand not the cause of their lowliness? Yet Paul saith, that both he and those who were made disciples knew "what was that good and acceptable and perfect will of God" (Rom. xii. 2), and did the Son not know until He had received commandment? How can this be reasonable? Seest thou not that He bringeth His expressions to an excess of humility, that He may both draw those men over, and silence those who should come after. This is why He uttereth words befitting a mere man, that even so He may force us to fly the meanness of the sayings, as being conscious that the words belong not to His Nature, but are suited to the infirmity of the hearers.

⁶ Ver. 50. "And I know that His commandment is life everlasting; whatsoever I speak therefore, even as the Father said unto Me, so I speak." ⁷ Seest thou the humility of the words? For he that hath received a commandment is not his own master. Yet He saith, "As the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom He will. (c. v. 21. Hath He then power to quicken whom He will, and to say what He will hath He not power? What He intendeth then by the words is this; "The action hath not natural possibility, that He should speak one set of words, and I should utter another. "And I know that His commandment is life everlasting. He said this to those that called Him a deceiver, and asserted that He had come to do hurt. But when He saith, "I judge not," He sheweth that He is not the cause of the perdition of these men. By this He all but plainly testifies, when about to remove from, and to be no more with, them, that "I converse with you, speaking nothing as of Myself, but all as from the Father. And for this cause He confined His discourse to them to humble expressions, that He might say, "Even until the end did I utter this, My last word, to them. What word was that? "As the Father said unto Me, so I speak.

⁸ "Had I been opposed to God I should have said the contrary, that I speak nothing of what is pleasing to God, so as to attract the honor to Myself, but now I have so referred all things to Him, as to call nothing My own. Why

then do ye not believe Me when I say that 'I have received a commandment,' and when I so vehemently remove your evil suspicion respecting rivalry? For as it is impossible for those who have received a commandment to do or say anything but what their senders wish, as long as they fulfill the commandment, and do not forge anything; so neither is it possible for Me to say or do anything except as My Father willeth. For what I do He doeth, because He is with Me, and 'the Father hath not left Me alone.'" (c. viii. 29. Seest thou how everywhere He showeth Himself connected with Him who begat Him, and that there is no separation? For when He saith, "I am not come of Myself," He saith it not, as depriving Himself of power, but as taking away all alienation or opposition. For if men are masters of themselves, much more the Only-begotten Son. And to show that this is true, hear what Paul saith, "He emptied Himself, and gave Himself for us. (Phil. ii. 7. But, as I said, a terrible thing is vainglory, very terrible (Eph. v. 2);

9 for this made these men not to believe, and others to believe ill, so that the things which were said for the sake of those men, through lovingkindness, they turned to impiety. 10 [3. Let us then ever flee this monster: various and manifold it is, and everywhere sheds its peculiar venom, in wealth, in luxury, in beauty of person. Through this we everywhere go beyond needful use; through this arises extravagance in garments, and a great swarm of domestics; through this the needful use is everywhere despised, in our houses, our garments, our table; and extravagance prevails. Wilt thou enjoy glory? Do alms-deeds, then shall Angels praise thee, then shall God receive thee. Now the admiration goes no farther than the goldsmiths and weavers, and thou departest without a crown, often seeing that thou receivest curses. But if thou put not these things about thy body, but expend them in feeding the poor, great will be the applause from all sides, great the praise. Then shall thou have them, when thou givest them to others; when thou keepest them to thyself, then thou hast them not. For a house is a faithless treasury, but a sure treasury are the hands of the poor. Why adornest thou thy body, while thy soul is neglected, possessed by uncleanness? Why bestowest thou not so much thought on thy soul, as thy body? Thou oughtest to bestow greater; but anyhow, beloved, we ought to bestow equal care upon it. For tell me, if any one asked thee which thou wouldest choose, that thy body should be fresh and of good habit and surpassing in beauty, and wear mean raiment, or having the body deformed and full of diseases, to wear gold and finery;

11 wouldest thou not much prefer to have beauty depending on the nature of thy person, than on the raiment with which thou art clothed? And wilt thou choose this in the case of thy body, but the contrary in the case of thy soul; and, when thou hast that ugly and unsightly and black, dost thou think to gain anything from golden ornaments? What madness is this! Shift this adorning within, put these necklaces about thy soul. The things that are put about thy body help neither to its health nor to its beauty, for it will not make black white, nor what is ugly either beautiful or good looking. But if thou put them about thy soul, thou shalt soon make it white instead of black, instead of ugly and unsightly, thou shalt make it beautiful and well-favored. The words are not mine, but those of the Lord Himself, who saith, "Though thy sins be as scarlet, I will make them white as snow" (Isa. i. 18, Isa. i. 18 LXX.); and, "Give alms-and all things shall be clean unto you" (Luke xi. 41); and by such a disposition thou shalt beautify not thyself only, but thy husband. For they if they see you putting off these outward ornaments, will have no great need of expense, and not having it, they will abstain from all covetousness, and will be more inclined to give alms, and ye too will be able boldly to give them fitting counsel. At present ye are deprived of all such authority.

12 For with what mouth will ye speak of these things? with what eyes will ye look your husbands in the face, asking money for alms, when ye spend most upon the covering of your bodies? Then wilt thou be able boldly to speak with thy husband concerning alms-giving, when thou layest aside thine ornaments of gold. Even if thou accomplish nothing, thou hast fulfilled all thy part; but I should rather say, that it is impossible that the wife should not gain the husband, when she speaks by the very actions. "For what knowest thou, O woman, whether thou shalt save thy husband? (1 Cor. vii. 16. As then now thou shall give account both for thyself and for him, so if thou put off all this vanity thou shall have a double crown, wearing thy crown and triumphing with thy husband through those unalloyed ages, and enjoying the everlasting good things, which may we all obtain, through the grace and lovingkindness of our Lord Jesus Christ, to whom be glory for ever and ever. Amen.

HOMILY 70

1 John xiii. 1.-"Now before the feast of the Passover, when Jesus knew that His hour was come that He should depart out of this world unto the Father,

having loved His own which were in the world, He loved them unto the end." ²[1. "Be ye imitators of me," said Paul, "as I also am of Christ. (1 Cor. xi. 1. For on this account He took also flesh of our substance, that by means of it He might teach us virtue. For ("God sending His own Son) in the likeness of sinful flesh," it saith, "and for sin condemned sin in the flesh. (Rom. viii. 3. And Christ Himself saith, "Learn of Me, for I am meek and lowly in heart. (Matt. xi. 29. And this He taught, not by words alone, but by actions also. For they called Him a Samaritan, and one that had a devil, and a deceiver, and cast stones at Him; and at one time the Pharisees sent servants to take Him, at another they sent plotters against Him; and they continued also insulting Him themselves, and that when they had no fault to find, but were even being continually benefited. Still after such conduct He ceaseth not to do well to them both by words and deeds. And, when a certain domestic smote Him on the face, He said, "If I have spoken evil, bear witness of the evil, but if well, why smitest thou Me? (c. xviii. 23. But this was to those who hated and plotted against Him. Let us see also what He doeth now towards the disciples, or rather what actions He now exhibiteth towards the traitor.

³The man whom most of all there was reason to hate, because being a disciple, having shared the table and the salt, having seen the miracles and been deemed worthy of such great things, he acted more grievously than any, not stoning indeed, nor insulting Him, but betraying and giving Him up, observe in how friendly sort He receiveth this man, washing his feet; for even in this way He desired to restrain him from that wickedness. Yet it was in His power, had He willed it, to have withered him like the fig-tree, to have cut him in two as He rent the rocks, to have cleft him asunder like the veil; but He would not lead him away from his design by compulsion, but by choice. Wherefore He washed his feet; and not even by this was that wretched and miserable man shamed. ⁴"Before the feast of the Passover," it saith, "Jesus knowing that His hour was come." Not then "knowing," but (it means) that He did what He did having "known" long ago. "That He should depart." Magnificently the Evangelist calleth His death, "departure." "Having loved His own, He loved them unto the end." Seest thou how when about to leave them He showeth greater love? For the, "having loved, He loved them unto the end," showeth that he omitted nothing of the things which it was likely that one who earnestly loved would do. Why, then did He not this from the beginning? He worketh the greatest things last, so as to render

more intense their attachment, and to lay up for them beforehand much comfort, against the terrible things that were about to fall on them. St. John calls them "His own," in respect of personal attachment, since he calls others also "His own," in respect of the work of creation; as when he saith, "His own received Him not." (c. i. 11.) But what meaneth, "which were in the world"? Because the dead also were "His own," Abraham, Isaac, Jacob, and the men of that sort, but they were not in the world. Seest thou that He is the God both of the Old and New (Testament)? But what meaneth, "He loved them unto the end"? It stands for, "He continued loving them unceasingly," and this the Evangelist mentions as a sure proof of great affection. Elsewhere indeed He spake of another (proof), the laying down life for His friends; but that had not yet come to pass. And wherefore did He this thing "now"? Because it was far more wonderful at a time when He appeared more glorious in the sight of all men. Besides, He left them no small consolation now that He was about to depart, for since they were going to be greatly grieved, He by these means introduceth also comfort to the grief.

5 Ver. 2. "And supper being ended, the devil having now put it into the heart of Judas to betray Him." This the Evangelist hath said amazed, showing that Jesus washed the man who had already chosen to betray Him. This also proves his great wickedness, that not even the having shared the salt restrained him, (a thing which is most able to restrain wickedness;) not the fact that even up to the last day, his Master continued to bear with him. Ver. 3. "Jesus knowing that the Father had given all things into His hands, and that He was come from God, and went to God." 6 Here the Evangelist saith, even wondering, that one so great, so very great, who came from God and went to Him, who ruleth over all, did this thing, and disdained not even so to undertake such an action. And by the "giving over," methinks St. John means the salvation of the faithful. For when He saith, "All things are given over to Me of My Father" (Matt. xi. 27), He speaketh of this kind of giving over; as also in another place He saith, "Thine they were, and Thou gavest them Me" (c. xvii. 6); and again, "No man can come unto Me except the Father draw him" (c. vi. 44); and, "Except it be given him from heaven." (c. iii. 27.) The Evangelist then either means this, or that Christ would be nothing lessened by this action, since He came from God, and went to God, and possessed all things. But when thou hearest of "giving over," understand it in no human sense, for it showeth how He honoreth the Father, and His unan-

imity with Him. For as the Father giveth over to Him, so He to the Father. And this Paul declares, saying, "When He shall have given over the kingdom to God, even the Father." (1 Cor. xv. 24.) But St. John hath said it here in a more human sense, showing His great care for them, and declaring His unutterable love, that He now cared for them as for His own; teaching them the mother of all good, even humblemindedness, which He said was both the beginning and the end of virtue. And not without a reason is added the, "He came from God and went to God": but that we may learn that He did what was worthy of One who came thence and went thither, trampling down all pride.

7 Ver. 4. "And having risen from supper, and laid aside His garments." [2.] Observe how not by the washing only, but in another way also He exhibiteth humility. For it was not before reclining, but after they had all sat down, then He arose. In the next place, He doth not merely wash them, but doth so, putting off His garments. And He did not even stop here, but girded Himself with a towel. Nor was He satisfied with this, but Himself filled (the basin), and did not bid another fill it; He did all these things Himself, showing by all that we must do such things, when we are engaged in well doing, not merely for form's sake, but with all zeal. Now He seemeth to me to have washed the feet of the traitor first from its saying, Ver. 5. "He began to wash the disciples' feet," and adding,

8 Ver. 6. "Then cometh He to Simon Peter and Peter saith unto Him, Lord, dost Thou wash my feet?" "With those hands," he saith, "with which Thou hast opened eyes, and cleansed lepers, and raised the dead:" For this (question) is very emphatic; wherefore He needed not to have said any more than the, "Thou"; for even of itself this would have sufficed to convey the whole. Some one might reasonably enquire, how none of the others forbade Him, but Peter only, which was a mark of no slight love and reverence. What then is the cause? He seemeth to me to have washed the traitor first, then to have come to Peter, and that the others were afterwards instructed from his case. That He washed some one other before him is clear from its saying, "But when He came to Peter." Yet the Evangelist is not a vehement accuser, for the "began," is the expression of one implying this. And even if Peter were the first, yet it is probable that the traitor, being a forward person, had reclined even before the chief. For by another circumstance also his forwardness is shown, when He dippeth with his Master in the dish, and being

convicted, feels no compunction; while Peter being rebuked but once on a former occasion, and for words which he spake from loving affection, was so abashed, that being even distressed and trembling, he begged another to ask a question. But Judas, though continually convicted, felt not. (Ver. 24.) When therefore He came to Peter, he saith unto Him, "Lord, dost Thou wash my feet?"

9 Ver. 7. "He saith unto him, What I do thou knowest not now, but thou shall know here after." That is "thou shall know how great is the gain from this, the profit of the lesson, and how it is able to guide us into all humble-mindedness." What then doth Peter? He still hinders Him, and saith, Ver. 8. "Thou shall never wash my feet." "What doest thou, Peter? Rememberest thou not those former words? Saidst thou not, 'Be merciful to Thyself,' and heardest thou not in return, 'Get thee behind Me, Satan?' (Matt. xvi. 22.) Art thou not even so sobered, but art thou yet vehement?" "Yea," he saith, "for what is being done is a great matter, and full of amazement." Since then he did this from exceeding love, Christ in turn subdueth him by the same; and as there He effected this by sharply rebuking him, and saying, "Thou art an offense unto Me," so here also by saying,

10 "If I wash thee not, thou hast no part with Me." What then saith that hot and burning one? Ver. 9. "Lord, not my feet only, but also my hands and my head." 11 Vehement in deprecation, he becometh yet more vehement in acquiescence; but both from love. For why said He not wherefore He did this, instead of adding a threat? Because Peter would not have been persuaded. For had He said, "Suffer it, for by this I persuade you to be humbleminded," Peter would have promised it ten thousand times, in order that his Master might not do this thing. But now what saith He? He speaketh of that which Peter most feared and dreaded, the being separated from Him; for it is he who continually asks, "Whither goest Thou?" (Ver. 36.) Wherefore also he said, "I will give even my life for Thee." (Ver. 37.) And if, after hearing, "What I do thou knowest not now, but thou shalt know hereafter," he still persisted, much more would he have done so had he learnt (the meaning of the action). Therefore said He, "but thou shalt know hereafter," as being aware, that should he learn it immediately he would still resist. And Peter said not, "Tell me, that I may suffer Thee," but (which was much more vehement) he did not even endure to learn, but withstands Him, saying, "Thou shalt never wash my feet." But as soon as He threatened, he straightway relaxed his tone.

But what meaneth, "Thou shalt know after this"? "After this?" When? "When in My Name thou shalt have cast out devils; when thou shalt have seen Me taken up into Heaven, when thou shalt have learnt from the Spirit that I sit on His right hand, then shall thou understand what is being done now." What then saith Christ? When Peter said, "not my feet only, but also my hands and my head," He replieth,

12 Ver. 10, 11. "He that is washed, needeth not save to wash his feet, but is clean every whir; and ye are clean, but not all. For He knew who should betray Him." "And if they are clean, why washeth He their feet?" That we may learn to be modest. On which account He came not to any other part of the body, but to that which is considered more dishonorable than the rest. But what is, "He that is washed"? It is instead of, "he that is clean." Were they then clean, who had not yet been delivered from their sins, nor deemed worthy of the Spirit, since sin still had the mastery, the handwriting of the curse still remaining, the victim not having yet been offered? How then calleth He them "clean"? That thou mayest not deem them clean, as delivered from their sins, He addeth, Behold, "ye are clean through the word that I have spoken unto you." That is, "In this way ye are so far clean; ye have received the light, ye have been freed from Jewish error. For the Prophet also saith, 'Wash you, make you clean, put away the wickedness from your souls' (Isa. i. 16, Isa. i. 16 LXX.); so that such a one is washed and is clean." Since then these men had cast away all wickedness from their souls, and had companied with Him with a pure mind, therefore He saith according to the word of the Prophet, "he that is washed is clean already." For in that place also It meaneth not the "washing" of water, practiced by the Jews; but the cleansing of the conscience.

13 [3.] Be we then also clean; learn we to do well. But what is "well"? "Judge for the fatherless, plead for the widow; and come, let us reason together, saith the Lord." (Isa. i. 7.) There is frequent mention in the Scriptures of widows and orphans, but we make no account of this. Yet consider how great is the reward. "Though," it saith, "your sins be as scarlet, I will whiten them as snow; though they be red like crimson, I will whiten them as wool." For a widow is an unprotected being, therefore He taketh much care for her. For they, when it is even in their power to contract a second marriage, endure the hardships of widowhood through fear of God. Let us then all, both men and women, stretch forth our hands to them, that we may never undergo

the sorrows of widow-hood; or if we should have to undergo them, let us lay up a great store of kindness for ourselves. Not small is the power of the widow's tears, it is able to open heaven itself. Let us not then trample on them, nor make their calamity worse, but assist them by every means. If so we do, we shall put around ourselves much safety, both in the present life, and in that which is to come. For not here alone, but there also will they be our defenders, cutting away most of our sins by reason of our beneficence towards them, and causing us to stand boldly before the judgment-seat of Christ. Which may it come to pass that we all obtain, through the grace and loving-kindness of our Lord Jesus Christ, to whom be glory for ever and ever. Amen.

HOMILY 71

¹John xiii.-"And He took His garments, and having sat down again, said unto them, Know ye what I have done to you?" And what follows. [1.] A Grievous thing, beloved, a grievous thing it is to come to the depths of wickedness; for then the soul becomes hard to be restored. Wherefore we should use every exertion not to be taken at all; since it is easier not to fall in, than having fallen to recover one's self. Observe, for instance, when Judas had thrown himself into sin, how great assistance he enjoyed, yet not even so was he raised. Christ said to him, "One of you is a devil" (c. vi. 71); He said, "Not all believe" (c. vi. 65); He said, "I speak not of all," and, "I know whom I have chosen" (c. xiii. 18); and not one of these sayings doth he feel. Now when He had washed their feet, and taken His garments, and sat down, He said, "Know ye what I have done unto you?" He no longer addresseth Himself to Peter only, but to them all.

²Ver. 13. "Ye call Me Lord and Master, and ye say well, for so I am." "Ye call Me." He taketh to Him their judgment, and then that the words may not be thought to be words of their kindness, He addeth, "for so I am." By introducing a saying of theirs, He maketh it not offensive, and by confirming it Himself when introduced from them, unsuspected. "For so I am," He saith. Seest thou how when He converseth with the disciples, He speaketh revealing more what belongeth unto Himself? As He saith, "Call no man master on earth, for One is your guide" (Matt. xxiii. 8, 9), so also, "And call no man father upon earth." But the "one" and "one" is spoken not of the Father only, but of Himself also. For had He spoken excluding Himself, how saith He, "That ye may become the children of the light"? And again, if He called

the Father only, "Master," how saith He, "For so I am"; and again, "For one is your Guide, even Christ"? (c. xii. 26.)

3 Ver. 14, 15. "If I then," He saith, "your Lord and Master have washed your feet, ye ought also to wash one another's feet. For I have given you an example, that ye should do as I have done to you." 4 And yet it is not the same thing, for He is Lord and Master, but ye are fellow-servants one of another. What meaneth then the "as"? "With the same zeal. For on this account He taketh instances from greater actions that we may, if so be, perform the less. Thus schoolmasters write the letters for children very beautifully, that they may come to imitate them though but in an inferior manner. Where now are they who spit on their fellow-servants? where now they who demand honors? Christ washed the feet of the traitor, the sacrilegious, the thief, and that close to the time of the betrayal, and incurable as he was, made him a partaker of His table; and art thou highminded, and dost thou draw up thine eyebrows? "Let us then wash one another's feet," saith some one, "then we must wash those of our domestics. And what great thing if we do wash even those of our domestics? In our case "slave" and "free" is a difference of words; but there an actual reality. For by nature He was Lord and we servants, yet even this He refused not at this time to do. But now it is matter for contentment if we do not treat free men as bondmen, as slaves bought with money. And what shall we say in that day, if after receiving proofs of such forbearance, we ourselves do not imitate them at all, but take the contrary part, being in diametrical opposition, lifted up, and not discharging the debt?

5 For God hath made us debtors one to another, having first so done Himself, and hath made us debtors of a less amount. For He was our Lord, but we do it, if we do it at all, to our fellow-servants, a thing which He Himself implied by saying, "If I then your Lord and Master-so also do ye. It would indeed naturally have followed to say, "How much more should ye servants," but He left this to the conscience of the hearers. 6[2. But why hath He done this "now"? They were for the future to enjoy, some greater, some less honor. In order then that they may not exalt themselves one above the other, and say as they did before, "Who is the greatest"(Matt. xviii. 1), nor be angry one against the other, He taketh down the high thoughts of them all, by saying, that "although thou mayest be very great, thou oughtest to have no high thoughts towards thy brother. And He mentioned not the greater action, that "if I have washed the feet of the traitor, what great matter if ye one an-

other's? but having exemplified this by deeds, He then left it to the judgment of the spectators. Therefore He said, "Whosoever shall do and teach, the same shall be called great"(Matt. v. 19); for this is "to teach" a thing, actually to do it. What pride should not this remove? what kind of folly and insolence should it not annihilate! He who sitteth upon the Cherubim washed the feet of the traitor, and dost thou, O man, thou that art earth and ashes and cinders and dust, dost thou exalt thyself, and art thou highminded? And how great a hell wouldest thou not deserve? If then thou desirest a high state of mind, come, I will show thee the way to it; for thou dost not even know what it is. The man then who gives heed to the present things as being great, is of a mean soul;

7 so that there can neither be humility without greatness of soul, nor conceit except from littleness of soul. For as little children are eager for trifles, gaping upon balls and hoops and dice. but cannot even form an idea of important matters; so in this case, one who is truly wise, will deem present things as nothing,(so that he will neither choose to acquire them himself, nor to receive them from others; but he who is not of such a character will be affected in a contrary way, intent upon cobwebs and shadows and dreams of things less substantial than these. 8 Ver. 16-18. "Verily I say unto you, the servant is not greater than his lord, neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them. I speak not of you all -but that the Scripture may be fulfilled, He that eateth bread with Me hath lifted up his heel against Me." What He said before, this He saith here also, to shame them; "For if the servant is not greater than his master, nor he that is sent greater than him that sent him, and these things have been done by Me, much more ought they to be done by you." Then, lest any one should say, "Why now sayest Thou these things? Do we not already know them?" He addeth this very thing, "I speak not to you as not knowing, but that by your actions ye may show forth the things spoken of." For "to know," belongeth to all I but "to do," not to all. On this account He said, "Blessed are ye if ye do them"; and on this account I continually and ever say the same to you, although ye know it, that I may set you on the work. Since even Jews "know," but yet they are not "blessed"; for they do not what they know.

9 "I speak not," He saith, "of you all." O what forbearance! Not yet doth He convict the traitor, but veileth the matter, hence giving him room for repentance. He convicteth and yet doth not convict him when He saith thus,

"He that eateth bread with Me hath lifted up his heel against Me." It seems to me that the, "The servant is not greater than his lord," was uttered for this purpose also, that if any persons should at any time suffer harm either from domestics or from any of the meaner sort, they should not be offended; looking to the instance of Judas, who having enjoyed ten thousand good things, repaid his Benefactor with the contrary. On this account He added, "He that eateth bread with Me," and letting pass all the rest, He hath put that which was most fitted to restrain and shame him; "he who was fed by Me," He saith, "and who shared My table." And He spake the words, to instruct them to benefit those who did evil to them, even though such persons should continue incurable.

¹⁰ But having said, "I speak not of you all," in order not to attach fear to more than one, He at last separateth the traitor, speaking thus; "He that eateth bread with Me." For the, "not of you all," doth not direct the words to any single one, therefore He added, "He that eateth bread with Me"; showing to that wretched one that He was not seized in ignorance, but even withfull knowledge; a thing which of itself was most of all fitted to restrain him. And He said not, "betrayeth Me," but, "hath lifted up his heel against Me," desiring to represent the deceit, the treachery, the secrecy of the plot. ¹¹[3. These things are written that we bear not malice towards those who injure us; but rebuke them and weep for them; for the fit subjects of weeping are not they who suffer, but they who do the wrong. The grasping man, the false accuser, and whoso worketh any other evil thing, do themselves the greatest injury, and us the greatest good, if we do not avenge ourselves. Such a case as this: some one has robbed thee; hast thou given thanks for the injury, and glorified God? by that thanksgiving thou hast gained ten thousand rewards, just as he hath gathered for himself fire unspeakable. But if any one say, "How then, if I 'could' not defend myself against him whowronged me, being weaker? I would say this, that thou couldest have put into action the being discontented, the being impatient, (for these things are in our power,) the praying against him, who grieved you, the uttering ten thousand curses against him, the speaking ill of him to every one. He therefore who hath not done these things shall even be rewarded for not defending himself, since it is clear that even if he had had the power, he would not have done it. The injured man uses any weapon that comes to hand, when, being little of soul, he

defends himself against one who has injured him, by curses, by abuse, by plotting. Do thou then not only not do these things, but even pray for him;

¹² for if thou do them not, but wilt even pray for him, thou art become like unto God. For, "pray," it saith, "for them, that despitefully use you—that ye may be like unto your Father which is in Heaven. (Matt. v. 44, 45. Seest thou how we are the greatest gainers from the insolence of others? Nothing so delighteth God, as the not returning evil for evil? But what say I? Not returning evil for evil? Surely we are enjoined to return the opposite, benefits, prayers. Wherefore Christ also repaid him who was about to betray Him with everything opposite. He washed his feet, convicted him secretly, rebuked him sparingly, tended him, allowed him to share His table and His kiss, and not even by these was he made better; nevertheless (Christ) continued doing His own part. ¹³ But come, let us teach thee even from the example of servants, and (to make the lesson stronger) those in the Old (Testament), that thou mayest know that we have no ground of defense when we remember a wrong. Will you then that I tell you of Moses, or shall we go yet farther back? For the more ancient the instances that can be pointed out, the more are we surpassed. "Why so? Because virtue was then more difficult. Those men had no written precepts, no patterns of living, but their nature fought, unarmed, by itself, and was forced to float in all directions unballasted. Wherefore also when praising Noah, God called him not simply perfect, but added, "in his generation" (Gen. vii. 1); signifying, "at that time," when there were many hindrances, since many others shone after him, yet will he have nothing less than they; for in his own time he was perfect. Who then before Moses was patient? The blessed and noble Joseph, who having shone by his chastity, shone no less by his long suffering. He was sold when he had done no wrong, but was waiting on others, and serving, and performing all the duties of domestics. They brought against him an evil accusation, and he did not defend himself, though he had his father on his side.

¹⁴ Nay, he even went to carry food to them in the desert, and when he found them not, he did not despair or turn back, (yet he had an excuse for doing so had he chosen,) but remained near the wild beasts and those savage men, preserving the feeling of a true brother. Again, when he dwelt in the prison house, and was asked the cause, he spake no evil of them, but only, "I have done nothing," and, "I was stolen out of the land of the Hebrews"; and after this again, when he was made lord, he nourished them, and delivered

them from ten thousand dangers. If we be sober, the wickedness of our neighbor is not strong enough to cast us out of our own virtue. But those others were not like him; they both stripped him, and endeavored to kill him, and reproach him with his dream, though they had even received their meat from him, and planned to deprive him of life and of liberty. And they ate, and cared not for their brother lying naked in the pit. What could be worse than such brutality? Were they not worse than any number of murderers? And after this, having drawn him up, they gave him over to ten thousand deaths, selling him to barbarian and savage men, who were on their journey to barbarians.

15 Yet he, when he became ruler, not only remitted them their punishment, but even acquitted them, as far at least as relating to himself, of their sin, calling what had been done a dispensation of God, not any wickedness of theirs; and the things which he did against them he did not as remembering evil, but in all these he dissembled, for his brother's sake. After this, when he saw them clinging to him, he straightway threw away the mask, and wept aloud, and embraced them, as though he had received the greatest benefits, he, who formerly was made away with by them, and he brought them all down into Egypt, and repaid them with ten thousand benefits. What excuse then shall we have, if after the Law, and after grace, and after the addition of so much heavenly wisdom, we do not even strive to rival him who lived before grace and before the Law? Who shall deliver us from punishment? For there is nothing, there is nothing more grievous than the remembrance of injuries. And this the man hath showed that owed ten thousand talents; from whom payment was at one time not demanded, at another time again demanded; not demanded, because of the lovingkindness of God; but demanded, because of his own wickedness, and because of his malice toward his fellow-servant.

16 Knowing all which things, let us forgive our neighbors their trespasses, and repay them by deeds of an opposite kind, that we too may obtain mercy from God, through the grace and lovingkindness of our Lord Jesus Christ, to whom be glory and dominion for ever and ever. Amen.

HOMILY 72

1 John xiii. 20. 1s2.v14.a1.w1.b72.fl - "Verily, verily, I say unto you, He that receiveth whomsoever I send, receiveth Me: and He that receiveth Me, receiveth Him that sent Me." 2[1.] Great is the recompense of care bestowed upon

the servants of God, and of itself it yieldeth to us its fruits. For, "he that receiveth you," it saith, "receiveth Me, and he that receiveth Me, receiveth Him that sent Me." (Matt. x. 40.) Now what can be equal to the receiving Christ and His Father? But what kind of connection hath this with what was said before? What hath it in common with that which He had said, "If ye do these things happy are ye," to add, "He that receiveth you"? A close connection, and very harmonious. Observe how. When they were about to go forth and to suffer many dreadful things, He comforteth them in two ways; one derived from Himself, the other derived from others. "For if," He saith, "ye are truly wise, ever keeping Me in mind, and bearing about all both what I said, and what I did, ye will easily endure terrible things. And not in this way only, but also from your enjoying great attention from all men." The first point. He declared when He said, "If ye do these things happy are ye"; the second when He said, "He that receiveth you receiveth Me." For He opened the houses of all men to them, so that both from the sound wisdom of their manners, and the zeal of those who would tend them, they might have two-fold comfort. Then when He had given these directions to them as to men about to run through all the world, reflecting that the traitor was deprived of both of these things, and would enjoy neither of them, neither patience in toils, nor the service of kind entertainers, He again was troubled. And the Evangelist to signify this besides, and to show that it was on his account that He was troubled, adds,

³ Ver. 21. "When Jesus had thus said, He was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of yon shall betray Me." Again He bringeth fear on all by not mentioning (the traitor) by name.

⁴ Ver. 22. "But they are in doubt"; although conscious to themselves of nothing evil; but they deemed the declaration of Christ more to be believed than their own thoughts, Wherefore they "looked one on another. By laying the whole upon one, Jesus would have cut short their fear, but by adding, "one of you," He troubled all. What then? The rest looked upon one another; but the ever fervent Peter "beckoneth" to John. Since he had been before rebuked, and when Christ desired to wash him would have hindered Him, and since he is everywhere found moved indeed by love, yet blamed; being on this account afraid, hence neither kept quiet, nor did he speak, but wished to gain information by means of John. But it is a question worth asking, why when all were distressed, and trembling, when their leader was afraid, John like one at

ease leans on Jesus' bosom, and not only leans, but even (lies) on His breast? Nor is this the only thing worthy of enquiry, but that also which follows. What is that? What he saith of himself, "Whom Jesus loved. Why did no one else say this of himself? yet the others were loved too. But he more than any. And if no other hath said this about him, but he about himself, it is nothing wonderful. Paul too does the same when occasion calls, saying thus, "I knew a man fourteen years ago"; yet in fact he has gone through other no trifling praises of himself.

5 Seems it to thee a small thing that, when he had heard, "Follow Me," he straightway left his nets, and his father, and followed; and that Christ took him alone with Peter into the mountain, (Matt. xvii. 1,) and another time again when He went into a house? (Luke viii. 51. What high praise also has he himself passed on Peter without concealment, telling us that Christ said, "Peter, lovest thou Me more than these? (c. xxi. 15), and everywhere he showeth him warm, and nobly disposed towards himself; for instance, when he said, "Lord, and what shall this man do? he spake from great love. But why did no other say (this) concerning him? Because he would not himself have said it, unless he had come to this passage. For if after telling us that Peter beckoned to John to ask, he had added nothing more, he would have caused considerable doubt, and have compelled us to enquire into the reason. In order therefore himself to solve this difficulty, he saith, "He lay on the bosom of Jesus. Thinkest thou that thou hast learnt a little thing when thou hast heard that "he lay," and that their Master allowed such boldness to them? If thou desirest to know the cause of this, the action was of love; wherefore he saith, "Whom Jesus loved. I suppose also that John doth this for another reason, as wishing to show that he was exempt from the charge and so he speaks openly and is confident.

6 Again, why did he use these words, not at any other point of time, but only when the chief of the Apostles beckoned? That thou mightest not deem that Peter beckoned to him as being greater, he saith that the thing took place because of the great love (which Jesus bare him). But why doth he even lie on His bosom? They had not as yet formed any high surmises concerning Him; besides, in this way He calmed their despondency; for it is probable that at this time their faces were overclouded. If they were troubled in their souls, much more would they be so in their countenances. Soothing them therefore by word and by the question, He makes a way beforehand, and al-

lows him to lean on His breast. Observe too his modesty he mentions not his own name, but, "whom He loved. As also Paul, when he said, "I knew a man about fourteen years ago. Now for the first time Jesus convicted the traitor, but not even now by name; but how?

⁷ Ver. 26. "He it is, to whom I shall give a sop when I have dipped it." Even the manner (of the rebuke) was calculated to put him to shame. He respected not the table, though he shared the bread; be it so; but the receiving the sop from His own hand, whom would not that have won over? yet him it won not. Ver. 27. "Then Satan entered into him." Laughing at him for his shamelessness. As long as he belonged to the band of disciples he dared not spring upon him, but attacked him from without; but when Christ made him manifest and separated him, then he sprang upon him without fear. It was not fitting to keep within one of such a character, and who so long had remained incorrigible. Wherefore He henceforth cast him out, and then that other seized him when cut off, and he leaving them went forth by night.

⁸ "Jesus saith unto him, Friend, that thoudoest, do quickly." Ver. 28. "Now no man at the table knew with what intent He spake this unto him." ⁹[3. Wonderful insensibility! How could it be that he was neither softened nor shamed; but rendered yet more shameless, "went out. The "do quickly," is not the expression of one commanding, nor advising, but of one reproaching, and showing him that He desired to correct him, but that since he was incorrigible, He let him go. And this, the Evangelist saith, "no man of those that sat at the table knew. Some one may perhaps find here a considerable difficulty, if, when the disciples had asked, "Who is it? and He had answered, "He to whom I shall give a sop when I have dipped it," they did not even so understand; unless indeed He spake it secretly, so that no man should hear. For John on this very account, leaning by His breast, asked Him almost close to His ear, so that the traitor might not be made manifest; and Christ answered in like manner, so that not even then did He discover him. And though He spake emphatically, "Friend, that thou doest, do quickly," even so they understood not. But he spake thus to show that the things were true which had been said by Him to the Jews concerning His death. For He had said to them, "I have power to lay down My life, and I have power to take it again": and, "No man taketh it from Me. (c. x. 18. As long then as He would retain it, no man was able (to take it);

¹⁰ but when He resigned it, theft the action became easy. All this He implied when He said, "That thou doest, do quickly. Yet not even then did He expose him, for perhaps the others might have torn him in pieces, or Peter might have killed him. On this account "no man at the table knew. Not even John? Not even he: for he could not have expected that a disciple would arrive at such a pitch of wickedness. For since they were far from such iniquity themselves, they could not suspect such things concerning others. As before He had told them, "I speak not of you all" (ver. 18), yet did not reveal the person; so here, they thought that it was said concerning some other matter.

¹¹ "It was night," saith the Evangelist, when he went out. "Why tallest thou me the time? That thou mayest learn his forwardness, that not even the time restrained him from his purpose. Yet not even did this make him quite manifest, for the others were at this time in confusion occupied by fear and great distress, and they knew not the true reason of what had been said but supposed that He spake thus, in order that Judas might give somewhat to the poor. For He cared greatly for the poor, teaching us also to bestow much diligence on this thing. But they thought this, not without a cause, but "because he had the bag. Yet no one appears to have brought money to Him; that the female disciples nourished Him of their substance, it has said, but this it hath nowhere intimated. (Luke viii. 3. But how did He who bade His disciples bear neither scrip, nor money, nor staff, Himself bear a bag to minister to the poor? That thou mayest learn, that it behooveth even him who is exceedingly needy and crucified, to be very careful on this point. For many things He did in the way of dispensation for our instruction. The disciples then thought that He said this, that Judas should give something to the poor; and not even this shamed him, His not being willing even to the last day to make him a public example.

¹² We too ought to do the like, and not parade the sins of our companions, though they be incurable. For even after this He gave a kiss to the man who came to betray Him, and endured, such an action as that was, and then proceeded to a thing of far greater daring, the Cross itself, to the death of shame, and there again He manifested His lovingkindness. And here He calleth it "glory," showing us that there is nothing so shameful and reproachful which makes not brighter him who goeth to it, if it be done according to the will of God. At least after the going forth of Judas to the betraying, He saith, ¹³ Ver. 31. "Now is the Son of Man glorified." In this way rousing the

dejected thoughts of the disciples, and persuading them not only not to despond, but even to rejoice. On this account He rebuked Peter at the first, because for one who has been in death to overcome death, is great glory. And this is what He said of Himself, "When I am lifted up, then ye shall know that I Am" (c. viii. 28); and again, "Destroy this Temple" (c. ii. 19); and again, "No sign shall be given unto you but the sign of Jonas." (Matt. xii. 39.) For how can it be otherwise than great glory, the being able even after death to do greater things than before death? for in order that the Resurrection might be believed, the disciples did work greater things. But unless He had lived, and had been God, how could these men have wrought such things in His Name?

¹⁴ Ver. 32. "And God shall glorify Him." What is, "And God shall glorify Him in Him: self"? It is "by means of Himself, not by means of another." "And shall straightway glorify Him." [4.] That is, "simultaneously with the Cross." "For it will not be after much time," He saith, "nor will He wait for the distant season of the Resurrection, nor will He then show Him glorious, but straightway on the Cross itself His glories shall appear." And so the sun was darkened, the rocks rent; the veil of the temple was parted asunder, many bodies of saints that slept arose, the tomb had its seals, the guards sat by, and while a stone lay over the Body the Body rose; forty days passed by, and the Gift of the Spirit came, and they all straightway preached Him. This is, "shall glorify Him in Himself, and shall straightway glorify Him"; not by Angels or Archangels, not by any other power, but by Himself. But how did He also glorify Him by Himself? By doing all for the glory of the Son. Yet the Son did all. Seest thou that He referreth to the Father the things done by Himself?

¹⁵ Ver. 33. "Little children, yet a little while I am with you-and as I said unto the Jews, Whither I go ye cannot come, so now I say to you." ¹⁶ He now begins words of sorrow after the supper. For when Judas went forth it was no longer evening, but night. But since they were about to come shortly, it was necessary to set all things before the disciples, that they might have them in remembrance; or rather, the Spirit recalled all to their minds. For it is likely that they would forget many things, as hearing for the first time, and being about to undergo such temptations. Men who were weighed down to sleep, (as another Evangelist saith, -Luke xxii. 45,) who were possessed by despondency, as Christ saith Himself, "Because I have said these things unto you, sor-

row hath filled your hearts" (c. xvi. 6), how could they retain all these things exactly? Why then were they spoken? It became no little gain to them with respect to their opinion of Christ, that in after times when reminded they certainly knew that they had long ago heard these things from Christ. But wherefore cloth He first cast down their souls, saying, "Yet a little while I am with you"? "To the Jews indeed it was said with reason, but wherefore dost Thou place us in just the same class with those obstinate ones?" He by no means did so. "Why then said He, 'As I said to the Jews?'" He reminded them that He did not now, because troubles were upon them, warn them of these things, but that He had foreknown them from the first, and that they were witnesses who had heard that He had said these things to the Jews. Wherefore He added also the word, "little children," that when they heard, "As I said to the Jews," they might not deem that the expression was used in like sense towards themselves. It was not then to depress but to comfort them that He thus spake, that their dangers might not, by coming upon them suddenly, trouble them to excess.

¹⁷ "Whither I go, ye cannot come." He showeth that His death is a removal, and a change for the better to a place which admits not corruptible bodies. This He saith, both to excite their love towards Him, and to make it more fervent. Ye know that when we see any of our dearest friends departing from us, our affection is warmest, and the more so, when we see them going to a place to which it is not even possible for us to go. These things then He said, terrifying the Jews, but kindling longing in the disciples. "Such is the place, that not only not they, but not even you, My best beloved, can come there." Here He showeth also His Own dignity. "So now I say to you." Why "now"? "In one way to them, to you in another way"; that is, "not with them." But when did the Jews seek Him, when the disciples? The disciples, when they fled i the Jews, when they suffered miseries unendurable and surpassing all description at the capture of their city, when the wrath of God was borne down upon them from every side. To the Jews therefore He spake then, because of their unbelief, "but to you now, that troubles might not come upon you unexpected."

¹⁸ Ver. 34. "A new commandment I give unto you." For since it was likely that they would be troubled when they heard these things, as though they were about to be deserted, He comforteth them, investing them with that which was the root of all blessings and a safeguard, love. As though He had

said, "Grieve ye at My departure? Nay, if ye love one another, ye shall be the stronger." Why then said He not this? Because He said what profited them more than this. Ver. 35. "By this shall all men know that ye are My disciples." 19 [5.] By this He at the same time showed that the company should never be extinguished, when He gave them a distinguishing token. This He said when the traitor was cut off from them. But how calleth He that a new commandment which is contained also in the Old (covenant)? He made it new Himself by the manner; therefore He added, "As I have loved you." "I have not paid back to you a debt of good deeds first done by you, but Myself have begun," He saith. "And so ought you to benefit your dearest ones, though you owe them nothing"; and omitting to speak of the miracles which they should do, He maketh their characteristic, love. And why? Because it is this which chiefly shows men holy; it is the foundation of all virtue; by this mostly we are all even saved. For "this," He saith, "is to be a disciple; so shall all men praise you, when they see you imitating My Love." What then? Do not miracles much more show this? By no means. For "many will say, Lord, have we not in Thy Name cast out devils?" (Matt. vii. 22.) And again, when they rejoice that the devils obey them, He saith, "Rejoice not that the devils obey you, but that your names are written in heaven." (Luke x. 20.) And this indeed brought over the world, because that was before it; had not that been, neither would this have endured. This then straightway made them perfect, the having all one heart and one soul. But had they separated one from the other, all things would have been lost.

20 Now He spake this not to them only, but to all who should believe on Him; since even now, there is nothing else that causes the heathen to stumble, except that there is no love. "But," saith some one, "they also urge against us the absence of miracles. But not in the same way. "But where did the Apostles manifest their love? Seest thou Peter and John inseparable from one another, and going up to the Temple? (Acts iii. 1. Seest thou Paul disposed in a like way towards them, and dost thou doubt? If they had gained the other blessings, much more had they the mother of them all. For this is a thing that springs from a virtuous soul; but where wickedness is, there the plant withers away. For "when," it saith, "iniquity shall abound, the love of many shall wax cold. (Matt. xxiv. 12. And miracles do not so much attract the heathen as the mode of life; and nothing so much causes a right life as love. For those who wrought miracles they often even called deceivers; but

they could have no hold upon a pure life. While then the message of the Gospel was not yet spread abroad, miracles were with good reason marveled at, lint now men must get to be admired by their lives. For nothing so raises respect in the heathen as virtue, nothing so offends them as vice. And with good reason.

21 When one of them sees the greedy man, the plunderer, exhorting others to do the contrary, when he sees the man who was commanded to love even his enemies, treating his very kindred like brutes, he will say that the words are folly. When he sees one trembling at death, how will he receive the accounts of immortality? When he sees us fond of rule, and slaves to the other passions, he will more firmly remain in his own doctrines, forming no high opinion of us. We, we are the cause of their remaining in their error. Their own doctrines they have long condemned, and in like manner they admire ours, but they are hindered by our mode of life. To follow wisdom in talk is easy, many among themselves have done this; but they require the proof by works. "Then let them look to the ancients of our profession. But about them they by no means believe; they enquire concerning those now living. For, "show me," it saith, "thy faith by thy works " (Jas. ii. 18); but this is not the case; on the contrary, seeing us tear our neighbors worse than any wild beast, they call us the curse of the world. These things restrain the heathen, and suffer them not to come over to our side. So that we shall be punished for these also; not only for what we do amiss ourselves, but because the name of God is blasphemed. How long shall we be given up to wealth, and luxury, and the other passions?

22 For the future let us leave them. Hear what the Prophet saith of certain foolish ones, "Let us eat and drink, for to-morrow we die. (Isa. xxii. 31. But in the present case we cannot even say this, so "many" gather round themselves what belongs to all. So chiding them also, the Prophet said, "Will ye dwell alone upon the earth? (Isa. v. 8. Wherefore I fear test some grievous thing come to pass, and we draw down upon us heavy vengeance from God. And that this may not come to pass, let us be careful of all virtue, that we may obtain the future blessings, 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 forever, and world without end. Amen.

HOMILY 73

¹ John xiii. 36.-"Simon Peter said unto Him, Lord, whither goest thou? Jesus answered him, Whither I go thou canst not follow Me now, but thou shalt follow Me afterwards." [1.] A Great thing is love, and stronger than fire itself, and it goeth up to the very heaven; there is no hindrance which can restrain its tearing force. And so the most fervent Peter, when he hears, "Whither I go ye cannot come," what saith he? "Lord, whither goest thou?" and this he said, not so much from wish to learn, as from desire to follow. To say openly, "I go," he dared not yet, but, "Whither goest thou?" Christ answered, not to his words, but to his thoughts. For that this was his wish, is clear from what Christ said, "Whither I go thou canst not follow Me now." Seest thou that he longed for the following Him, and therefore asked the question? And when he heard, "thou shalt follow Me afterwards," not even so did he restrain his longing, and, though he had gained good hopes, he is so eager as to say,

² Ver. 37. "Why cannot I follow Thee now? I will lay down my life for Thee." ³ When he had shaken off the dread of being the traitor, and was shown to be one of His own, he afterwards asked boldly himself, while the others held their peace. "What sayest thou, Peter? He said, 'thou canst not,' and thou sayest, 'I can'? Therefore thou shalt know from this temptation that thy love is nothing without the presence of the impulse from above. Whence it is clear that in care for him He allowed even that fall. He desired indeed to teach him even by the first words, but when he continued in his vehemence, He did not indeed throw or force him into the denial, but left him alone, that he might learn his own weakness. Christ had said that He must be betrayed; Peter replied, "Be it far from Thee, Lord; this shall not happen unto Thee. (Matt. xvi. 22. He was rebuked, but not instructed. On the contrary, when Christ desired to wash his feet, he said, "Thou shalt never wash my feet. (Ver. 8. Again, when he hears, "Thou canst not follow Me now," he saith, "Though all deny Thee, I will not deny Thee. Since then it was likely that he would be lifted up to folly by his practice of contradiction, Jesus next teacheth him not to oppose Him. This too Luke implies, when he telleth us that Christ said, "And I have prayed for thee, that thy faith fail not" (Luke xxii. 32); that is, "that thou be not finally lost.

⁴ In every way teaching him humility, and proving that human nature by itself is nothing. But, since great love made him apt for contradiction, He now sobereth him, that he might not in after times be subject to this, when

he should have received the stewardship of the world, but remembering what he had suffered, might know himself. And look at the violence of his fall; it did not happen to him once or twice, but he was so beside himself, that in a short time thrice did he utter the words of denial, that he might learn that he did not so love as he was loved. And yet, to one who had so fallen He saith again, "Lovest thou Me more than these? So that the denial was caused not by the cooling of his love, but from his having been stripped of aid from above. He accepteth then Peter's love, but cutteth off the spirit of contradiction engendered by it. "For if thou lovest, thou oughtest to obey Him who is beloved. I said to thee and to those with thee, 'Thou canst not'; why art thou contentious? Knowest thou what a thing it is to contradict God? But since thou wilt not learn in this way that it is impossible that what I say should not come to pass, thou shalt learn it in the denial. And yet this appeared to thee to be much more incredible. For this thou did, not even understand, but of that thou hadst the knowledge in thy heart.

5 Yet still that came to pass which was not even expected. 6 "I will lay down my life for Thee." For since he had heard, "Greater love than this hath, no man," he straightway sprang forward, insatiably eager and desirous to reach even to the highest pitch of virtue. But Christ, to show that it belonged to Himself alone to promise these things with authority, saith, Ver. 38. "Before the cock crow." That is, "now"; there was but a little interval. He spake when it was late at night, and the first and second watch was past. Chap. xiv. ver. 1. "Let not your heart be troubled." This He saith, because it was probable that when they heard they would be troubled. For if the leader of their band, one so entirely fervent, was told that before the cock crew he should thrice deny his Master, it was likely that they would expect to have to undergo some great reverse, sufficient to bend even souls of adamant. Since then it was probable that they considering these things would be astounded, see how He comforteth them, saying, "Let not your heart be troubled." By this first word showing the power of His Godhead, because, what they had in their hearts He knew and brought to light.

7 "Ye believe in God, believe also in Me." That is, "All dangers shall pass you by, for faith in Me and in My Father is more powerful than the things which come upon you, and will permit no evil thing to prevail against you." Then He addeth, Ver. 2. "In My Father's house are many mansions." As He comforteth Peter when bewildered by saying, "but thou shall follow after-

wards," so also He gives this glimpse of hope to the others. For lest they should think that the promise was given to him alone, He saith, "In My Father's house are many mansions." "If it were not so I would have said to you, I go to prepare a place for you." That is, "The same place which receiveth Peter shall receive you." For a great abundance of dwellings is there, and it may not be said that they need preparation. When He said, "Ye cannot follow Me now," that they might not deem that they were finally cut off, He added,

8 Ver. 3. "That where I am, there ye may be also." "So earnest have I been concerning this matter, that I should already have been given up to it, had not preparation been made long ago for you." Showing them that they ought to be very bold and confident. Then that He may not seem to speak as though enticing them, but that they may believe the thing to be so, He addeth, [2.] Ver. 4. "And whither I go ye know, and the way ye know." Seest thou that He giveth them proof that these things were not said without a meaning? And He used these words, because He knew in Himself that their souls now desired to learn this. For Peter said what he said, not in order to learn, but that he might follow. But when Peter had been rebuked, and Christ had declared that to be possible which for the time seemed impossible, and when the apparent impossibility led him to desire to know the matter exactly, therefore He saith to the others, "And the way ye know." For as when He hath said, "Thou shalt deny Me," before any one spake a word, searching into their hearts, He said, "Be not troubled," so here also by saying "Ye know," He disclosed the desire which was in their heart, and Himself giveth them an excuse for questioning. Now the, "Whither goest Thou?" Peter used from a very loving affection, Thomas from cowardice.

9 Ver. 5. "Lord, we know not whither Thou goest." "The place," he saith, "we know not, and how shall we know the way leading thither?" And observe with what submissiveness he speaks; he saith not, "tell us the place," but, "we know not whither Thou goest"; for all had long yearned to hear this. If the Jews questioned among themselves when they heard (of His departure), although desirous to be rid of Him much more would those desire to learn, who wished never to be separated from Him. They feared therefore to ask Him, but yet they asked Him, from their great love and anxiety. What then saith Christ? Ver. 6. "I am the Way, and the Truth, and the Life; no man cometh unto the Father, but by Me." 10 "Why then, when He was asked by Peter, 'Whither goest Thou,' did He not say directly, 'I go to the Father, but

ye cannot come now'? Why did He put in a circuit of so many words, placing together questions and answers? With good reason He told not this to the Jews; but why not to these? He had indeed said both to these and to the Jews, that He came forth from God, and was going to God, now He saith the same thing more clearly than before. Besides, to the Jews He spake not so clearly; for had He said, "Ye cannot come to the Father but by Me," they would straightway hard deemed the matter mere boasting; but now by concealing this, He threw them into perplexity. "But why," saith some one, "did He speak thus both to the disciples and to Peter? He knew his great forwardness, and that he would by reason of this the more press on and trouble Him; in order therefore to lead him away, He hideth the matter. Having then succeeded in what He wished by the obscurity and by veiling His speech, He again discloseth the matter. After saying, "Where I am, no man can come," He addeth, "In My Father's house are many mansions"; and again, "No man cometh to the Father but by Me. This He would not tell them at first, in order not to throw them into greater despondency, but, now that He hath soothed them, He telleth them.

¹¹ For by Peter's rebuke He cast out much of their despondency; and dreading lest they should beaddressed in the same way, they were the more restrained. "I am the Way. This is the proof of the, "No man cometh to the Father but by Me"; and, "the Truth, and the Life," of this, "that these things shall surely be. "There is then no falsehood with Me, if I am 'the Truth'; if I am 'Life' also, not even death shall be able to hinder you from coming to Me. Besides; if I am 'the Way,' ye will need none to lead you by the hand; if I am also 'the Truth,' My words are no falsehoods; if I am also 'Life,' though ye die ye shall obtain what I have told you. Now His being "the Way," they both understood and allowed, but the rest they knew not. They did not indeed venture to say what they knew not. Still they gained great consolation from His being "the Way. "If," saith He, "I have sole authority to bring to the Father, ye shall surely come thither; for neither is it possible to come by any other way. But by saying before, "No man can come to Me except the Father draw him"; and again, "If I be lifted up from the earth, I shall draw all men unto Me" (c. xii. 32); and again, "No man cometh to the Father but by Me" (c. xiv. 6); He showeth Himself equal to Him who begat Him.

¹² But how after saying, "Whither I go ye know, and the way ye know," hath He added, ¹³ Ver. 7. "If ye had known Me, ye should have known My

Father also; and from henceforth ye know Him, and have seen Him"? He doth not contradict Himself; they knew Him indeed, but not so as they ought. God they knew, but the Father not yet. For afterwards, the Spirit having come upon them wrought in them all knowledge. What He saith is of this kind. "Had ye known My Essence and My Dignity, ye would have known that of the Father also; and henceforth ye shall know Him, and have seen Him," (the one belonging to the future, the other to the present,) that is, "by Me." By "sight," He meaneth knowledge by intellectual perception. For those who are seen we may see and not know; but those who are known we cannot know and not know. Wherefore He saith, "and ye have seen Him"; just as it saith, "was seen also of Angels." (1 Tim. iii. 16.) Yet the very Essence was not seen; yet it saith that He "was seen," that is, as far as it was possible for them to see. These words are used, that thou mayest learn that the man who hath seen Him knoweth Him who begat Him. But they beheld Him not in His unveiled Essence, but clothed with flesh. He is wont elsewhere to put "sight" for "knowledge"; as when He saith, "Blessed are the pure in heart, for they shall see God." (Matt. v. 8.) By "pure," He meaneth not those who are free from fornication only, but from all sins. For every sin brings filth upon the soul.

¹⁴[3. Let us then use every means to wipe off the filthiness. But first the font cleanseth, afterwards other ways also, many and of all kinds. For God, being merciful, hath even after this given to us various ways of reconciliation, of all which the first is that by alms-doing. "By alms-deeds," it saith, "and deeds of faith sins are cleansed away. (Ecclus. iii. 30. By alms-doing I do not mean that which is maintained by injustice, for this is not alms-doing, but savageness and inhumanity. What profits it to strip one man and clothe another? For we ought to begin the action with mercy, but this is inhumanity. If we give away everything that we have got from other people, it is no gain to us. And this Zacchaeus shows, who on that occasion said, that he propitiated God by giving four times as much as he had taken. (Luke xix. 8. But we, when we plunder unboundedly, and give but little, think that we make God propitious, whereas we do rather exasperate Him. For tell me, if thou shouldest drag a dead and rotten ass from the waysides and lanes, and bring it to the altar, would not all stone thee as accursed and polluted? Well then, if I prove that a sacrifice procured by plunder is more polluted than this, what defense shall we obtain? Let us suppose that some article has been obtained

by plunder, is it not of fouler scent than a dead ass? Wouldest thou learn how great is the rottenness of sin?

15 Hear the Prophet saying, "My wounds stank, and were corrupt. (Ps. xxxviii. 5, Ps. xxxviii. 5 LXX. And dost thou in words entreat God to forget thy misdeeds, and dost thou by what thou thyself doest, robbing and grasping, and placing thy sin upon the altar, cause Him to remember them continually? But now, this is not the only sin, but there is one more grievous than this, that thou defilest the souls of the saints. For the altar is but a stone, and is consecrated, but they ever bear with them Christ Himself; and darest thou to send thither any of such impurity? "No," saith one, "not the same money, but other. Mockery this, and trifling. Knowest thou not, that if one drop of injustice fall on a great quantity of wealth, the whole is defiled? And just as a man by casting dung into a pure fountain makes it all unclean, so also in the case of riches, anything ill-gotten entering in makes them to be tainted with the ill savor from itself. Then we wash our hands when we enter into church, but our hearts not so. Why, do our hands send forth a voice? It is the soul that utters the words: to that God looketh; cleanness of the body is of no use, while that is defiled. What profits it, if thou wipe clean thine outward hands, while thou hast those within impure?

16 For the terrible thing and that which subverts all good is this, that while we are fearful about trifles, we care not for important matters. To pray with unwashed hands is a matter indifferent; but to do it with an unwashed mind, this is the extreme of all evils. Hear what was said to the Jews who busied themselves about such outward impurities. "Wash thine heart from wickedness, how long shall there be in thee thoughts of thy labors? (Jer. iv. 14. Let us also wash ourselves, not with mire, but with fair water, with alms-doing, not with covetousness. First get free from rapine, and then show forth alms-deeds. Let us "decline from evil, and do good. (Ps. xxxvii. 27. Stay thy hands from covetousness, and so bring them to alms-giving. But if with the same hands we strip one set of persons, though we may not clothe the others with what has been taken from them, yet we shall not thus escape punishment. For that which is the groundwork of the propitiation is made the groundwork of all wickedness. Better not show mercy, than show it thus; since for Cain also it had been better not to have brought his offering at all. Now if he who brought too little angered God, when one gives what is another's, how shall not he anger Him? "I commanded thee," He will say, "not

to steal, and honorest thou Me from that thou hast stolen? What thinkest thou? That I am pleased with these things?

¹⁷ Then shall He say to thee, "Thou thoughtest wickedly that I am even such an one as thyself; I will rebuke thee, and set before thy face thy sins. (Ps. l. 21, Ps. l. 21 LXX. But may it not come to pass that any one of us hear this voice, but having wrought pure alms-deeds, and having our lamps burning, so may we enter into the bride-chamber by 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 74

¹ John xiv. 8, 9.-"Philip saith unto Him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known Me, Philip? He who hath seen Me, hath seen the Father." ²[1. The Prophet said to the Jews, "Thou hadst the countenance of a harlot, thou wert shameless towards all men. (Jer. iii. 3, LXX. Now it seems fitting to use this expression not only against that city, but against all who shamelessly set their faces against the truth. For when Philip said to Christ, "Show us the Father," He replied, "Have I been so long time with you, and hast thou not known Me, Philip? And yet there are some Who even after these words separate the Father from the Son. What proximity dost thou require closer than this? Indeed from this very saying some have fallen into the malady of Sabellius. But let us, leaving both these and those as involved in directly opposite error, consider the exact meaning of the words. "Have I been so long time with you, and hast thou not known Me, Philip? He saith. What then? replieth Philip, "Art thou the Father after whom I enquire? "No," He saith. On this account He said not, "hast thou not known Him," but, "hast thou not known Me," declaring nothing else but this, that the Son is no other than what the Father is, yet continuing to be a Son. But how came Philip to ask this question? Christ had said, "If ye had known Me, ye should have known My Father also" (c. xiv. 7), and He had often said the same to the Jews. Since then Peter and the Jews had often asked Him, "Who is the Father?

³ since Thomas had asked Him, and no one had learnt anything clear, but His words were still not understood; Philip, in order that He might not seem to be importunate and to trouble Him by asking in his turn after the Jews, "Show us the Father," added, "and it sufficeth us," "we seek no more. Yet Christ had said, "If ye had known Me, ye should have known My Father

also," and by Himself He declared the Father. But Philip reversed the order, and said, "Show us the Father," as though knowing Christ exactly. But Christ endureth him not, but putteth him in the right way, persuading him to gain the knowledge of the Father through Himself, while Philip desired to see Him with these bodily eyes, having perhaps heard concerning the Prophets, that they "saw God." But those cases, Philip, were acts of condescension. Wherefore Christ said, "No man hath seen God at any time" (c. i. 18); and again, "Every man that hath heard and hath learned from God cometh unto Me. (c. vi. 45. "Ye have neither heard His voice at any time, nor seen His shape. (c. v. 37. And in the Old Testament, "No man shall see My face, and live. (Ex. xxxiii. 20. What saith Christ? Very reprovably He saith, "Have I been so long time with you, and hast thou not known Me, Philip? He said not, "hast thou not seen," but, "hast thou not known Me. "Why," Philip might say, "do I wish to learn concerning Thee?

⁴ At present I seek to see Thy Father, and Thou sayest unto me, hast thou not known Me? What connection then hath this with the question? Surely a very close one; for if He is that which the Father is, yet continuing a Son, with reason He showeth in Himself Him who begat Him. Then to distinguish the Persons He saith, "He that hath seen Me hath seen the Father," lest any one should assert that the same is Father, the same Son. For had He been the Father, He would not have said, "He that hath seen Me hath seen Him. Why then did He not reply, "thou askest things impossible, and not allowed to man; to Me alone is this possible"? Because Philip had said, "it sufficeth us," as though knowing Christ, He showeth that he had not even seen Him. For assuredly he would have known the Father, had he been able to know the Son. Wherefore He saith, "He that hath seen Me, hath seen the Father. "If any one hath seen Me, he shall also behold Him. What He saith is of this kind: "It is not possible to see either Me or Him. For Philip sought the knowledge which is by sight, and since he thought that he had so seen Christ, he desired in like manner to see the Father;

⁵ but Jesus showeth him that he had not even seen Himself, And if any one here call knowledge, sight, I do not contradict him, for, "he that hath known Me," saith Christ, "hath known the Father. Yet He did not say this, but desiring to establish the Consubstantiality, declared, "he that knoweth My Essence, knoweth that of the Father also. "And what is this? saith some one; "for he who is acquainted with creation knoweth also God. Yet all are

acquainted with creation, and have seen it, but all do not know God. Besides, let us consider what Philip seeks to see. Is it the wisdom of the Father? Is it His goodness? Not so, but the very whatever God is, the very Essence. To this therefore Christ answereth, "He that hath seen Me. Now he that hath seen the creation, hath not also seen the Essence of God. "If any one hath seen Me, he hath seen the Father," He saith. Now had He been of a different Essence, He would not have spoken thus. But to make use of a grosser argument, no man that knows not what gold is, can discern the substance of gold in silver. For one nature is not shown by another. Wherefore He rightly rebuked him, saying, "Am I so long with you? Hast thou enjoyed such teaching, hast thou seen miracles wrought with authority, and all belonging to the Godhead, which the Father alone worketh, sins forgiven, secrets published, death retreating, a creation Wrought from earth, and hast thou not known Me?

6 Because He was clothed with flesh, therefore He said, "Hast thou not known Me?" 7 [2.] Thou hast seen the Father; seek not to see more; for in Him thou hast seen Me. If thou hast seen Me, be not over-curious; for thou hast also in Me known Him. Ver. 10. "Believest thou not that I am in the Father?" That is, "I am seen in that Essence." "The words that I speak, I speak not of Myself," Seest thou the exceeding nearness, and the proof of the one Essence? "The Father that dwelleth in Me, He doeth the works." How, beginning with words, doth He come to works? for that which naturally followed was, that He should say, "the Father speaketh the words." But He putteth two things here, both concerning doctrine and miracles. Or it may have been because the words also were works. How then doeth He them? In another place He saith, "If I do not the works of My Father, believe Me not." (c. x. 37.) How then saith He here that the Father doeth them? To show this same thing, that there is no interval between the Father and the Son. What He saith is this: "The Father would not act in one way, and I in another." Indeed in another place both He and the Father work; "My Father worketh hitherto, and I work" (c. v. 17); showing in the first passage the unvaryingness of the works, in the second the identity. And if the obvious meaning of the words denotes humility, marvel not; for after having first said, "Believest thou not?" He then spake thus, showing that He so modeled His words to bring him to the faith; for He walked in their hearts.

⁸ Ver. 11. "Believe that I am in the Father and the Father in Me." "Ye ought not, when ye hear of 'Father' and 'Son,' to seek anything else to the establishing of the relationship as to Essence, but if this is not sufficient to prove to you the Condignity and Consubstantiality, ye may learn it even from the works." Had the, "he that hath seen Me, hath seen My Father," been used with respect to works, He would not afterwards have said, "Or else believe Me for the very works' sake." And then to show that He is not only able to do these things, but also other much greater than these, He putteth them with excess. For He saith not, "I can do greater things than these," But, what was much more wonderful, "I can give to others also to do greater things than these." Ver. 12. "Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do, because I go to the Father."

⁹ That is, "it now remaineth for you to work miracles, for I go away." Then when He had accomplished what His argument intended, He saith, Ver. 13. "Whatsoever ye shall ask in My Name, that will I do, that the Father may be glorified in Me." Seest thou again that it is He who doeth it? "I," saith He, "will do it"; not, "I will ask of the Father," but, "that the Father may be glorified in Me." In another place He said, "God shall glorify Him in Himself" (c. xiii. 32), but here, "He shall glorify the Father"; for when the Son shall appear with great power, He who begat shall be glorified. But what is, "in My Name"? That which the Apostles said, "In the Name of Jesus Christ, arise and walk." (Acts iii. 6.) For all the miracles which they did He wrought in them, and "the hand of the Lord was with them." (Acts xi. 21.)

¹⁰ Ver. 14. "I will do it," He saith. Seest thou His authority? The things done by means of others Himself doeth; hath He no power for the things done by Himself, except as being wrought in by the Father? And who could say this? But why doth He put it second? To confirm His own words, and to show that the former sayings were of condescension. But the, "I go to the Father," is this: "I shall not perish, but remain in My own proper Dignity, and Am in Heaven." All this He said, comforting them. For since it was likely that they, not yet understanding His discourses concerning the Resurrection, would imagine something dismal, He in other discourses promiseth that He will give them such things, soothing them in every way, and showing that He abideth continually; and not only abideth, but that He will even show forth greater power.

¹¹[3. Let us then follow Him, and take up the Cross. For though persecution be not present, yet the season for another kind of death is with us. "Mortify," it saith, "your members which are upon earth. (Col. iii. 5. Let us then quench concupiscence, slay anger, abolish envy. This is a "living sacrifice. (Rom. xii. 1. This sacrifice ends not in ashes, is not dispersed in smoke, wants neither wood, nor fire, nor knife. For it hath both fire and a knife, even the Holy Spirit. Using this knife, circumcise the superfluous and alien portion of thy heart; open the closedness of thine ears, for vices and evil desires are wont to stop the way against the entrance of the word. The desire of money, when it is set before one, permits not to hear the word concerning almsgiving; and malice when it is present raises a wall against the teaching concerning love; and some other malady falling on in its turn, makes the soul yet more dull to all things. Let us then do away these wicked desires; it is enough to have willed, and all are quenched. For let us not, I entreat, look to this, that the love of wealth is a tyrannical thing, but that the tyranny is that of our own slackmindedness. Many indeed say that they do not even know what money is. For this desire is not a natural one;

¹²such as are natural were implanted in us from the first, from the beginning, but as for gold and silver, for a long time not even what it is was known. Whence then grew this desire? From vainglory and extreme slackmindedness. For of desires some are necessary, some natural, some neither the one nor the other. For example, those which if not gratified destroy the creature are both natural and necessary, as the desire of meat and drink and sleep; carnal desire is natural indeed but not necessary, for many have got the better of it, and have not died. But the desire of wealth is neither natural nor necessary, but superfluous; and if we choose we need not admit its beginning. At any rate, Christ speaking of virginity saith, "He that is able to receive it, let him receive it. (Matt. xix. 12. But concerning riches not so, but how? "Except a man forsake all that he hath, he is not worthy of Me. (Luke xiv. 33. What was easy He recommended, but what goes beyond the many He leaveth to choice. Why then do we deprive ourselves of all excuse? The man who is made captive by some more tyrannical passion shall not suffer a heavy punishment, but he who is subdued by a weak one is deprived of all defense. For what shall we reply when He saith, "Ye saw Me hungry and fed Me not"? (Matt. xxv. 42); what excuse shall we have? We shall certainly plead poverty;

13 yet we are not poorer than that widow, who by throwing in two mites overshot all the rest. For God requireth not the quantity of the offering, but the measure of the mind; and that He doth so, comes from His tender care. Let us then, admiring His lovingkindness, contribute what is in our power, that having both in this life and in that which is to come obtained in abundance the lovingkindness of God, we may be able to enjoy the good things promised to us, through the grace and lovingkindness of our Lord Jesus Christ, to whom be glory for ever and ever. Amen.

HOMILY 75

1 John xiv. 15-17.-"If ye love Me, keep My commandments. And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; even the Spirit of truth, whom the world cannot receive, because it seeth Him not, neither knoweth Him." [1.] We need everywhere works and actions, not a mere show of words. For to say and to promise is easy for any one, but to act is not equally easy. Why have I made these remarks? Because there are many at this time who say that they fear and love God, but in their works show the contrary; but God requireth that love which is shown by works. Wherefore He said to the disciples, "If ye love Me, keep My commandments." For after He had told them, "Whatsoever ye shall ask, I will do it," that they might not deem the mere "asking" to be availing, He added, "If ye love Me," "then," He saith, "I will do it." And since it was likely that they would be troubled when they heard that, "I go to the Father," He telleth them "to be troubled now is not to love, to love is to obey My words. I have given you a commandment that ye love one another, that ye do so to each other as I have done to you; this is love, to obey these My words, and to yield to Him who is the object of your love."

2 "And I will ask the Father, and He shall give you another Comforter. Again His speech is one of condescension. For since it was probable, that they not yet knowing Him would eagerly seek His society, His discourse, His presence in the flesh, and would admit of no consolation when He was absent, what saith He? "I will ask the Father, and He shall give you another Comforter," that is, "Another like unto Me. Let those be ashamed who have the disease of Sabellius, who hold not the fitting opinion concerning the Spirit. For the marvel of this discourse is this, that it hath stricken down contradictory heresies with the same blow. For by saying "another," He showeth the difference of Person, and by "Paraclete," the connection of Substance. But

why said He, "I will ask the Father"? Because had He said, "I will send Him," they would not have so much believed and now the object is that He should be believed. For afterwards He declares that He Himself sendeth Him, saying, "Receive ye the Holy Ghost" (c. xx. 22); but in this place He telleth them that He asketh the Father, so as to render His discourse credible to them. Since John saith of Him, "Of His fullness have all we received" (c. i. 16); but what He had, how receiveth He from another? And again, "He shall baptize you with the Holy Ghost and with fire. (Luke iii. 16.

3 "But what had He more than the Apostles, if He was about to ask It of His Father in order to give It to others, when they often even without prayer appear to have done thus? And how, if It is sent according to request from the Father, doth It descend of Itself? And how is that which is everywhere present sent by Another, that which "divideth to every man severally as He will" (1 Cor. xii. 11), and which saith with authority, "Separate Me Paul and Barnabas"? (Acts xiii. 2. Those ministers were ministering unto God, yet still It called them authoritatively to Its own work; not that It called them to any different work, but in order to show Its power. "What then," saith some one, "is, 'I will ask the Fathers'? (He saith it) to show the time of Its coming. For when He had cleansed them by the sacrifice, then the Holy Ghost lighted upon them. "And why, while He was with them, came it not? Because the sacrifice was not yet offered. But when afterwards sin had been loosed, and they were being sent forth to dangers, and were stripping themselves for the contest, then need was that the Anointer should come. "But why did not the Spirit come immediately after the Resurrection? In order that being greatly desirous of It, they might receive It with great joy. For as long as Christ was with them, they were not in tribulation;

4 but when He departed, being made defenseless and thrown into much fear, they would receive It with much readiness. 5 "He remaineth with you." This sheweth that even after death It departeth not. But lest when they heard of the "Paraclete," they should imagine a second Incarnation, and expect to see It with their eyes, He setteth them right by saying, "Whom the world cannot receive, because it seeth Him not." "He will not be with you as I have been, but will dwell in your very souls"; for this is the, "shall be in you." He calleth it the "Spirit of truth"; thus explaining the types in the Old Testament. "That He may be with you." What is, "may be with you"? That which He saith Himself, that "I am with you." (Matt. xxviii. 20.) Besides, He also

implieth something else, that "the case of the Spirit shall not be the same as Mine, He shall never leave you." "Whom the world cannot receive, because it seeth Him not." "Why, what is there belonging to the other Persons that is visible?" Nothing; but He speaketh here of knowledge; at least He addeth, "neither knoweth Him." For He is wont, in the case of exact knowledge, to call it "sight"; because sight is clearer than the other senses, by this He always representeth exact knowledge. By "world," He here speaketh of "the wicked," thus too comforting the disciples by giving to them a special gift. See in how many particulars He raised His discourse concerning It. He said, "He is Another like unto Me"; He said, "He will not leave you"; He said, "Unto you alone He cometh, as also did I"; He said, that "He remaineth in you"; but not even so did He drive out their despondency. For they still sought Him and His society. To cure then this feeling, He saith,

6 Ver. 18. "I will not leave you orphans, I will come unto you." [2.] "Fear not," He saith, "I said not that I would send you another Comforter, as though were Myself withdrawing from you for ever; I said not that He remaineth with you, as though I should see you no more. For I also Myself will come to you, I will not leave you orphans." Because when commencing He said, "Little children," therefore He saith also here, "I will not leave you orphans." At first then He told them, "Ye shall come whither I go"; and, "In My Father's house there are many mansions"; but here, since that time was long, He giveth them the Spirit; and when, not knowing what it could be of which He spoke, they were not sufficiently comforted, "I will not leave you orphans," He saith; for this they chiefly required. since the, "I will come to you," was the saying of one declaring a "presence," observe how in order that they might not again seek for the same kind of presence as before, He did not clearly tell them this thing, but hinted at it; for having said,

7 Ver. 19. "Yet a little while, and the world seeth Me not"; He added, "but ye see Me." As though He had said, "I come indeed to you, but not in the same way as before, ever being with you day by day." And lest they should say, "How then saidst Thou to the Jews, Henceforth ye shall not see Me?" He solveth the contradiction by saying, "to you alone"; for such also is the nature of the Spirit. "Because I live, ye shall live also." For the Cross doth not finally separate us, but only hideth for a little moment; and by "life" He seemeth to me to mean not the present only, but the future also. Ver. 20. "At that day ye shall know that am in the Father, and you in Me, and I in you." 8 With re-

gard to the Father, these words refer to Essence; with regard to the disciples, to agreement of mind and help from God. "And how, tell me, is this reasonable?" saith some one. And how, pray, is the contrary reasonable? For great and altogether boundless is the interval between Christ and the disciples. And if the same words are employed, marvel not; for the Scripture is often wont to use in different senses the same words, when applied to God and to men. Thus we are called "gods," and "sons of God," yet the word hath not the same force when applied to us and to God. And the Son is called "Image," and "Glory"; so are we, but great is the interval between us. Again, "Ye are Christ's, and Christ is God's" (1 Cor. iii. 23), but not in like manner as Christ is God's are we Christ's. But what is it that He saith? "When I am arisen," He saith, "ye shall know that I am not separated from the Father, but have the same power with Him, and that I am with you continually, when facts proclaim the aid which cometh to you from Me, when your enemies are kept down, and you speak boldly, when dangers are removed from your path, when the preaching of the Gospel flourisheth day by day, when all yield and give ground to the word of true religion. "As the Father hath sent Me, so send I you." (c. xx. 21.) Seest thou that here also the word hath not the same force? for if we take it as though it had, the Apostles will differ in nothing from Christ. But why saith He, "Then ye shall know"? Because then they saw Him risen and conversing with them, then they learnt the exact faith; for great was the power of the Spirit, which taught them all things.

9[3.] Ver. 21. "He that hath My commandments and keepeth them, he it is that loveth Me." It is not enough merely to have them, we need also an exact keeping of them. But why doth He frequently say the same thing to them? as, "If ye love Me, ye will keep My commandments" (ver. 15); and, "He that hath My commandments and keepeth them"; and, "If any one heareth My word and keepeth it, he it is that loveth Me—he that heareth not My words, loveth Me not." (Ver. 24.) I think that He alluded to their despondency; for since He had uttered many wise sayings to them concerning death, saying, "He that hateth his life in this world shall save it unto life eternal" (c. xii. 25); and, "Unless a man take his cross and follow Me, he is not worthy of Me" (Matt. x. 38); and is about to say other things besides, rebuking them, He saith, "Think ye that ye suffer sorrow from love? The not sorrowing would be a sign of love." And because He wished all along to establish this, as He went on He summed up His discourse in this same point; "If ye loved Me,"

He saith, "ye would have rejoiced, because-I go to My Father" (ver. 28), but now ye are in this state through cowardice. To be thus disposed towards death is not for those who remember My commandments; for you ought to be crucified, if you truly loved Me, for My word exhorteth you not to be afraid of those that kill the body. Those that are such both the Father loveth and I. "And I will manifest Myself unto him. Then saith Judas,

¹⁰ Ver. 22. "How is it that Thou wilt manifest Thyself unto us?" Seest thou that their soul was close pressed with fear? For he was confounded and troubled, and thought that as we see dead men in a dream, so He also would be seen. In order therefore that they might not imagine this, hear what He saith. Ver. 23. "I and the Father will come unto him, and make Our abode with him." ¹¹ All but saying, "As the Father revealeth Himself, so also do I." And not in this way only He removed the suspicion, but also by saying, "We will make Our abode with him," a thing which doth not belong to dreams. But observe, I pray you, the disciple confounded, and not daring to say plainly what he desired to say. For he said not, "Woe to us, that Thou diest, and will come to us as the dead come"; he spake not thus; but, "How is it that Thou wilt show Thyself to us, and not unto the world?" Jesus then saith, that "I accept you, because ye keep My commandments." In order that they might not, when they should see Him afterwards, deem Him to be an apparition, therefore He saith these things beforehand. And that they might not deem that He would appear to them so as I have said, He telleth them also the reason, "Because ye keep My commandments"; He saith that the Spirit also will appear in like manner. Now if after having companied with Him so long time, they cannot yet endure that Essence, or rather cannot even imagine It, what would have been their case had He appeared thus to them at the first? on this account also He ate with them, that the action might not seem to be an illusion. For if they thought this when they saw Him walking on the waters, although His wonted form was seen by them, and He was not far distant, what would they have imagined had they suddenly seen Him arisen whom they had seen taken and swathed? Wherefore He continually telleth them that He will appear, and why He will appear, and how, that they may not suppose Him to be an apparition.

¹² Ver. 24. "He that loveth Me not keepeth not My sayings; and the word which ye hear is not Mine, but the Father's which sent Me." "So that he that heareth not these sayings not only doth not love Me, but neither doth he

love the Father." For if this is the sure proof of love, the hearing the commandments, and these are of the Father, he that heareth them loveth not the Son only, but the Father also. "And how is the word 'thine' and 'not thine'?" This means, "I speak not without the Father, nor say anything of Myself contrary to what seemeth good to Him." Ver. 25. "These things have I spoken unto you, being yet present with you." Since these sayings were not clear, and since some they did not understand, and doubted about the greater number, in order that they might not be again confused, and say, "What commands?" He released them from all their perplexity, saying,

13 Ver. 26. "The Comforter, whom the Father shall send in My Name, He shall teach you." "Perhaps these things are not clear to you now, but 'He' is a clear teacher of them." And the, "remaineth with you" (ver. 17), is the expression of One implying that Himself will depart. Then that they may not be grieved, He saith, that as long as He should remain with them and the Spirit should not come, they would be unable to comprehend anything great or sublime. And this He said to prepare them to bear nobly His departure, as that which was to be the cause of great blessings to them. He continually calleth Him "Comforter," because of the afflictions which then possessed them. And since even after hearing these things they were troubled, when they thought of the sorrows, the wars, His departure, see how He calmeth them again by saying,

14 Ver. 27. "Peace I leave to you." All but saying, "What are ye harmed by the trouble of the world, provided ye be at peace with Me? For this peace is not of the same kind as that. The one is external, is often mischievous and unprofitable, and is no advantage to those who possess it; but I give you peace of such a kind that ye be at peace with one another, which thing rendereth you stronger." And because He said again, "I leave," which was the expression of One departing, and enough to confound them, therefore He again saith, "Let not your heart be troubled, neither let it be afraid." Seest thou that they were affected partly by loving affection, partly by fear? Ver. 28. "Ye have heard how I said unto you, I go away, and come again unto you. If ye loved Me, ye would rejoice because I said, I go unto the Father; for My Father is greater than I."

15 [4.] And what joy would this bring to them? What consolation? What then mean the words? They did not yet know concerning the Resurrection, nor had they right opinion concerning Him; (for how could they, who did

not even know that He would rise again?) but they thought that the Father was mighty. He saith then, that "If ye are fearful for Me, as not able to defend Myself, and if ye are not confident that I shall see you again after the Crucifixion, yet when ye heard that I go to the Father, ye ought then to have rejoiced because I go away to One that is greater, and able to undo all dangers." "Ye have heard how I said unto you." Why hath He put this? Because, He saith, "I am so firmly confident about the things which come to pass, that I even foretell them, so far am I from fearing." This also is the meaning of what follows.

16 Ver. 29. "And now I have told you before it come to pass, that when it is come to pass, ye might believe that I Am." As though He had said, "Ye would not have known, had I not told you. And I should not have told you, had I not been confident." Seest thou that the speech is one of condescension? for when He saith, "Think ye that I cannot pray to the Father, and He shall presently give Me more than twelve legions of Angels" (Matt. xxvi. 53), He speaketh to the secret thoughts of the hearers; since no one, even in the height of madness, would say that He was not able to help Himself, but needed Angels; but because they thought of Him as a man, therefore He spoke of "twelve legions of Angels." Yet in truth He did but ask those who came to take Him a question, and cast them backwards. (c. xviii. 6.) (If any one say that the Father is greater, inasmuch as He is the cause of the Son, we will not contradict this. But this doth not by any means make the Son to be of a different Essence.) But what He saith, is of this kind: "As long as I am here, it is natural that you should deem that I am in danger; but when I am gone 'there,' be confident that I am in safety; for Him none will be able to overcome." All these words were addressed to the weakness of the disciples, for, "I Myself am confident, and care not for death." On this account, He said, "I have told you these things before they come to pass"; "but since," He saith, "ye are not yet able to receive the saying concerning them, I bring you comfort even from the Father, whom ye entitle great." Having thus consoled them, He again telleth them sorrowful things,

17 Ver. 30. "Hereafter I will not talk with you." Wherefore? "For the ruler of this world cometh, and hath nothing in Me." By "ruler of this world," He meaneth the devil, calling wicked men also by the same name. For he ruleth not heaven and earth, since he would have been subverted, and cast down all things, but he ruleth over those who give themselves up to him. Wherefore

He calleth him, "the ruler of the darkness of this world," in this place again calling evil deeds, "darkness." "What then, doth the devil slay Thee?" By no means; "he hath nothing in Me." "How then do they kill Thee?" Because I will it, and, Ver. 31. "That the world may know that I love the Father."¹⁸ "For being not subject," He saith, "to death, nor a debtor to it, I endure it through My love to the Father." This He saith, that He may again rouse their souls, and that they may learn that not unwillingly but willingly He goeth to this thing, and that He doth it despising the devil. It was not enough for Him to have said, "Yet a little while I am with you" (c. vii. 33), but He continually handleth this painful subject, (with good reason,) until He should make it acceptable to them, by weaving along with it pleasant things. Wherefore at one time He saith, "I go, and I come again"; and, "That where I there ye may be also"; and, "Ye cannot follow Me now, but afterwards ye shall follow Me"; and, "I go to the Father"; and, "The Father is greater than I"; and, "Before it come to pass, I have told you"; and, "I do not suffer these things from constraint, but from love for the Father." So that they might consider, that the action could not be destructive nor hurtful, if at least He who greatly loved Him, and was greatly loved by Him, so willed. On this account, while intermingling these pleasant words, He continually uttered the painful ones also, practicing their minds. For both the, "remaineth with you" (c. xvi. 7), and, "My departure is expedient for you," were expressions of One giving comfort. For this reason He spake by anticipation ten thousand sayings concerning the Spirit, the, "Is in you," and, "The world cannot receive," and, "He shall bring all things to your remembrance," and, "Spirit of truth," and, "Holy Spirit," and, "Comforter," and that "It is expedient for you," in order that they might not despond, as though there would be none to stand before and help them. "It is expedient," He saith, showing that It would make them spiritual.

¹⁹[5. This at least, we see, was what took place. For they who now trembled and feared, after they had received the Spirit sprang into the midst of dangers, and stripped themselves for the contest against steel, and fire, and wild beasts, and seas, and every kind of punishment; and they, the unlettered and ignorant, discoursed so boldly as to astonish their hearers. For the Spirit made them men of iron instead of men of clay, gave them wings, and allowed them to be cast down by nothing human. For such is that grace; if it find despondency, it disperses it; if evil desires, it consumes them; if cow-

ardice, it casts it out, and doth not allow one who has partaken of it to be afterwards mere man, but as it were removing him to heaven itself, causes him to image to himself all that is there. (Acts iv. 32, and ii. 46. On this account no one said that any of the things that he possessed was his own, but they continued in prayer, in praise, and in singleness of heart. For this the Holy Spirit most requireth, for "the fruit of the Spirit is joy, peace-faith, meekness. (Gal. v. 22, 23. "And yet spiritual persons often grieve," saith some one. But that sorrow is sweeter than joy. Cain was sorrowful, but with the sorrow of the world; Paul was sorrowful, but with godly sorrow. Everything that is spiritual brings the greatest gain, just as everything that is worldly the utmost loss.

²⁰ Let us then draw to us the invincible aid of the Spirit, by keeping the commandments, and then we shall be nothing inferior to the Angels. For neither are they therefore of this character, because they are incorporeal, for were this the case, no incorporeal being would have become wicked, but the will is in every case the cause of all. Wherefore among incorporeal beings some have been found worse than men or things irrational, and among those having bodies some better than the incorporeal. All just men, for instance, whatever were their righteous deeds, did them while dwelling on earth, and having bodies. For they dwelt on earth as those who were pilgrims and strangers; but in heaven, as citizens. Then say not thou either, "I am clothed with flesh, I cannot get the mastery, nor undertake the toils which are for the sake of virtue. Do not accuse the Creator. For if the wearing the flesh make virtue impossible, then the fault is not ours. But that it does not make it impossible, the band of saints has shown. A nature of flesh did not prevent Paul from becoming what he was, nor Peter from receiving the keys of heaven; and Enoch also, having worn flesh, was translated, and not found. So also Elias was caught up with the flesh. Abraham also with Isaac and his grandson shone brightly, having the flesh; and Joseph in the flesh struggled against that abandoned woman. But why speak I of the flesh?

²¹ For though thou place a chain upon the flesh, no harm is done. "Though I am bound," saith Paul, yet "the word of God is not bound. (2 Tim. ii. 9. And why speak I of bonds and chains? Add to these the prison, and bars, yet neither are these any hindrance to virtue; at least so Paul hath instructed us. For the bond of the soul is not iron but cowardice, and the desire of wealth, and the ten thousand passions. These bind us, though our body be

free. "But," saith some one, "these have their origin from the body. An excuse this, and a false pretense. For had they been produced from the body, all would have undergone them. For as we cannot escape weariness, and sleep, and hunger, and thirst, since they belong to our nature; so too these, if they were of the same kind, would not allow any one to be exempt from their tyranny; but since many escape them, it is clear that such things are the faults of a careless soul. Let us then put a stop to this, and not accuse the body, but subdue it to the soul, that having it under command, we may enjoy the everlasting good things, through the grace and lovingkindness of our Lord Jesus Christ, to whom be glory for ever and ever. Amen.

HOMILY 76

¹John xiv. 31; xv. 1.-"Arise, let us go hence. I am the true Vine, (ye are the branches,) and My Father is the Husbandman." ²[1.] 'Ignorance' makes the soul timid and unmanly, just as instruction in heavenly doctrines makes it great and sublime. For when it has enjoyed no care, it is in a manner timid, not by nature but by will. For when I see the man who once was brave, now become a coward, I say that this latter feeling no longer belongs to nature, for what is natural is immutable. Again, when I see those who but now were cowards all at once become daring, I pass the same judgment, and refer all to will. Since even the disciples were very fearful, before they had learned what they ought, and had been deemed worthy of the gift of the Spirit; yet afterwards they became bolder than lions. So Peter, who could not bear the threat of a damsel, was hung with his head downwards, and was scourged, and though he endured ten thousand dangers, would not be silent, but enduring what he endured as though it were a dream, in such a situation spake boldly; but not so before the Crucifixion. Wherefore Christ said, "Arise, let us go hence." But why, tell me? Did he not know the hour at which Judas would come upon Him? Or perhaps He feared lest he should come and seize them, and lest the plotters should be upon him before he had furnished his most excellent teaching. Away with the thought! these things are far from His dignity.

³"If then He did not fear, why did He remove them, and then after finishing His discourse lead them into a garden known to Judas? And even had Judas come, could He not have blinded their eyes, as He also did when the traitor was not present? Why did He remove them? He alloweth the disciples a little breathing time. For it was likely that they, as being in a conspicuous

place, would tremble and fear, both on the account of the time and the place, (for it was the depth of night,) and would not give heed to His words, but would be continually turning about, and imagining that they heard those who were to set upon them; and that more especially when their Master's speech made them expect evil. For, "yet a little while," He saith, "and I am not with you," and, "the ruler of this world cometh. Since now when they heard these and the like words they were troubled, as though they should certainly be taken immediately, He leadeth them to another place, in order that thinking themselves in safety, they might listen to Him without fear. For they were about to hear lofty doctrines. Therefore He saith, "Arise, let us go hence. Then He addeth, and saith, "I am the Vine, ye are the branches. What willeth He to imply by the comparison?

⁴ That the man who gives no heed to His words can have no life, and that the miracles about to take place, would be wrought by the power of Christ."My Father is the Husbandman. "How then?Doth the Son need a power working within? Away with the thought! this example does not signify this. Observe with what exactness He goeth through the comparison. He saith not that the "root" enjoys the care of the Husbandman, but, "the branches. And the foot is brought in in this place for no other purpose, but that they may learn that they can work nothing without His power, and that they ought to be united with Him by faith as the branch with the vine. ⁵ Ver. 2. "Every branch in Me that beareth not fruit the Father taketh away." Here He alludeth to the manner of life, showing that without works it is not possible to be in Him. "And every branch that beareth fruit, He purgeth it." That is, "causeth it to enjoy great care." Yet the root requires care rather than the branches, in being dug about, and cleared, yet about this He saith nothing here, but all about the branches. Showing that He is sufficient to Himself, and that the disciples need much help from the Husbandman, although they be very excellent. Wherefore He saith, "that which beareth fruit, He purgeth it." The one branch, because it is fruitless, cannot even remain in the Vine, but for the other, because it beareth fruit, He rendereth it more fruitful. This, some one might assert, was said with relation also to the persecutions then coming upon them. For the "purgeth it," is "pruneth," which makes the branch bear better. Whence it is shown, that persecutions rather make men stronger. Then, test they should ask concerning whom He said these things, and lest He should throw them back into anxiety, He saith,

⁶ Ver. 3. "Now ye are clean through the word which I have spoken unto you." Seest thou how He introduceth Himself as tending the branches? "I have cleansed you," He saith; yet above He declareth that the Father doth this. But there is no separation between the Father and the Son. "And now your part also must be performed." Then to show that He did not this as needing their ministry, but for their advancement, He addeth, Ver. 4. "As the branch cannot bear fruit of itself except it abide in the vine, so neither can he who abideth not in Me." For that they might not be separated from Him by timidity, He fasteneth and glueth to Himself their souls slackened through fear, and holdeth out to them good hopes for the future. For the root remains, but to be taken away, or to be left, belongs to the branches. Then having urged them on in both ways, by things pleasant and things painful, He requireth first what is to be done on our side.

⁷ Ver. 5. "He that abideth in Me, and I in him." Seest thou that the Son contributeth not less than the Father towards the care of the disciples? The Father purgeth, but He keepeth them in Himself. The abiding in the root is that which maketh the branches to be fruit-bearing. For that which is not purged, if it remain on the root, bears fruit, though perhaps not so much as it ought; but that which remains not, hears none at all. But still the "purging" also hath been shown to belong to the Son, and the "abiding in the root," to the Father, who also begat the Root. Seest thou how all is common, both the "purging," and the enjoying the virtue which is from the root? [2.] Now it were a great penalty, the being able to do nothing, but He stayeth not the punishment at this point, but carrieth on His discourse farther.

⁸ Ver. 6. "He is cast forth," He saith. No longer enjoying the benefit of the husbandman's hand. "And is withered." That is, if he had aught of the root, he loses it; if any grace, he is stripped of this, and is bereft of the help and life which proceed from it. And what the end? "He is cast into the fire." Not such he who abideth with Him. Then He showeth what it is to "abide," and saith, Ver. 7. "If My words abide in you." Seest thou that with reason I said above, that He seeketh the proof by works? For when He had said, "Whatsoever ye shall ask I will do it" (c. xiv. 14, 15), He added, "If ye love Me, ye will keep My commandments." And here, "If ye abide in Me, and My words abide in you." "Ye shall ask what ye will, and it shall be done unto you."

⁹ This He said to show that they who plotted against Him should be burnt up, but that "they" should bear fruit. Then transferring the fear from

them to the others, and showing that they should be invincible, He saith, Ver. 8. "Herein is My Father glorified, that ye be My disciples, and bear much fruit." Hence He maketh His discourse credible, for if the bearing fruit pertains to the glory of the Father, He will not neglect His own glory. "And ye shall be My disciples." Seest thou how he that beareth fruit, he is the disciple? But what is, "In this is the Father glorified"? "He rejoiceth when ye abide in Me, when ye bear fruit." Ver. 9. "As the Father hath loved Me, so have I loved you." Here at length He speaketh in a more human manner, for this, as spoken to men, has its peculiar force. Since what a measure of love did He manifest, who chose to die, who counted worthy of such honor those who were His slaves, His haters, His open enemies, and led them up to the heavens! "If then I love you, be bold; if it be the glory of My Father that ye bear fruit, imagine nothing ill." Then that He may not make them supine, observe how He braceth them again,

¹⁰ "Continue ye in My love." "For this ye have the power to do." And how shall this be? Ver. 10. "If ye keep My commandments, even as I have kept my Father's commandments." ¹¹ Again, His discourse proceedeth in a human way; for certainly the Lawgiver would not be subject to commandments. Seest thou that here also, as I am always saying, this is declared because of the infirmity of the hearers? For He chiefly speaketh to their suspicions, and by every means showeth them that they are in safety, and that their enemies are being lost, and that all, whatever they have, they have from the Son, and that, if they show forth a pure life, none shall ever have the mastery over them. And observe that He discourseth with them in a very authoritative manner, for He said not, "abide in the love of My Father," but, "in Mine"; then, lest they should say, "when Thou hast set us at war with all men, Thou leavest us, and departest," He showeth that He doth not leave them, but is so joined to them if they will, as the branch in the vine. Then, lest from confidence they should become supine, He saith not that the blessing cannot be removed if they are slack-minded. And in order not to refer the action to Himself, and so make them more apt to fall, He saith, "Herein is My Father glorified. For everywhere He manifesteth His own and His Father's love towards them. Not the things of the Jews, then, were "glory," but those which they were about to receive.

¹² And that they might not say, "we have been driven from the possessions of our fathers, we have been deserted, we have become naked, and des-

titute of all things," "Look," He saith, "on Me. I am loved by the Father, yet still I suffer these things appointed. And so I am not now leaving you because I love you not. For if I am slain, and take not this for a proof of not being loved by the Father, neither ought ye to be troubled. For, if ye continue in My love, these dangers shall not be able to do you any mischief on the score of love." ¹³[3. Since then love is a thing mighty and irresistible, not a bare word, let us manifest it by our actions. He reconciled us when we were His enemies, let us, now that we have become His friends, remain so. He led the way, let us at least follow; He loveth us not for His own advantage, (for He needeth nothing,) let us at least love Him for our profit; He loved us being His enemies, let us at least love Him being our friend. At present we do the contrary; for every day God is blasphemed through us, through our plunderings, through our covetousness. And perhaps one of you will say, "Every day thy discourse is about covetousness. Would that I could speak about it every night too; would that I could do so, following you about in the marketplace, and at your table; would that both wives, and friends, and children, and domestics, and tillers of the soil, and neighbors, and the very pavement and walls, could ever shout forth this word, that so we might perchance have relaxed a little. For this malady hath seized upon all the world, and occupies the souls of all, and great is the tyranny of Mammon. We have been ransomed by Christ, and are the slaves of gold. We proclaim the sovereignty of the one, and obey the other. Whatever "he" commands we readily obey, and we have refused to know family, or friendship, or nature, or laws, or anything, for him.

¹⁴No one looks up to Heaven, no one thinks about things to come. But there will be a time, when there will be no profit even in these words. "In the grave," it saith, "who shall confess to Thee? Gold is a desirable thing, and procures us much luxury, and makes us to be honored, but not in like manner as doth Heaven. For from the wealthy man many even turn aside, and hate him, but him who lives virtuously they respect and honor. "But" saith some one "the poor man is derided, even though he be virtuous. Not among men, but brutes. Wherefore he ought not so much as to notice them. For if asses were to bray and daws chatter at us, while all wise men commended us, we should not, losing sight of this latter audience, have regard to clamors of the brutes; for like to daws, and worse than asses, are they who admire present things. Moreover, if an earthly king approve thee, thou makest no account

of the many, though they all deride thee; but if the Lord of the universe praise thee, seekest thou the good words of beetles and gnats? For this is what these men are, compared with God, or rather not even this, but something viler, if there be aught such. How long do we wallow in the mire?

¹⁵ How long do we set sluggards and belly-gods for our judges? They can prove dicers well, drunkards, those who live for the belly, but as for virtue and vice, they cannot imagine so much as a dream. If any one taunt thee because thou hast not skill to draw the channels of the watercourses, thou wilt not think it any terrible thing, but wilt even laugh at him who objects to thee ignorance of this kind; and dost thou, when thou desirest to practice virtue, appoint as judges those who know nothing of it? On this account we never reach that art. We commit our case not to the practiced, but to the unlearned, and they judge not according to the rules of art, but according to their own ignorance. Wherefore, I exhort you, let us despise the many; or rather let us desire neither praises, nor possessions, nor wealth, nor deem poverty any evil. For poverty is to us a teacher of prudence, and endurance, and all true wisdom. Thus Lazarus lived in poverty, and received a crown; Jacob desired to get bread only; and Joseph was in the extreme of poverty, being not merely a slave, but also a prisoner; and on this account we admire him the more, and we do not so much praise him when he distributed the corn, as when he dwelt in the dungeon: not when he wore the diadem, but when the chain; not when he sat upon the throne, but when he was plotted against and sold.

¹⁶ Considering then all these things, and the crowns twined for us after the conflicts, let us admire not wealth, and honor, and luxury, and power, but poverty, and the chain, and bonds, and endurance in the cause of virtue. For the end of those things is full of troubles and confusion, and their lot is bound up with this present life; but the fruit of these, heaven, and the good things in the heavens, which neither eye hath seen, nor ear heard; which may we all obtain, through the grace and lovingkindness of I our Lord Jesus Christ, to whom be glory for ever. Amen.

HOMILY 77

¹ John xv. 11, 12.-"These things have I spoken unto you, that My joy might remain in you, and that your joy might be full. This is My commandment, that ye love one another, as I have loved you." ²[1. All things good then have their reward, when they arrive at their proper end, but if they be cut off mid-

way, shipwreck ensues. And as a vessel of immense burden, if it reach not the harbor in time, but founder in the midst of the sea, gains nothing from the length of the voyage, but even makes the calamity greater, in proportion as it has endured more toils; so are those souls which fall back when near the end of their labors, and faint in the midst of the struggle. Wherefore Paul said, that glory, and honor, and peace, should meet those who ran their course with patient continuance in well-doing. A thing which Christ now effecteth in the case of the disciples. (Rom. ii. 7. For since He had accepted them, and they rejoiced in Him, and then the sudden coming of the Passion and His sad words were likely to cut short their pleasure after having conversed with them sufficiently to soothe them, He addeth, "These things have I spoken unto you, that My joy might remain in you, and that your joy might be fulfilled"; that is, "that ye might not be separated from Me that ye might not cut short your course. Ye were rejoicing in Me, and ye were rejoicing exceedingly, but despondency hath fallen upon you. This then. I remove, that joy may come at the last, showing that your present circumstances are fit cause, not for pain, but for pleasure. I saw you offended; I despised you not;

3 I said not, 'Why do ye not continue noble?' But I spake to you words which brought comfort with them. And so I wish ever to keep you in the same love. Ye have heard concerning a kingdom, ye rejoiced. In order therefore that your joy might be fulfilled, I have spoken these things unto you. But "this is the commandment, that ye love one another as I have loved you. Seest thou that the love of God is intertwined with Our own, and connected like a sort of chain? Wherefore it sometimes saith that there are two commandments, sometimes only one. For it is not possible that the man who hath taken hold on the first should not possess the second also. For at one time He said, "On this the Law and the Prophets hang" (Matt. xxii. 40); and at another, "Whatsoever ye would that men should do to you, do ye even so to them, for this is the Law and the Prophets. (Matt. vii. 12. And, "Love is the fulfilling of the Law. (Rom. xiii. 10. Which He saith also here; for if to abide proceeds from love, and love from the keeping of the commandments, and the commandment is that we love one another, then the abiding in God proceeds from love towards each other. And He doth not simply speak of love, but declareth also the manner, "As I have loved you. Again He sheweth, that His very departure was not of hatred but of love.

⁴ "So that I ought rather to be admired on this account, for I lay down My life for you. Yet nowhere doth He say this in these words, but in a former place, by sketching the best shepherd, and here by exhorting them, and by showing the greatness of His love, and Himself, who He is. But wherefore doth He everywhere exalt love? Because this is the mark of the disciples, this the bond of virtue. On this account Paul saith such great things of it, as being a genuine disciple of Christ, and having had experience of it. ⁵ Ver. 14, 15. "Ye are My friends -henceforth I call you not servants, for the servant knoweth not what his lord doeth. Ye are My friends, for all things which I have heard of My Father I have made known unto you." How then saith He, "I have many things to tell you, but ye cannot bear them now"? (c. xvi. 12.) By the "all" and the "hearing" He showeth nothing else, but that He uttered nothing alien, but only what was of the Father. And since to speak of secrets appears to be the strongest proof of friendship, "ye have," He saith, "been deemed worthy even of this communion." When however He saith "all," He meaneth, "whatever things it was fit that they should hear." Then He putteth also another sure proof of friendship, no common one. Of what sort was that? Ver. 16. "Ye have not chosen Me, but I have: chosen you."

⁶ That is, I ran upon your friendship. And He stayed not here, but, "I set you," He saith, (that is, "I planted you,") "that ye should go," (He still useth the metaphor of the vine,) that is, "that ye should extend yourselves"; "and bring forth fruit, and that your fruit should remain." "Now if your fruit remain, much more shall ye. For I have not only loved you," He saith, "but have done you the greatest benefits, by extending your branches through all the world." Seest thou in how many ways He showeth His love? By telling them things secret, by having in the first instance run to meet their friendship. by granting them the greatest blessings, by suffering for them what then He suffered. After this, He showeth that He also remaineth continually with those who shall bring forth fruit; for it is needful to enjoy His aid, and so to bear fruit.

⁷ "That whatsoever ye shall ask of the Father in My Name, He may give it you." Yet it is the part of the person asked to do the thing asked; but if the Father is asked, how is it that the Son doeth it? It is that thou mayest learn that the Son is not inferior to the Father. Ver. 17. "These things I command you, that ye love one another." That is, "It is not to upbraid, that I tell you that I lay down My life for you, or that I ran to meet you, but in order to lead

you into friendship." Then, since the being persecuted and insulted by the many, was a grievous and intolerable thing, and enough to humble even a lofty soul, therefore, after having said ten thousand things first, Christ entered upon this matter. Having first smoothed their minds, He thus proceedeth to these points, showing that these things too were for their exceeding advantage, as He had also shown that the others were. For as He had told them that they ought not to grieve, but rather to rejoice, "because I go to the Father," (since He did this not as deserting but as greatly loving them,) so here also He showeth that they ought to rejoice, not grieve. And observe how He effecteth this. He said not, "I know that the action is grievous, but bear for My sake, since for My sake also ye suffer," for this reason was not yet sufficient to console them; wherefore letting this pass, He putteth forward another. And what is that? It is that this thing would be a sure proof of their former virtue. "And, on the contrary, ye ought to grieve, not because ye are hated now but if ye were likely to be loved"; for this He implieth by saying,

8 Ver. 19. "If ye were of the world, the world would love its own." So that had ye been loved it would be very clear that ye had shown forth signs of wickedness. Then, when by saying this first, He did not effect his purpose, He goeth on again with the discourse. Ver. 20. "The servant is not greater than his lord. If they have persecuted Me, they will also persecute you." He showed that in this point they would be most His imitators. For while Christ was in the flesh, men had war with Him, but when He was translated, the battle came in the next place upon them. Then because owing to their fewness they were terrified at being about to encounter the attack of so great a multitude, He raiseth their souls by telling them that it was an especial subject of joy that they were hated by them; "For so ye shall share My sufferings. Ye should not therefore be troubled, for ye are not better than I," as I before told you, "The servant is not greater than his lord." Then there is also a third source of consolation, that the Father also is insulted together with them.

9 Ver. 21. "But all these things will they do unto you for My Name's sake, because they know not Him that sent Me." That is, "they insult Him also." Besides this, depriving those others of excuse, and putting also another source of comfort, He saith, Ver. 22. "If I had not come and spoken unto them, they had not had sin." Showing that they shall do unjustly both what they do against Him and against them. "Why then didst Thou bring us into such calamities? Didst Thou not foreknow the wars, the hatred?" Therefore

again He saith, Ver. 23. "He that hateth Me, hateth My Father also." From this also proclaiming beforehand no small punishment against them. For, since they continually pretended that they persecuted Him on account of the Father, to deprive them of this excuse He spake these words. "They have no excuse. I gave them the teaching which is by words, that by works I added, according to the Law of Moses, who bade all men obey one speaking and doing such things, when he should both lead to piety, and exhibit the greatest miracles." And He spake not simply of "signs," but,

¹⁰ Ver. 24. "Which none other man did." And of this they themselves are witnesses, speaking in this way; "It was never so seen in Israel" (Matt. ix. 33); and, "Since the world began was it not heard that any man opened the eyes of one that was born blind" (c. ix. 32); and the matter of Lazarus was of the same kind, and all the other acts the same, and the mode of wonder-working new, and all beyond thought. "Why then," saith one, "do they persecute both Thee and us?" "Because ye are not of the world. If ye were of the world, the world would love its own." (Ver. 19.) He first remindeth them of the words which He spake also to His own brethren (c. vii. 7); but there he spake more by way of a reflection, lest He should offend them, while here, on the contrary, He revealed all. "And how is it clear that it is on this account that we are hated?" "From what was done to Me. For, tell Me, which of My words or deeds could they lay hold on, that they would not receive Me?" Then since the thing would be astounding to us, He telleth the cause; that is, their wickedness. And He stayeth not here either, but introduceth the Prophet (Ps. xxxv. 19; Ps. lxix. 4), showing him proclaiming before of old time, and saying, that,

¹¹ Ver. 25. "They hated Me without a cause." [3.] Which Paul doth also. For when many wondered how that the Jews believed not, he brings in Prophets foretelling it of old, and declaring the cause; that their wickedness and pride were the cause of their unbelief. "Well then; if they kept not Thy saying, neither will they keep ours; if they persecuted Thee, therefore they will persecute us also; if they saw signs, such as none other man wrought; if they heard words such as none other spake, and profited nothing; if they hate Thy Father and Thee with Him, wherefore," saith one, "hast Thou sent us in among them? How after this shall we be worthy of belief? which of our kindred will give-heed to us?" That they may not therefore be troubled by such thoughts, see what sort of comfort he addeth. Ver. 26, 27. "When the Comforter is

come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, He shall testify of Me. And ye also shall bear witness, because ye have been with Me from the beginning."

¹² "He shall be worthy of belief, for He is the Spirit of Truth." On this account He called It not "Holy Spirit," but "Spirit of Truth." But the, "proceedeth from the Father," sheweth that He knoweth all things exactly, as Christ also saith of Himself, that "I know whence come and whither I go" (c. viii. 14), speaking in that place also concerning truth. "Whom will send." Behold, it is no longer the Father alone, but the Son also who sendeth. "And ye too," He saith, "have a right to be believed, who have been with Me, who have not heard from others." Indeed, the Apostles confidently rely on this circumstance, saying, "We who did eat and drink with Him." (Acts x. 41.) And to show that this was not merely said to please, the Spirit beareth witness to the words spoken. (Acts x. 44.) Ch. xvi. ver. 1. "These things have I spoken unto you, that ye should not be offended."

¹³ That is, "when ye see many disbelieve, and yourselves ill-treated." Ver. 2. "They shall put you out of the synagogues." (For "the Jews had already agreed, that if any one should confess Christ, he should be put out of the synagogues"-c. ix. 22.) "Yea, the time cometh, that whosoever killeth you will think that he doeth God service." "They shall so seek after your murder, as of an action pious and pleasing to God." Then again He addeth the consolation, Ver. 3. "And these things will they do, because they have not known the Father, nor Me." "It is sufficient for your comfort that ye endure these things for My sake, and the Father's." Here He remindeth them of the blessedness of which He spake at the beginning, "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake. Rejoice, and be exceeding glad; for great is your reward in heaven." (Matt. v. 11, Matt. v. 12.)

¹⁴ Ver. 4. "These things have I told you, that when the time shall come, ye may remember them." "So, judging from these words, deem the rest also trustworthy. For ye will not be able to say, that I flatteringly told you only those things which would please you, nor that the words were words of deceit; for one who intended to deceive, would not have told you beforehand of matters likely to turn you away. I have therefore told you before, that these things might not fall upon you unexpectedly, and trouble you; and for another reason besides, that ye might not say, that I did not foreknow that

these things would be. Remember then that I have told you." And indeed the heathen always covered their persecutions of them by a pretense of their wickedness, driving them out as corrupters; but this did not trouble the disciples who had heard beforehand, and knew for what they suffered. The cause of what took place was sufficient to rouse their courage. Therefore He everywhere handleth this, saying, "they have not known Me"; and, "for My sake they shall do it"; and, "for My Name's sake, and for the Father's sake"; and, "I suffered first"; and, "from no just cause they dare these things."

¹⁵[4. Let us too consider these things in our temptations, when we suffer anything from wicked men, "looking to the Beginner and Finisher of our faith" (Heb. xii. 2), and considering that it is by wicked men, and that it is for virtue's sake, and for His sake. For if we reflect on these things, all will be most easy and tolerable. Since if one suffering for those he loves is even proud of it, what feeling of things dreadful will he have who suffers for the sake of God? For if He, for our sake, calleth that shameful thing, the Cross, "glory" (c. xiii. 31), much more ought we to be thus disposed. And if we can so despise sufferings, much more shall we be able to despise riches, and covetousness. We ought then, when about to endure anything unpleasant, to think not of the toils but of the crowns; for as merchants take into account not the seas only, but also the profits, so ought we to reckon on heaven and confidence towards God. And if the getting more seem a pleasant thing, think that Christ willeth it not, and straightway it will appear displeasing. And if it be grievous to you to give to the poor, stay not your reckoning at the expense, but straightway transport your thoughts to the harvest which results from the sowing; and when it is hard to despise the love of a strange woman, think of the crown which comes after the struggle, and thou shalt easily bear the struggle.

¹⁶For if fear diverts a man from unseemly things, much more should the love of Christ. Difficult is virtue; but let us cast around her form the greatness of the promise of things to come. Indeed those who are virtuous, even apart from these promises, see her beautiful in herself, and on this account go after her, and work because it seems good to God, not for hire; and they think it a great thing to be sober-minded, not in order that they may not be punished, but because God hath commanded it. But if any one is too weak for this, let him think of the prizes. So let us do in respect of alms-doing, let us pity our fellow-men, let us not, I entreat, neglect them when perishing

with hunger. How can it be otherwise than an unseemly thing, that we should sit at the table laughing and enjoying ourselves, and when we hear others wailing as they pass through the street, should not even turn at their cries, but be wroth with them, and call them "cheat"? "What meanest thou, man? Doth any one plan a cheat for a single loaf of bread?" "Yes," saith some one. Then in this case above all let him be pitied; in this case above all let him be delivered from his need. Or if thou art not minded to give, do not insult either; if thou wilt not save the wreck, do not thrust it into the gulf.

¹⁷ For consider, when thou thrustest away the poor man who comes to thee, who thou wilt be when thou callest upon God. "With what measure ye mete, it shall be measured to you again. (Matt. vii. 2. Consider how he departs, crushed, bowed down, lamenting; besides his poverty having received also the blow from your insolence. For if ye count the begging a curse, think what a tempest it makes, begging to get nothing, but to go away insulted. How long shall we be like wild beasts, and know not nature itself through greediness? Many groan at these words; but I desire them not now, but always, to have this feeling of compassion. Think, I pray you, of that day when we shall stand before the judgment-seat of Christ, when we shall beg for mercy, and Christ, bringing them forward, shall say, "For the sake of a single loaf, of a single obol, so great a surge did ye raise in these souls! What shall we reply? What defense shall we make? To show that He will bring them forward, hear what He saith; "Inasmuch as ye did it not to one of these, ye did it not to Me. (Matt. xxv. 45. They will no more say anything to us, but God on their behalf will upbraid us. Since the rich man saw Lazarus too, and Lazarus said nothing to him, but Abraham spake for him; and thus it will be in the case of the poor who are now despised by us.

¹⁸ We shall not see them stretching out their hands in pitiful state, but being in rest; and we shall take the state which was theirs (and would that it were that state only, and not one much more grievous) as a punishment. For neither did the rich man desire to be filled with crumbs "there," but was scorched and tormented sharply, and was told, "Thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things. (Luke xvi. 25. Let us not then deem wealth any great thing; it will help us on our way to punishment, if we take not heed, just as, if we take heed, poverty also becomes to us an addition of enjoyment and rest. For we both put off our sins if we bear it with thankfulness, and gain great boldness before God. ¹⁹[5. Let us then

not be ever seeking security here, in order that we may enjoy security there; but let us accept the labors which are in behalf of virtue, and cut off superfluities, and seek nothing more than we need, and spend all our substance on those who want. Since what excuse can we have, when God promiseth heav-ento us, and we will not even give Him bread? when He indeed for thee maketh the sun to rise, and supplieth all the ministry of the Creation, but thou dost not even give Him a garment, nor allow Him to share thy roof? But why speak I of sun and moon? He hath set His Body before thee, He hath given thee His Precious Blood; and dost thou not even impart to Him of thy cup? But hast thou done so for once? This is not mercy; as long as, having the means, thou helpst not, thou hast not yet fulfilled the whole duty. Thus the virgins who had the lamps, had oil, but not in abundance. Why, thou oughtest, even didst thou give from thine own, not to be so miserly, but now when thou givest what is thy Lord's, why countest thou every little? Will ye that I tell you the cause of this inhumanity? When men get together their wealth through greediness, these same are slow to give alms; for one who has learnt so to gain, knows not how to spend. For how can a man prepared for rapine adapt himself to its contrary?

20 He who takes from others, how shall he be able to give up his own to another? A dog accustomed to feed on flesh cannot guard the flock; therefore the shepherds kill such. That this be not our fate, let us refrain from such feasting. For these men too feed on flesh, when they bring on death by hunger. Seest thou not how God hath allowed to us all things in common? If amid riches He hath suffered men to be poor, it is for the consolation of the rich, that they may be able by showing mercy towards them to put off their sins. But thou even in this hast been cruel and inhuman; whence it is evident, that if thou hadst received this same power in greater things, thou wouldest have committed ten thousand murders, and wouldest have debarred men from light, and from life altogether. That this might not take place, necessity hath cut short insatiableness in such matters.

21 If ye are pained when ye hear these things, much more I when I see them taking place. How long shalt thou be rich, and that man poor? Till evening, but no farther; for so short is life, and all things so near their end, and all things henceforth so stand at the door, that the whole must be deemed but a little hour. What need hast thou of bursting storehouses, of a multitude of domestics and house-keepers? Why hast thou not ten thousand

proclaimers of thy almsdoing? The storehouse utters no voice, yet will it bring upon thee many robbers; but the storehouses of the poor will go up to God Himself, and will make thy present life sweet, and put away all thy sins, and thou shalt gain glory from God, and honor from men. Why then grudgest thou thyself such good things? For thou wilt not do so much good to the poor, as to thyself, when thou benefitest them. Thou wilt right their present state; but for thyself thou wilt lay up beforehand the glory and confidence which shall be hereafter. And this may we all obtain, by the grace and lovingkindness of our Lord Jesus Christ, to whom with the Father and the Holy Ghost be the glory and the might for ever. Amen.

HOMILY 78

¹John xvi. 4-6.-"These things I said not unto you at the beginning, because I was with you. But now I go My way to Him that sent Me; and none of you asketh Me, Whither goest Thou? But because I have said these things unto you, sorrow hath filled your heart." [1.] Great is the tyranny of despondency, and much courage do we need so as to stand manfully against the feeling, and after gathering from it what is useful, to let the superfluous go. It hath somewhat useful; for when we ourselves or others sin, then only is it good to grieve; but when we fall into human vicissitudes, then despondency is useless. And now when it has overthrown the disciples who were not yet perfect, see how Christ raiseth them again by His rebuke. They who before this had asked Him ten thousand questions, (for Peter said, "Whither goest Thou?" [c. xiii. 36]; and Thomas, "We know not whither Thou goest, and how can we know the way?" [c. xiv. 5 and 8]; and Philip, "Show us Thy Father";) these men, I say, now hearing, "they will put you out of the synagogues," and "will hate you," and "whosoever killeth you will think that he doeth God service," were so cast down as to be struck dumb, so that they spake nothing to Him. This then He maketh a reproach to them, and saith, "These things I said not unto you at the beginning, because I was with you; but now I go unto Him that sent Me, and none of you asketh Me, Whither goest Thou? but because I have said these things unto you, sorrow hath filled your heart." For a dreadful thing is immoderate sorrow, dreadful and effective of death. Wherefore Paul said, "Lest perhaps such a one should be swallowed up by overmuch sorrow." (2 Cor. ii. 7.)

²"And these things," saith He, "I told you not at the beginning." Why did He not tell them at the beginning? That none might say that He spake

guessing from the ordinary course of events. And why did He enter on a matter of such unpleasantness? "I knew these things," He saith, "from the beginning, and spake not of them; not because I did not know them, but 'because I was with you.'" And this again was spoken after a human manner, as though He had said, "Because ye were in safety, and it was in your power to question Me when ye would, and all the storm blew upon Me, and it was superfluous to tell you these things at the beginning." "But did He not tell them this? Did He not call the twelve, and say unto them, 'Ye shall be brought before governors and kings for My sake,' and, 'they shall scourge you in the synagogues'?" (Matt. x. 18, Matt. x. 17). How then saith He, 'I told you not at the beginning'?" Because He had proclaimed before the scourgings and bringing before princes, still not that their death should appear so desirable that the action should even be deemed a service to God. For this more than anything was suited to terrify them, that they were to be judged as impious and corrupters. This too may be said, that in that place He spake of what they should suffer from the Gentiles, but here He hath added in a stronger way the acts of the Jews also, and told them that it was at their doors.

3 "But now I go to Him that sent Me, and no man of you saith, Whither goest Thou? But because I have said these things unto you, sorrow hath filled your heart." It was no slight comfort to them to learn that He knew the excess of their despondency. For they were beside themselves from the anguish caused by their being left by Him, and from their awaiting the terrible things which were to come, since they knew not whether they should be able to bear them manfully. "Why then after this did He not tell them that they had been vouchsafed the Spirit?" That thou mightest learn that they were exceedingly virtuous. For if, when they had not yet been vouchsafed the Spirit, they started not back, though overwhelmed with sorrow, consider what soft of men they were likely to be after having enjoyed the grace. If they had heard this at that time, and so had endured, we should have attributed the whole to the Spirit, but now it is entirely the fruit of their own state of mind, it is a clear manifestation of their love for Christ, who applieth a touchstone to their mind as yet defenseless.

4 Ver. 7. "But I tell you the truth." Observe how He consoleth them again. "I speak not," He saith, "to please you, and although you be grieved ten thousand fold, yet must ye hear what is for your good; it is indeed to your liking

that I should be with you, but what is expedient for you is different. And it is the part of one caring for others, not to be over gentle with his friends in matters which concern their interests, or to lead them away from what is good for them." "For if I go not away, the Comforter will not come." What here say those who hold not the fitting opinion concerning the Spirit? Is it "expedient" that the master depart, and the servant come? Seest thou how great is the honor of the Spirit? "But if I depart, I will send Him unto you." And what the gain?

5 Ver. 8. "He, when He is come, will reprove the world." That is, "they shall not do these things unpunished if He come. For indeed, the things that have been already done, are sufficient to stop their mouths; but when these things are also done by Him, when doctrines are more perfect and miracles greater, much more shall they be condemned when they see such things done in My Name, which make the proof of the Resurrection more certain. For now they are able to say, 'this is the carpenter's son, whose father and mother we know'; but when they see the bands of death loosed, wickedness cast out, natural lameness straightened, devils expelled, abundant supply of the Spirit, and all this effected by My being called on, what will they say? The Father hath borne witness of Me, and the Spirit will bear witness also." Yet He bare witness at the beginning. Yea, and shall also do it now. But the, "will convince,"

6 Ver. 9. "Of sin" This meaneth, "will cut off all their excuses, and show that they have transgressed unpardonably." Ver. 10. "Of righteousness, because I go to the Father, and ye see Me no more." That is, "I have exhibited a blameless life, and this is the proof, that, 'I go to the Father.'" For since they continually urged this against Him, that He was not from God, and therefore called Him a sinner and transgressor, He saith, that the Spirit shall take from them this excuse also. "For if My being deemed not to be from God, showeth Me to be a transgressor, when the Spirit shall have shown that I am gone thither, not merely for a season, but to abide there, (for the, 'Ye see Me no more,' is the expression of one declaring this,) what will they say then?" Observe how by these two things, their evil suspicion is removed; since neither doth working miracles belong to a sinner, (for a sinner cannot work them,) nor doth the being with God continually belong to a sinner. "So that ye can no longer say, that 'this man is a sinner,' that 'this man is not from God.'"

7 Ver. 11. "Of judgment, because the prince of this world is judged." Here again He mooteth the argument concerning righteousness, that He had overthrown His opponent. Now had He been a sinner, He could not have overthrown him; a thing which not even any just man had been strong enough to do. "But that he hath been condemned through Me, they shall know who trample on him hereafter, and who clearly know My Resurrection, which is the mark of Him who condemneth him. For he was not able to hold Me. And whereas they said that I had a devil, and that I was a deceiver, these things also shall hereafter appear to be false; for I could not have prevailed against him, had I been subject to sin; but now he is condemned and cast out." [2.] Ver. 12. "I have yet many things to say unto you, but ye cannot bear them now."

8 "Therefore it is expedient for you that I depart, if ye then will bear them when I departed." "And what hath come to pass? the Spirit greater than Thou, that now indeed we bear not, but It will fit us to bear? Is It working more powerful and more perfect?" "Not so; for He too shall speak My words." Wherefore He saith, Ver. 13-15. "He shall not speak of Himself; but whatsoever He shall hear, that shall He speak; and He will show you things to come. He shall glorify Me; for He shall receive of Mine, and shall show it unto you. All things that the Father hath are Mine." For since He had told them, that "He shall teach you, and bring to your remembrance" (c. xiv. 26), and shall comfort you in your afflictions," (which He Himself did not,) and that "it is expedient for you that I should depart" (ver. 7), and that He should come, and, "now ye are not able to bear" (ver. 12), but then ye shall be able," and, that "He shall lead you into all truth" (ver. 13); lest hearing these things they should suppose the Spirit to be the greater, and so fall into an extreme opinion of impiety, therefore He saith, "He shall receive of Mine," that is, "whatsoever things I have told you, He shall also tell you." When He saith, "He shall speak nothing of Himself," He meaneth, "nothing contrary, nothing of His own opposed to My words." As then in saying respecting Himself, "I speak not of Myself" (c. xiv. 10), He meaneth that He speaketh nothing beside what the Father saith, nothing of His own against Him, or differing from Him, so also with respect to the Spirit. But the, "of Mine," meaneth, "of what I know," "of My own knowledge"; "for the knowledge of Me and of the Spirit is one."

9 "And He will tell you things to come." He excited their minds, for the race of man is for nothing so greedy, as for learning the future. This, for instance, they continually asked Him, "Whither goest Thou?" "Which is the way?" To free them therefore from this anxiety, He saith, "He shall foretell you all things, so that ye shall not meet with them without warning." "He shall glorify Me." How? "In My name He shall grant His inward workings." For since at the coming of the Spirit they were about to do greater miracles, therefore, again introducing the Equality of Honor, He saith, "He shall glorify Me." 10 What meaneth He by, "all truth"? for this also He testifieth of Him, that "He shall guide us into all truth." (Ver. 13.) Because He was clothed with the flesh, and because He would not seem to speak concerning Himself, and because they did not yet know clearly concerning the Resurrection, and were too imperfect, and also because of the Jews, that they might not think they were punishing Him as a transgressor; therefore He spake no great thing continually, nor plainly drew them away from the Law. But when the disciples were cut off from them, and were for the future without; and when many were about to believe, and to be released from their sins; and when there were others who spake of Him, He with good reason spake not great things concerning Himself. "So that it proceeded not from ignorance of Mine," He saith, "that I told you not what I should have told you, but from the infirmity of the hearers." On this account having said, "He shall lead you into all truth," He added, "He shall not speak of Himself." For to show that the Spirit needeth not teaching, hear Paul saying, "So also the things of God knoweth no man, but the Spirit of God." (1 Cor. ii. 11.) "As then the spirit of man, not learning from another, knoweth; so also the Holy Spirit 'shall receive of Mine,'" that is, "shall speak in unison with what is Mine."

11 "All things that the Father hath are Mine." "Since then those things are Mine, and He shall speak from the things of the Father, He shall speak from Mine." 12 [3. "But why did not the Spirit come before He departed? Because the curse not having yet been taken away, sin not yet loosed, but all being yet subject to vengeance, He could not come. "It is necessary then," saith He, "that the enmity be put away, that we be reconciled to God, and then receive that Gift. But why saith He, "I will send Him"? (Ver. 7. It meaneth, "I will prepare you beforehand to receive Him. For, how can that which is everywhere, be "sent"? Besides, He also sheweth the distinction of the Persons. On these two accounts He thus speaketh; and also, since they were hardly to be

drawn away from Himself, exhorting them to hold fast to the Spirit, and in order that they might cherish It. For He Himself was able to have wrought these things, but He concedeth to the Spirit the working of miracles, on this account, that they might understand His dignity. For as the Father could have brought into being things which are, yet the Son did so, that we might understand His power, so also is it in this case. On this account He Himself was made Flesh, reserving the inward working for the Spirit, shutting up the mouths of those who take the argument of His ineffable love for an occasion of impiety. For when they say that the Son was made flesh because He was inferior to the Father, we will reply to them, "what then will ye say of the Spirit?"

¹³ He took not the flesh, and yet certainly on this account ye will not call Him greater than the Son, nor the Son inferior to Him. Therefore, in the case of baptism also the Trinity is included. The Father is able to effect the whole, as is the Son, and the Holy Ghost; yet, since concerning the Father no man doubts, but the doubt was concerning the Son, and the Holy Ghost, They are included in the rite, that by Their community in supplying those unspeakable blessings, we may also fully learn Their community in dignity. For that both the Son is able by Himself to do that which in the case of baptism He is able to do with the Father, and the Holy Ghost the same, hear these things said plainly. For to the Jews He said, "That ye may know that the Son of Man hath power on earth to forgive sins" (Mark ii. 10); and again, "That ye may become children of light" (c. xii. 36): and, "I give to them eternal life. (c. x. 28. Then after this, "That they might have life, and might have it more abundantly. (c. x. 10. Now let us see the Spirit also performing the same thing. Where can we see it? "But the manifestation of the Spirit," it saith, "is given to every man to profit withal" (1 Cor. xii. 7; c. vi. 63); He then that giveth these things, much more remitteth sins. And again, "It is the Spirit that quickeneth";

¹⁴ and, "Shall quicken you by His Spirit which dwelleth in you" (Rom. viii. 11); and, "The Spirit is Life because of righteousness" (Rom. viii. 10); and, "If ye are led by the Spirit, ye are not under the Law. (Gal. v. 18. "For ye have not received the Spirit of bondage again to fear, but ye have received the Spirit of adoption. (Rom. viii. 15. All the wonders too which they then wrought, they wrought at the coming of the Spirit. And Paul writing to the Corinthians, said, "But ye have been washed, but ye have been sanctified in the name of

our Lord Jesus Christ, and by the Spirit of our God. (1 Cor. vi. 11. Since then they had heard many things of the Father, and had seen the Son work many things, but as yet knew nothing clearly of the Spirit, that Spirit doeth miracles, and bringeth in the perfect knowledge. But (as I said before) that He may not thence be supposed to be greater, on this account Christ saith, "Whatsoever He shall hear, that shall He speak; and He will show you things to come. Since, if this be not so, how could it be otherwise than absurd, if He was about to hear then, and on account of those who were being made disciples? For according to you, He would not even then know, except on account of those who were about to hear. What could be more unlawful than this saying? Besides, what would He have to hear?

¹⁵ Did He not speak all these things by the Prophets? For if He was about to teach concerning the dissolution of the Law, it had been spoken of: if concerning Christ, His Divinity and the Dispensation, these had been spoken of also. What could He say more dearly after this? ¹⁶ "And shall show you things to come." Here most of all Christ showeth His Dignity, for to foretell things to come is especially the property of God. Now if He also learn this from others, He will have nothing more than the Prophets, but here Christ declareth a knowledge brought into exact accordance with God, that it is impossible that He should speak anything else. But the, "shall receive of Mine," meaneth, "shall receive, either of the grace which came into My Flesh, or of the knowledge which I also have, not as needing it, nor as learning it from another, but because it is One and the same." "And wherefore spake He thus, and not otherwise?" Because they understand not yet the word concerning the Spirit, wherefore He provideth for one thing only, that the Spirit should be believed and received by them, and that they should not be offended. For since He had said, "One is your Teacher, even Christ" (Matt. xxiii. 10), that they might not deem that they should disobey Him in obeying the Spirit, He saith, "His teaching and Mine are One; of what I should have taught, of those things shall He also speak. Do not suppose His words are other than Mine, for those words are Mine, and confirm My opinion. For One is the will of the Father, and of the Son, and of the Holy Ghost." Thus also He willeth us to be, when He saith, "That they may be one, as Thou and I are One." (c. xvii. 11.)

¹⁷ [4. There is nothing equal to unanimity and concord; for so one is manifold. If two or ten are of one mind, the one is one no longer, but each

one is multiplied tenfold, and thou wilt find the one in the ten, and the ten in the one; and if they have an enemy, he who attacks the one, as having attacked the ten, is vanquished; for he is the mark not for one, but for ten opponents. Is one in want? No, he is not in want, for he is wealthy in his greater part, that is, in the nine; and the needy part, the lesser, is concealed by the wealthy part, the greater. Each of these hath twenty hands, twenty eyes, and as many feet. For he sees not with his own eyes alone, but with those of others; he walks not with his own feet alone, but with those of others; he works not with his own hands alone, but with theirs. He hath ten souls, for not only doth he take thought for himself, but those souls also for him. And if they be made a hundred, it will still be the same, and their power will be extended. Seest thou the excess of love, how it makes the one both irresistible and manifold, how one can even be in many places, the same both in Persia and in Rome, and that what nature cannot do, love can?

¹⁸ for one part of him will be here, and one there, or rather he will be wholly here and wholly there. If then he have a thousand or two thousand friends, consider again whither his power will extend. Seest thou what an increase-giving thing is love? for the wonderful thing is this, its making one a thousand. Why then do we not acquire this power and place ourselves in safety? This is better than all power or riches, this is more than health, than light itself, it is the groundwork of good courage. How long do we set our love on one or two? Consider also the action in the contrary way. Suppose a man without a friend, a mark of the utmost folly, (for a fool will say, "I have no friend,") what sort of life will such a one lead? For though he be infinitely rich, in plenty and luxury, possessed of ten thousand good things, yet is he desolate and bare of all. But in the case of friends not so; though they be poor men, yet are they better provided than the wealthy; and the things which a man undertakes not to say for himself, a friend will say for him, and whatever gratifications he is not able to procure for himself, he will be enabled to obtain by means of another, and much more; and it will be to us the groundwork of all enjoyment and safety, since one who is guarded by so many spearmen cannot suffer harm.

¹⁹ For the king's body guards are not equal in their strictness to these. The one perform their watch through compulsion and fear, the others through kindness and love; and love is far mightier than fear. The king fears his own guards; the friend is more confident in them than in himself, and by reason

of them fears none of those that plot against him. Let us then engage in this traffic; the poor man, that he may have consolation in his poverty; the rich, that he may possess his wealth in safety; the ruler, that he may rule with safety; the ruled, that he may have benevolent rulers. This is the source of kindness, this the groundwork of gentleness; since even among beasts, those are the most fierce and untamable which are not gregarious. For this cause we dwell in cities, and have public places, that we may converse with one another. This also Paul commanded, saying, "Not forsaking the assembling of ourselves together" (Heb. x. 25); for no evil is so great as solitariness, and the state which is without compact and intercourse. "What then," saith some one, "of the solitaires, and of those who have occupied the summits of the mountains? That neither are they without friends; they have indeed fled from the turmoil of common life, but they have many of one soul with them, and closely bound together one to another; and they have retired that they might rightly accomplish this thing.

²⁰ For since the rivalry of business causes many disputes, therefore, removing from among men, they cultivate love with much exactness. "But how," saith some one, "if a man be alone can he have ten thousand friends? I, for my part, desire, if it be possible, that men should know how to dwell one with another; but for the present let the properties of friendship remain unshaken. For it is not place which makes friends. They, for instance, have many who admire them; now these would not have admired had they not loved them. Again, they pray for all the world, which is the greatest proof of friendship. For this cause we salute one another at the Mysteries, that being many we may become one; and in the case of the uninitiated, we make our prayers common, supplicating for the sick, and for the produce of the world, for land and sea. Seest thou all the power of love? in the prayers, in the Mysteries, in the exhortations? This is that which causeth all good things. If we hold carefully to this, we shall both rightly dispense things present, and also obtain the Kingdom; which may we all obtain 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 79

¹John xvi. 16, 17.—"A little while, and ye shall not see Me: and again, a little while, and ye shall see Me, because I go to the Father. Then said some of His disciples among themselves, What is this that He saith?" [And what follows.]

²[1. Nothing is wont so to cast down the soul that is anguished and possessed by deep despondency, as when words which cause pain are continually dwelt upon. Why then did Christ, after saying, "I go," and, "Hereafter I will not speak with you," continually dwell on the same subject, saying "A little while, and ye shall not see Me, because I go to Him that sent Me"? When He had recovered them by His words concerning the Spirit, He gain casteth down their courage. Wherefore doth He this? He testeth their feelings, and rendereth them more proved, and well accustometh them by hearing sad things, manfully to bear separation from Him; for they who had practiced this when spoken of in words, were likely in actions also, easily to bear it afterwards. And if one enquire closely, this very thing is a consolation, the saying that, "I go to the Father. For it is the expression of One, who declares that He shall not perish, but that His end is a kind of translation. He addeth too another consolation; for He saith not merely, "A little while, and ye shall not see Me," but also, "A little while, and ye shall see Me"; showing that He will both come to them again, and that their separation would be but for a little while, and His presence with them continual. This, however, they did not understand. Whence one may with reason wonder how, after having often heard these things, they doubt, as though they had heard nothing.

³How then is it that they did not understand? It was either through grief, as I suppose, for that drove what was said from their understanding; or through the obscurity of the words. Because He seemed to them to set forth two contraries, which were not contrary. "If," saith one of them, "we shall see Thee, whither goest Thou? And if Thou goest, how shall we see Thee? Therefore they say, "We cannot tell what He saith. That He was about to depart, they knew; but they knew not that He would shortly come to them. On which account He rebuketh them, because they did not understand His saying. For, desiring to infix in them the doctrine concerning His death, what saith He? ⁴Ver. 20. "Verily, verily, I say unto you, That ye shall weep and lament "-which belonged to the Death and the Cross-"but the world shall rejoice." Because by reason of their not desiring His death, they quickly ran into the belief that He would not die, and then when they heard that He would die, cast about, not knowing what that "little" meant, He saith, "Ye shall mourn and lament." "But your sorrow shall be turned into joy." Then having shown that after grief comes joy, and that grief gendereth joy, and that grief is short, but the pleasure endless, He passeth to a common ex-

ample; and what saith He? Ver. 21. "A woman when she is in travail hath sorrow."

5 And He hath used a comparison which the Prophets also use continually, likening despondencies to the exceeding pains of childbirth. But what He saith is of this kind: "Travail pains shall lay hold on you, but the pang of childbirth is the cause of joy"; both confirming His words relative to the Resurrection, and showing that the departing hence is like passing from the womb into the light of day. As though He had said, "Marvel not that I bring you to your advantage through such sorrow, since even a mother to become a mother, passeth in like manner through pain." Here also He implieth something mystical, that He hath loosened the travail pangs of death, and caused a new man to be born of them, And He said not, that the pain shall pass away only, but, "she doth not even remember it," so great is the joy which succeedeth; so also shall it be with the Saints. And yet the woman doth not rejoice because "a man hath come into the world," but because a son hath been born to her; since, had this been the case, nothing would have hindered the barren from rejoicing over another who beareth. Why then spake He thus? Because He introduced this example for this purpose only, to show that sorrow is for a season, but joy lasting: and to show that (death) is a translation unto life; and to show the great profit of their pangs. He said not, "a child hath been born," but, "A man." For to my mind He here alludeth to His own Resurrection, and that He should be born not unto that death which bare the birth-pang, but unto the Kingdom. Therefore He said not, "a child hath been born unto her," but, "A man hath been born into the world."

6 Ver. 22, 23. "And ye now therefore have sorrow-[but I will see you again, and your sorrow shall be turned into joy]." Then, to show that He shall die no more, He saith, "And no man taketh it from you. And in that day ye shall ask Me nothing." Again He proveth nothing else by these words, but that He is from God. "For then ye shall for the time to come know all things." But what is, "Ye shall not ask Me"? "Ye shall need no intercessor, but it is sufficient that ye call on My Name, and so gain all things." "Verily, verily, I say unto you, Whatsoever ye shall ask My Father in My Name." He sheweth the power of His Name, if at least being neither seen nor called upon, but only named, He even maketh us approved by the Father. But where hath this taken place? Where they say, "Lord, behold their threatenings, and grant unto Thy ser-

vants that with boldness they may speak Thy word" (Acts iv. 29, Acts iv. 31), "and work miracles in Thy Name." "And the place was shaken where they were."

7 Ver. 24. "Hitherto ye have asked nothing." [2.] Hence He showeth it to be good that He should depart, if hitherto they had asked nothing, and if then they should receive all things whatsoever they should ask. "For do not suppose, because I shall no longer be with you, that ye are deserted; My Name shall give you greater boldness." Since then the words which He had used had been veiled, He saith, Ver. 25. "These things have I spoken unto you in proverbs, but the time cometh when I shall no more speak unto you in proverbs." "There shall be a time when ye shall know all things clearly." He speaketh of the time of the Resurrection. "Then," "I shall tell you plainly of the Father." (For He was with them, and talked with them forty days, being assembled with them, and speaking of the things concerning the kingdom of God-Acts i. 3, Acts i 4,)-"because now being in fear, ye give no heed to My words; but then when ye see Me risen again, and converse with Me, ye will be able to learn all things plainly, for the Father Himself will love you, when your faith in Me hath been made firm."

8 Ver. 26. "And I will not ask the Father." "Your love for Me sufficeth to be your advocate." Vet. 27, 28. "Because ye have loved Me, and have believed that I came out from God. I came forth from the Father, and am come into the world; again I leave the world, and go to the Father." For since His discourse concerning the Resurrection, and together with this, the hearing that "I came out from God, and thither I go," gave them no common comfort, He continually handleth these things. He gave a pledge, in the first place, that they were right in believing on Him; in the second, that they should be in safety. When therefore He said, "A little while, and ye shall not see Me; and again a little while, and ye shall see Me" (ver. 17), they with reason did not understand Him. But now it is no longer so. What then is, "Ye shall not ask Me"? "Ye shall not say, 'Show us the Father,' and, 'Whither goest Thou?' for ye shall know all knowledge, and the Father shall be disposed towards you even as I am." It was this especially which made them breathe again, the learning that they should be the Father's friends wherefore they say,

9 Ver. 30. "Now we know that Thou knowest all things." Seest thou that He made answer to what was secretly harboring in their minds? "And needest not that any man should ask Thee." That is, "Before hearing, Thou knowest

the things which made us stumble, and Thou hast given us rest, since Thou hast said, 'The Father loveth you, because ye have loved Me.'" After so many and so great matters, they say, "Now we know." Seest thou in what an imperfect state they were? Then, when, as though conferring a favor upon Him, they say, "Now we know," He replieth, "Ye still require many other things to come to perfection; nothing is as yet achieved by you. Ye shall presently betray Me to My enemies, and such fear shall seize you, that ye shall not even be able to retire one with another, yet from this I shall suffer nothing dreadful." Seest thou again how condescending His speech is? And indeed He makes this a charge against them, that they continually needed condescension. For when they say, "Lo, now Thou speakest plainly, and speakest no parable" (ver. 29), "and therefore we believe Thee" He showeth them that now, when they believe, they do not yet believe, neither doth He accept their words. This He saith, referring them to another season. But the,

¹⁰ Ver. 32. "The Father is with Me," He hath again put on their account; for this they everywhere wished to learn. Then, to show that He did not give them perfect knowledge by saying this, but in order that their reason might not rebel, (for it was probable that they might form some human ideas, and think that they should not enjoy any assistance from Him,) He saith, Ver. 33. "These things I have spoken unto you, that in Me ye might have peace." That is, "that ye should not cast Me from your thoughts, but receive Me." Let no one, then, drag these words into a doctrine; they are spoken for our comfort and love. "For not even when we suffer such things as I have mentioned shall your troubles stop there, but as long as ye are in the world ye shall have sorrow, not only now when I am betrayed, but also afterwards. But rouse your minds, for ye shall suffer nothing terrible. When the master hath gotten the better of his enemies, the disciples must not despond." "And how," tell me, "hast Thou 'conquered the world?'" I have told you already, that I have cast down its ruler, but ye shall know hereafter, when all things yield and give place to you.

¹¹[3. But it is permitted to us also to conquer, looking to the Author of our faith, and walking on that road which He cut for us. So neither shall death get the mastery of us. "What then, shall we not die? saith some one. Why, from this very thing it is clear that he shall not gain the mastery over us. The champion truly will then be glorious, not when he hath not closed with his opponent, but when having closed he is not holden by him. We

therefore are not mortal, because of our struggle with death, but immortal, because of our victory; then should we have been mortal, had we remained with him always. As then I should not call the longest-lived animals immortal, although they long remain free from death, so neither him who shall rise after death mortal, because he is dissolved by death. For, tell me, if a man blush a little, should we say that he was continually ruddy? Not so, for the action is not a habit. If one become pale, should we call him jaundiced? No, for the affection is but temporary. And so you would not call him mortal, who hath been for but a short time in the hands of death. Since in this way we may speak of those who sleep, for they are dead, so to say, and without action. But doth death corrupt our bodies? What of that? It is not that they may remain in corruption, but that they be made better.

12 Let us then conquer the world, let us run to immortality, let us follow our King, let us too set up a trophy, let us despise the world's pleasures. We need no toil to do so; let us transfer our souls to heaven, and all the world is conquered. If thou desirest it not, it is conquered; if thou deride it, it is worsted. Strangers are we and sojourners, let us then not grieve at any of its painful things. For if, being sprung from a renowned country, and from illustrious ancestors, thou hadst gone into some distant land, being known to no one, having with thee neither servants nor wealth, and then some one had insulted thee, thou wouldest not grieve as though thou hadst suffered these things at home. For the knowing clearly that thou wast in a strange and foreign land, would persuade thee to bear all easily, and to despise hunger, and thirst, and any suffering whatever. Consider this also now, that thou art a stranger and a sojourner, and let nothing disturb thee in this foreign land; for thou hast a City whose Artificer and Creator is God, and the sojourning itself is but for a short and little time. Let whoever will strike, insult, revile; we are in a strange land, and live but meanly; the dreadful thing would be, to suffer so in our own country, before our fellow-citizens, then is the greatest unseemliness and loss.

13 For if a man be where he had none that knows him, he endures all easily, because insult becomes more grievous from the intention of those who offer it. For instance, if a man insult the governor, knowing that he is governor, then the insult is bitter; but if he insult, supposing him to be a private man, he cannot even touch him who undergoeth the insult. So let us reason also. For neither do our revilers know what we are, as, that we are citizens of

heaven, registered for the country which is above, fellow-choristers of the Cherubim. Let us not then grieve nor deem their insult to be insult; had they known, they would not have insulted us. Do they deem us poor and mean? Neither let us count this an insult. For tell me, if a traveler having got before his servants, were sitting a little space in the inn waiting for them, and then the innkeeper, or some travelers, should behave rudely to him, and revile him, would he not laugh at the other's ignorance? would not their mistake rather give him pleasure? would he not feel a satisfaction as though not he but some one else were insulted? Let us too behave thus. We too sit in an inn, waiting for our friends who travel the same road; when we are all collected, then they shall know whom they insult. These men then shall hang their heads; then they shall say, "This is he whom we" fools "had in derision. (Wisd. v. 3.)

14[4. With these two things then let us comfort ourselves, that we are not insulted, for they know not who we are, and that, if we wish to obtain satisfaction, they shall hereafter give us a most bitter one. But God forbid that any should have a soul so cruel and inhuman. "What then if we be insulted by our kinsmen? For this is the burdensome thing. Nay, this is the light thing. "Why, pray? Because we do not bear those whom we love when they insult us, in the same way as we bear those whom we do not know. For instance, in consoling those who have been injured, we often say, "It is a brother who hath injured you, bear it nobly; it is a father; it is an uncle. But if the name of "father" and "brother" puts you to shame much more if I name to you a relationship more intimate than these; for we are not only brethren one to another, but also members, and one body. Now if the name of brother shame you, much more that of member. Hast thou not heard that Gentile proverb, which saith, that "it behooveth to keep friends with their defects"? Hast thou not heard Paul say, "Bear ye one another's burdens"? Seest thou not lovers? For I am compelled, since I cannot draw an instance from you, to bring my discourse to that ground of argument. This also Paul doth, thus saying, "Furthermore we have had fathers in our flesh, which corrected us, and we gave them reverence.

15(Heb. xii. 9. Or rather, that is more apt which he saith to the Romans, "As ye have yielded your members servants to uncleanness and to iniquity unto iniquity, even so now yield your members servants to righteousness. For this reason let us confidently keep hold of the illustration. Now dost thou

not observe lovers, what miseries these suffer when inflamed with desire for harlots, cuffed, beaten, and laughed at, enduring a harlot, who turns away from and insults them in ten thousand ways; yet if they see but once anything sweet or gentle, all is well to do with them, all former things are gone, all goes on with a fair wind, be it poverty, be it sickness, be it anything else besides these. For they count their own life as miserable or blessed, according as they may have her whom they love disposed towards them. They know nothing of mortal honor or disgrace, but even if one insult, they bear all easily through the great pleasure and delight which they receive from her; and though she revile, though she spit in their face, they think, when they are enduring this, that they are being pelted with roses. And what wonder, if such are their feelings as to her person? for her very house they think to be more splendid than any, though it be but of mud, though it be filling down. But why speak I of walls? when they even see the places which they frequent in the evening, they are excited.

16 Allow me now for what follows to speak the word of the Apostle. As he saith, "As ye have yielded your members servants to uncleanness, so yield your members servants unto righteousness"; so in like manner now I say, "as we have loved these women, let us love one another, and we shall not think that we suffer anything terrible. And why say I, "one another"? Let us so love God. Do ye shudder, when ye hear that I require as much love in the case of God, as we have shown towards a harlot? But I shudder that we do not show even thus much. And, if you will, let us go on with the argument, though what is said be very painful. The woman beloved promises her lovers nothing good, but dishonor, shame, and insolence. For this is what the waiting upon a harlot makes a man, ridiculous, shameful, dishonored. But God promiseth us heaven, and the good things which are in heaven; He hath made us sons, and brethren of the Only-begotten, and hath given thee ten thousand things while living, and when thou diest, resurrection, and promiseth that He will give us such good things as it is not possible even to imagine, and maketh us honored and revered. Again, that woman compels her lovers to spend all their substance for the pit and for destruction; but God biddeth us sow the heaven, and giveth us an hundred-fold, and eternal life. Again, she uses her lover like a slave, giving commands more hardly than any tyrant;

17 but God saith, "I no longer call you servants, but friends. (c. xv. 15.)

18[5. Have ye seen the excess both of the evils here and the blessings there ?

What then comes next? For this woman's sake, many lie awake, and whatever she commands, readily obey; give up house, and father, and mother, and friends, and money, and patronage, and leave all that belongs to them in want and desolation; but for the sake of God, or rather for the sake of ourselves, we often do not choose to expend even the third portion of our substance, but we look on the hungry, we overlook him, and run past the naked, and do not even bestow a word upon him. But the lovers, if they see but a little servant girl of their mistress, and her a barbarian, they stand in the middle of the market-place, and talk with her, as if they were proud and glad to do so, unrolling an interminable round of words; and for her sake they count all their living as nothing, deem rulers and rule nothing, (they know it, all who have had experience of the malady,) and thank her more when she commands, than others when they serve. Is there not with good reason a hell? Are there not with good reason ten thousand punishments? Let us then become sober, let us apply to the service of God as much, or half, or even the third part of what others supply to the harlot. Perhaps again ye shudder; for so do I myself.

¹⁹ But I would not that ye should shudder at words only, but at the actions; as it is, here indeed our hearts are made orderly, but we go forth and cast all away. What then is the gain? For there, if it be required to spend money, no one laments his poverty, but even borrows it to give, perchance, when smitten. But here, if we do but mention almsgiving, they pretend to us children, and wife, and house, and patronage, and ten thousand excuses. "But," saith some one, "the pleasure is great there. This it is that I lament and mourn. What if I show that the pleasure here is greater? For there shame, and insult, and expense, cut away no little of the pleasure, and after these the quarreling and enmity; but here there is nothing of the kind. What is there, tell me, equal to this pleasure, to sit expecting heaven and the kingdom there, and the glory of the saints, and the life that is endless? "But these things," saith some one, "are in expectation, the others in experience. What kind of experience? Wilt thou that I tell thee the pleasures which are here also by experience? Consider what freedom thou enjoyest, and how thou fearest and tremblest at no man when thou livest in company with virtue, neither enemy, nor plotter, nor informer, nor rival in credit or in love, nor envious person, nor poverty, nor sickness, nor any other human thing.

20 But there, although ten thousand things be according to thy mind, though riches flow in as from a fountain, yet the war with rivals, and the plots, and ambuscades, will make more miserable than any the life of him who wallows with those women. For when that abominable one is haughty, and insolent, you needs must kindle quarrel to flatter her. This therefore is more grievous than ten thousand deaths, more intolerable than any punishment. But here there is nothing of the kind. For "the fruit," it saith, "of the Spirit is love, joy, peace. (Gal. v. 22. Here is no quarreling, nor unseasonable pecuniary expense, nor disgrace and expense too; and if thou give but a farthing, or a loaf, or a cup of cold water, He will be much beholden to thee, and He doth nothing to pain or grieve thee, but all so as to make thee glorious, and free thee from all shame. What defense therefore shall we have, what pardon shall we gain, if, leaving these things, we give ourselves up to the contrary, and voluntarily cast ourselves into the furnace that burns with fire? Wherefore I exhort those who are sick of this malady, to recover themselves, and return to health, and not allow themselves to fall into despair. Since that son also was in a far more grievous state than this, yet when he returned to his father's house, he came to his former honor, and appeared more glorious than him who had ever been well-pleasing.

21 Let us also imitate him, and returning to our Father, even though it be late, let us depart from that captivity, and transfer ourselves to freedom, that we may enjoy 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 80

1 John xvii. 1.-"These words spake Jesus, and lifted up His eyes to heaven, and saith, Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee." 2[1. "He that hath done and taught," it saith, "the same shall be called great in the Kingdom of heaven. And with much reason; for to show true wisdom in words, is easy, but the proof which is by works is the part of some noble and great one. Wherefore also Christ, speaking of the endurance of evil, putteth Himself forth, bidding us take example from Him. On this account too, after this admonition, He betaketh Himself to prayer, teaching us in our temptations to leave all things, and flee to God. For because He had said, "In the world ye shall have tribulation," and had shaken their souls, by the prayer He raiseth them again. As yet they gave heed unto Him as to a

man; and for their sake He acteth thus, just as He did in the case of Lazarus, and there telleth the reason; "Because of the people that stand by I said it, that they might believe that Thou hast sent Me. (c. xi. 42. "Yea," saith some one, "this took place with good cause in the case of the Jews; but wherefore in that of the disciples? With good cause in the case of the disciples also. For they who, after all that had been said and done, said, "Now we know that Thou knowest" (c. xvi. 30), most of all needed to be established. Besides, the Evangelist doth not even call the action prayer; but what saith he?

3 "He lifted up His eyes to heaven," and saith rather that it was a discoursing with the Father. And if elsewhere he speaks of prayer, and at one time shows Him kneeling on His knees, at another lifting His eyes to heaven, be not thou troubled; for by these means we are taught the earnestness which should be in our petitions, that standing we should look up, not with the eyes of the flesh only, but of the mind, and that we should bend our knees, bruising our own hearts. For Christ came not merely to manifest Himself, but also about to teach virtue ineffable. But it behooveth the teacher to teach, not by words only, but also by actions. Let us hear then what He saith in this place. 4 "Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee." Again He showeth us, that not unwilling He cometh to the Cross. For how could He be unwilling, who prayed that this might come to pass, and called the action "glory," not only for Himself the Crucified, but also for the Father? since this was the case, for not the Son only, but the Father also was glorified. For before the Crucifixion, not even the Jews knew Him; "Israel," it saith, "hath not known Me" (Isa. i. 3); but after the Crucifixion, all the world ran to Him. Then He speaketh also of the manner of the glory, and how He will glorify Him. Ver. 2. "As Thou hast given Him power over all flesh," "that nothing which Thou hast given Him should perish."

5 For to be always doing good, is glory to God. But what is, "As Thou hast given Him power over all flesh"? He now showeth, that what belongs to the preaching is not confined to the Jews alone, but is extended to all the world, and layeth down beforehand the first invitations to the Gentiles. And since He had said, "Go not into the way of the Gentiles" (Matt. x. 5), and after this time is about to say, "Go ye, and make disciples of all nations" (Matt. xxviii. 19), He showeth that the Father also willeth this. For this greatly offended the Jews, and the disciples too; nor indeed after this did they easily endure to lay hold on the Gentiles, until they received the teaching of the Spirit; be-

cause hence arose no small stumblingblock for the Jews. Therefore, when Peter after such a manifestation of the Spirit came to Jerusalem, he could scarcely, by relating the vision of the sheet, escape the charges brought against him. But what is, "Thou hast given Him power over all flesh"? I will ask the heretics, "When did He receive this power? was it before He formed them, or after? He himself saith, that it was after that He had been crucified, and had risen again; at least then He said, "All power is given unto Me" (Matt. xxviii. 18), and, "Go ye and make disciples of all nations. What then, had He not authority over His own works?

6 Did He make them, and had He not authority over them after having made them? Yet He is seen doing all in times of old, punishing some as sinners, (for, "Surely I will not hide," it saith, "from My servant Abraham, that which I am about to do"-, Gen. xviii. 17 LXX,) and honoring others as righteous. Had He then the power at that time, and now had He lost it, and did He again receive it? What devil could assert this? But if His power was the same both then and now, (for, saith He, "as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom He will"-c. v. 21,) what is the meaning of the words? He was about to send them to the Gentiles; in order therefore that they might not think that this was an innovation, because He had said, "I am not sent, save unto the lost sheep of the house of Israel" (Matt. xv. 24), He sheweth that this seemeth good to the Father also. And if He saith this with great meanness of circumstance, it is not wonderful. For so He edified both those at that time, and those who came afterwards; and as I have before said, He always by the excess of meanness firmly persuaded them that the words were those of condescension.

7 [2.] But what is, "Of all flesh"? For certainly not all believed. Yet, for His part, all believed; and if men gave no heed to His words, the fault was not in the teacher, but in those who received them not. "That He should give eternal life to as many as Thou hast given Him." If here also He speaketh in a more human manner, wonder not. For He doth so both on account of the reasons I have given, and to avoid the saying anything great concerning Himself; since this was a stumblingblock to the hearers because as yet they imagined nothing great concerning Him. John, for example, when He speaks in his own person, doth not so, but leadeth up his language to greater sublimity, saying, "All things were made by Him, and without Him was not anything made" (c. i. 3, i. 4, i. 9, i. 11); and that He was "Life"; and that He

was "Light"; and that "He came to His own": he saith not, that He would not have had power, had He not received it, but that He gave to others also "power to become sons of God." And Paul in like manner calleth Him equal with God. But He Himself asketh in a more human way, saying thus, "That He should give eternal life to as many as Thou hast given Him." (Phil. ii. 6.)

8 Ver. 3. "And this is life eternal, that they might know Thee the only true God, and Jesus Christ whom Thou hast sent." "The only true God," He saith, by way of distinction from those which are not gods; for He was about to send them to the Gentiles. But if they will not allow this, but on account of this word "only" reject the Son from being true God, in this way as they proceed they reject Him from being God at all. For He also saith, "Ye seek not the glory which is from the only God." (c. v. 44.) Well then; shall not the Son be God? But if the Son be God, and the Son of the Father who is called the Only God, it is clear that He also is true, and the Son of Him who is called the Only true God. Why, when Paul saith, "Or I only and Barnabas" (1 Cor. ix. 6), doth he exclude Barnabas? Not at all; for the "only" is put by way of distinction from others. And, if He be not true God, how is He "Truth"? for truth far surpasses what is true. What shall we call the not being a "true" man, tell me? shall we not call it the not being a man at all? so if the Son is not true God, how is He God? And how maketh He us gods and sons, if He is not true? But on these matters we have spoken more particularly in another place; wherefore let us apply ourselves to what follows.

9 Ver. 4. "I have glorified Thee on the earth." Well said He, "on the earth"; for in heaven He had been already glorified, having His own natural glory, and being worshiped by the Angels. Christ then speaketh not of that glory which is bound up with His Essence, (for that glory, though none glorify Him, He ever possesseth in its fullness,) but of that which cometh from the service of men. And so the, "Glorify Me," is of this kind; and that thou mayest understand that He speaketh of this manner of glory, hear what follows. "I have finished the work which Thou gavest Me that I should do it." And yet the action was still but beginning, or rather was not yet beginning. How then said He, "I have finished"? Either He meaneth, that "I have done all My part"; or He speaketh of the future, as having already come to pass; or, which one may say most of all, that all was already effected, because the root of blessings had been laid, which fruits would certainly and necessarily follow, and from His being present at and assisting in those things which should

take place after these. On this account He saith again in a condescending way, "Which Thou gavest Me." For had He indeed waited to hear and learn, this would have fallen far short of His glory. For that He came to this of His own will, is clear from many passages. As when Paul saith, that "He so loved us, as to give Himself for us" (Eph. v. 2); and, "He emptied Himself, and took upon Him the form of a servant" (Phil. ii. 7); and, "As the Father hath loved Me, so have I loved you." (c. xv. 9.)

¹⁰ Ver. 5. "And now, O Father, glorify Thou Me with Thine Own Self, with the glory which I had with Thee before the world was." Where is that glory? For allowing that He was with reason unhonored among men, because of the covering which was put around Him; how seeketh He to be glorified with the Father? What then saith He here? The saying refers to the Dispensation; since His fleshly nature had not yet been glorified, not having as yet enjoyed incorruption, nor shared the kinglythrone. Therefore He said not "on earth," but "with Thee." ¹¹ [3. This glory we also shall enjoy according to our measure, if we be sober. Wherefore Paul saith, "If so be that we suffer with Him, that we may also be glorified together. (Rom. viii. 17. Ten thousand tears then do they merit, who through sluggishness and sleep plot against themselves when such glory is set before them; and, were there no hell, they would be more wretched than any, who, when it is in their power to reign and to be glorified with the Son of God, deprive themselves of so great blessings. Since if it were necessary to be cut in pieces, if to die ten thousand deaths, if to give up every day ten thousand lives and as many bodies, ought we not to submit to such things for such glory? But now we do not even despise money, which hereafter, though unwilling, we shall leave: we do not despise money, which brings about us ten thousand mischiefs, which remains here, which is not our own. For we are but stewards of that which is not our own, although we receive it from our fathers. But when there is hell besides, and the worm that dieth not, and the fire that is not quenched, and the gnashing of teeth, how, tell me, shall we bear these things?

¹² How long will we refuse to see clearly, and spend our all on daily fightings, and contentions, and unprofitable talk, feeding, cultivating earth, fattening the body and neglecting the soul, making no account of necessary things, but much care about things superfluous and unprofitable? And we build splendid tombs, and buy costly houses, and draw about with us herds of all kinds of servants, and devise different stewards, appointing managers of

lands, of houses, of money, and managers of those managers; but as to our desolate soul, we care nothing for that. And what will be the limit to this? Is it not one belly that we fill, is it not one body that we clothe? What is this great bustle of business? Why and wherefore do we cut up and tear to pieces the one soul, which we have had assigned to us, in attending to the service of such things, contriving for ourselves a grievous slavery? For he who needs many things is the slave of many things, although he seem to be their master. Since the lord is the slave even of his domestics, and brings in another and a heavier mode of service; and in another way also he is their slave, not daring without them to enter the agora, nor the bath, nor the field, but they frequently go about in all directions without him.

¹³ He who seems to be master, dares not, if his slaves be not present, to go forth from home, and if whilst unattended he do but put his head out of his house, he thinks that he is laughed at. Perhaps some laugh at us when we say this, yet on this very account they would be deserving of ten thousand tears. For to show that this is slavery, I would gladly ask you, wouldest thou wish to need some one to put the morsel to thy mouth, and to apply the cup to thy lips? Wouldest thou not deem such a service worthy of tears? What if thou didst require continually supporters to enable thee to walk, wouldest thou not think thyself pitiable, and in this respect more wretched than any? So then thou oughtest to be disposed. now. For it matters nothing whether one is so treated by irrational things, or by men.

¹⁴ Why, tell me, do not the Angels differ from us in this respect, that they do not want so many things as we do? Therefore the less we need, the more we are on our way to them; the more we need, the more we sink do down to this perishable life. And that thou mayest learn that these things are so, ask those who have grown old which life they deem happiest, that when they were helplessly mastered, or now when they are masters of these things? We have mentioned these persons, because those who are intoxicated with youth, do not even know the excess of their slavery. For what of those in fever, do they call themselves happy when, thirsting much, they drink much and need more, or when, having recovered their health, they are free from the desire? Seest thou that in every instance the needing much is pitiable, and far apart from true wisdom, and an aggravation of slavery and desire? Why then do we voluntarily increase to ourselves wretchedness? For, tell me, if it were possible to live uninjured without roof or walls, wouldest thou not

prefer this; wherefore then dost thou increase the signs of thy weakness? Do we not for this call Adam happy, that he needed nothing, no house, no clothes? "Yes," saith some one, "but now we are in need of them. Why then do we make our need greater?

¹⁵ If many persons curtail many of the things actually needed, (servants, I mean, and houses, and money,) what excuse can we have if we overstep the need? The more thou putteth about thee, the more slavish dost thou become; for by whatever proportion thou requirest more, in that proportion thou hast trenched upon thy freedom. For absolute freedom is, to want nothing at all; the next is, to want little; and this the Angels and their imitators especially possess. But for men to succeed in this while tarrying in a mortal body, think how great praise this hath. This also Paul said, when writing to the Corinthians, "But I spare you," and, "lest such should have trouble in the flesh. (1 Cor. vii. 28. Riches are called "usables," that we may "use" them rightly, and not keep and bury them; for this is not to possess them, but to be possessed by them. Since if we are going to make this our aim how to multiply them, not that we may employ them rightly, the order is reversed, and they possess us, not we them. Let us then free ourselves from this grievous bondage, and at last become free. Why do we devise tenthousand different chains for ourselves? Is not the bond of nature enough for thee, and the necessity of life, and the crowd of ten thousand affairs, but dost thou twine also other nets for thyself, and put them about thy feet? And when wilt thou lay hold on heaven, and be able to stand on that height?

¹⁶ For a great thing, a great thing is it, that even having cut asunder all these cords, thou shouldest be able to lay hold on the city which is above. So many other hindrances are there; all which that we may conquer, let us keep to the mean estate [and having put away superfluities, let us keep to what is necessary. Thus shall we lay hold on eternal life, through the grace and lovingkindness of our Lord Jesus Christ, to whom be glory for ever' and ever. Amen.

HOMILY 81

¹ John xvii. 6.-"I have manifested Thy Name unto the men which Thou gavest Me out of the world; Thine they were, and Thou gavest them Me, and they have kept Thy word." [1.] "'Messenger' of great counsel" (Isa. ix. 6, LXX.), the Son of God is called, because of the other things which He taught, and principally because He announced the Father to men, as also now He saith, "I

have manifested Thy Name unto the men." For after having said, "I have finished Thy work," He next explaineth it in detail, telling what sort of work. Now the Name indeed was well known. For Esaias said, "Ye shall swear by the true God." (Isa. lxxv. 16.) But what I have often told you I tell you now, that though it was known, yet it was so only to Jews, and not to all of these: but now He speaketh concerning the Gentiles. Nor doth He declare this merely, but also that they knew Him as the Father. For it is not the same thing to learn that He is Creator, and that He hath a Son. But He "manifested His Name" both by words and actions.

2 "Whom Thou gavest Me out of the world." As He saith above, "No man cometh unto Me except it be given him" (c. vi. 65); and, "Except My Father draw him" (c. vi. 64); so here too, "Whom thou gavest Me." (c. xiv. 6.) Now He calleth Himself "the Way"; whence it is clear that He establisheth two things by what is said here, that He is not opposed to the Father, and that it is the Father's will to entrust them to the Son. "Thine they were, and Thou gavest them Me." Here He desireth to teach that He is greatly loved by the Father. For that He needed not to receive them, is clear from this, He made them, He careth for them continually. How then did He receive them? This, as I said before, sheweth His unanimity with the Father. Now if a man choose to enquire into the matter in a human manner, and as the words are spoken, they will no longer belong to the Father. For if when the Father had them, the Son had them not, it is evident that when He gave them to the Son, He withdrew from His dominion over them. And again, there is a yet more unseemly conclusion; for they will be found to have been imperfect while they yet were with the Father, but to have become perfect when they came to the Son. But it is mockery even to speak thus. What then doth He declare by this? "That it hath seemed good to the Father also that they should believe on the Son."

3 "And they have kept Thy word." Ver. 7. "Now they have known that all things whatsoever Thou hast given Me are of Thee." How did they "keep Thy word"? "By believing in Me, and giving no heed to the Jews. For he that believeth in Him, it saith, 'hath set to his seal that God is true.'" (c. iii. 33.) Some read, "Now I know that all things whatsoever Thou hast given Me are of Thee." But this would have no reason; for how would the Son be ignorant of the things of the Father? No the words are spoken of the disciples. "From the time," He saith, "that I told them these things, they have learnt that all

that Thou hast given Me is from Thee; nothing is alien, nothing peculiar to Me, with Thee." (For whatever is peculiar, puts most things in the condition of being alien. "They therefore have known that all things, whatsoever I teach, are Thy doctrines and teachings." "And whence have they learnt it?" From My words; for so have I taught them. And not only this have I taught them, but also that "I came out from Thee." For this He was anxious to prove through all the Gospel. Ver. 9. "I pray for them."

⁴ "What sayest Thou?" "Dost Thou teach the Father, as though He were ignorant? Dost Thou speak to Him as to a man who knoweth not?" "What then meaneth this distinction?" Seest thou that the prayer is for nothing else than that they may understand the love which He hath towards them? For He who not only giveth what He hath of His own, but also calleth on Another to do the same, sheweth greater love. What then is, "I pray for them"? "Not for all the world," He saith, but "for them whom Thou hast given Me." He continually putteth the "hast given," that they might learn that this seemeth good to the Father. Then, because He had said continually, "they are Thine," and, "Thou gavest them unto Me," to remove any evil suspicion, and lest any one should think that His authority was recent, and that He had but now received them, what saith He?

⁵ [2.] Ver. 10. "All Mine are Thine, and Thine are Mine; and I am glorified in them." "Seest thou the equality of honor? For lest on hearing, "Thou hast given them Me," thou shouldest deem that they were alienated from the authority of the Father, or before this from that of the Son, He removed both difficulties by speaking as He did. It was as though He said, "Do not when thou hearest that 'Thou hast given them to Me,' deem that they are alienated from the Father, for what is Mine is His; nor when thou hearest, 'Thine they were,' think that they were aliens from Me, for what is His is Mine. So that the, "Thou hast given," is said only for condescension; for what the Father hath is the Son's, and what the Son hath is the Father's. But this cannot even be said of a son after the manner of man, but because They are upon a greater Equality of honor. For that what belongs to the less, belongs to the greater also, is clear to every one, but the reverse not so; but here He converteth these terms, and the conversion declares Equality. And in another place, declaring this, He said, "All things that the Father hath are Mine," speaking of knowledge. And the "hast given Me," and the like expressions, are to show that He

did not come as an alien and draw them to Him, but received them as His own.

⁷ Then He putteth the cause and the proof, saying, "And I am glorified in them," that is, either that "I have power over them," or, that "they shall glorify Me, believing in Thee and Me, and shall glorify Us alike. But if He is not glorified equally in them, what is the Father's is no longer His. For no one is glorified in those over whom he hath no authority. Yet how is He glorified equally? All die for Him equally as for the Father; they preach Him as they do the Father; and as they say that all things are done in His Name, so also in the Name of the Son. ⁸ Ver. 11. "And now I am no more in the world, but these are in the world." ⁹ That is, "Although I appear no longer in the flesh, yet by these am I glorified. But why doth He say continuously, that, "I am not in the world"; and that, "because I leave them I commit them to Thee"; and that, "when I was in the world I kept them"? for if one should take these words in their simple sense, many absurdities will follow. For how could it be reasonable to say, that He is no longer in the world, and that when He departeth He committeth them to another? since these are the words of a mere man parting from them forever. Seest thou how He speaketh for the most part like a man, and in a way adapted to their state of mind, because they thought that they had a greater degree of safety from His presence? Wherefore He saith, "While I was with them, I kept them. (c. xiv.28. Yet He telleth them, "I come to you"; and, "I am with you till the end. (Matt. xxviii. 20. How then saith He these words, as if about to be parted from them? He addresseth Himself, as I said before, to their thoughts, that they may take breath a little when they hear Him speaking thus, and delivering them over to the care of the Father. For since, after hearing many exhortations from Him, they were not persuaded, He then holdeth converse with the Father, manifesting His affection for them. As though He had said, "Since Thou callest Me to Thyself, place these in safety;

¹⁰ for I come to Thee. "What sayest Thou? Art Thou not able to keep them? "Yea, I am able. "Wherefore then speakest Thou thus? "That they may have My joy fulfilled" (ver. 13); that is, "may not be confounded, as being imperfect. And by these words He showed that He had spoken all these things so, to give them rest and joy. For the saying appears to be contradictory. "Now I am no longer in the world, and these are in the world. This was what they were suspecting. For a while therefore He condescendeth to them, be-

cause had He said, "I keep them," they would not have so well believed; wherefore He saith, "Holy Father, keep them through Thine own Name"; that is, "by thy help." ¹¹ Ver. 12. "While I was with them in the world, I kept them in Thy Name." Again He speaketh as a man and as a Prophet, since nowhere doth He appear to have done anything by the Name of God. "Those that Thou gavest Me I have kept, and none of them is lost, but the son of perdition, that the Scripture might be fulfilled." And in another place He saith, "Of all that Thou gavest Me, I will surely lose nothing." (c. vi. 39.) Yet not only was he lost, but also many afterwards; how then saith He, "I will in nowise lose"? "For My part, I will not lose." So in another place, declaring the matter was more clearly, He said, "I will in nowise cast out." (c. vi. 37.) "Not through fault of Mine, not because I either instigate or abandon them; but if they start away of themselves, I draw them not by necessity."

¹² Ver. 13. "But now I come to thee." Seest thou that the discourse is composed rather in a human manner? So that should any wish from these words to lower the Son, he will lower the Father also. Observe, in proof of this, how from the beginning He speaketh partly as though informing and explaining to Him, partly as enjoining. Informing, as when He saith, "I pray not for the world"; enjoining, as, "I have kept them until now," "and none of them is lost"; and, "do Thou therefore now keep them," He saith. And again, "Thine they were, and Thou hast given them unto Me" and "While I was in the world I kept them." But the solution of all is, that the words were addressed to their infirmity. But after having said that "none of them was lost but the son of perdition," He added, "that the Scripture might be fulfilled." Of what Scripture doth He speak? That which foretelleth many things concerning Him. Not that He perished on that account, in order that the Scripture might be fulfilled. But we have before spoken at length on this point, that this is the peculiar manner of Scripture, which puts things which fall out in accordance with it, as though they were caused by it. And it is needful to enquire exactly into all, both the manner of the speaker, his argument, and the laws of Scripture, if at least we are minded not to draw wrong conclusions. For, "Brethren, be not children in your minds." (1 Cor. xiv. 20.)

¹³[3. This it is necessary to consider well, not only for the understanding the Scriptures, but also for earnestness in one's way of life. For so little children do not desire great things, but are wont to admire those which are worth nothing; they are pleased at seeing chariots, and horses, and the mu-

leteer, and wheels, all made out of earthenware; but if they see a king sitting upon a chariot, and a pair of white mules, and great magnificence, they do not even turn their heads. And they deck out as brides dolls made of the same material, but the actual brides, real and beautiful, they do not even notice; and this is their case in many other matters. Now this many men also undergo at this time; for when they hear of heavenly things, they do not even give heed to them, but toward all the things of clay they are as eager as children, and stupidly admire the wealth which is of earth, and honor the glory and luxury of the present life. Yet these are just as much toys as those; but the other are the causes of life, and glory, and repose. But as children deprived of their playthings cry, and do not know how even to desire the realities, so also are many of those who seem to be men. Wherefore it saith, "Be not children in your minds. (1 Cor. xiv. 20. Desirest thou riches, tell me, and desirest thou not the wealth that lasteth, but childish toys?

¹⁴ If thou shouldest see a man admiring a leaden coin, and stooping to pick it up, thou wouldest pronounce his penury to be extreme; and dost thou, who collectest more worthless things than this, number thyself among the rich? How can this consist with reason? We will call him rich who despises all present things. For no one, no one will choose to laugh at these little things, silver and gold, and other things of show, unless he have the desire of greater things; just as the man would not despise the leaden coin, unless he possessed coins of gold. Do thou, therefore, when thou seest a man running by all worldly things, deem that he doth so from no other motive than because he looks to a greater world. So the husbandman despises a few grains of wheat, when he expects a larger harvest. But if, when the hope is uncertain, we despise things which are, much more ought we to do so in a case where the expectation is sure. Wherefore I pray and beseech you not to bring loss on yourselves, nor, keeping hold of mire, rob yourselves of the treasures which are above, bringing your vessel to port laden with straw and chaff.

¹⁵ Let each say what he will concerning us, let him be angry at our continual admonitions, let him call us silly, tedious, tiresome, still we will not desist from exhorting you on these matters continually, and from continually repeating to you that of the Prophet, "'Break off thy sins by almsgiving, and thine iniquities by showing mercy to the poor' (Dan. iv. 27), and bind them upon thy neck. Do not act in this way to-day, and desist to-morrow. For even this body has need of daily food; and so too hath the soul, or rather

that much more; and if it give not, it becomes weaker and more vile. Let us then not neglect it when it is perishing, choking. Many wounds it receives each day, by being lustful, angry, slothful, reviling, revengeful, envious. It is therefore necessary to prepare also remedies for it, and no small remedy is that of almsgiving, which can be placed on every wound. For, "Give alms," it saith, "of such things as ye have, and behold all things are clean unto you. (Luke xi. 41. "Alms," not covetousness, for that which proceeds from covetousness endures not, though thou give to those who need. For almsgiving is that which is free from all injustice, "this" makes all things clean. This is a thing better even than fasting, or lying on the ground; they may be more painful and laborious, but this more profitable. It enlightens the soul, makes it sleek, beautiful, and vigorous.

¹⁶ Not so doth the fruit of the olive hold up the athletes, as this oil recovers the combatants of piety. Let us then anoint our hands, that we may lift them up well against our adversary. He that practiseth showing mercy to him that needeth, will soon cease from covetousness, he who continues in giving to the poor, will soon cease from anger. and will never even be high-minded. For as the physician continually tending wounded persons is easily sobered, beholding human nature in the calamities of others; so we, if we enter upon the work of aiding the poor, shall easily become truly wise, and shall not admire richest nor deem present things any great matter, but despise them all, and soaring aloft to heaven, shall easily obtain the eternal blessings, 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 82

¹ John xvii. 14.-"I have given them Thy word; and the world hath hated them, because they are not of the world, even as I am not of the world." [1.] When having become virtuous we are persecuted by the wicked, or when being desirous of virtue we are mocked at by them, let us not be distracted or angry. For this is the natural course of things, and everywhere virtue is wont to engender hatred from wicked men. For envying those who desire to live properly, and thinking to prepare an excuse for themselves if they can overthrow the credit of others, they hate them as having pursuits opposite to their own, and use every means to shame their way of life. But let not us grieve, for this is a mark of virtue. Wherefore Christ also saith, "If ye were of

the world, the world would love its own." (c. xv. 19.) And in another place again, "Woe unto you when all men shall speak well of you." (Luke vi. 26.) Wherefore also He saith here, "I have given them Thy word, and the world hath hated them." Again He telleth the reason for which they were worthy to obtain much care from the Father; "For Thy sake," He saith, "they have been hated, and for Thy word's sake"; so that they would be entitled to all providential care.

² Ver. 15. "I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil." Again He simplifieth His language; again He rendereth it more clear; which is the act of one showing, by making entreaty for them with exactness, nothing else but this, that He hath a very tender care for them. Yet He Himself had told them, that the Father would do all things whatsoever they should ask. How then doth He here pray for them? As I said, for no other purpose than to show His love. Ver. 16. "They are not of the world, even as I am not of the world." ³ How then saith He in another place, "Which Thou gavest Me out of the world; Thine they were"? (Ver. 6.) There He speaketh of their nature; here of wicked actions. And He putteth together a long encomium of them; first, that "they were not of the world"; then, that "the Father Himself had given them"; and that "they had kept His word;" and that on this account "they were hated." And if He saith, "As I am not of the world," be not troubled; for the "as" is not here expressive of unvarying exactness. For as, when in the case of Him and the Father the "as" is used, a great Equality is signified, because of the Relationship in Nature; so when it is used of us and Him, the interval is great, because of the great and infinite interval between the respective natures. For if He "did no sin, neither was guile found in His mouth" (1 Pet. ii. 22), how could the Apostles be reckoned equal to Him? What is it then that He saith, "They are not of the world"? "They look to another world, they have nothing common with earth, but are become citizens of heaven." And by these words He showeth His love, when He commendeth them to the Father, and committeth them to Him who begat Him. When He saith, "Keep them," He doth not speak merely of delivering them from dangers, but also with regard to their continuance in the faith. Wherefore He addeth,

⁴ Ver. 17. "Sanctify them through Thy truth." "Make them holy by the gift of the Spirit, and of right doctrines." As when He saith, "Ye are clean through the word which I spake unto you" (c. xv. 3), so now He saith the

same thing, "Instruct them, teach them the truth." "And yet He saith that the Spirit doth this. How then doth He now ask it from the Father?" That thou mayest again learn their equality of Honor. For right doctrines asserted concerning God sanctify the soul. And if He saith that they are sanctified by the word, marvel not. And to show that He speaketh of doctrines, He addeth, "Thy word is truth." That is, "there is no falsehood in it, and all that is said in it must needs come to pass"; and again, it signifieth nothing typical or bodily. As also Paul saith concerning the Church, that He hath sanctified it by the Word. For the Word of God is wont also to cleanse. (Eph. v. 26.) Moreover, the, "sanctify them," seems to me to signify something else, such as this, "Set them apart for the Word and for preaching." And this is made plain from what follows. For, He saith,

5 Ver. 17. "As Thou hast sent Me into the world, even so have I also sent them into the world." As Paul also saith, "Having put in us the word of reconciliation." (2 Cor. v. 19.) For the same end for which Christ came, for the same did these take possession of the world. In this place again the "as" is not put to signify resemblance in the case of Himself and the Apostles; for how was it possible for men to be sent otherwise? But it was His custom to speak of the future as having come to pass. Ver. 19. "And for their sakes I sanctify Myself, that they also might be sanctified in the truth." What is, "I sanctify Myself"? "I offer to Thee a sacrifice." Now all sacrifices are called "holy," and those are specially called "holy things," which are laid up for God. For whereas of old in type the sanctification was by the sheep, but now it is not in type, but by the truth itself, He therefore saith, "That they may be sanctified in Thy truth." "For I both dedicate them to Thee, and make them an offering"; this He saith, either because their Head was being made so, or because they also were sacrificed; for, "Present," it saith, "your bodies a living sacrifice, holy" (Rom. xii. 1); and, "We were counted as sheep for the slaughter." (Ps. xlv. 22.) And He maketh them; without death, a sacrifice and offering; for that He alluded to His own sacrifice, when He said, "I sanctify," is clear from what follows.

6 Ver. 20. "Neither pray I for these alone, but for them also who shall believe." [2.] For since He was dying for them, and said, that "For their sakes I sanctify Myself," lest any one should think that He did this for the Apostles only, He added, "Neither pray I for these only, but for them also who believe on Me through their word." By this again He revived their souls, showing

that the disciples should be many. For because He made common what they possessed peculiarly, He comforteth them by showing that they were being made the cause of the salvation of others. After having thus spoken concerning their salvation, and their being sanctified by faith and the Sacrifice, He afterwards speaketh of concord, and finally closeth his discourse with this, having begun with it and ended in it. For at the beginning He saith, "A new commandment I give unto you" (c. xiii. 34); and here,

7 Ver. 21. "That they all may be one, as Thou, Father, art in Me and I in Thee." Here again the "as" doth not denote exact similarity in their case, (for it was not possible for them in so great a degree,) but only as far as was possible for men. Just as when He saith "Be ye merciful, as your Father." (Luke vi. 36.) But what is, "In Us"? In the faith which is on Us. Because nothing so offends all men as divisions, He provideth that they should be one. "What then," saith some one, "did He effect this?" Certainly He effected it. For all who believe through the Apostles are one, though some from among them were torn away. Nor did this escape His knowledge, He evenforetold it, and showed that it proceeded from men's slack-mindedness. "That the world may believe that Thou hast sent Me." As He said in the beginning, "By this shall all men know that ye are My disciples, if ye love one another," And how should they hence believe? "Because," He saith, "Thou art a God of peace." If therefore they observe the same as those of whom they have learnt, their hearers shall know the teacher by the disciples, but if they quarrel, men shall deny that they are the disciples of a God of peace, and will not allow that I, not being peaceable, have been sent from Thee. Seest thou how, unto the end, He proveth His unanimity with the Father?

8 Ver. 22. "And the glory which Thou gavest Me, I have given them." That by miracles, that by doctrines, and, that they should be of one soul; for this is glory, that they should be one, and greater even than miracles. As men admire God because there is no strife or discord in That Nature, and this is His greatest glory, "so too let these," He saith, "from this cause become glorious." "And how," saith some one, "doth He ask the Father to give this to them, when He sixth that He Himself giveth it?" Whether His discourse be concerning miracles, or unanimity, or peace, He is seen Himself to have given these things to them; whence it is clear that the petition is made for the sake of their comfort. Ver. 23. "I in them, and Thou in Me." "How gave He the glory?" By being in them, and having the Father with Him, so as to weld

them together. But in another place He speaketh not so; He saith not that the Father cometh by Him, but, "that He and the Father come, and take up their abode with him," "there" removing the suspicion of Sabellius, "here" that of Arius.

9 "That they may be made perfect in one, and that the world may know that Thou hast sent Me." (c. xiv. 23.) He saith these latter words immediately after the other, to show that peace hath more power to attract men than a miracle; for as it is the nature of strife to separate, so it is that of agreement to weld together. "And I have loved them as Thou hast loved Me." Here again the "as" means, as far as it is possible for a man to be loved; and the sure proof of His love is His giving Himself for them. After having told them that they shall be in safety, that they shall not be overturned, that they shall be holy, that many shall believe through them, that they shall enjoy great glory, that not He alone loved them, but the Father also; He next telleth them of what shall be after their sojourning here, concerning the prizes and crowns laid up for them.

10 Ver. 24. "Father," He saith, "I will that they also whom Thou hast given Me, be with Me where I am." "Then dost Thou gain by prayer, and dost Thou not yet possess that concerning which they enquired continually, saying, 'Whither goest Thou?' What sayest Thou? How then didst Thou say to them, 'Ye shall sit upon twelve thrones'? (Matt. xix. 28.) How didst Thou promise other things more and greater?" Seest thou that He saith all in the way of condescension? since how would He have said, "Thou shalt follow afterwards"? (c. xiii. 36.) But He speaketh thus with a view to a fuller conviction and demonstration of His love. "That they may behold My glory which Thou hast given Me." This again is a sign of His being of one mind with the Father, of a higher character than those former, for He saith, "Before the foundation of the world," yet hath it also a certain condescension; for, "Thou hast given Me," He saith. Now if this be not the case, I would gladly ask the gain-sayers a question. He that giveth, giveth to one subsisting; did the Father then, having first begotten the Son, afterwards give Him glory, having before allowed Him to be without glory? And how could this be reasonable? Seest that the "He gave," is, "He begot"?

11 [3.] But why said He not, "That they may share My glory," instead of, "That they may behold My glory"? Here He implieth, that all that rest is, the looking on the Son of God. This certainly it is which causes them to be glor-

ified; as Paul saith, "With open face mirroring the glory of the Lord." (2 Cor. iii. 18.) For as they who look on the sunbeams, and enjoy a very clear atmosphere, draw their enjoyment from their sight, so then also, and in much greater degree, this will cause us pleasure. At the same time also He showeth, that what they should behold was not the body then seen, but some awful Substance. Ver. 25. "O righteous Father, the world hath not known Thee." What meaneth this? What connection hath it? He here showeth that no man knoweth God, save those only who have come to know the Son. And what He saith is of this kind: "I wished all to be so, yet they have not known Thee, although they had no complaint against Thee." For this is the meaning of, "O righteous Father." And here He seemeth to me to speak these words, as vexed that they would not know One so just and good. For since the Jews had said that they knew God, but that He knew Him not, at this He aimeth, saying, "For Thou lovedst Me before the foundation of the world"; thus putting together a defense against the accusations of the Jews. For how could He who had received glory, who was loved before the foundation of the world, who desired to have them as witnesses of that glory, how could He be opposed to the Father? "This then is not true which the Jews say, that they know Thee, and that I know Thee not; on the contrary, I know Thee, and they have not known Thee."

¹² "And these have known that Thou hast sent Me." Seest thou that He alludeth to those, who said that He was not from God, and all is finally summed up to meet this argument? Ver. 26. "And I have declared unto them Thy Name, and will declare it." "Yet thou sayest that perfect knowledge is from the Spirit." "But the things of the Spirit are Mine." "That the love wherewith Thou hast loved Me may remain in them, and I in them." "For if they learn who Thou art, then they shall know that I am not separated from Thee, but one of the greatly beloved, and a true Son, and closely knit to Thee. And those who are rightly persuaded of this, will keep both the faith which is on Me and perfect love; and while they love as they ought, I remain in them." Seest thou how He hath arrived at a good end, finishing off the discourse with love, the mother of all blessings?

¹³ [4. Let us then believe and love God, that it may not be said of us, "They profess that they know God, but in their works they deny Him. (Tit. i. 16. And again, "He hath denied the faith, and is worse than an infidel. (1 Tim. v. 8. For when he helps his domestics and kinsmen and strangers, while

thou dost not even succor those who are related to thee by family, what will henceforth be thy excuse, when God is blasphemed and insulted by reason of thee? Consider what opportunities of doing good God hath given to us. "Have mercy on one," Hesaith, "as a kinsman, on another as a friend, on another as a neighbor, on another as a citizen, on another as a man. And if none of these things hold thee, but thou breakest through all bonds, hear from Paul, that thou art "worse than an infidel"; for he having heard nothing of almsgiving, or of heavenly things, hath overshot thee in love for man; but thou who art bidden to love thy very enemies, lookest upon thy friends as enemies, and art more careful of thy money than of their bodies. Yet the money by being spent will sustain no injury, but thy brother if neglected will perish. What madness then to be careful of money, and careless about one's kindred? Whence hath this craving for riches burst in upon us? Whence this inhumanity and cruelty?

¹⁴ For if any one could, as though seated on the highest bench of a theater, look down upon all the world,-or rather, if you will, let us for the present take in hand a single city,-if then a man seated on an elevated spot could take in at a glance all the doings of the men there, consider what folly he would condemn, what tears he would weep, what laughter he would laugh, with what hatred he would hate; for we commit such actions as deserve both laughter, and the charge of folly, and tears, and hatred. One man keeps dogs to catch brute animals, himself sinking into brutality; another keeps oxen and asses to transport stones, but neglects men wasting with hunger; and spends gold without limit to make men of stone, but neglects real men, who are becoming like stones through their evil state. Another, collecting with great pains golden quarries, puts them about his walls, but when he beholds the naked bellies of the poor, is not moved. Some again contrive garments over their very garments, while their brother hath not even wherewithal to cover his naked body. Again, one hath swallowed up another in the law-courts; another hath spent his money on women and parasites, another on stage-players and theatrical bands, another on splendid edifices, on purchases of fields and houses. Again, one man is counting interest, another interest of interest; another is putting together bands full of many deaths, and doth not enjoy rest even at night, lying awake for others' harm.

¹⁵ Then, when it is day, they run, one to his unjust gain, another to his wanton expense, others to public robbery. And great is the earnestness about

things superfluous and forbidden, but of things necessary no account is taken; and they who decide questions of law have indeed the name of jury-men, but are really thieves and murderers. And if one should enquire into law suits and wills, he l would find there again ten thousand mischiefs, frauds, robberies, plots, and about these things is all time spent; but for spiritual things there is no care, and they all inconvenience the Church, for the sake of seeing only. But this is not what is required; we need works, and a pure mind. But if thou spendest all the day in grasping after riches, and then coming in sayest a few words, thou hast not only not propitiated God, but hast even angered Him more. Wouldest thou conciliate thy Lord, exhibit works, make thyself acquainted with the mass of woes, look upon the naked, the hungry, the wronged; He hath cut out for thee ten thousand ways of showing love for men. Let us not then deceive ourselves by living aimlessly and to no purpose, nor presume, because we now are in health;

¹⁶ but bearing in mind, that often when we have fallen into sickness, and have reached the extreme of debility, we have been dead with fear and the looking for things to come, let us expect to fall again into the same state, let us get again the same fear, and let us become better men; since what is done now deserves infinite condemnation. For those in the courts of justice are like lions and dogs; those in the public places like foxes; and those who lead a life of leisure, even they do not use their leisure as they ought, speeding all their time on theaters and the mischiefs arising from them. And there is no one to reprove what is being done; but there are many who envy, and are vexed that they are not in the like condition, so that these in their turn are punished, though not actually doing wicked things. For they "not only do these things, but also have pleasure in them that do them. Because what belongs to their will is alike corrupt; whence it is plain, that the intention also will be punished. These things I say each day, and I will not cease to say them. For if any listen, it is gain; but if none give heed, ye shall then hear these things, when it will avail you nothing, and ye shall blame yourselves, and we shall be flee from fault.

¹⁷ But may it never come to pass that we should only have this excuse, but that you may be our boast before the judgment-seat of Christ, that together we may enjoy the blessings, 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 83

¹ John xviii. 1.-"When Jesus had spoken these words, He went forth with His disciples over the brook Cedron, where was a garden, into the which He entered, and His disciples." [1.] An awful thing is death, and very full of terror, but not to those who have learnt the true wisdom which is above. For he that knows nothing certain concerning things to come, but deems it to be a certain dissolution and end of life, with reason shudders and is afraid, as though he were passing into non-existence. But we who, by the grace of God, have learnt the hidden and secret things of His wisdom, and deem the action to be a departure to another place, should have no reason to tremble, but rather to rejoice and be glad, that leaving this perishable life we go to one far better and brighter, and which hath no end. Which Christ teaching by His actions, goeth to His Passion, not by constraint and necessity, but willingly. "These things," it saith, "Jesus spake, and departed 'beyond the brook Cedron, where was a garden, into the which He entered, and His disciples.'"

² Ver. 2. "Judas also, which betrayed Him, knew the place; for Jesus oft-times resorted thither with His disciples." He journeyeth at midnight, and crosseth a river, and hasteth to come to a place known to the traitor, lessening the labor to those who plotted against Him, and freeing them from all trouble; and sheweth to the disciples that He came willingly to the action, (a thing which was most of all sufficient to comfort them,) and placeth Himself in the garden as in a prison. "These things spake Jesus unto them." "What sayest thou? Surely He was speaking with the Father, surely He was praying. Why then dost thou not say that, 'having ceased from the prayer,' He came there?" Because it was not prayer, but a speech made on account of the disciples. "And the disciples entered into the garden." He had so freed them from fear that they no longer resisted, but entered with Him into the garden. But how came Judas there, or whence had he gained his information when he came? It is evident from this circumstance, that Jesus generally passed the night out of doors. For had He been in the habit of spending it at home, Judas would not have come to the desert, but to the house, expecting there to find Him asleep. And lest, hearing of a "garden," thou shouldest think that Jesus hid Himself, it addeth, that "Judas knew the place"; and not simply so, but that He "often resorted thither with His disciples." For oft-times He was with them apart, conversing on necessary matters, and such as it was not permitted to others to hear. And He did this especially in mountains

and gardens, seeking a place freefrom disturbance, that their attention might not be distracted from listening.

³ Ver. 3. "Judas then, having received a band of men and officers from the Chief Priests and Pharisees, cometh thither with lanterns, and torches, and weapons." And these men had often at other times sentto seize Him, but had not been able; whence it is plain, that at this time He voluntarily surrendered Himself. And how did they persuade the band? They were soldiers, who had made it their practice to do anything for money. Ver. 4. "Jesus therefore, knowing all things that should come upon Him, went forth, and said, Whom seek ye?" That is, He did not wait to learn this from their coming, but spake and acted without confusion, as knowing all these things. "But why come they with weapons, when about to seize Him?" They feared His followers, and for this reason they came upon Him late at night. "And He went forth, and said unto them, Whom seek ye?"

⁴ Ver. 5. "They answered Him, Jesus of Nazareth.") Seest thou His invincible power, how being in the midst of them He disabled their eyes? for that the darkness was not the cause of their not knowing Him, the Evangelist hath shown, by saying, that they had torches also. And even had there been no torches, they ought at least to have known Him by His voice; or if they did not know it, how could Judas be ignorant, who had been so continually with Him? for he too stood with them, and knew Him no more than they, but with them fell backward. And Jesus did this to show, that not only they could not seize Him, but could not even see Him when in the midst, unless He gave permission. Ver. 7. "He saith again, Whom seek ye?" What madness! His word threw them backward, yet not even so did they turn, when they had learnt that His power was so great, but again set themselves to the same attempt. When therefore He had fulfilled all that was His, then He gave Himself up.

⁵ Ver. 8. "He answered, I told you that I Am." (Ver. 5. "And Judas also which betrayed Him stood with them.") See the forbearance of the Evangelist, how he doth not insult over the traitor, but relates what took place, only desiring to prove one thing, that the whole took place withHis own consent. Then, lest any one should say that He Himself brought them to this, by having placed Himself into their hands, and revealed Himself to them; after having shown to them all things which should have been sufficient to repulse them, when they persevered in their wickedness, and had no excuse, He put

Himself in their hands, saying, "If therefore ye seek Me, let these go their Way." Manifesting until the last hour His lovingkindness towards them. "If," He saith, "ye want Me, have nothing to do with these, for, behold, I give Myself up." Ver. 9. "That the saying might be fulfilled which He spake, Of those which Thou gavest Me have I lost none."

6 By "loss" He doth not here mean that which is of death, but that which is eternal; though the Evangelist in the present case includes the former also. And one might wonder why they did not seize them with Him, and cut them to pieces, especially when Peter had exasperated them by what he did to the servant. Who then restrained them? No other than that Power which cast them backward. And so the Evangelist, to show that it did not come to pass through their intention, but by the power and decree of Him whom they had seized, has added, "That the saying might be fulfilled which He spake," that "not one, &c." (c. xvii. 12.) 7 [2. Peter, therefore, taking courage from His voice, and from what had already happened, arms himself against the assailants, "And how," saith some one, "doth he who was bidden not to have a scrip, not to have two coats, possess a sword? Methinks he had prepared it long before, as fearing this very thing which came to pass. But if thou sayest, "How doth he, who was forbidden even to strike a blow with the hand, become a manslayer? He certainly had been commanded not to defend himself, but here he did not defend himself, but his Master. And besides, they were not as yet perfect or complete. But if thou desirest to see Peter endued with heavenly wisdom, thou shalt after this behold him wounded, and bearing it meekly, suffering ten thousand dreadful things, and not moved to anger. But Jesus here also worketh a miracle, both showing that we ought to do good to those who do evil to us, and revealing His own power. He therefore restored the servant's ear, and said to Peter, that "All they that take the sword shall perish by the sword" (Matt. xxvi. 52); and as He did in the case of the basin, when He relaxed his vehemence by a threat, so also here.

8 The Evangelist adds the name of the servant, because the thing done was very great, not only because He healed him, but because He healed one who had come against Him, and who shortly after would buffet Him, and because He stayed the war which was like to have been kindled from this circumstance against the disciples. For this cause the Evangelist hath put the name, so that the men of that time might search and enquire diligently

whether these things had really come to pass. And not without a cause doth he mention the "right ear," but as I think desiring to show the impetuosity of the Apostle, that he almost aimed at the head itself. Yet Jesus not only restraineth him by a threat, but also calmeth him by other words, saying, 9 Ver. 11. "The cup which My Father hath given Me, shall I not drink it?" Showing, that what was done proceeded not from their power, but from His consent, and declaring that He was not one opposed to God but obedient to the Father even unto death. Ver. 12, 13. "Then Jesus was taken; and they bound Him, and led Him away to Annas." Why to Annas? In their pleasure they made a show of what had been done, as though forsooth they had set up a trophy. "And he was father-in-law to Caiaphas." Ver. 14. "Now Caiaphas was he which gave counsel to the Jews, that it was expedient that one man should die for the people." Why doth the Evangelist again remind us of his prophecy? To show that these things were done for our salvation. And such is the exceeding force of truth, that even enemies proclaimed these things beforehand. For lest the listener, hearing of bonds, should be confounded, he reminds him of that prophecy, that the death of Jesus was the salvation of the world.

10 Ver. 15. "And Simon Peter followed Jesus, and so did another disciple." 11 Who is that other disciple? It is the writer himself. "And wherefore doth he not name himself? When he lay on the bosom of Jesus, he with reason concealed his name; but now why doth he this?" For the same reason, for here too he mentions a great good deed, that when all had started away, he followed. Therefore he conceals himself, and puts Peter before him. He was obliged to mention himself, that thou mightest understand that he narrates more exactly than the rest what took place in the hall, as having been himself within. But observe how he detracts from his own praise; for, lest any one should ask, "How, when all had retreated, did this man enter in farther than Simon?" he saith, that he "was known to the high priest." So that no one should wonder that he followed, or cry him up for his manliness. But the wonder was that matter of Peter, that being in such fear, he came even as far as the hall, when the others had retreated. His coming thither Was caused by love, his not entering within by distress and fear. For the Evangelist hath recorded these things, to clear a way for excusing his denial; with regard to himself, he doth not set it down as any great matter that he was known to the high priest, but since he had said that he alone with Jesus went in, lest

thou shouldest suppose that the action proceeded from any exalted feelings, he puts also the cause. And that Peter would have also entered had he been permitted, he shows by the sequel; for when he went out, and bade the damsel who kept the door bring in Peter, he straightway came in. But why did he not bring him in himself? He clung to Christ, and followed Him; on this account he bade the woman bring him in. What then saith the woman?

12 Ver. 17. "Art not thou also one of this man's disciples? And he saith, I am not." What sayest thou, Peter? Didst thou not declare but now, "If need be that I lay down my life for Thee, I will lay it down"? What hath happened then, that thou canst not even endure the questioning of a door-keeper? Is it a soldier who questions thee? Is it one of those who seized Him? No, it is a mean and abject door-keeper, nor is the questioning of a rough kind. She saith not, "Art thou a disciple of that cheat and corrupter," but, "of that man," which was the expression rather of one pitying and relenting. But Peter could not bear any of these words. The, "Art not thou also," is said on this account, that John was within. So mildly did the woman speak. But he perceived none of this, nor took it into his mind, neither the first time, nor the second, nor the third, but when the cock crew; nor did this even bring him to his senses, till Jesus gave him the bitter look. And he stood warming himself with the servants of the high priest, but Christ was kept bound within. This we say not as accusing Peter, but showing the truth of what had been said by Christ.

13 Ver. 19. "The high priest then asked Jesus of His disciples, and of His doctrine." [3.] O the wickedness! Though he had continually heard Him speaking in the temple and teaching openly, he now desires to be informed. For since they had no charge to bring, they enquired concerning His disciples, perhaps where they were, and why He had collected them, and with what intention, and on what terms. And this he said, as desiring to prove Him to be a seditious person and an innovator, since no one gave heed to Him, except them alone, as though His were some factory of wickedness. What then saith Christ? To overthrow this, He saith, Ver. 20. "I spake openly to the world, (not to the disciples privately,) I taught openly in, the temple." "What then, said He nothing in secret?" He did, but not, as they thought, from fear, and to make conspiracies, but if at any time His sayings were too high for the hearing of the many.

¹⁴ Ver. 21. "Why askest thou Me? Ask them which heard Me." These are not the words of one speaking arrogantly, but of one confiding in the truth of what He had said. What therefore He said at the beginning, "If I bear witness of Myself, My witness is not true" (c. v. 31), this He now implieth, desiring to render His testimony abundantly credible. For when Annas mentioned the disciples, what saith He? "Dost thou ask Me concerning Mine? Ask Mine enemies, ask those who have plotted against Me, who have bound Me; let them speak." This is an unquestionable proof of truth, when one calls his enemies to be witnesses to what he saith. What then doth the high priest? When it would have been right thus to have made the enquiry, that person did not so. Ver. 22. "And when he had thus spoken, one of the officers which stood by smote Him with the palm of his hand."

¹⁵ What could be more audacious than this? Shudder, O heaven, be astounded, O earth, at the long-suffering of the Lord, and the senselessness of the servants! Yet what was it that He said? He said not, "Why askest thou Me," as if refusing to speak, but wishing to remove every pretext for senseless behavior; and being upon this buffeted, though He was able to shake, to annihilate, or to remove all things, He doth not any one of these, but speaketh words able to relax any brutality. Ver. 23. "And He saith, If I have spoken evil, bear witness of the evil." That is, "If thou canst lay hold on My words, declare it; but if thou canst not, why strikest thou Me?" Seest thou that the judgment-hall is full of tumult, and trouble, and passion, and confusion? The high priest asked deceitfully and treacherously, Christ answered in a straightforward manner, and as was meet. What then was next to be done? Either to refute, or to accept what He said. This however is not done, but a servant buffets Him. So far was this from being a court of justice, and the proceedings those of a conspiracy, and a deed of tyranny. Then not having even so made any farther discovery, they send Him bound to Caiaphas.

¹⁶ Ver. 25. "And Simon Peter stood and warmed himself." Wonderful, by what a lethargy that hot and furious one was possessed, when Jesus was being led away! After such things as had taken place, he doth not move, but still warms himself, that thou mayest learn how great is the weakness of our nature if God abandoneth. And, being questioned, he denies again. Ver. 26. Then saith "the kinsman of him whose ear Peter cut off, (grieving at what had taken place,) Did I not see thee in the garden?" But neither did the garden bring him to remember what had taken place, nor the great affec-

tion which Jesus there had shown by those words, but all these from pressure of anxiety he banished from his mind. But why have the Evangelists with one accord written concerning him? Not as accusing the disciple, but as desiring to teach us, how great an evil it is not to commit all to God, but to trust to one's self. But do thou admire the tender care of his Master, who, though a prisoner and bound, took great forethought for His disciple, raising Peter up, when he was down, by His look, and launching him into a sea of tears.

¹⁷ "They lead Him therefore from Caiaphas to Pilate." This was done, in order that the number of His judges might show, even against their will, how fully tested was His truth. "And it was early." Before cock crow He was brought to Caiaphas, early in the morning to Pilate; whence the Evangelist shows, that being questioned by Caiaphas during an entire half of the night, He was in nothing proved guilty; wherefore Caiaphas sent Him on to Pilate. But leaving these things for the others to relate, John speaks of what follows next. And observe the ridiculous conduct of the Jews. They who had seized the innocent, and taken up arms, do not enter into the hall of judgment, "lest they should be polluted." And tell me, what kind of pollution was it to set foot in a judgment-hall, where wrong-doers suffer justice? They who paid tithes of mint and anise, did not think they were polluted when bent on killing unjustly, but thought that they polluted themselves by even treading in a court of justice. "And why did they not kill Him, instead of bringing Him to Pilate?" In the first place, the greater part of their rule and authority had been cut away, when their affairs were placed under the power of the Romans; and besides, they feared lest they should afterwards be accused and punished by Him. "But what is, 'That they might eat the Passover?' For He had done this on the first day of unleavened bread." Either he calls the whole feast "the Passover," or means, that they were then keeping the Passover, while He delivered it to His followers one day sooner, reserving His own Sacrifice for the Preparation-day, when also of old the Passover was celebrated. But they, though they had taken up arms, which was unlawful, and were shedding blood, are scrupulous about the place, and bring forth Pilate to them.

¹⁸ Ver. 29. "And having gone out, he said. What accusation bring ye against this man?" [4.] Seest thou that he was free from fondness for rule and from malice? For seeing Jesus bound, and led by so many persons, he did not

think that they had unquestionable proof of their accusation, but questions them, thinking it a strange thing that they should take for themselves the judgment, and then commit the punishment without any judgment to him. What then say they? Ver. 30. "If he were not a malefactor, we would not have delivered him up unto thee." O madness! for why do ye not mention His evil deeds, instead of concealing them? Why do ye not prove the evil? Seest thou that they everywhere avoid a direct accusation, and that they can say nothing? That Annas questioned Him about His doctrine, and having heard Him, sent Him to Caiaphas; and he having in his turn questioned Him, and discovered, nothing, sent Him to Pilate. Pilate saith, "What accusation bring ye against this man?" Nor here have they anything to say, but again employ certain conjectures. At which Pilate being perplexed saith,

¹⁹ Ver. 31, 32. "Take ye him and judge him according to your law. They therefore said, It is not lawful for us to put any man to death," But this they said, "that the saying of the Lord might be fulfilled, which He spake, signifying by what death He should die." "And how did the expression, 'It is not lawful for us to put any man to death,' declare this?" Either the Evangelist means that He was about to be slain not by the Jews only, but by the Gentiles also, or that it was not lawful for them to crucify. But if they say, "It is not lawful for us to put any man to death," they say it with reference to that season. For that they did slay men, and that they slew them in a different way, Stephen shows, being stoned. But they desired to crucify Him, that they might make a display of the manner of His death. Pilate, wishing to be freed from trouble, doth not dismiss Him for a long trial, but,

²⁰ Ver. 33, 34. "Having entered in, he asked Jesus, and said, Art thou the King of the Jews? Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of Me?" Wherefore did Christ ask this? Because He desired to expose the evil intentions of the Jews. Pilate had heard this saying from many, and, since the accusers had nothing to say, in order that the enquiry might not be a long one, he desires to bring forward that which was continually reported. But when he said to them, "Judge him according to your law," wishing to show that His offense was not a Jewish one, they replied, "It is not lawful for us." "He hath not sinned against our law, but the indictment is general." Pilate then, having perceived this, saith, as being (himself) likely to be endangered, "Art thou the King of the Jews?" Then Jesus, not from ignorance, but from a desire that the Jews should be accused even by him,

asked him, saying, "Did others tell it thee?" On this point then declaring himself, Pilate replied,

21 Ver. 35. "Am I a Jew? Thine own nation and the chief priests have delivered thee unto me; what hast thou done?" Here desiring to clear himself of the matter. Then because he had said, "Art thou the King?" Jesus reproving him answereth, "This thou hast heard from the Jews. Why dost thou not make accurate enquiry? They have said that I am a malefactor; ask them what evil I have done. But this thou doest not, but art simply framing charges against Me." "Jesus answered him, Sayest thou this thing of thyself," or from others? Pilate then cannot at once say that he had heard it, but simply goes along with the people, saying, "They have delivered thee unto me." "I must needs therefore ask thee what thou hast done." What then saith Christ? Ver. 36. "My Kingdom is not of this world." He leadeth upwards Pilate who was not a very wicked man, nor after their fashion, and desireth to show that He is not a mere man, but God and the Son of God And what saith He?

22 "If My Kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews." He undoeth that which Pilate for a while had feared, namely, the suspicion of seizing kingly power, "Is then His kingdom not of this world also?" Certainly it is. "How then saith He it is not?" Not because He doth not rule here, but because He hath his empire from above, and because it is not human, but far greater than this and more splendid. "If then it be greater, how was He made captive by the other?" By consenting, and giving Himself up. But He doth not at present reveal this, but what saith He? "If I had been of this world, 'My servants would fight, that I should not be delivered.'" Here He showeth the weakness of kingship among us, that its strength lies in servants; but that which is above is sufficient for itself, needing nothing. From this the heretics taking occasion say, that He is different from the Creator. What then, when it saith, "He came to His own"? (c. i. 11.) What, when Himself saith, "They are not of this world, as I am not of this world"? (c. xvii. 14.) So also He saith that His kingdom is not from hence, not depriving the world of His providence and superintendence, but showing, as I said, that His power was not human or perishable. What then said Pilate?

23 Ver. 37. "Art thou a king then? Jesus answered, Thou sayest that I am a King. To this end was I born." If then He was born a king, all His other at-

tributes are by Generation, and He hath nothing which He received in addition. So that when thou hearest that, "As the Father hath life in Himself, so hath He given to the Son also to have life" (c. v. 26), deem of nothing else but His generation, and so of the rest. "And for this cause came I, that I should bear witness unto the truth." That is, "that I should speak this very thing, and teach it, and persuade all men." ²⁴[5. But do thou, O man, when thou hearest these things, and seest thy Lord bound and led about, deem present things to be nought. For how can it be otherwise than strange, if Christ bore such things for thy sake, and thou often canst not endure even words? He is spit upon, and dost thou deck thyself with garments and rings, and, if thou gain not good report from all, think life unbearable? He is insulted, beareth mockings, and scornful blows upon the cheek; and dost thou wish everywhere to be honored, and bearest thou not the reproaching of Christ? Hearest thou not Paul saying, "Be ye imitators of me, even as I also am of Christ"? (1 Cor. xi. 1. When therefore any one makes a jest of thee, remember thy Lord, that in mockery they bowed the knee before Him, and worried Him both by words and deeds, and treated Him with much irony; but He not only did not defend Himself, but even repaid them with the contraries, with mildness and gentleness. Him now let us emulate; so shall we be enabled even to be delivered from all insult. For it is not the insulter that gives effect to acts of insult, and makes them biting, but he who is little of soul, and is pained by them. If thou art not pained, thou hast not been insulted; for the suffering from injuries depends not on those who inflict, but on those who undergo them. Why dost thou grieve at all?

²⁵If a man hath insulted thee unjustly, in this case surely thou oughtest not to grieve at all, but to pity him; if justly, much more oughtest thou to keep quiet. For should any one address thee, a poor man, as though thou wert rich, the praise contained in his words is nothing to thee, but his encomium is rather mockery; and so if one insulting thee utter things that are untrue, the reproach is nothing to thee either. But if conscience takes hold of what hath been said, be not grieved at the words, but make correction in deeds. This I say with regard to what really are insults. For if one reproach thee with poverty or low birth, laugh at him. These things are a reproach not to the hearer, but to the speaker, as not knowing true wisdom. "But," saith some one, "when these things are said in the presence of many who are ignorant of the truth, the wound becomes unbearable. Nay, it is most bearable, when you

have an audience present of witnesses praising and applauding you, scoffing at and making a jest of him. For not he that defends himself, but he that saith nothing, is applauded by sensible persons. And if none of those present be a sensible person, then laugh at him most of all, and delight thyself in the audience of heaven. For there all will praise and applaud and welcome thee. For one Angel is as good as all the world.

26 But why speak I of Angels, when the Lord Himself proclaimeth thee? Let us exercise ourselves with these reasonings. For it is no loss to be silent when insulted, but it is, on the contrary, to defend one's self when insulted. Since were it a fault silently to bear what is said, Christ would never have told us, "If one smite thee on the right cheek, turn to him the other also. (Matt. v. 39. If then our enemy say what is not true, let us on this account even pity him, because he draws down upon him the punishment and vengeance of the accusers, being unworthy even to read the Scriptures. For to the sinner God saith, "Why declarest thou My statutes, and takest My covenant in thy mouth? Thou satest and spakest against thy brother. (Ps. l. 16 and Ps. l. 20 LXX. And if he speak the truth, so also he is to be pitied; since even the Pharisee spake the truth; yet he did no harm to him who heard him, but rather good, while he deprived himself of ten thousand blessings, enduring shipwreck by this accusation, So that either way it is he that suffers injury, not thou; but thou, if thou art sober, wilt have double gain; both the propitiating God by thy silence, and the becoming yet more discreet, the gaining an opportunity from what hath been said to correct what has been done, and the despising mortal glory.

27 For this is the source of our pain, that many gape upon the opinion of men. If we are minded to be thus truly wise, we shall know well that human things are nothing. Let us learn then, and having reckoned up our faults, let us accomplish their correction in time, and let us determine to correct one this month, another next month, and athird in that which follows. And so mounting as it were by steps, let us get to heaven by a Jacob's ladder. For the ladder seems to me to signify in a riddle by that vision the gradual ascent by means of virtue, by which it is possible for us to ascend from earth to heaven, not using material steps, but improvement and correction of manners. Let us then lay hold on this means of departure and ascent, that having obtained heaven, we may also enjoy all the blessings there, through the grace and lov-

ingkindness of our Lord Jesus Christ; to whom be glory for ever and ever. Amen.

HOMILY 84

¹John xviii. 37.-"To this end was I horn, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth My Voice." ²[1. A Marvelous thing is longsuffering; it places the soul as in a quiet harbor, fleeing it from tossings and evil spirits. And this everywhere Christ hath taught us, but especially now, when He is judged, and dragged, and led about. For when He was brought to Annas, He answered with great gentleness, and, to the servant who smote Him, said what had power to bring down all his insolence; thence having gone to Caiaphas, then to Pilate, and having spent the whole night in these scenes, He all through exhibiteth His own mildness; and when they said that He was a malefactor, and were not able to prove it, He stood silent; but when He was questioned concerning the Kingdom, then He spake to Pilate, instructing him, and leading him in to higher matters. But why was it that Pilate made the enquiry not in their presence, but apart, having gone into the judgment hall? He suspected something great respecting Him, and wished, without being troubled by the Jews, to learn all accurately. Then when he said, "What hast thou done? on this point Jesus made no answer; but concerning that of which Pilate most desired to hear, namely, His Kingdom, He answered, saying, "My Kingdom is not of this world. That is, "I am indeed a King, yet not such an one as thou suspectest, but far more glorious," declaring by these words and those which follow, that no evil had been done by Him.

³For one who saith, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth," showeth, that no evil hath been done by Him. Then when He saith, "Every one that is of the truth heareth My voice," He draweth him on by these means, and persuadeth him to become a listener to the words. "For if," saith He, "any one is true, and desireth these things, he will certainly hear Me. And, in fact, He so took him by these short words, that he said, ⁴Ver. 38. "What is truth?" But for the present he applieth himself to what was pressing, for he knew that this question needed time, and desired to rescue Him from the violence of the Jews. Wherefore he went out, and what said he? "I find no fault in him." Consider how prudently he acted. He said not, "Since he hath sinned, and is deserving of death, forgive him on account of the Feast"; but having first acquitted

Him of all guilt, he asks them over and above, if they were not minded to dismiss Him as innocent, yet as guilty to forgive Him on account of the time. Wherefore he added, Ver. 39, 40. "Ye have a custom that I should release unto you one at the Passover"; then in a persuasory way, "Will ye therefore that I release the king of the Jews? Then cried they all, Not this man, but Barabbas."

5 O accursed decision! They demand those like mannered with themselves, and let the guilty go; but bid him punish the innocent. For this was their custom from old time. But do thou all through observe the loving-kindness of the Lord in these circumstances. Pilate scourged Him perhaps desiring to exhaust and to soothe the fury of the Jews. For when he had not been able to deliver Him by his former measures, being anxious to stay the evil at this point, he scourged Him, and permitted to be done what was done, the robe and crown to be put on Him, so as to relax their anger. Wherefore also he led Him forth to them crowned (ver. 5), that, seeing the insult which had been done to Him, they might recover a little from their passion, and vomit their venom. "And how would the soldiers have done this, had it not been the command of their ruler?" To gratify the Jews. Since it was not by his command that they at first went in by night, but to please the Jews; they dared anything for money. But He, when so many and such things were done, yet stood silent, as He had done during the enquiry, and answered nothing. And do thou not merely hear these things, but keep them continually in thy mind, and when thou beholdest the King of the world and of all Angels, mocked of the soldiers, by words and by actions, and bearing all silently, do thou imitate Him by deeds thyself. For when Pilate had called Him the King of the Jews, and they now put about Him the apparel of mockery, then Pilate having led Him out, said,

6 Ver. 4, 5. "I find no fault against him. He therefore went forth, wearing the crown." But not even so was their rage quenched, but they cried out, Ver. 6. "Crucify him, crucify him." Then Pilate, seeing that all was done in vain, said, "Take ye him, and crucify him." Whence it is clear that he had permitted what had been done before, because of their madness. "For I," he saith, "find no fault in him." [2.] See in how many ways the judge makes His defense, continually acquitting Him of the charges; but none of these things shamed the dogs from their purpose. For the, "Take ye him and crucify him," is the expression of one clearing himself of the guilt, and thrusting them

forward to an action not permitted to them. They therefore had brought Him, in order that the thing might be done by the decision of the governor; but the contrary fell out, that He was rather acquitted than condemned by the governor's decision. Then, because they were ashamed,

⁊ Ver. 7. "We have," they said, "a law, and by our law he ought to die, because he made himself the Son of God." "How then when the judge said, 'Take ye him, and judge him according to your law,' did ye reply, 'It is not lawful for us to put any man to death,' while here ye fly to the law? And consider the charge, 'He made himself the Son of God.' Tell me, is this a ground of accusation, that He who performed the deeds of the Son of God should call Himself the Son of God?" What then doth Christ? While they held this dialogue one with the other, He held His peace, fulfilling that saying of the Prophet, that "He openeth not his mouth: in His humiliation His judgment was taken away." (Isa. liii. 7, Isa. liii. 8 LXX.) ⁊ Then Pilate is alarmed when he hears from them, that He made Himself the Son of God, and dreads lest the assertion may possibly be true, and he should seem to transgress; but these men who had learnt this, both by His deeds and words, did not shudder, but are putting Him to death for the very reasons for which they ought to have worshiped Him. On this account he no more asks Him, "What hast thou done?" but, shaken by fear, he begins the enquiry again, saying, "Art thou the Christ?" But He answered not. For he who had heard, "To this end was I born, and for this came I," and, "My Kingdom is not of this world," he, when he ought to have opposed His enemies and delivered Him, did not so, but seconded the fury of the Jews. Then they being in every way silenced, make their cry issue in a political charge, saying, "He that maketh himself a king, speaketh against Caesar." (Ver. 12.) Pilate ought therefore to have accurately enquired, whether He had aimed at sovereignty, and set His hand to expel Caesar from the kingdom. But he makes not an exact enquiry, and therefore Christ answered him nothing, because He knew that he asked all the questions idly. Besides, since His works bare witness to Him, He would not prevail by word, nor compose any defense, showing that He came voluntarily to this condition. When He was silent, Pilate saith,

⁊ Ver. 10. "Knowest thou not that I have power to crucify thee?" Seest thou how he condemned himself beforehand; for, "if the whole rests with thee, why dost not thou let Him go, when thou hast found no fault in Him?" When then Pilate had uttered the sentence against himself, then He saith,

Ver. 11. "He that delivered Me unto thee hath the greater sin." Showing that he also was guilty of sin. Then, to pull down his pride and arrogance, He saith, "Thou wouldst have no power except it were given thee." Showing that this did not come to pass merely in the common order of events, but that it was accomplished mystically. Then lest, when thou hearest, "Except it were given thee," thou shouldest deem that Pilate was exempt from all blame, on this account therefore He said, "Therefore he that delivered Me unto thee hath the greater sin." "And yet if it was given, neither he nor they were liable to any charge." "Thou objectest idly; for the 'given' in this place means what is 'allowed'; as though He had said, 'He hath permitted these things to be, yet not for that are ye clear of the wickedness.'" He awed Pilate by the words, and proffered a clear defense. On which account that person sought to release Him; but they again cried out, saying,

¹⁰ Ver. 12. "If thou let this man go, thou art not Caesar's friend." For when they profited nothing by bringing charges drawn from their own law, they wickedly betook themselves to external laws, saying, "Every one that maketh himself a king speaketh against Caesar." And where hath this Man appeared as a tyrant? Whence can ye prove it? By the purple robe? By the diadem? By the dress? By the soldiers? Did not He ever walk unattended, save by His twelve disciples, following in every point a humble mode of living, both as to food, and clothing, and habitation? But O what shamelessness and ill-timed cowardice! For Pilate, deeming that he should now incur some danger were he to overlook these words, comes forth as though to enquire into the matter, (for the "sitting down" showed this,) but without making any enquiry, he gave Him up to them, thinking to shame them. For to prove that he did it for this purpose, hear what he saith.

¹¹ Ver. 14, 15. "Behold your king!" But when they said, "Crucify him," he added again, "Shall I crucify your king?" But they cried out, "We have no king but Caesar." Of their own will they subjected themselves to punishment; therefore also God gave them up, because they were the first to cast themselves out from His providence and superintendence; and since with one voice they rejected His sovereignty, He allowed them to fall by their own suffrages. Still what had been said should have been sufficient to calm their passion, but they feared, lest, being let go, He should again draw the multitudes, and they did all they could to prevent this. For a dreadful thing is love of rule, dreadful and able to destroy the soul; it was on account of this that they

had never heard Him. And yet Pilate, in consequence of a few words, desired to let Him go, but they pressed on, saying, "Crucify him." And why did they strive to kill Him in this manner? It was a shameful death. Fearing therefore lest there should afterwards be any remembrance of Him, they desired to bring Him to the accursed punishment, not knowing that truth is exalted by hindrances. To prove that they had this suspicion, listen to what they say; "We have heard that that deceiver said, After three days I will rise again" (Matt. xxvii. 63); on this account they made all this stir, turning things upside down, that they might ruin matters in after time. And the ill-ordered people, corrupted by their rulers, cried out continually, "Crucify him!"

12[3. But let us not merely read of these things, but bear them in our mind; the crown of thorns, the robe, the reed, the blows, the smiting on the cheek, the spittings, the irony. These things, if continually meditated on, are sufficient to take down all anger; and if we be mocked at, if we suffer injustice, let us still say, "The servant is not greater than his Lord" (c. xiii. 16); and let us bring forward the words of the Jews, which they uttered in their madness, saying, "Thou art a Samaritan, and hast a devil" (c. viii. 48); and, "He casteth out devils by Beelzebub. (Luke xi. 15. For on this account He bare all these things, in order that we might walk in His footsteps, and endure those mockings which disturb more than any other kind of reproach. Yet nevertheless He not only bare these things, but even used every means to save and deliver from the appointed punishment those who did them. For He sent the Apostles also for their salvation, at least thou hearest them saying, that, "We know that through ignorance ye did it" (Acts iii. 17); and by these means drawing them to repentance. This let us also imitate; for nothing so much maketh God propitious as the loving enemies, and doing good to those who spitefully use us. When a man insults thee, look not to him, but to the devil who moves him, and against him empty all thy wrath, but pity the man who is moved by him.

13 For if lying is from the devil, to be angry without a cause is much more so. When thou seest one turning another into ridicule, consider that it is the devil who moves him, for mockings belong not to Christians. For he who hath been bidden to mourn, and hath heard, "Woe, ye that laugh" (Luke vi. 25), and who after this insults, and jests, and is excited, demands not reproach from us, but sorrow, since Christ also was troubled when He thought

on Judas. All these things therefore let us practice in our actions, for if we act not rightly in these, we have come to no purpose and in vain into the world. Or rather we have come to our harm, for faith is not sufficient to bring men to the Kingdom, nay, it even hath power in this way most to condemn those who exhibit an ill life; for He "which knew his Lord's will, and did it not, shall be beaten with many stripes" (Luke xii. 47); and again, "If I had not come and spoken unto them, they had not had sin. (c. xv. 22. What excuse then shall we have, who have been set within the palace, and deemed worthy to stoop down and enter into the sanctuary, and have been made partakers of the releasing Mysteries, and who yet are worse than the Greeks, who have shared in none of these things?

14 For if they for the sake of vainglory have shown so much true wisdom, much more ought we to go after all virtue, because it is pleasing to God. But at present we do not even despise wealth; while they have often been careless of their life, and in wars have given up their children to their madness about devils, and have despised nature for the sake of their devils, but we do not even despise money for the sake of Christ, nor anger on account of God's will, but are inflamed, and in no better state than the fevered. And just as they, when possessed by their malady, are all burning, so we, suffocated as by some fire, can stop at no point of desire, increasing both anger and avarice. On this account I am ashamed and astonished, when I behold among the Greeks men despising riches, but all mad among ourselves. For even if we could find some despising riches, we should find that they have been made captive by other vices, by passion or envy; and a hard thing it is to discover true wisdom without a blemish. But the reason is, that we are not earnest to get our remedies from the Scriptures, nor do we apply ourselves to those Scriptures with compunction, and sorrow, and groaning, but carelessly, if at any time we chance to be at leisure. Therefore when a great rush of worldly matters comes, it overwhelms all; and if there hath been any profit, destroys it.

15 For if a man have a wound, and after putting on a plaster, do not tie it tight, but allow it to fall off, and expose his sore to wet, and dust, and heat, and ten thousand other things able to irritate it, he will get no good; yet not by reason of the inefficacy of the remedies, but by reason of his own carelessness. And this also is wont to happen to us, when we attend but little to the divine oracles, but give ourselves up wholly and incessantly to things of this

life; for thus all the seed is choked, and all is made unfruitful. That this may not be the case, let us look carefully a little, let us look up to heaven, let us bend down to the tombs and coffins of the departed. For the same end awaiteth us, and the same necessity of departure will often come upon us before the evening. Prepare we then for this expedition; there is need of many supplies for the journey, for great is the heat there, and great the drought, and great the solitude. Henceforth there is no reposing at an inn, there is no buying anything, when one hath not taken all from hence. Hear at least what the virgins say, "Go ye to them that sell" (Matt. xxv. 9); but they who went found not. Hear what Abraham saith, "A gulf between us and you. (Luke xvi. 26.

¹⁶Hear what Ezekiel saith concerning that day, that Noah, and Job, and Daniel shall in nowise deliver their sons. (Ezek. xiv. 14. But may it never come to pass that we hear these words, but that having taken hence sufficient provision for our way to eternal life, we may behold with boldness our Lord Jesus Christ, with whom to the Father and the Holy Ghost be glory, dominion, honor, now and ever, and world without end. Amen.

HOMILY 85

¹John xix. 16-18.-"Then delivered he Him therefore unto them to be crucified. And they took Jesus, and led Him away. And He, bearing His Cross, went forth into a place called the place of a skull, where they crucified Him." [1.] 'Successes' have terrible power to cast down or draw aside those who take not heed. Thus the Jews, who at first enjoyed the influence of God, sought the law of royalty from the Gentiles, and in the wilderness after the manna remembered the onions. In the same way here, refusing the Kingdom of Christ, they invited to themselves that of Caesar. Wherefore God set a king over them, according to their own decision. When then Pilate heard these things, he delivered Him to be crucified. Utterly without reason. For when he ought to have enquired whether Christ had aimed at sovereign power, he pronounced the sentence through fear alone. Yet that this might not befall him, Christ said beforehand, "My kingdom is not of this world"; but he having given himself wholly up to present things, would practice no great amount of wisdom. And yet his wife's dream should have been sufficient to terrify him; but by none of these things was he made better, nor did he look to heaven, but delivered Him up. And now they laid the cross upon Him as a malefactor. For even the wood they abominated, and endured not

even to touch it. This was also the case in the type; for Isaac bare the wood. But then the matter stopped at the will of his father, for it was the type; while here it proceeded to action, for it was the reality.

² "And He came to the place of a skull." Some say that Adam died there, and there lieth; and that Jesus in this place where death had reigned, there also set up the trophy. For He went forth bearing the Cross as a trophy over the tyranny of death: and as conquerors do, so He bare upon His shoulders the symbol of victory. What matter if the Jews did these things with a different intent. They crucified Him too with thieves, in this also unintentionally fulfilling prophecy; for what they did for insult contributed to the truth, that thou mayest learn how great is its power, since the Prophethad foretold of old, that "He was numbered with the transgressors." (Isa. liii. 12.) The devil therefore wished to cast a veil over what was done, but was unable; for the three were crucified, but Jesus alone was glorious, that thou mayest learn, that His power effected all. Yet the miracles took place when the three had been nailed to the cross; but no one attributed anything of what was done to either of those others, but to Jesus only; so entirely was the plot of the devil rendered vain, and all returned upon his own head. For even of these two, one was saved. He therefore did not insult the glory of the Cross, but contributed to it not a little. For it was not a less matter than shaking the rocks, to change a thief upon the cross, and to bring him unto Paradise.

³ Ver. 19. "And Pilate wrote a title." ⁴ At the same time requiting the Jews, and making a defense for Christ. For since, they had given Him up as worthless, and attempted to confirm this sentence by making Him share the punishment of the robbers, in order that for the future it might be in no maws power to prefer evil charges against him, or to accuse him as a worthless and wicked person, to close moreover their mouths and the mouths of all who might desire to accuse Him, and to show that they had risen up against their own King, Pilate thus placed, as on a trophy, those letters, which utter a clear voice, and show forth His Victory, and proclaim His Kingdom, though not in its completeness. And this he made manifest not in a single tongue, but in three languages; for since it was likely that there would be a mixed multitude among the Jews on account of the Feast, in order that none might be ignorant of the defense, he publicly recorded the madness of the Jews, in all the languages. For they bore malice against Him even when crucified. "Yet what did this harm you? Nothing. For if He was a mortal and weak, and was about

to become extinct, why did ye fear the letters asserting that He is the King of the Jews? And what do they ask?

5 "Say that 'he said.' For now it is an assertion, and a general sentence, but if 'he said' be added, the charge is shown to be one arising from his own rashness and arrogance. Still Pilate was not turned aside, but stood to his first decision. And it is no little thing that is dispensed even from this circumstance, but the whole matter. For since the wood of the cross was buried, because no one was careful to take it up, inasmuch as fear was pressing, and the believers were hurrying to other urgent matters; and since it was in after times to be sought for, and it was likely that the three crosses would lie together, in order that the Lord's might not be unknown, it was made manifest to all, first by its lying in the middle, and then by the title. For those of the thieves had no titles.

6[2.] The soldiers parted the garments, but not the coat. See the prophecies in every instance fulfilled by their wickednesses; for this also had been predicted of old; yet there were three crucified, but the matters of the prophecies were fulfilled in Him. For why did they not this in the case of the others, but in His case only? Consider too, I pray you, the exactness of the prophecy. For the Prophet saith not only, that they "parted," but that they "did not part." The rest therefore they divided, the coat they divided not, but committed the matter to a decision by lot. And the, "Woven from the top" (ver. 23) is not put without a purpose; but some say that a figurative assertion is declared by it, that the Crucified was not simply man, but had also the Divinity from above. Others say that the Evangelist describes the very form of the coat. For since in Palestine they put together two strips of cloth and so weave their garments, John, to show that the coat was of this kind, saith, "Woven from the top"; and to me he seems to say this, alluding to the pooriness of the garments, and that as in all other things, so in dress also, He followed a simple fashion.

7 Ver. 24. "These things the soldiers did. But He on the Cross, committeth His mother to the disciple, teaching us even to our last breath to show every care for our parents. When indeed she unseasonably troubled Him, He said, "Woman, what have I to do with thee? (c. ii. 4. And, "Who is My mother?" (Matt. xii. 48. But here He showeth much loving affection, and committeth her to the disciple whom He loved. Again John conceals himself, in modesty; for had he desired to boast, he would have also put in the cause for

which he was loved, since probably it was some great and wonderful one. But wherefore doth He converse on nothing else with John, nor comfort him when desponding? Because it was no time for comforting by words; besides, it was no little thing for him to be honored with such honor, and to receive the reward of steadfastness. But do thou consider, I pray, how even on the cross He did everything without being troubled, speaking with the disciple concerning His mother, fulfilling prophecies, holding forth good hopes to the thief. Yet before He was crucified He appeareth sweating, agonized, fearing. What then can this mean? Nothing difficult, nothing doubtful. There indeed the weakness of nature had been shown, here was being shown the excess of Power.

8 Besides, by these two things He teacheth us, even if before things terrible we be troubled, not on that account to shrink from things terrible, but when we have embarked in the contest to deem all things possible and easy. Let us then not tremble at death. Our soul hath by nature the love of life, but it lies with us either to loose the bands of nature, and make this desire weak; or else to tighten them, and make the desire more tyrannous. For as we have the desire of sexual intercourse, but when we practice true wisdom we render the desire weak, so also it falls out in the case of life; and as God hath annexed carnal desire to the generation of children, to maintain a succession among us, without however forbidding us from traveling the higher road of continence; so also He hath implanted in us the love of life, forbidding us from destroying ourselves, but not hindering our despising the present life. And it behooves us, knowing this, to observe due measure, and neither to go at any time to death of our own accord, even though ten thousand terrible things possess us; nor yet when dragged to it, for the sake of what is pleasing to God, to shrink back from and fear it, but boldly to strip for it, preferring the future to the present life.

9 But the women stood by the Cross, and the weaker sex then appeared the manlier(ver. 25); so entirely henceforth were all things transformed. [3.] And He, having committed His mother to John, said, "Behold thy Son." (Ver. 26.) O the honor! with what honor did He honor the disciple! when He Himself was now departing, He committed her to the disciple to take care of. For since it was likely that, being His mother, she would grieve, and require protection, He with reason entrusted her to the beloved. To him He saith, "Behold thy mother." (Ver. 27.) This He said, knitting them together in

charity; which the disciple understanding, took her to his own home. "But why made He no mention of any other woman, although another stood there?" To teach us to pay more than ordinary respect to our mothers. For as when parents oppose us on spiritual matters, we must not even own them, so when they do not hinder us, we ought to pay them all becoming respect, and to prefer them before others, because they begat us, because they bred us up, because they bare for us ten thousand terrible things. And by these words He silenceth the shamelessness of Marcion; for if He were not born according to the flesh, nor had a mother, wherefore taketh He such forethought for her alone?

¹⁰ Ver. 28. "After this, Jesus knowing that all things were now accomplished." That is, "that nothing was wanting to the Dispensation." For He was everywhere desirous to show, that this Death was of a new kind, if indeed the whole lay in the power of the Person dying, and death came not on the Body before He willed it; and He willed it after He had fulfilled all things. Therefore also He said, "I have power to lay down My life; and I have power to take it again." (c. x. 18.) Knowing therefore that all things were fulfilled, He saith, "I thirst." Here again fulfilling a prophecy. But consider, I pray, the accursed nature of the bystanders. Though we have ten thousand enemies, and have suffered intolerable things at their hands, yet when we see them perishing, we relent; but they did not even so make peace with Him, nor were tamed by what they saw, but rather became more savage, and increased their irony; and having brought to Him vinegar on a sponge, as men bring it to the condemned, thus they gave Him to drink; since it is on this account that the hyssop is added.

¹¹ Ver. 30. "Having therefore received it, He saith, It is finished." Seest thou how He doth all things calmly, and with power? And what follows shows this. For when all had been completed, "He bowed His head, (this had not been nailed,) and gave up the ghost." That is, "died." Yet to expire does not come after the bowing the head; but here, on the contrary, it doth. For He did not, when He had expired, bow His head, as happens with us, but when He had bent His head, then He expired. By all which things the Evangelist hath shown, that He was Lord of all. But the Jews, on the other hand, who swallowed the camel and strained at the gnat, having wrought so atrocious a deed, are very precise concerning the day. Ver. 31. "Because it was the

Preparation, that the bodies should not remain upon the cross - they besought Pilate that their legs might be broken."

¹² Seest thou how strong a thing is truth? By means of the very things which are the objects of their zeal, prophecy is fulfilled, for by occasion of those things, this plain prediction, unconnected with them, receives its accomplishment. For the soldiers when they came, brake the legs of the others, but not those of Christ. Yet these to gratify the Jews pierced His side with a spear, and now insulted the dead body. O abominable and accursed purpose! Yet, beloved, be not thou confounded, be not thou desponding; for the things which these men did from a wicked will, fought on the side of the truth. Since there was a prophecy, saying, (from this circumstance, "They shall look on Him whom they pierced." (Ver. 37; Zech. xii. 10.) And not this only, but the deed then dared was a demonstration of the faith, to those who should afterwards disbelieve; as to Thomas, and those like him. With this too an ineffable mystery was accomplished. For "there came forth water and blood." Not without a purpose, or by chance, did those founts come forth, but because by means of these two together the Church consisteth. And the initiated know it, being by water indeed regenerate, and nourished by the Blood and the Flesh. Hence the Mysteries take their beginning; that when thou approachest to that awful cup, thou mayest so approach, as drinking from the very side.

¹³ Ver. 35. "And he that saw it bare record, and his record is true." That is, "I heard it not from others, but was myself present and saw it, and the testimony is true." As may be supposed. For he relates an insult done; he relates not anything great and admirable, that thou shouldest suspect his narrative; but securing the mouths of heretics, and loudly proclaiming beforehand the Mysteries that should be, and beholding the treasure laid up in them, he is very exact concerning what took place. And that prophecy also is fulfilled, Vet. 36. "A bone of Him shall not be broken." (Ex. xii. 46; Num. ix. 12.) ¹⁴ For even if this was said with reference to the lamb of the Jews, still it was for the sake of the reality that the type preceded, and in Him the prophecy was more fully accomplished. On this account the Evangelist brought forward the Prophet. For since by continually producing himself as witness he would have seemed unworthy of credit, he brings Moses to help him, and saith, that neither did this come to pass without a purpose, but was written before of old. And this is the meaning of the words, "A bone of Him shall not be

broken." Again he confirms the Prophet's words by his own witness. "These things," saith he, "I have told you, that ye might learn that great is the connection of the type with the reality." Seest thou what pains he takes to make that believed which seemed to be matter of reproach, and bringing shame? For that the soldier should insult even the dead body, was far worse than being crucified. "But still, even these things," he saith, "I have told, and told with much earnestness, 'that ye might believe.' (Ver. 35.) Let none then be unbelieving, nor through shame injure our cause. For the things which appear to be most shameful, are the very venerable records of our good things."

¹⁵ Ver. 38. "After this came Joseph of Arimathaea, being a disciple." Not one of the twelve, but perhaps one of the seventy. For now deeming that the anger of the Jews was quenched by the Cross, they approached without fear, and took charge of His funeral. Joseph therefore came and asked the favor from Pilate, which he granted; why should he not? Nicodemus also assists him, and furnishes a costly burial. For they were still disposed to think of Him as a mere man. And they brought those spices whose especial nature is to preserve the body for a long time, and not to allow it quickly to yield to corruption, which was an act of men imagining nothing great respecting Him; but anyhow, they exhibited very loving affection. But how did no one of the twelve come, neither John, nor Peter, nor any other of the more distinguished disciples? Nor doth the writer conceal this point. If any one say that it was from fear of the Jews, these men also were occupied by the same fear; for Joseph too was, it saith, "A secret (disciple) for fear of the Jews." And not one can say that Joseph acted thus because he greatly despised them, but though himself afraid, still he came. But John who was present, and had seen Him expire, did nothing of the kind. It seems to me that Joseph was a man of high rank, (as is clear from the funeral,) and known to Pilate, on which account also he obtained the favor; and then he buried Him, not as a criminal, but magnificently, after the Jewish fashion, as some great and admirable one.

¹⁶[4.] And because they were straitened by the time, (since the Death took place at the ninth hour, and it is probable, that what with going to Pilate and what with taking down the body, evening would come upon them when it was not lawful to work,) they laid Him in the tomb that was near. And it is providentially ordered, that He should be placed in a new tomb, wherein no one had been placed before, that His Resurrection might not be

deemed to be that of some other who lay there with Him; and that the disciples might be able easily to come and be spectators of what came to pass, because the place was near; and that not they alone should be witnesses of His burial, but His enemies also, for the placing seals on the tomb, and the sitting by of the soldiers to watch it, were the actions of men testifying to the burial. For Christ earnestly desired that this should be confessed, no less than the Resurrection. Wherefore also the disciples are very earnest about this, the showing that lie died. For the Resurrection all succeeding time would confirm, but the Death, if at that time it had been partially concealed, or not made very manifest, was likely to harm the account of the Resurrection. Nor was it for these reasons only that He was laid near, but also that the story about the stealing might be proved false.

¹⁷ "The first day of the week" (that is, the Lord's day) "cometh Mary Magdalene, very early in the morning, and seeth the stone taken away from the sepulcher." (Ch. xx. ver. 1.) For He arose while both stone and seals lay over Him; but because it was necessary that others should be fully satisfied, the tomb was opened after the Resurrection, and thus what had come to pass was confirmed. This then was what moved Mary. For being entirely full of loving affection towards her Master, when the Sabbath was past, she could not bear to rest, but came very early in the morning, desiring to find some consolation from the place. But when she saw the place, and the stone taken away, she neither entered in nor stooped down, but ran to the disciples, in the greatness of her longing; for this was what she earnestly desired, she wished very speedily to learn what had become of the body. This was the meaning of her running, and her words declare it.

¹⁸ Ver. 2. "They have taken away," she saith, "my Lord, and I know not where they have laid Him." ¹⁹ Seest thou how she knew not as yet anything clearly concerning the Resurrection, but thought there had been a removal of the body, and tells all simply to the disciples? And the Evangelist hath not deprived the woman of such a praise, nor thought it shame that they should have learnt these things first from her who had passed the night in watching. Thus everywhere doth the truth-loving nature of his disposition shine forth. When then she came and said these things, they hearing them, draw near with great eagerness to the sepulcher, and see the linen clothes lying, which was a sign of the Resurrection. For neither, if any persons had removed the body, would they before doing so have stripped it; nor if any had stolen it,

would they have taken the trouble to remove the napkin, and roll it up, and lay it in a place by itself; but how? they would have taken the body as it was. On this account John tells us by anticipation that it was buried with much myrrh, which glues linen to the body not less firmly than lead; in order that when thou hearest that the napkins lay apart, thou mayest not endure those who say that He was stolen. For a thief would not have been so foolish as to spend so much trouble on a superfluous matter. For why should he undo the clothes? and how could he have escaped detection if he had done so?

20 since he would probably have spent much time in so doing, and be found out by delaying and loitering. But why do the clothes lie apart, while the napkin was wrapped together by itself? That thou mayest learn that it was not the action of men in confusion or haste, the placing some in one place, some in another, and the wrapping them together. From this they believed in the Resurrection. On this account Christ afterwards appeared to them, when they were convinced by what they had seen. Observe too here again the absence of boastfulness in the Evangelist, how he witnesses to the exactness of Peter's search. For he himself having gotten before Peter, and having seen the linen clothes, enquired not farther, but withdrew; but that fervent one passing farther in, looked at everything carefully, and saw somewhat more, and then the other too was summoned to the sight. For he entering after Peter, saw the grave-clothes lying, and separate. Now to separate, and to place one thing by itself, and another, after rolling it up, by itself, was the act of some one doing things carefully, and not in a chance way, as if disturbed.

21[5. But do thou, when thou hearest that thy Lord arose naked, cease from thy madness about funerals; for what is the meaning of that superfluous and unprofitable expense, which brings much loss to the mourners, and no gain to the departed, or (if we must say that it brings anything) rather harm? For the costliness of burial hath often caused the breaking open of tombs, and hath caused him to be cast out naked and unburied, who had been buried with much care. But alas for vainglory! How great the tyranny which it exhibits even in sorrow! how great the folly! Many, that this may not happen, having cut in pieces those fine clothes, and filled them with many spices, so that they may be doubly useless to those who would insult the dead, then commit them to the earth. Are not these the acts of madmen? of men beside themselves? to make a show of their ambition, and then to destroy it? "Yea," saith some one, "it is in order that they may lie safely with the

dead that we use all these contrivances. Well then, if the robbers do not get them, will not the moths get them, and the worms? Or if the moths and worms get them not, will not time and the moisture of putrefaction destroy them?

²² But let us suppose that neither tomb-breakers, nor moths, nor worms, nor time, nor anything else, destroy what lies in the tomb, but that the body itself remains untouched until the Resurrection, and these things are preserved new and fresh and fine; what advantage is there from this to the departed, when the body is raised naked, while these remain here, and profit us nothing for those accounts which must be given? "Wherefore then," saith some one, "was it done in the case of Christ" First of all, do not compare these with human matters, since the harlot poured even ointment upon His holy feet. But if we must speak on these things, we say, that they were done when the doers knew not the word of the Resurrection; therefore it saith, "As was the manner of the Jews. For they who honored Christ were not of the twelve, but were those who did not honor Him greatly. The twelve honored Him not in this way, but by death and massacre and dangers for His sake. That other indeed was honor, but far inferior to this of which I have spoken. Besides, as I began by saying, we are now speaking of men, but at that time these things were done with relation to the Lord. And that thou mayest learn that Christ made no account of these things, He said, "Ye saw Me an hungered, and ye fed Me; thirsty, and ye gave Me drink; naked, and ye clothed Me" (Matt. xxv. 35);

²³ but nowhere did He say, "dead, and ye buried Me. And this I say not as taking away the custom of burial, (that be far from me,) but as cutting short its extravagance and unseasonable vanity. "But," saith some one, "feeling and grief and sympathy for the departed persuade to this practice. The practice doth not proceed from sympathy for the departed, but from vainglory. Since if thou desirest to sympathize with the dead, I will show thee another way of mourning, and will teach thee to put on him garments which shall rise again with him, and make him glorious. For these garments are not consumed by worms, nor wasted by time, nor stolen by tomb-breakers. Of what sort then are these? The clothing of alms-doing; for this is a robe that shall rise again with him, because the seal of alms-doing is with him. With these garments shine they who then hear, "Hungering ye fed Me. These make men distinguished, these make them glorious, these place them in safety; but

those used now are only something for moths to consume, and a table for worms. And this I say, not forbidding to use funeral observance, but bidding you to do it with moderation, so as to cover the body, and not commit it naked to the earth. For if living He biddeth us have no more than enough to cover us, much more when dead; since the dead body hath not so much need of garments as when it is living and breathing.

²⁴ For when alive, on account of the cold, and for decency's sake, we need the covering of garments, but when dead we require grave-clothes for none of these reasons, but that the body may not lie naked; and better than grave-clothes we have the earth, fairest of coverings, and more suited for the nature of such bodies as ours. If then where there are so many needs we must not search for anything superfluous, much more where there is no such necessity, is the ostentation unseasonable. ²⁵[6. "But the lookers-on will laugh," saith some one. Most certainly if there be any laughter, we need not care much for one so exceedingly foolish; but at present there are many who rather admire and accept our true wisdom. For these are not the things which deserve laughter, but those which we do at present, weeping, and wailing, and burying ourselves with the departed; these things deserve ridicule and punishment. But to show true wisdom, both in these respects and in the modesty of the attire used, prepares crowns and praises for us, and all will applaud us, and will admire the power of Christ, and will say, "Amazing! How great is the power of the Crucified One! He hath persuaded those who are perishing and wasting, that death is not death; they therefore do not act as perishing men, but as men who send the dead before them to a distant and better dwelling-place. He hath persuaded them that this corruptible and earthy body shall put on a garment more glorious than silk or cloth of gold, the garment of immortality; therefore they are not very anxious about their burial, but deem a virtuous life to be an admirable winding-sheet. These things they will say, if they see us showing true wisdom; but if they behold us bent down with grief, playing the woman, placing around troops of female mourners, they will laugh, and mock, and find fault in ten thousand ways, pulling to pieces our foolish expense, our vain labor.

²⁶ With these things we hear all finding fault; and very reasonably. For what excuse can we have, when we adorn a body, which is consumed by corruption and worms, and neglect Christ when thirsting, going about naked, and a stranger? Cease we then from this vain trouble. Let us perform the ob-

sequies of the departed, as is good both for us and them, to the glory of God: let us do much alms for their sake, let us send with them the best provision for the way. For if the memory of admirable men, though dead, hath protected the living, (for, "I will defend," it saith, "this city for Mine Own. sake, and for My servant David's sake"-2 Kings xix. 34,) much more will alms-doing effect this; for this hath raised even the dead, as when the widows stood round showing what things Dorcas had made, while she was with them. (Acts ix. 39. When therefore one is about to die, let the friend of that dying person prepare the obsequies, and persuade the departing one to leave somewhat to the needy. With these garments let him send him to the grave, leaving Christ his heir. For if they who write kings among their heirs, leave a safe portion to their relations, when one leaves Christ heir with his children, consider how great good he will draw down upon himself and all his. These are the right sort of funerals, these profit both those who remain and those who depart.

²⁷ If we be so buried, we shall be glorious at the Resurrection-time. But if caring for the body we neglect the soul, we then shall suffer many terrible things, and incur much ridicule. For neither is it a common unseemliness to depart without being clothed with virtue, nor is the body, though cast out without a tomb, so disgraced, as a soul appearing bare of virtue in that day. This let us put on, this let us wrap around us; it is best to do so during all our lifetime; but if we have in this life been negligent, let us at least in our end be sober, and charge our relations to help us when we depart by alms-doing; that being thus assisted by each other, we may attain to much confidence, through the grace and lovingkindness of our Lord Jesus Christ, with whom to the Father and the Holy Ghost be glory, dominion, and honor, now and ever and world without end. Amen.

HOMILY 86

¹ John xx. 10, 11.-"Then the disciples went away again unto their own home. But Mary stood without at the sepulcher, weeping." ²[1.] Full of feeling somehow is the female sex, and more inclined to pity. I say this, lest thou shouldest wonder how it could be that Mary wept bitterly at the tomb, while Peter was in no way so affected. For, "The disciples," it saith, "went away unto their own home"; but she stood shedding tears. Because hers was a feeble nature, and she as yet knew not accurately the account of the Resurrection; whereas they having seen the linen clothes and believed, departed to their

own homes in astonishment. And wherefore went they not straightway to Galilee, as had been commanded them before the Passion? They waited for the others, perhaps, and besides they were yet at the height of their amazement. These then went their way: but she stood at the place, for, as I have said, even the sight of the tomb tended greatly to comfort her. At any rate, thou seest her, the more to ease her grief, stooping down, and desiring to behold the place where the body lay. And therefore she received no small reward for this her great zeal. For what the disciples saw not, this saw the woman first, Angels sitting, the one at the feet, the other at the head, in white; even the dress was full of much radiance and joy. Since the mind of the woman was not sufficiently elevated to accept the Resurrection from the proof of the napkins, something more takes place, she beholdeth something more; Angels sitting in shining garments, so as to raise her thus awhile from her passionate sorrow, and to comfort her. But they said nothing to her concerning the Resurrection, yet is she gently led forward in this doctrine. She saw countenances bright and unusual; she saw shining garments, she heard a sympathizing voice. For what saith (the Angel)?

³ Ver. 13. "Woman, why weepest thou?" By all these circumstances, as though a door was being opened for her, she was led by little and little to the knowledge of the Resurrection. And the manner of their sitting invited her to question them, for they showed that they knew what had taken place; on which account they did not sit together either, but apart from one another. For because it was not likely that she would dare at once to question them, both by questioning her, and by the manner of their sitting, they bring her to converse. What then saith she? She speaks very warmly and affectionately; "They have taken away my Lord, and I know not where they have laid Him." "What sayest thou? Knowest thou not yet anything concerning the Resurrection, but dost thou still form fancies about His being laid?" Seest thou how she had not yet received the sublime doctrine?

⁴ Ver. 14. "And when she had thus said, she turned herself back." And by what kind of consequence is it, that she having spoken to them, and not having yet heard anything from them, turned back? Me-thinks that while she was speaking, Christ suddenly appearing behind her, struck the Angels with awe; and that they having beheld their Ruler, showed immediately by their bearing, their look, their movements, that they saw the Lord; and this drew the woman's attention, and caused her to turn herself backwards. To

them then He appeared on this wise, but not so to the woman, in order not at the first sight to terrify her, but in a meaner and ordinary form, as is clear from her supposing that He was the gardener. It was meet to lead one of so lowly a mind to high matters, not all at once, but gently. He therefore in turn asketh her,

5 Ver. 15. "Woman, why weepest thou? whom seekest thou?" This showed that He knew what she wished to ask, and led her to make answer. And the woman, understanding this, doth not again mention the name of Jesus, but as though her questioner knew the subject of her enquiry replies, "Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away." Again she speaks of laying down, and taking away, and carrying, as though speaking of a corpse. But her meaning is this; "If ye have borne him hence for fear of the Jews, tell me, and I will take him." Great is the kindness and loving affection of the woman, but as yet there is nothing lofty with her. Wherefore He now setteth the matter before her, not by appearance, but by Voice. For as He was at one time known to the Jews, and at another time unperceived though present; so too in speaking, He, when He chose, then made Himself known; as also when He said to the Jews, "Whom seek ye?" they knew neither the Countenance nor the Voice until He chose. And this was the case here. And He named her name only, reproaching and blaming her that she entertained such fancies concerning One who lived. But how was it that,

6 Ver. 16. "She turned herself, and saith," if so be that He was speaking to her? It seems to me, that after having said, "Where have ye laid him?" she turned to the Angels to ask why they were astonished, and that then Christ, by calling her by name, turned her to Himself from them, and revealed Himself by His Voice; for when He called her "Mary," then she knew Him; so that the recognition was not by His appearance, but by His Voice. And if any say, "Whence is it clear that the Angels were awestruck, and that on this account the woman turned herself," they will in this place say, "whence is it clear that she would have touched Him, and fallen at His feet?" Now as this is clear from His saying, "Touch Me not," so is the other clear from its saying, that she turned herself. But wherefore, said He,

7 Ver. 17. "Touch Me not"? [5.] Some assert, that she asked for spiritual grace, because she had heard Him when with the disciples say, "If I go to the Father, I will ask Him, and He shall give you another Comforter." (c. xiv. 3,

xiv. 16.) But how could she who was not present with the disciples have heard this? Besides, such an imagination is far from the meaning here. And how should she ask, when He had not yet gone to the Father? What then is the sense? Methinks that she wished still to converse with Him as before, and that in her joy she perceived nothing great in Him, although He had become far more excellent in the Flesh. To lead her therefore from this idea, and that she might speak to Him with much awe, (for neither with the disciples doth He henceforth appear so familiar as before,) He raiseth her thoughts, that she should give more reverent heed to Him. To have said, "Approach Me not as ye did before, for matters are not in the same state, nor shall I henceforth be with you in the same way," would have been harsh and high-sounding; but the saying,

⁸ "I am not yet ascended to the Father," though not painful to hear, was the saying of One declaring the same thing. For by saying, "I am not yet ascended," He sheweth that He hasteth and presseth thither; and that it was not meet that One about to depart thither, and no longer to converse with men, should be looked on with the same feelings as before. And the sequel shows that this is the case. "Go and say unto the brethren, that I go unto My Father, and your Father, unto My God and your God." Yet He was not about to do so immediately, but after forty days. How then saith He this? With a desire to raise their minds, and to persuade them that He departeth into the heavens. But the, "To My Father and your Father, to My God, and your God," belongs to the Dispensation, since the "ascending" also belongs to His Flesh. For He speaketh these words to one who had no high thoughts. "Is then the Father His in one way, and ours in another?" Assuredly then He is. For if He is God of the righteous in a manner different from that in which He is God of other men, much more in the case of the Son and us. For because He had said, "Say to the brethren," in order that they might not imagine any equality from this, He showed the difference. He was about to sit on His Father's throne, but they to stand by. So that albeit in His Subsistence according to the Flesh He became our Brother, yet in Honor He greatly differed from us, it cannot even be told how much.

⁹ Ver. 18. "She therefore departeth, beating these tidings to the disciples."

¹⁰ So great a good is perseverance and endurance. But how was it that they did not any more grieve when He was about to depart, nor speak as they had done before? At that time they were affected in such a way, as supposing that

He was about to die; but now that He was risen again, what reason had they to grieve? Moreover, Mary reported His appearance and His words, which were enough to comfort them. Since then it was likely that the disciples on hearing these things would either not believe the woman, or, believing, would grieve that He had not deemed them worthy of the vision, though He promised to meet them in Galilee; in order that they might not by dwelling on this be unsettled, He let not a single day pass, but having brought them to a state of longing, by their knowledge that He was risen, and by what they heard from the woman, when they were thirsting to see Him, and were greatly afraid, (which thing itself especially made their yearning greater,) He then, when it was evening, presented Himself before them, and that very marvelously. And why did He appear in the "evening"? Because it was probable that they would then especially be very fearful. But the marvel was, why they did not suppose Him to be an apparition; for He entered, "when the doors were shut," and suddenly. The chief cause was, that the woman beforehand had wrought great faith in them; besides, He showed His countenance to them dear and mild. He came not by day, in order that all might be collected together. For great was the amazement; for neither did He knock at the door but all at once stood in the midst, and showed His side and His hands. At the same time also by His Voice He smoothed their tossing thought, by saying,

11 Ver. 19. "Peace be unto you." That is, "Be not troubled"; at the same time reminding them of the word which He spake to them before the Crucifixion, "My peace I leave unto you" (c. xiv. 27); and again, "In me ye have peace, but" "in the world ye shall have tribulation." (c. xvi. 33.) Ver. 20. "Then were the disciples glad when they saw the Lord." Seest thou the words issuing in deeds? For what He said before the Crucifixion, that "I will see you again, and your heart shall rejoice, and your joy no man taketh from you" (c. xvi. 22), this He now accomplished in deed; but all these things led them to a most exact faith. For since they had a truceless war with the Jews, He continually repeated the, "Peace be unto you," giving them, to counterbalance the war, the consolation. And so this was the first word that He spake to them after the Resurrection, (wherefore also Paul continually saith, "Grace be unto you and peace,") and to women He giveth good tidings of joy, because that sex was in sorrow, and had received this as the first curse. Therefore He giveth good tidings suitable respectively, to men, peace, because of their war; joy to

women, because of their sorrow. Then having put away all painful things, He telleth of the successes of the Cross, and these were the "peace." "Since then all hindrances have been removed," He saith, "and I have made My victory glorious, and all hath been achieved," (then He saith afterwards,)

12 Ver. 21. "As My Father hath sent Me, so send I you." "Ye have no difficulty, owing to what hath already come to pass, and to the dignity of Me who send you." Here He lifteth up their souls, and showeth them their great cause of confidence, if so be that they were about to undertake His work. And no longer is an appeal made to the Father, but with authority He giveth to them the power. For, Ver. 22, 23. "He breathed on them, and said, Receive ye the Holy Ghost. Whosoever sins ye remit, they are remitted unto them, and whosoever sins ye retain, they are retained." 13 As a king sending forth governors, gives power to cast into prison and to deliver from it, so in sending these forth, Christ investeth them with the same power. But how saith He, "If I go not away, He will not come" (c. xvi. 7), and yet giveth them the Spirit? Some say that He gave not the Spirit, but rendered them fit to receive It, by breathing on them. For if Daniel when he saw an Angel was afraid, what would not they have suffered when they received that unspeakable Gift, unless He had first made them learners? Wherefore He said not, "Ye have received the Holy Ghost," but, "Receive ye the Holy Ghost. Yet one will not be wrong in asserting that they then also received some spiritual power and grace; not so as to raise the dead, or to work miracles, but so as to remit sins. For the gifts of the Spirit are of different kinds; wherefore He added, "Whosoever sins ye remit, they are remitted unto them," showing what kind of power He was giving. But in the other case, after forty days, they received the power of working miracles. Wherefore He saith, "Ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be My witnesses both in Jerusalem, and in all Judaea. (Acts i. 8. And witnesses they became by means of miracles, for unspeakable is the grace of the Spirit and multiform the gift.

14 But this comes to pass, that thou mayest learn that the gift and the power of the Father, the Son, and the Holy Ghost, is One. For things which appear to be peculiar to the Father, these are seen also to belong to the Son, and to the Holy Ghost. "How then," saith some one, "doth none come to the Son, 'except the Father draw him'?" (c. vi. 44. Why, this very thing is shown to belong to the Son also. "I," He saith, "am the Way: no man cometh unto the

Father but by Me. (c. xiv. 6. And observe that it belongeth to the Spirit also; for "No man can call Jesus Christ Lord, but by the Holy Ghost. (1 Cor. xii. 3. Again, we see that the Apostles were given to the Church at one time by the Father, at another by the Son, at another by the Holy Ghost, and that the "diversities of gifts" (1 Cor. xii. 4) belong to the Father, the Son, and the Holy Ghost.

¹⁵[4. Let us then do all we can to have the Holy Spirit with ourselves, and let us treat with much honor those into whose hands its operation hath been committed. For great is the dignity of the priests. "Whosoever sins," it saith, "ye remit, they are remitted unto them"; wherefore also Paul saith, "Obey them that have the rule over you, and submit yourselves. (Heb. xiii. 17. And hold them very exceedingly in honor; for thou indeed carest about thine own affairs, and if thou orderest them well, thou givest no account for others, but the priest even if he rightly order his own life, if he have not an anxious care for thine, yea and that of all those around him, will depart with the wicked into hell; and often when not betrayed by his own conduct, he perishes by yours, if he have not rightly performed all his part. Knowing therefore the greatness of the danger, give them a large share of your goodwill; which Paul also implied when he said, "For they watch for your souls," and not simply so, but, "as they that shall give account. (Heb. xiii. 17. They ought therefore to receive great attention from you; but if you join with the rest in trampling upon them, then neither shall your affairs be in a good condition. For while the steersman continues in good courage, the crew also will be in safety;

¹⁶but if he be tired out by their reviling him and showing ill-will against him, he cannot watch equally well, or retain his skill, and without intending it, throws them into ten thousand mischiefs. And so too the priest, if he enjoy honor from you, will be able well to order your affairs; but if ye throw them into despondency, ye weaken their hands, and render them, as well as yourselves, an easy prey to the waves, although they be very courageous. Consider what Christ saith concerning the Jews. "The Scribes and the Pharisees sit on Moses' seat; all therefore whatsoever they bid you to do, do ye. (Matt. xxiii. 2, Matt. xxiii. 3. Now we have not to say, "the priests sit on Moses' seat," but "on that of Christ"; for they have successively received His doctrine. Wherefore also Paul saith, "We are ambassadors for Christ, as though God did beseech you by us. (2 Cor. v. 20. See ye not that in the case of Gentile

rulers, all bow to them, and oftentimes even persons superior in family, in life, in intelligence, to those who judge them? yet still because of him who hath given them, they consider none of these things, but respect the decision of their governor, whosoever he be that receives the rule over them.

17 Is there then such fear when man appoints, but when God appointeth do we despise him who is appointed, and abuse him, and besmirch him with ten thousand reproaches, and though forbidden to judge our brethren, do we sharpen our tongue against our priests? And how can this deserve excuse, when we see not the beam in our own eye, but are bitterly over-curious about the mote in another's? Knowest thou not that by so judging thou makest thine own judgment the harder? And this I say not as approving of those who exercise their priesthood unworthily, but as greatly pitying and weeping for them; yet do I not on this account allow that it is right that they should be judged by those over whom they are set. And although their life be very much spoken against, thou, if thou take heed to thyself, wilt not be harmed at all in respect of the things committed to them by God. For if He caused a voice to be uttered by an ass, and bestowed spiritual blessings by a diviner, working by the foolish mouth and impure tongue of Balsam, in behalf of the offending Jews, much more for the sake of you the right-minded will He, though the priests be exceedingly vile, work all the things that are His, and will send the Holy Ghost. For neither doth the pure draw down that Spirit by his own purity, but it is grace that worketh all.

18 "For all," it saith, "is for your sake, whether it be Paul, or Apollos, or Cephas. (1 Cor. iii. 22, 1 Cor. iii. 23. For the things which are placed in the hands of the priest it is with God alone to give; and however far human wisdom may reach, it will appear inferior to that grace. And this I say, not in order that we may order our own life carelessly, but that when some of those set over you are careless livers, you the ruled may not often heap up evil for yourselves. But why speak I of priests? Neither Angel nor Archangel can do anything with regard to what is given from God; but the Father, the Son, and the Holy Ghost, dispenseth all, while the priest lends his tongue and affords his hand. For neither would it be just that through the wickedness of another, those who come in faith to the symbols of their salvation should be harmed. Knowing all these things, let us fear God, and hold His priests in honor, paying them all reverence; that both for our own good deeds, and the attention shown to them, we may receive a great return from God, through

the grace and lovingkindness of our Lord Jesus Christ, with whom to the Father and the Holy Ghost be glory, dominion, and honor, now and ever, and world without end. Amen.

HOMILY 87

¹ John xx. 24, 25.-"But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said, Except I shall see in His hands -I will not believe." [1.] As to believe carelessly and in a random way, comes of an over-easy temper; so to be beyond measure curious and meddlesome, marks a most gross understanding. On this account Thomas is held to blame. For he believed not the Apostles when they said, "We have seen the Lord"; not so much mistrusting them, as deeming the thing to be impossible, that is to say, the resurrection from the dead. Since he saith not, "I do not believe you," but, "Except I put my hand-I do not believe." But how was it, that when all were collected together, he alone was absent? Probably after the dispersion which had lately taken place, he had not returned even then. But do thou, when thou seest the unbelief of the disciple, consider the lovingkindness of the Lord, how for the sake of a single soul He showed Himself with His wounds, and cometh in order to save even the one, though he was grosser than the rest; on which account indeed he sought proof from the grossest of the senses, and would not even trust his eyes. For he said not, "Except I see," but, "Except I handle," he saith, lest what he saw might somehow be an apparition. Yet the disciples who told him these things, were at the time worthy of credit, and so was He that promised; yet, since he desired more, Christ did not deprive him even of this.

² And why doth He not appear to him straightway, instead of" after eight days"? (Ver. 26.) In order that being in the mean time continually instructed by the disciples, and hearing the same thing, he might be inflamed to more eager desire, and be more ready to believe for the future. But whence knew he that His side had been opened? From having heard it from the disciples. How then did he believe partly, and partly not believe? Because this thing was very strange and wonderful. But observe, I pray you, the truthfulness of the disciples, how they hide no faults, either their own or others', but record them with great veracity. Jesus again presenteth himself to them, and waiteth not to be requested by Thomas, nor to hear any such thing, but before he had spoken, Himself prevented him, and fulfilled his desire; showing

that even when he spake those words to the disciples, He was present. For He used the same words, and in a manner conveying a sharp rebuke, and instruction for the future. For having said,

³ Ver. 26. "Reach hither thy finger, and behold My hands; and reach hither thy hand, and thrust it into My side"; He added, "And be not faithless, but believing." Seest thou that his doubt proceeded from unbelief? But it was before he had received the Spirit; after that, it was no longer so, but, for the future, they were perfected. And not in this way only did Jesus rebuke him, but also by what follows; for when he, being fully satisfied, breathed again, and cried aloud, Ver. 28. "My Lord, and my God," He saith, Ver. 29. "Because thou hast seen Me, thou hast believed; blessed are they who have not seen, and yet have believed." For this is of faith, to receive things not seen; since, "Faith is the substance of things hoped for, the evidence of things not seen." (Heb. xi. 1.) And here He pronounceth blessed not the disciples only, but those also who after them should believe. "Yet," saith some one, "the disciples saw and believed." Yes, but they sought nothing of the kind, but from the proof of the napkins, they straightway received the word concerning the Resurrection, and before they saw the body, exhibited all faith. When therefore any one in the present day say, "I would that I had lived in those times, and had seen Christ working miracles," let them reflect, that, "Blessed are they who have not seen, and yet have believed."

⁴ It is worth enquiring, how an incorruptible body showed the prints of the nails, and was tangible by a mortal hand. But be not thou disturbed; what took place was a matter of condescension. For that which was so subtle and light as to enter in when the doors were shut, was free from all density; but this marvel was shown, that the Resurrection might be believed, and that men might know that it was the Crucified One Himself, and that another rose not in His stead. On this account He arose bearing the signs of the Cross, and on this account He eateth. At least the Apostles everywhere made this a sign of the Resurrection, saying, "We, who did eat and drink with Him." (Acts x. 41.) As therefore when we see Him walking on the waves before the Crucifixion, we do not say, that that body is of a different nature, but of our own; so after the Resurrection, when we see Him with the prints of the nails, we will no more say, that he is therefore corruptible. For He exhibited these appearances on account of the disciple.

5 Ver. 30. "And many other signs truly did Jesus." [2.] Since this Evangelist hath mentioned fewer than the others, he tells us that neither have all the others mentioned them all, but as many as were sufficient to draw the hearers to belief. For, "If," it saith, "they should be written every one, I suppose that even the world itself could not contain the books." (c. xxi. 25.) Whence it is clear, that What they have mentioned they wrote not for display, but only for the sake of what was useful. For how could they who omitted the greater part, write these others for display? But why went they not through them all? Chiefly on account of their number; besides, they also considered, that he who believed not those they had mentioned, would not give heed to a greater number; while he who received these, would have no need of another in order to believe. And here too he seems to me to be for the time speaking of the miracles after the Resurrection. Wherefore He saith,

6 "In the presence of His disciples." For as before the Resurrection it was necessary that many should be done, in order that they might believe that He was the Son of God, so was it also after the Resurrection, in order that they might admit that He had arisen. For another reason also he has added, "In the presence of His disciples," because He conversed with them alone after the Resurrection; wherefore also He said, "The world seeth Me no more." (c. xiv. 19.) Then, in order that thou mayest understand that what was done was done only for the sake of the disciples, he added, Ver. 31. "That believing ye might have life in His Name." Speaking generally to mankind, and showing that not on Him who is believed on, but on ourselves, he bestows a very great favor. "In His Name," that is, "through Him"; for He is the Life.

7 Chap. xxi. ver. 1. "After these things, Jesus showed Himself again to the disciples at the sea of Tiberias." Seest thou that He remaineth not with them continually, nor as before? He appeared, for instance, in the evening, and flew away; then after eight days again once, and again flew away; then after these things by the sea, and again with great terror. But what is the, "showed"? From this it is clear that He was not seen unless He condescended, because His body was henceforth incorruptible, and of unmixed purity. But wherefore hath the writer mentioned the place? To show that he had now taken away the greater part of their fear, so that they now ventured forth from their dwelling, and went about everywhere. For they were no longer shut up at home, but had gone into Galilee, avoiding the danger from the Jews. Simon, therefore, comes to fish. For since neither was He with them

continually, nor was the Spirit yet given, nor they at that time yet entrusted with anything, having nothing to do, they went after their trade.

⁸ Ver. 2. "There were together Simon Peter, and Thomas, and Nathanael," (he that was called by Philip,) "and the sons of Zebedee, and two others." Having then nothing to do, they went to their fishing, and this same they did by night, because they were greatly afraid. This Luke also mentions; but this is not the same occasion, but a different one. And the other disciples followed, because they were henceforth bound to one another, and at the same time desired to see the fishing, and to bestow their leisure well. As they then were laboring and wearied, Jesus presenteth Himself before them, and doth not at once reveal Himself, so that they enter into converse with Him. He therefore saith to them, Ver. 5. "Have ye any meat?" ⁹ For a time He speaketh rather after a human manner, as if about to buy somewhat of them. But when they made signs that they had none, He bade them cast their nets to the right; and on casting they obtained a haul. But when they recognized Him, the disciples Peter and John again exhibited the peculiarities of their several tempers. The one was more fervent, the other more lofty; the one more keen, the other more clear-sighted. On this account John first recognized Jesus, Peter first came to Him. For no ordinary signs were they which had taken place. What were they? First, that so many fish were caught; then, that the net did not break; then, that before they landed, the coals had been found, and fish laid thereon, and bread. For He no longer made things out of matter already subsisting, as, through a certain dispensation, He did before the Crucifixion. When therefore Peter knew Him, he threw down all, both fish and nets, and girded himself. Seest thou his respect and love? Yet they were only two hundred cubits off; but not even so could Peter wait to go to Him in the boat, but reached the shore by swimming. What then doth Jesus?

¹⁰ Ver. 12. "Come," He saith, "dine." "And none of them durst ask Him." For they no longer had the same boldness, nor were they so confident, nor did they now approach Him with speech, but with silence and great fear and reverence, sat down giving heed to Him. "For they knew that it was the Lord." And therefore they did not ask Him, "Who art Thou?" But seeing that His form was altered, and full of much awfulness, they were greatly amazed, and desired to ask somewhat concerning it; but fear, and their knowledge that He was not some other, but the Same, checked the enquiry, and they

only ate what He created for them with a greater exertion of power than before. For here He no more looketh to heaven, nor performeth those human acts, showing that those also which He did were done by way of condescension. And to show that He remained not with them continually, nor in like manner as before, It saith that,

¹¹ Ver. 14. "This was the third time that Jesus appeared to them, after that He arose from the dead." And He biddeth them "to bring of the fish," to show that what they saw was no appearance. But here indeed it saith not that He ate with them, but Luke, in another place, saith that He did; for "He was eating together with them." (Acts i. 4.) But the, "how," it is not ours to say; for these things came to pass in too strange a manner, not as though His nature now needed food, but from an act of condescension, in proof of the Resurrection. ¹²[3. Perhaps when ye heard these things, ye glowed, and called those happy who were then with Him, and those who shall be with Him at the day of the general Resurrection. Let us then use every exertion that we may see that admirable Face. For if when now we hear we so burn, and desire to have been in those days which He spent upon earth, and to have heard His Voice, and seen His face, and to have approached, and touched, and ministered unto Him; consider how great a thing it is to see Him no longer in a mortal body, nor doing human actions, but with a body guard of Angels, being ourselves also in a form of unmixed purity, and beholding Him, and enjoying the rest of that bliss which passes all language. Wherefore, I entreat, let us use every means, so as not to miss such glory. For nothing is difficult if we be willing, nothing burdensome if we give heed. "If we endure, we shall also reign with Him. (2 Tim. ii. 12. What then is, "If we endure"? If we bear tribulations, if persecutions, if we walk in the strait way. For the strait way is by its nature laborious, but by our will it is rendered light, from the hope of things to come. "For our present light affliction worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at those which are not seen. (2 Cor.

¹³ iv. 17, 2 Cor. iv. 18. Let us then transfer our eyes to heaven, and continually imagine "those" things, and behold them. For if we always spend our time. with them, we shall not be moved to desire the pleasures of this world, nor find it hard to bear its sorrows; but we shall laugh at these and the like, and nothing will be able to enslave or lift us up, if only we direct our longing thither, and look to that love. And why say I that we shall not grieve at

present troubles? We shall henceforth not even appear to see them. Such a thing is strong desire. Those, for instance, who are not at present with us, but being absent are loved, we image every day. For mighty is the sovereignty of love, it alienates the soul from all things else, and chains to the desired object. If thus we love Christ, all things here will seem to be a shadow, an image, a dream. We too shall say, "Who shall separate us from the love of Christ? Shall tribulation, or distress? (Rom. viii. 35. He said not, "money, or wealth, or beauty," (these are very mean and contemptible,) but he hath put the things which seem to be grievous, famines, persecutions, deaths. He then spat on these even, as being nought; but we for the sake of money separate ourselves from our life, and cut ourselves off from the light.

¹⁴ And Paul indeed prefers "neither death, nor life, nor things present, nor things to come, nor any other creature," to the love which is towards Him; but we, if we see a little portion of gold, are fired, and trample on His laws. And if these things are intolerable when spoken of, much more are they so when done. For the terrible thing is this, that we shudder to hear, but do not shudder to do: we swear readily, and perjure ourselves, and plunder, and exact usury, care nothing for sobriety, desist from exactness in prayer, transgress most of the commandments, and for the sake of money make no account of our own members. For he that loves wealth will work ten thousand mischiefs to his neighbor, and to himself as well. He will easily be angry with him, and revile him, and call him fool, and swear and perjure himself, and does not even preserve the measures of the old law. For he that loves gold will not love his neighbor; yet we, for the Kingdom's sake, are bidden to love even our enemies. Now if by fulfilling the old commandments, we shall not be able to enter the Kingdom of heaven, unless our righteousness exceed and go beyond them, when we transgress even these, what excuse shall we obtain? He that loves money, not only will not love his enemies, but will even treat his friends as enemies.

¹⁵ [4. But why speak I of friends? the lovers of money have often ignored nature itself. Such a one knows not kindred, remembers not companionship, reverences not age, has no friend, but will be ill-disposed towards all, and above all others to himself, not only by destroying his soul, but by racking himself with ten thousand cares, and toils, and sorrows. For he will endure foreign travels, hatreds, dangers, plots, anything whatever, only that he may have in his house the root of all evil, and may count much gold. What then

can be more grievous than this disease? It is void of any luxury or pleasure, for the sake of which men often sin, it is void of honor or glory. For the lover of money aspects that he has tens of thousands, and really has many, who accuse, and envy, and slander, and plot against him. Those whom he has wronged hate him as having been ill-used; those who have not yet suffered, fearing least they may suffer, and sympathizing with those who have, manifest the same hostility; while the greater and more powerful, being stung and indignant on account of the humbler sort, and at the same time also envying him, are his enemies and haters. And why speak I of men? For when one hath God also made his enemy, what hope shall there then be for him? what consolation? what comfort? He that loves riches will never be able to use them; he will be their slave and keeper, not their master.

¹⁶ For, being ever anxious to make them more, he will never be willing to spend them; but he will cut short himself, and be in poorer state than any poor man, as nowhere stopping in his desire. Yet riches are made not that we should keep, but that we should use them; but if we are going to bury them for others, what can be more miserable than we, who run about desiring to get together the possessions of all men, that we may shut them up within, and cut them off from common use? But there is another malady not less than this. Some men bury their money in the earth, others in their bellies, and in pleasure and drunkenness; together with injustice adding to themselves the punishment of wantonness. Some minister with their substance to parasites and flatterers, others to dice and harlots, others to different expenses of the same kind, cutting out for themselves ten thousand roads that lead to hell, but leaving the right and sanctioned road which leads to heaven. And yet it hath not greater gain only, but greater pleasure than the things we have mentioned. For he who gives to harlots is ridiculous and shameful, and will have many quarrels, and brief pleasure; or rather, not even brief, because, give what he will to the women his mistresses, they will not thank him for it; for, "The house of a stranger is a cask with holes. (Prov. xxiii. 27 LXX.

¹⁷ Besides, that sort of persons is impudent, and Solomon hath compared their love to the grave; and then only do they stop, when they see their lover stripped of all. Or rather, such a woman doth not stop even then, but tricks herself out the more, and tramples on him when he is down, and excites much laughter against him, and works him so much mischief, as it is not

possible even to describe by words. Not such is the pleasure of the saved; for neither hath any there a rival, but all rejoice and are glad, both they that receive blessings, and they that look on. No anger, no despondency, no shame, no disgrace, besiege the soul of such a one, but great is the gladness of his conscience, and great his hope of things to come; bright his glory, and great his distinction; and more than all is the favor and safety which is from God, and not one precipice, nor suspicion, but a waveless harbor, and calm. Considering therefore all these things, and comparing pleasure with pleasure, let us choose the better, that we may obtain the good things to come, through the grace and lovingkindness of our Lord Jesus Christ, to whom be glory and dominion for ever and ever. Amen.

HOMILY 88

¹John xxi. 15.-"So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou Me more than these? He saith unto Him, Yea, Lord, Thou knowest that I love Thee." [1.] There are indeed many other things which are able to give us boldness towards God, and to show us bright and approved, but that which most of all brings good will from on high, is tender care for our neighbor. Which therefore Christ requireth of Peter. For when their eating was ended, Jesus saith to Simon Peter, "Simon, son of Jonas, lovest thou Me more than these? He saith unto Him, Yea, Lord, Thou knowest that I love Thee." "He saith unto him, Feed My sheep." And why, having passed by the others, doth He speak with Peter on these matters? He was the chosen one of the Apostles, the mouth of the disciples, the leader of the band; on this account also Paul went up upon a time to enquire of him rather than the others. And at the same time to show him that he must now be of good cheer, since the denial was done away, Jesus putteth into his hands the chief authority among the brethren; and He bringeth not forward the denial, nor reproacheth him with what had taken place, but saith, "If thou lovest Me, preside over thy brethren, and the warm love which thou didst ever manifest, and in which thou didst rejoice, show thou now; and the life which thou saidst thou wouldest lay down for Me, now give for My sheep."

² When then having been asked once and again, he called Him to witness who knoweth the secrets of the heart, and then was asked even a third time, he was troubled, fearing a repetition of what had happened before, (for then, having been strong in assertion, he was afterwards convicted,) and therefore he again betaketh himself to Him. For the saying, Ver. 17. "Thou knowest all

things," meaneth, "things present, and things to come." Seest thou how he had become better and more sober, being no more self-willed, or contradicting? For on this account he was troubled, "lest perchance I think that I love, and love not, as before when I thought and affirmed much, yet I was convicted at last." But Jesus asketh him the third time, and the third time giveth him the same injunction, to show at what a price He setteth the care of His own sheep, and that this especially is a sign of love towards Him. And having spoken to him concerning the love towards Himself, He foretelleth to him the martyrdom which he should undergo, showing that He said not to Him what he said as distrusting, but as greatly trusting him; wishing besides to point out a proof of love towards Him, and to instruct us in what manner especially we ought to love Him. Wherefore He saith,

³ Ver. 18. "When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest; but when thou art old, others shall gird thee, and carry thee whither thou wilt not." And yet this he did will, and desired; on which account also He hath revealed it to him. For since Peter had continually said, "I will lay down my life for Thee" (c. xiii. 37), and, "Though I should die with Thee, yet will I not deny Thee" (Matt. xxvi. 35): He hath given him back his desire. What then is the, "Whither thou wilt not"? He speaketh of natural feeling, and the necessity of the flesh, and that the soul is unwillingly torn away from the body. So that even though the will were firm, yet still even then nature would be found in fault. For no one lays aside the body without feeling, God, as I said before, having suitably ordained this, that violent deaths might not be many. For if, as things are, the devil has been able to effect this, and has led ten thousand to precipices and pits; had not the soul felt such a desire for the body, the many would have rushed to this under any common discouragement. The, "whither thou wilt not," is then the expression of one signifying natural feeling.

⁴ But how after having said, "When thou wast young," doth He again say, "When thou art old"? For this is the expression of one declaring that he was not then young; (nor was he; nor yet old, but a man of middle age. Wherefore then did He recall to his memory his former life? Signifying, that this is the nature of what belongeth to Him. In things of this life the young man is useful, the old useless; "but in Mine," He saith, "not so; but when old age hath come on, then is excellence brighter, then is manliness more illustrious, being nothing hindered by the time of life." This He said not to terrify, but to

rouse Him; for He knew his love, and that he long had yearned for this blessing. At the same time He declareth the kind of death. For since Peter ever desired to be in the dangers which were for His sake, "Be of good cheer," He saith, "I will so satisfy thy desire, that, what thou sufferedst not when young, thou must suffer when thou art old." Then the Evangelist, to rouse the hearer, has added,

⁵ Ver. 19. "This spake He, signifying by what death he should glorify God." He said not, "Should die," but, "Should glorify God," that thou mayest learn, that to suffer for Christ, is glory and honor to the sufferer. "And when He had spoken this, He saith, Follow Me." Here again He alludeth to his tender carefulness, and to his being very closely attached to Himself. And if any should say, "How then did James receive the chair at Jerusalem?" I would make this reply, that He appointed Peter teacher, not of the chair, but of the world. Ver. 20, 21. "Then Peter turning about, seeth the disciple whom Jesus loved following; who also leaned on His breast at supper; and saith, Lord, and what shall this man do?" ⁶[2.] Wherefore hath he reminded us of that reclining? Not without cause or in a chance way, but to show us what boldness Peter had after the denial. For he who then did not dare to question Jesus, but committed the office to another, was even entrusted with the chief authority over the brethren, and not only doth not commit to another what relates to himself, but himself now puts a question to his Master concerning another. John is silent, but Peter speaks. He showeth also here the love which he bare towards him; for Peter greatly loved John, as is clear from what followed, and their close union is shown through the whole Gospel, and in the Acts. When therefore Christ had foretold great things to him, and committed the world to him, and spake beforehand of his martyrdom, and testified that his love was greater than that of the others, desiring to have John also to share with him, he said, "And what shall this man do?" "Shall he not come the same way with us?" And as at that other time not being able himself to ask, he puts John forward, so now desiring to make him a return, and supposing that he would desire to ask about the matters pertaining to himself, but had not courage, he himself undertook the questioning. What then saith Christ?

⁷ Ver. 22. "If I will that he tarry till I come, what is that to thee?" Since he spake from strong affection, and wishing not to be torn away from him, Christ, to show that however much he might love, he could not go beyond

His love, saith, "If I will that he tarry-what is that to thee?" By these words teaching us not to be impatient, nor curious beyond what seemeth good to Him. For because Peter was ever hot, and springing forward to enquiries such as this, to cut short his warmth, and to teach him not to enquire farther, He saith this. Ver. 23. "Then went this saying abroad among the brethren, that that disciple should not die; yet Jesus said not that he shall not die; but, If I will that he tarry till I come, what is that to thee?" "Do not thou on any account suppose," He saith, "that I order your matters after a single rule." And this He did to withdraw them from their unseasonable sympathy for each other; for since they were about to receive the charge of the world, it was necessary that they should no longer be closely associated together; for assuredly this would have been a great loss to the world. Wherefore He saith unto him, "Thou hast had a work entrusted to thee, look to it, accomplish it, labor and struggle. What if I will that he tarry here? Look thou to and care for thine own matters." And observe, I pray thee, here also the absence of pride in the Evangelist; for having mentioned the opinion of the disciples, he corrects it, as though they had not comprehended what Jesus meant. "Jesus said not," he tells us, "that 'he shall not die, but, If I will that he tarry.'"

8 Ver. 24. "This is the disciple which testifieth of these things, and wrote these things, and we know that his testimony is true." Why is it, that then, when none of the others do so, he alone uses these words, and that for the second time, witnessing to himself? for it seems to be offensive to the hearers. What then is the cause? He is said to have been the last who came to writing, Christ having moved and roused him to the work; and on this account he continually sets forth his love, alluding to the cause by which he was impelled to write. Therefore also he continually makes mention of it, to make his record trustworthy, and to show, that, moved from thence, he came to this work. "And I know," he saith, "that the things are true which he saith. And if the many believe not, it is permitted them to believe from this." "From what?" From that which is said next.

9 Ver. 25. "There are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written." 10 "Whence it is clear that I could not have written to court favor; for I who, when the miracles were so many, have not even related so many as the others have, but omitting most of them, have brought forward the plots of the Jews, the stonings, the

hatred, the insults, the revilings, and have shown how they called Him a demoniac and a deceiver, certainly could not have acted to gain favor. For it behooved one who courted favor to do the contrary, to reject the reproachful, to set forth the glorious." Since then he wrote what he did from full assurance, he does not decline to produce his own testimony, challenging men separately to enquire into and scrutinize the circumstances. For it is a custom with us, when we think that we are speaking exactly true, never to refuse our testimony; and if we do this, much more would he who wrote by the Spirit. What then the other Apostles when they preached declared, he also saith; "We are witnesses of the things spoken, and the Spirit which He hath given to them that obey Him." (Acts v. 32.) And besides, he was present at all, and did not desert Him even when being crucified, and had His mother entrusted to him; all which things are signs of his love for Him, and of his knowing all things exactly. And if he has said that so many miracles had taken place, marvel thou not, but, considering the ineffable power of the Doer, receive with faith what is spoken. For it was as easy for Him to do whatever He would, as it is for us to speak, or rather much easier; for it sufficed that He should will only, and all followed.

¹¹[3. Let us then give exact heed to the words, and let us not cease to unfold and search them through, for it is from continual application that we get some advantage. So shall we be able to cleanse our life, so to cut up the thorns; for such a thing is sin and worldly care, fruitless and painful. And as the thorn whatever way it is held pricks the holder, so the things of this life, on whatever side they be laid hold of, give pain to him who hugs and cherishes them. Not such are spiritual things; they resemble a pearl, whichever way thou turn it, it delights the eyes. As thus. A man hath done a deed of mercy; he not only is fed with hopes of the future, but also is cheered by the good things here, being everywhere full of confidence, and doing all with much boldness. He hath got the better of an evil desire; even before obtaining the Kingdom, he hath already received the fruit here, being praised and approved, before all others, by his own conscience. And every good work is of this nature; just as conscience also punishes wicked deeds here, even before the pit. For if, after sinning, thou considerest the future, thou becomest afraid and tremblest, though no man punish thee; if the present, thou hast many enemies, and livest in suspicion, and canst not henceforth even look in

the face those who have wronged thee, or rather, those who have not wronged thee.

¹² For we do not in the case of those evil deeds reap so much pleasure, as we do despondency, when conscience cries out against us, men, without, condemn us, God is angered, the pit travailing to receive us, our thoughts not at rest. A heavy, a heavy and a burdensome thing is sin, harder to bear than any lead. He at least who hath any sense of it will not be able to look up ever so little, though he be very dull. Thus, for instance, Ahab, though very impious, when he felt this, walked bending downwards, crushed and afflicted. On this account he clothed himself in sackcloth, and shed fountains of tears. (1 Kings xxi. 27. If we do this, and grieve as he did, we shall put off our faults as did Zacchaeus, and we too shall obtain some pardon. (Luke xix. 9. For as in the case of tumors, and fistulous ulcers, if one stay not first the discharge which runs over and inflames the wound, how many soever remedies he applies, while the source of the evil is not stopped, he doth all in vain; so too if we stay not our hand from covetousness, and check not that evil afflux of wealth, although we give alms, we do all to no purpose. For that which was healed by it, covetousness coming after is wont to overwhelm and spoil, and to make harder to heal than before. Let us then cease from rapine, and so do alms.

¹³ But if we betake ourselves to precipices, how shall we be able to recover ourselves? for if one party (that is, alms-doing) were to pull at a falling man from above, while another was forcibly dragging him from below, the only result of such a struggle would be, that the man would be tom asunder. That we may not suffer this, nor, while covetousness weighs us down from below, alms-doing depart and leave us, let us lighten ourselves, and spread our wings, that having been perfected by the riddance of evil things, and the practice of good, we may obtain the goods everlasting, through the grace and lovingkindness of our Lord Jesus Christ, with whom to the Father and the Holy Ghost be glory, dominion, and honor, now and ever and world without end. Amen.

P A R T T W O

Homilies on the Acts of the Apostles

*The first fifteen of his fifty-five homilies on the Acts of the
Apostles.*

Homilies on the Acts of the Apostles 1–15

JOHN CHRYSOSTOM

c. AD 349–407

These fifty-five homilies on the Acts of the Apostles were preached by John Chrysostom at Constantinople, 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 15.

HOMILY 1

¹ Acts I. 1, 2.-"The former treatise have I made, O Theophilus, concerning all things which Jesus began both to do and to teach, until the day on which, having given charge to the Apostles, whom He had chosen, by the Holy Spirit, He was taken up." ² To many persons this Book is so little known, both it and its author, that they are not even aware that there is such a book in existence. For this reason especially I have taken this narrative for my subject, that I may draw to it such as do not know it, and not let such a treasure as this remain hidden out of sight. For indeed it may profit us no less than even the Gospels; so replete is it with Christian wisdom and sound doctrine, especially in what is said concerning the Holy Ghost. Then let us not hastily pass by it, but examine it closely. Thus, the predictions which in the Gospels Christ utters, here we may see these actually come to pass; and note in the very facts the bright evidence of Truth which shines in them, and the mighty change which is taking place in the disciples now that the Spirit has come upon them. For example, they heard Christ say, "Whoso believeth on Me, the works that I do shall he do also, and greater works than these shall he do" (John xiv. 12): and again, when He foretold to the disciples, that they should be brought before rulers and kings, and in their synagogues they should scourge them, and that they should suffer grievous things, and overcome all (Matt. x. 18): and that the Gospel should be preached in all the world (1b. xxiv. 14):

3 now all this, how it came to pass exactly as it was said, may be seen in this Book, and more besides, which He told them while yet with them. Here again you will see the Apostles themselves, speeding their way as on wings over land and sea; and those same men, once so timorous and void of understanding, on the sudden become quite other than they were; men despising wealth, and raised above glory and passion and concupiscence, and in short all such affections: moreover, what unanimity there is among them now; nowhere any envying as there was before, nor any of the old hankering after the preeminence, but all virtue brought in them to its last finish, and shining through all, with surpassing lustre, that charity, concerning which the Lord had given so many charges saying, "In this shall all men know that ye are My disciples, if ye love one another. (John xiii. 35. And then, besides, there are doctrines to be found here, which we could not have known so surely as we now do, if this Book had not existed, but the very crowning point of our salvation would be hidden, alike for practice of life and for doctrine.

4 The greater part, however, of this work is occupied with the acts of Paul, who "laboured more abundantly than they all. (I. Cor. xv. 10. And the reason is, that the author of this Book, that is, the blessed Luke, was his companion: a man, whose high qualities, sufficiently visible in many other instances, are especially shown in his firm adherence to his Teacher, whom he constantly followed. Thus at a time when all had forsaken him, one gone into Galatia, another into Dalmatia, hear what he says of this disciple: "Only Luke is with me. (2 Tim. iv. 10. And giving the Corinthians a charge concerning him, he Says, "Whose praise is in the Gospel throughout all the Churches. (2 Cor. viii. 18. Again, when he says, "He was seen of Cephas, then of the twelve," and, "according to the Gospel which ye received" (1 Cor. xv. 5, 1 Cor xv. 1), he means the Gospel of this Luke. So that there can be no mistake in attributing this work to him: and when I say, to him, I mean, to Christ. And why then did he not relate every thing, seeing he was with Paul to the end? We may answer, that what is here written, was sufficient for those who would attend, and that the sacred writers ever addressed themselves to the matter of immediate importance, whatever it might be at the time it was no object with them to be writers of books: in fact, there are many things which they have delivered by unwritten tradition.

5 Now while all that is contained in this Book is worthy of admiration, so is especially the way the Apostles have of coming down to the wants of their hearers: a condescension suggested by the Spirit who has so ordered it, that the subject on which they chiefly dwell is that which pertains to Christ as man. For so it is, that while they discourse so much about Christ, they have spoken but little concerning His Godhead; it was mostly of the Manhood that they discoursed, and of the Passion, and the Resurrection, and the Ascension. For the thing required in the first instance was this, that it should be believed that He was risen, and ascended into heaven. As then the point on which Christ himself most insisted was, to have it known that He was come from the Father, so is it this writer's principal object to declare, that Christ was risen from the dead, and was received up into Heaven, and that He went to God, and came from God. For, if the fact of His coming from God were not first believed, much more, with the Resurrection and Ascension added thereto, would the Jews have found the entire doctrine incredible. Wherefore gently and by degrees he leads them on to higher truths. Nay, at Athens Paul even calls Him man simply, without saying more (Acts xvii. 31).

6 For if, when Christ Himself spoke of His equality with the Father, they often attempted to stone Him, and called Him a blasphemers for this reason, it was little to be expected that they would receive this doctrine from the fishermen, and that too, with the Cross coming before it. 7 But why speak of the Jews, seeing that even the disciples often upon hearing the more sublime doctrines were troubled and offended? Therefore also He told them, "I have many things to say unto you, but ye cannot bear them now." (John xvi. 12.) If those could not, who had been so long time with Him, and had been admitted to so many secrets, and had seen so many wonders, how was it to be expected that men, but newly dragged away from altars, and idols, and sacrifices, and cats, and crocodiles (for such did the Gentiles worship), and from the rest of their evil ways, should all at once receive the more sublime matters of doctrine? And how in particular should Jews, hearing as they did every day of their lives, and having it ever sounded in their ears, "The Lord thy God is one Lord, and beside Him is none other" (Deut. vi. 4): who also had seen Him hanging nailed on the Cross, nay, had themselves crucified and buried Him, and not seen Him even risen: when they were told that this same person was God and equal with the Father, how should they, of all men, be otherwise than shocked and revolted? Therefore it is that gently and

little by little they carry them on, with much consideration and forbearance letting themselves down to their low attainments, themselves the while enjoying in more plentiful measure the grace of the Spirit, and doing greater works in Christ's name than Christ Himself did, that they may at once raise them up from their grovelling apprehensions, and confirm the saying, that Christ was raised from the dead. For this, in fact, is just what this Book is: a Demonstration of the Resurrection: this being once believed the rest would come in due course. The subject then and entire scope of this Book, in the main, is just what I have said. And now let us hear the Preface itself.

8 "The former treatise have I made, O Theophilus, of all that Jesus began both to do and to teach." (v. 1) Why does he put him in mind of the Gospel? To intimate how strictly he may be depended upon. For at the outset of the former work he says, "It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order." (Luke i. 3.) Neither is he content with his own testimony-but refers the whole matter to the Apostles. saying, "Even as they delivered them unto us, which from the beginning were eyewitnesses and ministers of the word." (Luke, i. 2.) Having then accredited his account in the former instance, he has no need to put forth his credentials afresh for this treatise, seeing his disciple has been once for all satisfied, and by the mention of that former work he has reminded him of the strict reliance to be placed in him for the truth. For if a person has shown himself competent and trustworthy to write of things which he has heard, and moreover has obtained our confidence, much more will he have a right to our confidence when he has composed an account, not of things which he has received from others, but of things which he has seen and heard. For thou didst receive what relates to Christ; much more wilt thou receive what concerns the Apostles.

9 What then, (it may be asked), is it a question only of history, with which the Holy Spirit has nothing to do? Not so. For, if "those delivered it unto us, who from the beginning were eyewitnesses and ministers of the word; then, what he says, is theirs. And why did he not say, 'As they who were counted worthy of the Holy Spirit delivered them unto us;' but "Those who were eyewitnesses? Because, in matter of belief, the very thing that gives one a right to be believed, is the having learned from eyewitnesses: whereas the other appears to foolish persons mere parade and pretension. And therefore John also speaks thus: "I saw, and bare record that this is the Son of God.

(John. i. 34. And Christ expresses Himself in the same way to Nicodemus, while he was dull of apprehension, "We speak that we do know, and testify that we have seen; and no one receiveth our witness. (Ib. iii. 11. Accordingly, He gave them leave to rest their testimony in many particulars on the fact of their having seen them, when He said, "And do ye bear witness concerning Me, because ye have been with Me from the beginning. (John xv. 27. The Apostles themselves also often speak in a similar manner; "We are witnesses, and the Holy Spirit which God hath given to those that obey Him. (Acts ii. 32); and on a subsequent occasion, Peter, still giving assurance of the Resurrection, said, "Seeing we did eat and drink with Him. (Acts x. 41.

¹⁰ For they more readily received the testimony of persons who had been His companions, because the notion of the Spirit was as yet very much beyond them. Therefore John also at that time, in his Gospel, speaking of the blood and water, said, he himself saw it, making the fact of his having seen it equivalent, for them, to the highest testimony, although the witness of the Spirit is more certain than the evidence of sight, but not so with unbelievers. Now that Luke was a partaker of the Spirit, is abundantly clear, both from the miracles which even now take place; and from the fact that in those times even ordinary persons were gifted with the Holy Ghost; and again from the testimony of Paul, in these words, "Whose praise is in the Gospel" (2 Cor. viii. 18); and from the appointment to which he was chosen: for having said this, the Apostle adds, "But also appointed of the Churches to travel with us with this grace which is administered by us."

¹¹ Now mark how unassuming he is. He does not say, The former Gospel which I preached, but, "The former treatise have I made;" accounting the title of Gospel to be too great for him; although it is on the score of this that the Apostle dignifies him: "Whose praise," he says, "is in the Gospel." But he himself modestly says, "The former treatise have I made-O Theophilus, of all that Jesus began both to do and to teach:" not simply "of all," but from the beginning to the end; "until the day," he says, "in which He was taken up." And yet John says, that it was not possible to write all: for "were they written, I suppose," says he, "that even the world itself could not contain the books written." (John xxi. 25.) How then does the Evangelist here say, "Of all?" He does not say "all," but "of all," as much as to say, "in a summary way, and in the gross;" and "of all that is mainly and pressingly important." Then he tells us in what sense he says all, when he adds, "Which Jesus began both to do

and to teach;" meaning His miracles and teaching; and not only so, but implying that His doing was also a teaching.

¹² But now consider the benevolent and Apostolic feelings of the writer: that for the sake of a single individual he took such pains as to write for him an entire Gospel. "That thou mightest have," he says, "the certainty of those things, wherein thou hast been instructed." (Luke i. 4.) In truth, he had heard Christ say, "It is not the will of My Father that one of these little ones should perish." (Matt. xviii. 14.) And why did he not make one book of it, to send to one man Theophilus, but has divided it into two subjects? For clearness, and to give the brother a pause for rest. Besides, the two treatises are distinct in their subject-matter. ¹³ But consider how Christ accredited his words by His deeds. Thus He saith, "Learn of Me, for I am meek and lowly in heart." (Ib. xi. 29.) He taught men to be poor, and exhibited this by His actions: "For the Son of Man," He says, "hath not where to lay His head." (Ib. viii. 20.) Again, He charged men to love their enemies; and He taught the same lesson on the Cross, when He prayed for those who were crucifying Him. He said, "If any man will sue thee at the law, and take away thy coat, let him have thy cloak also" (Ib. v. 40): now He not only gave His garments, but even His blood. In this way He bade others teach. Wherefore Paul also said, "So as ye have us for an example." (Philip. iii. 17.) For nothing is more frigid than a teacher who shows his philosophy only in words: this is to act the part not of a teacher, but of a hypocrite. Therefore the Apostles first taught by their conduct, and then by their words; nay rather they had no need of words, when their deeds spoke so loud. Nor is it wrong to speak of Christ's Passion as action, for in suffering all He performed that great and wonderful act, by which He destroyed death, and effected all else that He did for us.

¹⁴ "Until the day in which He was taken up, after that He, through the Holy Spirit, had given commandments unto the Apostles whom He had chosen. After He had given commandments through the Spirit" (v. 2); i.e. they were spiritual words that He spake unto them, nothing human; either this is the meaning, or, that it was by the Spirit that He gave them commandments. Do you observe in what low terms he still speaks of Christ, as in fact Christ had spoken of Himself? "But if I by the Spirit of God cast out devils" (Matt. xii. 28); for indeed the Holy Ghost wrought in that Temple. Well, what did He command? "Go ye therefore," He says, "make disciples of all the nations, baptizing them into 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. (Ib. xxviii. 19, Matt. xxviii. 20. A high encomium this for the Apostles; to have such a charge entrusted to them, I mean, the salvation of the world! words full of the Spirit! And this the writer hints at in the expression, "through the Holy Ghost" (and, "the words which I spake unto you," saith the Lord, "are Spirit") (John vi. 63); thus leading the hearer on to a desire of learning what the commands were, and establishing the authority of the Apostles, seeing it is the words of the Spirit they are about to speak, and the commandments of Christ.

15 "After He had given commandments," he says, "He was taken up. He does not say, 'ascended;' he still speaks as concerning a man. It appears then that He also taught the Disciples after His resurrection, but of this space of time no one has related to us the whole in detail. St. John indeed, as also does the present writer, dwells at greater length on this subject than the others; but none has clearly related every thing (for they hastened to something else); however, we have learnt these things through the Apostles, for what they heard, that did they tell. "To whom also He shewed Himself alive. Having first spoken of the Ascension, he adverts to the Resurrection; for since thou hast been told that "He was taken up," therefore, lest thou shouldest suppose Him to have been taken up by others, he adds, "To whom He shewed Himself alive. For if He shewed Himself in the greater, surely He did in the minor circumstance. Seest thou, how casually and un-perceived he drops by the way the seeds of these great doctrines?

16 "Being seen of them during forty days." He was not always with them now, as He was before the Resurrection. For the writer does not say "forty days," but, "during forty days." He came, and again disappeared; by this leading them on to higher conceptions, and no longer permitting them to stand affected towards Him in the same way as before, but taking effectual measures to secure both these objects, that the fact of His Resurrection should be believed, and that He Himself should be ever after apprehended to be greater than man. At the same time, these were two opposite things; for in order to the belief in His Resurrection, much was to be done of a human character, and for the other: object, just the reverse. Nevertheless, both results have been effected, each when the fitting time arrived. 17 But why did He appear not to all, but to the Apostles only? Because to the many it would have seemed a mere apparition, inasmuch as they understood not the secret of the

mystery For if the disciples themselves were at first incredulous and were troubled, and needed the evidence of actual touch with the hand, and of His eating with them, how would it have fared in all likelihood with the multitude? For this reason therefore by the miracles [wrought by the Apostles] He renders the evidence of His Resurrection unequivocal, so that not only the men of those times—this is what would come of the ocular proof—but also all men thereafter, should be certain of the fact, that He was risen. Upon this ground also we argue with unbelievers. For if He did not rise again, but remains dead, how did the Apostles perform miracles in His name? But they did not, say you, perform miracles? How then was our religion equoj instituted? For this certainly they will not controvert nor impugn what we see with our eyes: so that when they say that no miracles took place, they inflict a worse stab upon themselves. For this would be the greatest of miracles, that without any miracles, the whole world should have eagerly come to be taken in the nets of twelve poor and illiterate men. For not by wealth of money, not by wisdom of words, not by any thing else of this kind, did the fishermen prevail;

¹⁸ so that objectors must even against their will acknowledge that there was in these men a Divine power, for no human strength could ever possibly effect such great results. For this He then remained forty days on earth, furnishing in this length of time the sure evidence of their seeing Him in His own proper Person, that they might not suppose that what they saw was a phantom. And not content with this, He added also the evidence of eating with them at their board: as to signify this, the writer adds, "And being at table with them, He commanded. (v. 4. And this circumstance the Apostles themselves always put forth as an fallible token of the Resurrection; as where they say," Who did eat and drink with Him. (Acts x. 41.) ¹⁹ And what did He, when appearing unto them those forty days? Why, He conversed with them, says the writer, "concerning the kingdom of God. (v. 3. For, since the disciples both had been distressed and troubled at the things which already had taken place, and were about to go forth to encounter great difficulties, He recovered them by His discourses concerning the future. "He commanded them that they should not depart from Jerusalem, but wait for the promise of the Father. (v. 4. First, He led them out to Galilee, afraid and trembling, in order that they might listen to His words in security. Afterwards, when they had heard, and had passed forty days with Him, "He commanded them

that they should not depart from Jerusalem. Wherefore? Just as when soldiers are to charge a multitude, no one thinks of letting them issue forth until they have armed themselves, or as horses are not suffered to start from the barriers until they have got their charioteer; so Christ did not suffer these to appear in the field before the descent of the Spirit, that they might not be in a condition to be easily defeated and taken captive by the many. Nor was this the only reason, but also there were many in Jerusalem who should believe.

²⁰ And then again that it might not be said, that leaving their own acquaintance, they had gone to make a parade among strangers, therefore among those very men who had put Christ to death do they exhibit the proofs of His Resurrection, among those who had crucified and buried Him, in the very town in which the iniquitous deed had been perpetrated; thereby stopping the mouths of all foreign objectors. For when those even who had crucified Him appear as believers, clearly this proved both the fact of the crucifixion and the iniquity of the deed, and afforded a mighty evidence of the Resurrection. Furthermore, lest the Apostles should say, How shall it be possible for us to live among wicked and bloody men, they so many in number, we so few and contemptible, observe how He does away their fear and distress, by these words, "But wait for the promise of the Father, which ye have heard of Me. (v. 4. You will say, When had they heard this? When He said, "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you. (John xvi. 7. And again, "I will pray the Father, and He shall send you another Comforter, that He may abide with you. (ib. xiv. 16.)

²¹ But why did the Holy Ghost come to them, not while Christ was present, nor even immediately after his departure, but, whereas Christ ascended on the fortieth day, the Spirit descended "when the day of Pentecost," that is, the fiftieth, "was fully come? (Acts ii. 1. And how was it, if the Spirit had not yet come, that He said, "Receive ye the Holy Ghost? (John xx. 22. In order to render them capable and meet for the reception of Him. For if Daniel fainted at the sight of an Angel (Dan. viii. 17), much more would these when about to receive so great a grace. Either this then is to be said, or else that Christ spoke of what was to come, as if come already; as when He said, "Tread ye upon serpents and scorpions, and over all the power of the devil. (Luke x. 19. But why had the Holy Ghost not yet come? It was fit that they should first be brought to have a longing desire for that event, and so receive the grace. For this reason Christ Himself departed, and then the Spir-

it descended. For had He Himself been there, they would not have expected the Spirit so earnestly as they did. On this account neither did He come immediately after Christ's Ascension, but after eight or nine days. It is the same with us also; for our desires towards God are then most raised, when we stand in need:

22 Accordingly, John chose that time to send his disciples to Christ when they were likely to feel their need of Jesus, during his own imprisonment. Besides, it was fit that our nature should be seen in heaven, and that the reconciliation should be perfected, and then the Spirit should come, and the joy should be unalloyed. For, if the Spirit being already come, Christ had then departed, and the Spirit remained; the consolation would not have been so great as it was. For in fact they clung to Him, and could not bear to part with Him; wherefore also to comfort them He said, "It is expedient for you that I go away. (John xvi. 7. On this account He also waits during those intermediate days, that they might first despond for awhile, and be made, as I said, to feel their need of Him. and then reap a full and unalloyed delight. But if the Spirit were inferior to the Son, the consolation would not have been adequate; and how could He have said, "It is expedient for you? For this reason the greater matters of teaching were reserved for the Spirit, that the disciples might not imagine Him inferior.

23 Consider also how necessary He made it for them to abide in Jerusalem, by promising that the Spirit should be granted them. For lest they should again flee away after His Ascension, by this expectation, as by a bond, He keeps them to that spot. But having said, "Wait for the promise of the Father, which ye have heard of Me," He then adds, "For John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence." (v. 4, 5.) For now indeed He gives them to see the difference there was betwixt Him and John, plainly, and not as heretofore in obscure hints; for in fact He had spoken very obscurely, when He said, "Notwithstanding, he that is least in the kingdom of heaven is greater than he:" but now He says plainly, "John baptized with water, but ye shall be baptized with the Holy Ghost." (Matt. xi. 11.) And he no longer uses the testimony, but merely adverts to the person of John, reminding the disciples of what he had said, and shows them that they are now become greater than John; seeing they too are to baptize with the Spirit. Again, He did not say, I baptize you with the Holy Ghost, but, "Ye shall be baptized:" teaching us humility. For this was plain

enough from the testimony of John, that it was Christ Himself Who should baptize: "He it is that shall baptize you with the Holy Ghost and with fire" (Luke iii. 16.); wherefore also He made mention of John.

²⁴ The Gospels, then, are a history of what Christ did and said; but the Acts, of what that "other Comforter" said and did. Not but that the Spirit did many things in the Gospels also; even as Christ here in the Acts still works in men as He did in the Gospels only then the Spirit wrought through the Temple, now through the Apostles: then, He came into the Virgin's womb, and fashioned the Temple; now, into Apostolic souls: then in the likeness of a dove; now, in the likeness of fire. And wherefore? Showing there the gentleness of the Lord, but here His taking vengeance also, He now puts them in mind of the judgment likewise. For, when need was to forgive, need was there of much gentleness; but now we have obtained the gift, it is henceforth a time for judgment and examination. ²⁵ But why does Christ say, "Ye shall be baptized," when in fact there was no water in the upper room? Because the more essential part of Baptism is the Spirit, through Whom indeed the water has its operation; in the same manner our Lord also is said to be anointed, not that He had ever been anointed with oil, but because He had received the Spirit. Besides, we do in fact find them receiving a baptism with water [and a baptism with the Spirit], and these at different moments. In our case both take place under one act, but then they were divided. For in the beginning they were baptized by John; since, if harlots and publicans went to that baptism, much rather would they who thereafter were to be baptized by the Holy Ghost. Then, that the Apostles might not say, that they were always having it held out to them in promises (John xiv. 15, John xiv. 16), (for indeed Christ had already discoursed much to them concerning the Spirit, that they should not imagine It to be an impersonal Energy or Operation, energeian anupostaton that they might not say this, then, He adds, "not many days hence. And He did not explain when, that they might always watch: but, that it would soon take place, He told, them, that they might not faint; yet the exact time He refrained from adding, that they might always be vigilant. Nor does He assure them by this alone;

²⁶ I mean, by the shortness of the time, but withal by saying, "The promise which ye have heard of Me. For this is not, saith He, the only time I have told you, but already I have promised what I shall certainly perform. What wonder then that He does not signify the day of the final consummation,

when this day which was so near He did not choose to reveal? And with good reason; to the end they may be ever wakeful, and in a state of expectation and earnest heed. ²⁷ For it cannot, it cannot be, that a man should enjoy the benefit of grace except he watch. Seest thou not what Elias saith to his disciple? "If thou see me when I am taken up" (2 Kings ii. 10), this that thou askest shall be done for thee. Christ also was ever wont to say unto those that came unto Him, "Believest thou?" For if we be not appropriated and made over to the thing given, neither do we greatly feel the benefit. So it was also in the case of Paul; grace did not come to him immediately, but three days intervened, during which he was blind; purified the while, and prepared by fear. For as those who dye the purple first season with other ingredients the cloth that is to receive the dye, that the bloom may not be fleeting so in this instance God first takes order that the soul shall be thoroughly in earnest, and then pours forth His grace. On this account also, neither did He immediately send the Spirit, but on the fiftieth day. Now if any one ask, why we also do not baptize at that season of Pentecost? we may answer, that grace is the same now as then; but the mind becomes more elevated now, by being prepared through fasting. And the season too of Pentecost furnishes a not unlikely reason. What may that be? Our fathers held Baptism to be just the proper curb upon evil concupiscence, and a powerful lesson for teaching to be sober-minded even in a time of delights.

²⁸ As if then we were banquetting with Christ Himself, and partaking of His table, let us do nothing at random, but let us pass our time in fastings, and prayers, and much sobriety of mind, For if a man who is destined to enter upon some temporal government, prepares himself all his life long, and that he may obtain some dignity, lays out his money, spends his time, and submits to endless troubles what shall we deserve, who draw near to the kingdom of heaven with such negligence, and both show no earnestness before we have received, and after having received are again negligent? Nay, this is the very reason why we are negligent after having received, that we did not watch before we had received. Therefore many, after they have received, immediately have returned to their former vomit, and have become more wicked, and drawn upon themselves a more severe punishment; when having been delivered from their former sins, herein they have more grievously provoked the Judge, that having been delivered from so great a disease, still they did not learn sobriety, but thathas happened unto them, which Christ

threatened to the paralytic man, saying, "Behold thou art made whole: sin no more, lest a worse thing come unto thee" (John v. 14): and which He also predicted of the Jews, that "the last state shall be worse than the first. (Matt. xii. 45.

²⁹ For if, saith He, showing that by their ingratitude they should bring upon them the worst of evils, "if I had not come, and spoken unto them, they had not had sin" (John xv, 22); so that the guilt of sins committed after these benefits is doubled and quadrupled, in that, after the honour put upon us, we show ourselves ungrateful and wicked. And the Layer of Baptism helps not a whir to procure for us a milder punishment. And consider: a man has gotten grievous sins by committing murder or adultery, or some other crime: these were remitted through Baptism. For there is no sin, no impiety, which does not yield and give place to this gift; for the Grace is Divine. A man has again committed adultery and murder; the former adultery is indeed done away, the murder forgiven, and not brought up again to his charge, "for the gifts and calling of God are without repentance" (Rom. xi. 29); but for those committed after Baptism he suffers a punishment as great as he would if both the former sins were brought up again, and many worse than these. For the guilt is no longer simply equal, but doubled and tripled. Look: in proof that the penalty of these sins is greater, hear what St. Paul says: "He that despised Moses' law died without mercy, under two or three witnesses:

³⁰ 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.) ³¹ Perhaps we have now deterred many from receiving baptism. Not however with this intention have we so spoken, but on purpose that having received it, they may continue in temperance and much moderation. 'But I am afraid,' says one. If thou wert afraid, thou wouldest have received and guarded it. 'Nay,' saith he, 'but this is the very reason why I do not receive it,-that I am frightened.' And art thou not afraid to depart thus? 'God is merciful,' saith he. Receive baptism then, because He is merciful and ready to help. But thou, where to be in earnest is the thing required, dost not allege this mercifulness; thou thinkest of this only where thou hast a mind to do so. And yet that was the time to resort to God's mercy, and we shall then be surest of obtaining it, when we do our part. For

he that has cast the whole matter upon God, and, after his baptism, sins, as being man it is likely, he may, and repents, shall obtain mercy; whereas he that prevaricates with God's mercy, and departs this life with no portion in that grace, shall have his punishment without a word to be said for him. 'But how if he depart,' say you, 'after having had the grace vouchsafed to him?' He will depart empty again of all good works. For it is impossible, yes, it is in my opinion impossible, that the man who upon such hopes dallied with baptism should have effected ought generous and good.

³² And why dost thou harbor such fear, and presume upon the uncertain chance of the future? Why not convert this fear into labor and earnestness, and thou shalt be great and admirable? Which is best, to fear or to labor? Suppose some one to have placed thee, having nothing to do, in a tottering house, saying, Look for the decaying roof to fall upon thy head: for perhaps it will fall perhaps not; but if thou hadst rather it should not, then work and inhabit the more secure apartment: which wouldest thou have rather chosen, that idle condition accompanied with fear, or this labor with confidence? Why then, act now in the same way. For the uncertain future is like a decayed house, ever threatening to fall; but this work, laborious though it be, ensures safety. ³³ Now God forbid that it should happen to us to fall into so great straits as to sin after baptism. However, even if aught such should happen, God is merciful, and has given us many ways of obtaining remission even after this. But just as those who sin after baptism are punished for this reason more severely than the Catechumens, so again, those who know that there are medicines in repentance, and yet will not make use of them, will undergo a more grievous chastisement. For by how much the mercy of God is enlarged, by so much does the punishment increase, if we do not duly profit by that mercy. What sayest thou, O man? When thou wast full of such grievous evils, and given over, suddenly thou becamest a friend, and wast exalted to the highest honor, not by labors of thine own, but by the gift of God: thou didst again return to thy former misconduct; and though thou didst deserve to be sorely punished, nevertheless, God did not turn away, but gave unnumbered opportunities of salvation, whereby thou mayest yet become a friend: yet for all this, thou hast not the will to labor. What forgiveness canst thou deserve henceforth? Will not the Gentiles with good reason deride thee as a worthless drone? For if there be power in that doctrine of

yours, say they, what means this multitude of uninitiated persons? If the mysteries be excellent and desirable, let none receive baptism at his last gasp.

³⁴ For that is not the time for giving of mysteries but for making of wills; the time for mysteries is in health of mind and soundness of soul. For, if a man would not prefer to make his will in such a condition; and if he does so make it, he gives a handle for subsequent litigation (and this is the reason why testators premise these words: "Alive, in my senses, and in health, I make this disposal of my property:"), how should it be possible for a person who is no longer master of his senses to go through the right course of preparation for the sacred mysteries? For if in the affairs of this life, the laws of the world would not permit a man who was not perfectly sound in mind to make a will, although it be in his own affairs that he would lay down the law; how, when thou art receiving instruction concerning the kingdom of heaven, and the unspeakable riches of that world, shall it be possible for thee to learn all clearly, when very likely too thou art beside thyself through the violence of thy malady? And when wilt thou say those words to Christ, in the act of being buried with Him when at the point to depart hence? For indeed both by works and by words must we show our good will towards Him. (Rom. vi. 4.

³⁵ Now what thou art doing is all one, as if a man should want to be enlisted as a soldier, when the war is just about to break up; or to strip for the contest in the arena, just when the spectators have risen from their seats. For thou hast thine arms given thee, not that thou shouldest straightway depart hence, but that being equipped therewith, thou mayest raise a trophy over the enemy. Let no one think that it is out of season to discourse on this subject, because it is not Lent now. Nay, this it is that vexes me, that ye look to a set time in such matters. Whereas that Eunuch, barbarian as he was and on a journey, yea on the very highway, he did not seek for a set time (Acts viii. 27); no, nor the jailer, though he was in the midst of a set of prisoners, and the teacher he saw before him was a man scourged and in chains, and whom he was still to have in his custody. (ib. xvi. 29. But here, not being inmates of a jail, nor out on a journey, many are putting off their baptism even to their last breath.

³⁶ Now if thou still questionest that Christ is God, stand away from the Church: be not here, even as a hearer of the Divine Word, and as one of the catechumens: but if thou art sure of this, and knowest clearly this truth, why delay? Why shrink back and hesitate? For fear, say you, lest I should sin. But

dost thou not fear what is worse, to depart for the next world with such a heavy burden? For it is not equally excusable, not to have gotten a grace set before you, and to have failed in attempting to live uprightly. If thou be called to account, Why didst thou not come for it? what wilt thou answer? In the other case thou mayest allege the burden of thy passions, and the difficulty of a virtuous life: but nothing of the kind here. For here is grace, freely conveying liberty. But thou fearest lest thou shouldst sin? Let this be thy language after Baptism: and then entertain this fear, in order to hold fast the liberty thou hast received; not now, to prevent thy receiving such a gift. Whereas now thou art wary before baptism, and negligent after it. But thou art waiting for Lent: and why? Has that season any advantage? Nay, it was not at the Passover that the Apostles received the grace, but at another season; and then three thousand (Luke says,) and five thousand were baptized: (ch. ii. 41; iv. 4, and ch. x. and again Cornelius.

³⁷ Let us then not wait for a set time, lest by hesitating and putting off we depart empty, and destitute of so great gifts. What do you suppose is my anguish when I hear that any person has been taken away unbaptized, while I reflect upon the intolerable punishments of that life, the inexorable doom! Again, how I am grieved to behold others drawing near to their last gasp, and not brought to their right mind even then. Hence too it is that scenes take place quite unworthy of this gift. For whereas there ought to be joy, and dancing, and exultation, and wearing of garlands, when another is christened; the wife of the sick man has no sooner heard that the physician has ordered this, than she is overcome with grief, as if it were some dire calamity; she sets up the greatest lamentation, and nothing is heard all over the house but crying and wailing, just as it is when condemned criminals are led away to their doom. The sick man again is then more sorely grieved; and if he recovers from his illness, is as vexed as if some great harm had been done to him. For since he had not been prepared for a virtuous life, he has no heart for the conflicts which are to follow, and shrinks at the thought of them. Do you see what devices the devil contrives, what shame, what ridicule? Let us rid ourselves of this disgrace; let us live as Christ has enjoined.

³⁸ He gave us Baptism, not that we should receive and depart, but that we should show the fruits of it in our after life. How can one say to him who is departing and broken down, Bear fruit? Hast thou not heard that "the fruit of the Spirit is love, joy, peace? (Gal. v. 22. How comes it then that the very

contrary takes place here? For the wife stands there mourning, when she ought to rejoice; the children weeping, when they ought to be glad together; the sick man himself lies there in darkness, and surrounded by noise and tumult, when he ought to be keeping high festival; full of exceeding despondency at the thought of leaving his children orphans, his wife a widow, his house desolate. Is this a state in which to draw near unto mysteries? answer me; is this a state in which to approach the sacred table? Are such scenes to be tolerated? Should the Emperor send letters and release the prisoners in the jails, there is joy and gladness: God sends down the Holy Ghost from Heaven to remit not arrears of money, but a whole mass of sins, and do ye all bewail and lament? Why, how grossly unsuitable is this! Not to mention that sometimes it is upon the dead that the water has been poured, and holy mysteries flung upon the ground. However, not we are to blame for this, but men who are so perverse.

³⁹ I exhort you then to leave all, and turn and draw near to Baptism with all alacrity, that having given proof of great earnestness at this present time, we may obtain confidence for that which is to come; whereunto that we may attain, may it be granted unto us all by the grace and mercy of our Lord Jesus Christ, to Whom be glory and power for ever and ever. Amen.

HOMILY 2

¹ Acts I. 6—"When they therefore were come together, they asked of Him, saying, Lord, wilt Thou at this time restore again the kingdom to Israel?"

² When the disciples intend to ask anything, they approach Him together, that by dint of numbers they may abash Him into compliance. They well knew that in what He had said previously, "Of that day knoweth no man" (Matt. xxiv. 36), He had merely declined telling them: therefore they again drew near, and put the question. They would not have put it had they been truly satisfied with that answer. For having heard that they were about to receive the Holy Ghost, they, as being now worthy of instruction, desired to learn. Also they were quite ready for freedom: for they had no mind to address themselves to danger; what they wished was to breathe freely again; for they were no light matters that had happened to them, but the utmost peril had impended over them. And without saying any thing to Him of the Holy Ghost, they put this question: "Lord, wilt Thou at this time restore the kingdom to Israel? They did not ask, when? but whether "at this time. So eager were they for that day. Indeed, to me it appears that they had not any clear

notion of the nature of that kingdom; for the Spirit had not yet instructed them. And they do not say, When shall these things be? but they approach Him with greater honour, saying, "Wilt Thou at this time restore again the kingdom," as being now already fallen. For there they were still affected towards sensible objects, seeing they were not yet become better than those who were before them;

3 here they have henceforth high conceptions concerning Christ. Since then their minds are elevated, He also speaks to them in a higher strain. For He no longer tells them, "Of that day not even the Son of Man knoweth" (Mark xiii. 32); but He says, It is not for you to know the times or the seasons which the Father hath put in His own power (Acts i. 7. Ye ask things greater than your capacity, He would say. And yet even now they learned things that were much greater than this. And that you may see that this is strictly the case, look how many things I shall enumerate. What, I pray you, was greater than their having learned what they did learn? Thus, they learned that there is a Son of God, and that God has a Son equal with Himself in dignity (John v. 17-20); they learned that there will be a resurrection (Matt. xvii. 9); that when He ascended He sat on the right hand of God (Luke xxii. 69); and what is still more stupendous, that Flesh is seated in heaven, and adored by Angels, and that He will come again (Mark xvi. 19); they learned what is to take place in the judgment (Matt. xvi. 27); learned that they shall then sit and judge the twelve tribes of Israel (Luke xxi. 27); learned that the Jews would be cast out, and in their stead the Gentiles should come in (Matt. xix. 28). For, tell me, which is greater?

4 to learn that a person will reign, or to learn the time when? (Luke xxi. 24). Paul learned "things which it is not lawful for a man to utter" (2 Cor. xii. 4); things that were before the world was made, he learned them all. Which is the more difficult, the beginning or the end? Clearly to learn the beginning. This, Moses learned, and the time when, and how long ago: and he enumerates the years. And the wise Solomon saith, "I will make mention of things from the beginning of the world. And that the time is at hand, they do know: as Paul saith, "The Lord is at hand, be careful for nothing. (Phil. iv. 5). These things they knew not [then], and yet He mentions many signs (Matt. ch. xxiv). But, as He has just said, "Not many days hence," wishing them to be vigilant, and did not openly declare the precise moment, so is it here also. However, it is not about the general Consummation that they

now ask Him, but, "Wilt Thou at this time," say they, "restore the kingdom to Israel? And not even this did He reveal to them. They also asked this [about the end of the world] before: and as on that occasion He answered by leading them away from thinking that their deliverance was near and, on the contrary, cast them into the midst of perils, so likewise on this occasion but more mildly.

5 For, that they may not imagine themselves to be wronged, and these things to be mere pretences, hear what He says: He immediately gives them that at which they rejoiced: for He adds: "But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. (Acts i. 8. Then, that they may make no more enquiries, straightway He was received up. Thus, just as on the former occasion He had darkened their minds by awe, and by saying, "I know not; here also He does so by being taken up. For great was their eagerness on the subject, and they would not have desisted; and yet it was very necessary that they should not learn this. For tell me, which do the Gentiles most disbelieve? that there will be a consummation of the world, or that God is become man, and issued from the Virgin? But I am ashamed of dwelling on this point, as if it were about some difficult matter. Then again, that the disciples might not say, Why dost thou leave the matter in suspense? He adds, "Which the Father hath put in His own power. And yet He declared the Father's power and His to be one: as in the saying, "For as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom He will. (John v. 21.

6 If where need is to work, Thou actest with the same power as the Father; where it behooves to know, dost Thou not know with the same power? Yet certainly to raise up the dead is much greater than to learn the day. If the greater be with power, much more the other. 7 But just as when we see a child crying, and pertinaciously wishing to get something from us that is not expedient for him, we hide the thing, and show him our empty hands, and say, "See, we have it not: the like has Christ here done with the Apostles. But as the child, even when we show him [our empty hands], persists with his crying, conscious he has been deceived, and then we leave him, and depart, saying, "Such an one calls me: and we give him something else instead, in order to divert him from his desire, telling him it is a much lighter thing than the other, and then hasten away; in like manner Christ acted. The disciples

asked to have something, and He said He had it not. And on the first occasion he frightened them. Then again they asked to have it now: He said He had it not; and He did not frighten them now, but after having shown [the empty hands], He has done this, and gives them a plausible reason: "Which the Father," He says, "hath put in his own power. What? Thou not know the things of the Father! Thou knowest Him, and not what belongs to Him! And yet Thou hast said, "None knoweth the Father but the Son" (Luke x. 25); and, "The Spirit searcheth all things, yea, the deep things of God" (1 Cor. ii. 10); and Thou not know this! But they feared to ask Him again, lest they should hear Him say, "Are ye also without understanding? (Matt.

8 xv. 26. For they feared Him now much more than before. "But ye shall receive power, after that the Holy Ghost is come upon you. As in the former instance He had not answered their question (for it is the part of a teacher to teach not what the disciple chooses, but what is expedient for him to learn), so in this, He tells them beforehand, for this reason, what they ought to know, that they may not be troubled. In truth, they were yet weak. But to inspire them with confidence, He raised up their souls, and concealed what was grievous. Since he was about to leave them very shortly, therefore in this discourse He says nothing painful. But how? He extols as great the things which would be painful: all but saying, "Fear not": for ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria. For since he had said, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not" (Matt. x. 5), what there He left unsaid, He here adds "And to the uttermost part of the earth; and having spoken this, which was more fearful than all the rest, then that they may not again question Him, He held His peace. "And having this said, while they beheld, He was taken up; and a cloud received Him out of their sight" (v. 9).

9 Seest thou that they did preach and fulfil the Gospel? For great was the gift He had bestowed on them. In the very place, He says, where ye are afraid, that is, in Jerusalem, there preach ye first, and afterwards unto the uttermost part of the earth. Then for assurance of what He had said, "While they beheld, He was taken up. Not "while they beheld" did He rise from the dead, but "while they beheld, He was taken up. Inasmuch, however, as the sight of their eyes even here was not all-sufficient; for in the Resurrection they saw the end, but not the beginning, and in the Ascension they saw the begin-

ning, but not the end: because in the former it had been superfluous to have seen the beginning, the Lord Himself Who spake these things being present, and the sepulchre showing clearly that He is not there; but in the latter, they needed to be informed of the sequel by word of others: inasmuch then as their eyes do not suffice to show them the height above, nor to inform them whether He is actually gone up into heaven, or only seemingly into heaven, see then what follows. That it was Jesus Himself they knew from the fact that He had been conversing with them (for had they seen only from a distance, they could not have recognized Him by sight), but that He is taken up into Heaven the Angels themselves inform them.

¹⁰ Observe how it is ordered, that not all is done by the Spirit, but the eyes also do their part. But why did "a cloud receive Him? This too was a sure sign that He went up to Heaven. Not fire, as in the case of Elijah, nor fiery chariot but "a cloud received Him; which was a symbol of Heaven, as the Prophet says; "Who maketh the clouds His chariot" (Ps. civ. 3); it is of the Father Himself that this is said. Therefore he says, "on a cloud; in the symbol, he would say, of the Divine power, for no other Power is seen to appear on a cloud. For hear again what another Prophet says: "The Lord sitteth upon a light cloud" (Is. xix. 1). For it was while they were listening with great attention to what He was saying, and this in answer to a very interesting question, and with their minds fully aroused and quite awake, that this thing took place. Also on the mount [Sinai] the cloud was because of Him: since Moses also entered into the darkness, but the cloud there was not because of Moses. And He did not merely say, "I go," lest they should again grieve, but He said, "I send the Spirit" John xvi. 5, John xvi. 7); and that He was going away into heaven they saw with their eyes. O what a sight they were granted!

¹¹ "And while they looked stedfastly," it is said, "toward heaven, as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is g taken up from you into heaven"-they used the expression "This" demonstratively, saying, "this Jesus, which is taken up from you into heaven, shall thus"-demonstratively, "in this way"-come in like manner as ye have seen Him going into heaven. (v. 10, 11. Again, the outward appearance is cheering ["in white apparel"]. They were Angels, in the form of men. And they say, "Ye men of Galilee: they showed themselves to be trusted by the disciples, by saying, "Ye men of Galilee. For this was the meaning: else, what

needed they to be told of their country, who knew it well enough? By their appearance also they attracted their regard, and shewed that they were from heaven. But wherefore does not Christ Himself tell them these things, instead of the Angels? He had beforehand told them all things; ["What if ye shall see the Son of Man] going up where He was before? (John vi. 62).

¹² Moreover the Angels did not say, 'whom you have seen taken up,' but, "going into heaven:" ascension is the word, not assumption; the expression "taken up," belongs to the flesh. For the same reason they say, "He which is taken up from you shall thus come," not, "shall be sent," but, "shall come. He that ascended, the same is he also that descended" (Eph. iv. 10). So again the expression, "a cloud received Him:" for He Himself mounted upon the cloud. Of the expressions, some are adapted to the conceptions of the disciples, some agreeable with the Divine Majesty. Now, as they behold, their conceptions are elevated: He has given them no slight hint of the nature of His second coming. For this, "Shall thus come," means, with the body; which thing they desired to hear; and, that he shall come again to judgment "thus" upon a cloud. "And, behold, two men stood by them." Why is it said, "men?" Because they had fashioned themselves completely as such, that the beholders might not be overpowered. "Which also said:" their words moreover were calculated for soothing: "Why stand ye gazing up into heaven?" They would not let them any longer wait there for Him. Here again, these tell what is greater, and leave the less unsaid. That "He will thus come," they say, and that "ye must look for Him from heaven." For the rest, they called them off from that spectacle to their saying, that they might not, because they could not see Him, imagine that He was not ascended, but even while they are conversing, would be present ere they were aware. For if they said on a former occasion, "Whither goest Thou?" (John xiii. 36) much more would they have said it now.

¹³ "Wilt Thou at this time," say they, "restore the kingdom to Israel? (Recapitulation). They so well knew his mildness, that after His Passion also they ask Him, "Wilt thou restore? And yet He had before said to them, "Ye shall hear of wars and rumors of wars, but the end is not yet," nor shall Jerusalem be taken. But now they ask Him about the kingdom, not about the end. And besides, He does not speak at great length with them after the Resurrection. They address then this question, as thinking that they themselves would be in high honor, if this should come to pass. But He (for as touching

this restoration, that it was not to be, He did not openly declare; for what needed they to learn this? hence they do not again ask, "What is the sign of Thy coming, and of the end of the world? for they are afraid to say that: but, "Wilt Thou restore the kingdom to Israel? for they thought there was such a kingdom), but He, I say, both in parables had shown that the time was not near, and here where they asked, and He answered thereto, "Ye shall receive power," says He, "when the Holy Ghost is come upon you. Is come upon you," not, "is sent," [to shew the Spirit's coequal Majesty. How then darest thou, O opponent of the Spirit, to call Him a creature ?]. "And ye shall be witnesses to Me. He hinted at the Ascension.

14["And when he had spoken these things.] Which they had heard before, and He now reminds them of. ["He was taken up."] Already it has been shown, that He went up into heaven. ["And a cloud, etc."] "Clouds and darkness are under His feet," (Ps. xviii. 9; xcvi. 2) saith the Scripture: for this is declared by the expression, "And a cloud received Him: the Lord of heaven, it means. For as a king is shown by the royal chariot, so was the royal chariot sent for Him. ["Behold, two men, etc. That they may vent no sorrowful exclamations, and that it might not be with them as it was with Elisha, (2 Kings ii. 12) who, when his master was taken up, rent his mantle. And what say they? "This Jesus, which is taken up from you into heaven, shall thus come. And, "Behold, two men stood by them. (Matt. xviii. 16. With good reason: for "in the mouth of two witnesses shall every word be established" (Deut. xvi. 6): and these utter the same things. And it is said, that they were "in white apparel. In the same manner as they had already seen an Angel at the sepulchre, who had even told them their own thoughts; so here also an Angel is the preacher of His Ascension; although indeed the Prophets had frequently foretold it, as well as the Resurrection.

15Everywhere it is Angels as at the Nativity, "for that which is conceived in her," saith one, "is by the Holy Ghost" (Matt. i. 20): and again to Mary, "Fear not, Mary." (Luke i. 30.) And at the Resurrection: "He is not here; He is risen, and goeth before you." (ib. xxiv. 6.) "Come, and see!" (Matt. xxviii. 6.) And at the Second Coming. For that they may not be utterly in amaze, therefore it is added, "Shall thus come." (ib. xxv. 31.) They recover their breath a little; if indeed He shall come again, if also thus come, and not be unapproachable! And that expression also, that it is "from them" He is taken up, is not idly added. And of the Resurrection indeed Christ Himself bears

witness (because of all things this is, next to the Nativity, nay even above the Nativity, the most wonderful: His raising Himself to life again): for, "Destroy," He says, "this Temple, and in three days I will raise it up." (John ii. 19.) "Shall thus come," say they. If any therefore desires to see Christ; if any grieves that he has not seen Him: having this heard, let him show forth an admirable life, and certainly he shall see Him, and shall not be disappointed. For Christ will come with greater glory, though "thus," in this manner, with a body ; and much more wondrous will it be to see Him descending from heaven. But for what He will come, they do not add.

¹⁶["Shall thus come," etc. This is a confirmation of the Resurrection; for if he was taken up with a body, much rather must He have risen again with a body. Where are those who disbelieve the Resurrection? Who are they, I pray? Are they Gentiles, or Christians? for I am ignorant. But no, I know well: they are Gentiles, who also disbelieve the work of Creation. For the two denials go together: the denial that God creates any thing from nothing, and the denial that He raises up what has been buried. But then, being ashamed to be thought such as "know not the power of God" (Matt. xxii. 29), that we may not impute this to them, they allege: We do not say it with this meaning, but because there is no need of the body. Truly it may be seasonably said, "The fool will speak foolishness. (Is. xxxii. 6. Are you not ashamed not to grant, that God can create from nothing? If he creates from matter already existing, wherein does He differ from men? But whence, you demand, are evils? Though you should not know whence, ought you for that to introduce another evil in the knowledge of evils? Hereupon two absurdities follow. For if you do not grant, that from things which are not, God made the things which are, much more shall you be ignorant whence are evils: and then, again, you introduce another evil, the affirming that Evil (thn kakian) is uncreated.

¹⁷ Consider now what a thing it is, when you wish to find the source of evils, to be both ignorant of it, and to add another to it. Search after the origin of evils, and do not blaspheme God. And how do I blaspheme? says he. When you make out that evils have a power equal to God's; a power uncreated. For, observe what Paul says; "For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made. (Rom. i. 20. But the devil would have both to be of matter, that there may be nothing left from which we may come to the knowledge of

God. For tell me, whether is harder: to take that which is by nature evil (if indeed there be ought such; for I speak upon your principles, since there is no such thing as evil by nature), and make it either good, or even coefficient of good? or, to make of nothing? Whether is easier (I speak of quality); to induce the non-existent quality; or to take the existing quality, and change it into its contrary? where there is no house, to make the house; or where it is utterly destroyed, to make it identically exist again? Why, as this is impossible, so is that: to make a thing into its opposite. Tell me, whether is harder; to make a perfume, or to make filth have the effect of perfume? Say, whether of these is easier (since we subject God to our reasonings:

18 nay, not we, but ye); to form eyes, or to make a blind man to see continuing blind, and yet more sharp-sighted, than one who does see? To make blindness into sight, and deafness into hearing? To me the other seems easier. Say then do you grant God that which is harder, and not grant the easier? But souls also they affirm to be of His substance. Do you see what a number of impieties and absurdities are here! In the first place, wishing to show that evils are from God, they bring in another thing more impious than this, that they are equal with Him in majesty, and God prior in existence to none of them, assigning this great prerogative even to them! In the next place, they affirm evil to be indestructible: for if that which is uncreated can be destroyed, ye see the blasphemy! So that it comes to this, either that nothing is of God if not these; or that these are God! Thirdly, what I have before spoken of, in this point they defeat themselves, and prepare against themselves fresh indignation. Fourthly, they affirm unordered matter to possess such inherent (epithdeiothta) power. Fifthly, that evil is the cause of the goodness of God, and that without this the Good had not been good. Sixthly, they bar against us the ways of attaining unto the knowledge of God. Seventhly, they bring God down into men, yea plants and logs.

19 For if our soul be of the substance of God, but the process of its transmigration into new bodies brings it at last into cucumbers, and melons, and onions, why then the substance of God will pass into cucumbers! And if we say, that the Holy Ghost fashioned the Temple For our Lord's body] in the Virgin, they laugh us to scorn: and if, that He dwelt in that spiritual Temple, again they laugh; while they themselves are not ashamed to bring down God's substance into cucumbers, and melons, and flies, and caterpillars, and asses, thus excogitating a new fashion of idolatry: for let it not be as the

Egyptians have it, "The onion is God; but let it be, "God in the onion"! Why dost thou shrink from the notion of God's entering into a body? 'It is shocking,' says he. Why then this is much more shocking. But, forsooth, it is not shocking-how should it be?-this same thing which is so, if it be into us! 'But thy notion is indeed shocking.' Do ye see the filthiness of their impiety?-But why do they not wish the body to be raised? And why do they say the body is evil? By what then, tell me, dost thou know God? by what hast thou the knowledge of existing things? The philosopher too: by means of what is he a philosopher, if the body does nothing towards it? Deadened the senses, and then learn something of the things one needs to know!

²⁰ What would be more foolish than a soul, if from the first it had the senses deadened? If the deadening of but a single part, I mean of the brain, becomes a marring of it altogether; if all the rest should be deadened, what would it be good for? Show me a soul without a body. Do you not hear physicians say, The presence of disease sadly enfeebles the soul? How long will ye put off hanging yourselves? Is the body material? tell me. "To be sure, it is. Then you ought to hate it. Why do you feed, why cherish it? You ought to get quit of this prison. But besides: "God cannot overcome matter, unless he (sumplakh) implicate himself with it: for he cannot issue orders to it (O feebleness! until he close with it, and (staqh) take his stand (say you) through the whole of it!" And a king indeed does all by commanding; but God, not by commanding the evil! In short, if it were unparticipant of all good, it could not subsist at all. For Evil cannot subsist, unless it lay hold upon somewhat of the accidents of Virtue: so that if it had been heretofore all unmixed with virtue, it would have perished long ago: for such is the condition of evils. Let there be a profligate man, let him put upon himself no restraint whatever, will he live ten days?

²¹ Let there be a robber, and devoid of all conscience in his dealings with every one, let him be such even to his fellow-robbers, will he be able to live? Let there be a thief, void of all shame, who knows not what blushing is, but steals openly in public. It is not in the nature of evils to subsist, unless they get some small share at least in good. So that hereupon, according to these men, God gave them their subsistence. Let there be a city of wicked men; will it stand? But let them be wicked, not only with regard to the good, but towards each other. Why, it is impossible such a city should stand. Truly, "professing themselves to be wise, they became fools. (Rom. i. 22. If bodily

substance be evil, then all things visible exist idly, and in vain, both water and earth, and sun, and air; for air is also body, though not solid. It is in point then to say, "The wicked have told me foolish things. (Ps. cxix. 85. But let not us endure them, let us block up our ears against them. For there is, yea, there is, a resurrection of bodies. This the sepulchre which is at Jerusalem declares, this the pillar to which He was bound, when He was scourged. For, "We did eat and drink with Him," it is said.

22 Let us then believe in the Resurrection, and do things worthy of it, that we may attain to the good things which are to come, through Christ Jesus our Lord, with Whom to the Father, and the Holy Ghost together, be power, honor, now and for ever, world Without end. Amen.

HOMILY 3

1 Acts I. 12.-"Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey." "Then Returned They," it is said: namely, when they had heard. For they could not have borne it, if the angel had not (upereqeto) referred them to another Coming. It seems to me, that it was also on a sabbath-day that these things took place; for he would not thus have specified the distance, saying, "from the mount called Olivet, which is from Jerusalem a sabbath day's journey," unless they were then going on the sabbath-day a certain definite distance. "And when they were come in," it says, "they went up into an upper room, where they were making their abode:" so they then remained in Jerusalem after the Resurrection: "both Peter, and James, and John:" no longer is only the latter together with his brother mentioned, but together with Peter the two: "and Andrew, and Philip, and Thomas, Bartholomew, and Matthew, and James (the son) of Alphaeus, and Simon Zelotes, and Judas, (the brother) of James." (v. 13.) He has done well to mention the disciples: for since one had betrayed Christ, and another had been unbelieving, he thereby shows that, except the first, all of them were preserved.

2 "These were all continuing with one accord in prayer together with the women." (v. 14.) For this is a powerful weapon in temptations; and to this they had been trained. ["Continuing with one accord."] Good. (kalwj). Besides, the present temptation directed them to this: for they exceedingly feared the Jews. "With the women," it is said: for he had said that they had followed Him: "and with Mary the mother of Jesus." (Luke xxiii. 55.) How then [is it said, that "that disciple"] took her to his own home" (John xix. 26),

at that time? But then the Lord had brought them together again, and so returned. "And with His brethren." (John xvii. 5.) These also were before unbelieving. "And in those days," it says, "Peter stood up in the midst of the disciples, and said." (v. 15.) Both as being ardent, and as having been put in trust by Christ with the flock, and as having precedence in honor, he always begins the discourse. ("The number of the names together were about an hundred and twenty.) Men and brethren," he says, "this Scripture must needs have been fulfilled, which the Holy Ghost spake before," [etc.] (v. 16.) Why did he not ask Christ to give him some one in the room of Judas? It is better as it is. For in the first place, they were engaged in other things; secondly, of Christ's presence with them, the greatest proof that could be given was this: as He had chosen when He was among them, so did He now being absent. Now this was no small matter for their consolation. But observe how Peter does everything with the common consent; nothing imperiously. And he does not speak thus without a meaning. But observe how he consoles them concerning what had passed. In fact, what had happened had caused them no small consternation. For if there are many now who canvass this circumstance, what may we suppose they had to say then?

³ "Men and brethren," says Peter. For if the Lord called them brethren, much more may he. ["Men," he says]: they all being present. See the dignity of the Church, the angelic condition! No distinction there, "neither male nor female." I would that the Churches were such now! None there had his mind full of some worldly matter, none was anxiously thinking about household concerns. Such a benefit are temptations, such the advantage of afflictions! ⁴ "This Scripture," says he, "must needs have been fulfilled, which the Holy Ghost spake before. Always he comforts them by the prophecies. So does Christ on all occasions. In the very same way, he shows here that no strange thing had happened, but what had already been foretold. "This Scripture must needs have been fulfilled," he says, which the Holy Ghost by the mouth of David spake before. He does not say, David, but the Spirit through him. See what kind of doctrine the writer has at the very outset of the book. Do you see, that it was not for nothing that I said in the beginning of this work, that this book is the Polity of the Holy Spirit? "Which the Holy Ghost spake before by the mouth of David. Observe how he appropriates (oikieutai) him; and that it is an advantage to them, that this was spoken by David, and not by some other Prophet. "Concerning Judas," he says, "which was guide.

Here again mark the philosophical temper of the man: how he does not mention him with scorn, nor say, "that wretch," "that miscreant: but simply states the fact; and does not even say, "who betrayed Him," but does what he can to transfer the guilt to others: nor does he animadvert severely even on these: "Which was guide," he says, "to them that took Jesus.

5 Furthermore, before he declares where David had spoken, he relates what had been the case with Judas, that from the things present he may fetch assurance of the things future, and show that this man had already received his due. "For he was numbered," says he, "with us, and had obtained part of this ministry. Now this man acquired a field out of the reward of iniquity. (v. 17, 18. He gives his discourse a moral turn, and covertly mentions the cause of the wickedness, because it carried reproof with it. And he does not say, The Jews, but, "this man, acquired" it. For since the minds of weak persons do not attend to things future, as they do to things present, he discourses of the immediate punishment inflicted. "And falling headlong, he burst asunder in the midst. He does well to dilate not upon the sin, but upon the punishment. "And," he says, "all his bowels gushed out. This brought them consolation. "And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue *Aceldama*, that is to say, the field of blood. (v. 19). Now the Jews gave it this name, not on this account, but because of Judas; here, however, Peter makes it to have this reference, and when he brings forward the adversaries as witnesses, both by the fact that they named it, and by saying, "in their proper tongue," this is what he means.

6 Then after the event, he appositely brings in the Prophet, saying, "For it is written in the Book of Psalms, Let his habitation be desolate, and let no man dwell therein" (v. 20) (Ps. lxi. 25): this is said of the field and the dwelling: "And his bishopric let another take; that is, his office, his priesthood. So that this, he says, is not my counsel, but His who hath foretold these things. For, that he may not seem to be undertaking a great thing, and just such as Christ had done, he adduces the Prophet as a witness. "Wherefore it behooves of these men which have companied with us all the time. (v. 21. Why does he make it their business too? That the matter might not become an object of strife, and they might not fall into contention about it. For if the Apostles themselves once did this, much more might those. This he ever avoids. Wherefore at the beginning he said, "Men and brethren. It behooves" to choose from among you. He defers the decision to the whole body, thereby

both making the elected objects of reverence and himself keeping clear of all invidiousness with regard to the rest. For such occasions always give rise to great evils. Now that some one must needs be appointed, he adduces the prophet as witness: but from among what persons: "Of these," he says, "which have companied with us all the time. To have said, the worthy must present themselves, would have been to insult the others;

7 but now he refers the matter to length of time; for he says not simply, "These who have companied with us," but, "all the time that the Lord Jesus went in and out among us, beginning from the baptism of John unto that same day that He was taken up from us, must one be ordained to be a witness with us of His resurrection" (v. 22): that their college o xoroj might not be left mutilated. Then why did it not rest with Peter to make the election himself: what was the motive? This; that he might not seem to bestow it of favor. And besides, he was not yet endowed with the spirit. "And they appointed two, Joseph called Barsabus, who was surnamed Justus, and Matthias. (v. 23. Not he appointed them: but it was he that introduced the proposition to that effect, at the same time pointing out that even this was not his own, but from old time by prophecy; so that he acted as expositor, not as preceptor. "Joseph called Barsabus, who was surnamed Justus. Perhaps both names are given, because there were others of the same name, for among the Apostles also there were several names alike; as James, and James (the son) of Alphaeus; Simon Peter, and Simon Zelotes; Judas (the brother) of James, and Judas Iscariot. The appellation, however, may have arisen from a change of life, and very likely also of the moral character. "They appointed two," it is said, "Joseph called Barsabus, who was surnamed Justus, and Matthias.

8 And they prayed, and said; Thou, Lord, which knowest the hearts of all men, show whether of these two thou hast chosen, that he may take part of this ministry and Apostleship, from which Judas by transgression fell, that he might go to his own place. (v. 24, 25. They do well to mention the sin of Judas, thereby showing that it is a witness they ask to have; not increasing the number, but not suffering it to be diminished. "And they gave forth their lots "(for the spirit was not yet sent), "and the lot fell upon Matthias: and he was numbered with the eleven Apostles. (v. 26.) 9 "Then," it says, "returned they unto Jerusalem from the mount called Olivet (Recapitulation), ["which is nigh to Jerusalem, at the distance of a sabbath-day's journey:"] so that there was no long way to go, to be a cause of alarm to them while yet

trembling and fearful. "And when they were come in, they went up into an upper room." They durst not appear in the town. They also did well to go up into an upper room, as it became less easy' to arrest them at once. "And they continued," it is said, "with one accord in prayer." Do you see how watchful they were? "Continuing in prayer," and "with one accord," as it were with one soul, continuing therein: two things reported in their praise. ["Where they were abiding," etc., to, "And Mary the Mother of Jesus and His brethren."] Now Joseph perhaps was dead: for it is not to be supposed that when the brethren had become believers, Joseph believed not; he who in fact had believed before any. Certain it is that we nowhere find him looking upon Christ as man merely. As where His mother said, ["Thy father and I did seek thee sorrowing." (Luke ii. 48.) And upon another occasion, it was said,] "Thy mother and thy brethren seek thee." (Matt. xiii. 47.) So that Joseph knew this before all others. And to them [the brethren] Christ said, "The world cannot hate you, but Me it hateth. (John vii. 7.)

¹⁰ Again, consider the moderation of James. He it was who received the Bishopric of Jerusalem, and here he says nothing. Mark also the great moderation of the other Apostles, how they concede the throne to him, and no longer dispute with each other. For that Church was as it were in heaven: having nothing to do with this world's affairs: and resplendent not with wails, no, nor with numbers, but with the zeal of them that formed the assembly. They were "about an hundred and twenty," it says. The seventy perhaps whom Christ Himself had chosen, and other of the more earnest-minded disciples, as Joseph and Matthias. (v. 14.) There were women, he says, many, who followed Him. (Mark xv. 41.) ["The number of the names together.] Together " they were on all occasions. ["Men and brethren," etc.] Here is forethought for providing a teacher; here was the first who ordained a teacher. He did not say, 'We are sufficient.' So far was he beyond all vain-glory, and he looked to one thing alone. And yet he had the same power to ordain as they all collectively. But well might these things be done in this fashion, through the noble spirit of the man, and because prelacy then was not an affair of dignity, but of provident care for the governed. This neither made the elected to become elated, for it was to dangers that they were called, nor those not elected to make a grievance of it, as if they were disgraced. But things are not done in this fashion now; nay, quite the contrary.-For observe, they were an hundred and twenty, and he asks for one out of the whole

bodywith good right, as having been put in charge of them: for to him had Christ said, "And when thou art converted, strengthen thy brethren." (Luke xxii. 32, Ben.)

¹¹ "For he was numbered with us," (prwtoj tou pragmatou auqentei absent from A.b.c. says Peter. On this account it behooves to propose another; to be a witness in his place. And see how he imitates his Master, ever discoursing from the Scriptures, and saying nothing as yet concerning Christ; namely, that He had frequently predicted this Himself. Nor does he mention where the Scripture speaks of the treachery of Judas; for instance, "The mouth of the wicked and the mouth of the deceitful are opened against me" (Ps. cix. 1.); but where it speaks only of his punishment; for this was most to their advantage. It shows again the benevolence of the Lord: "For he was numbered with us" (touto gar autouj malista wfelei Deiknusi palin) A.b.c.), he says, "and obtained his lot of this ministry. He calls it everywhere "lot," showing that the whole is from God's grace and election, and reminding them of the old times, inasmuch as God chose him into His own lot or portion, as of old He took the Levites. He also dwells upon the circumstances respecting Judas, showing that the reward of the treachery was made itself the herald of the punishment. For he "acquired," he says, "a field out of the reward of the iniquity. Observe the divine economy in the event. "Of the iniquity," he says. For there are many iniquities, but never was anything more iniquitous than this: so that the affair was one of iniquity.

¹² Now not only to those who were present did the event become known, but to all thereafter, so that without meaning or knowing. what they were about, they gave it a name; just as Caiaphas had prophesied unconsciously. God compelled them to call the field in Hebrew "Aceldama. (Matt. xxvi. 24. By this also the evils which were to come upon the Jews were declared: and Peter shows the prophecy to have been so far in part fulfilled, which says, "It had been good for that man if he had not been born. We may with propriety apply this same to the Jews likewise; for if he who was guide suffered thus, much more theyThus far however Peter says nothing of this. Then, showing that the term, "Aceldama," might well be applied to his fate, he introduces the prophet, saying, "Let his habitation be desolate. For what can be worse desolation than to become a place of burial? And the field may well be called his. For he who cast down the price, although others were the buyers, has a right to be himself reckoned owner of a great desolation. This desolation was

the prelude to that of the Jews, as will appear on looking closely into the facts. For indeed they destroyed themselves by famine, and killed many, and the city became a burial-place of strangers, of soldiers, for as to those, they would not even have let them be buried, for in fact they were not deemed worthy of sepulture.

13 "Wherefore of these men which have companied with us," continues Peter. Observe how desirous he is they should be eye-witnesses. It is true indeed that the Spirit would shortly come; and yet great care is shown with regard to this circumstance. "Of these men," he says, "which have companied with us, all the time that the Lord Jesus went in and out among us." He shows that they had dwelt with Christ, not simply been present as disciples. In fact, from the very beginning there were many that then followed Him. Observe, for instance, how this appears in these words: "One of the two which heard John speak, and followed Jesus.-All the time," he says, "that the Lord Jesus went in and out among us, beginning from the baptism of John." (John i. 40.) True! for no one knew what preceded that event, though they did learn it by the Spirit. "Unto that same day that He was taken up from us, must one be ordained to be a witness with us of His resurrection." He said not, a witness of the rest of his actions, but a witness of the resurrection alone. For indeed that witness had a better right to be believed, who was able to declare, that He Who ate and drank, and was crucified, the same rose again. Wherefore it was needed that he should be a witness, not only of the time preceding this event, nor only of what followed it, and of the miracles; the thing required was, the resurrection. For the other matters were manifest and acknowledged, but the resurrection took place in secret, and was manifest to these only. And they do not say, Angels have told us; but, We have seen. For this it was that was most needful at that time: that they should be men having a right to be believed, because they had seen.

14 "And they appointed two," it is said. Why not many? That the feeling of disappointment might not reach further, extending to many. Again, it is not without reason that he puts Matthias last; he would show, that frequently he that is honourable among men, is inferior before God. And they all pray in common saying, "Thou, Lord, which knowest the hearts of all men, show. Thou," not "We." And very seasonably they use the epithet, "heart-knowing:" for by Him Who is this must the choice be made. So confident were they, that assuredly one of them must be appointed. They said not, Choose, but,

"Show the chosen one;" knowing that all things were foreordained of God; "Whom Thou didst choose: one of these two," say they, "to have his lot in this ministry and apostleship." For there was besides another ministry (diakonia). "And they gave them their lots." For they did not yet consider themselves to be worthy to be informed by some sign. And besides, if in a case where neither prayer was made, nor men of worth were the agents, the casting of lots so much availed, because it was done of a right intention, I mean in the case of Jonah (Jonah i. 7); much more did it here. Thus, did he, the designated, fill up the company, complete the order: but the other candidate was not annoyed; for the apostolic writers would not have concealed [that or any other] failings of their own, seeing they have told of the very chief Apostles, that on other occasions they had indignation (Matt. xx. 24; Matt. xxvi. 8), and this not once only, but again and again.

¹⁵ Let us then also imitate them. And now I address no longer every one, but those who aim at preferment. If thou believest that the election is with God, be not displeased. (Mark x. 14, Mark x. 21; Mark xiv. 4. For it is with Him thou art displeased, and with Him thou art exasperated: it is He who has made the choice; thou doest the very thing that Cain did; because, forsooth, his brother's, sacrifice was preferred, he was indignant, when he ought to have felt compunction. However, that is not what I mean here; but this, that God knows how to dispense things for the best. In many cases, thou art in point of disposition more estimable than the other but not the fit person. Besides, on the other hand, thy life is irreproachable, and thy habits those of a well-nurtured man, but in the Church this is not all that is wanted. Moreover, one man is adapted for one thing, another for another. Do you not observe, how much discourse the holy Scripture has made on this matter? But let me say why it is that the thing has become a subject of competition: it is because we come to the Episcopate not as unto a work of governing and superintending the brethren, but as to a post of dignity and repose. Did you but know that a Bishop is bound to belong to all, to bear the burden of all; that others, if they are angry, are pardoned, but he never;

¹⁶ that others, if they sin, have excuses made for them, he has none; you would not be eager for the dignity, would not run after it. So it is, the Bishop is exposed to the tongues of all, to the criticism of all, whether they be wise or fools. He is harassed with cares every day, nay, every night. He has many to hate him, many to envy him. Talk not to me of those who curry favor with

all, of those who desire to sleep, of those who advance to this office as for repose. We have nothing to do with these; we speak of those who watch for your souls, who consider the safety and welfare of those under them before their own. Tell me now: suppose a man has ten children, always living with him, and constantly under his control; yet is he solicitous about them; and a bishop, who has such numbers, not living under the same roof with him, but owing obedience to his authority-what does he not need to be! But he is honored, you will say. With what sort of honor, indeed! Why, the paupers and beggars abuse him openly in the market-place. And why does he not stop their mouths then? Yes, very proper work, this, for a bishop, is it not? Then again, if he do not give to all, the idle and the industrious alike, lo! a thousand complaints on all sides. None is afraid to accuse him, and speak evil of him.

¹⁷ In the case of civil governors, fear steps in; with bishops, nothing of the kind. As for the fear of God, it does not influence people, as regards them, in the least degree. Why speak of the anxiety connected with the word and doctrine? the painful work in Ordinations? Either, perhaps, I am a poor wretched incompetent creature, or else, the case is as I say. The soul of a Bishop is for all the world like a vessel in a storm: lashed from every side, by friends, by foes, by one's own people, by strangers. Does not the Emperor rule the whole world, the Bishop a single city? Yet a Bishop's anxieties are as much beyond those of the emperor, as the waters of a river simply moved, by the wind are surpassed in agitation by the swelling and raging sea. And why? because in the one case there are many to lend a hand, for all goes on by law and by rule; but in the other there is none of this, nor is there authority to command; but if one be greatly moved, then he is harsh; if the contrary, then he is cold! And in him these opposites must meet, that he may neither be despised, nor be hated. Besides, the very demands of business preoccupy him: how many is he obliged to offend, whether he will or not! How many to be severe with! I speak not otherwise than it is, but as I find it in my own actual experience.

¹⁸ I do not think there are many among Bishops that will be saved, but many more that perish: and the reason is, that it is an affair that requires a great mind. Many are the exigencies which throw a man out of his natural temper; and he had need have a thousand eyes on all sides. Do you not see what a number of qualifications the Bishop must have? to be apt to teach, pa-

tient, holding fast the faithful word in doctrine (see 1 Tim. iii. 2-9. Tit. i. 7-9). What trouble and pains does this require! And then, others do wrong, and he bears all the blame. To pass over every thing else: if one soul depart un-baptized, does not this subvert all his own prospect of salvation? The loss of one soul carries with it a penalty which no language can represent. For if the salvation of that soul was of such value, that the Son of God became man, and suffered so much, think how sore a punishment must the losing of it bring! And if in this present life he who is cause of another's destruction is worthy of death, much more in the next world. Do not tell me, that the presbyter is in fault, or the deacon. The guilt of all these comes perforce upon the head of those who ordained them. Let me mention another instance. It chances, that a bishop has inherited from his predecessor a set of persons of indifferent character.

19 What measures is it proper to take in respect of bygone transgressions (for here are two precipices) so as not to let the offender go unpunished, and not to cause scandal to the rest? Must one's first step be to cut him off? There is no actual present ground for that. But is it right to let him go unmarked? Yes, say you; for the fault rests with the bishop Who ordained him. Well then? must one refuse to ordain him again, and to raise him to a higher degree of the ministry? That would be to publish it to all men, that he is a person of indifferent character, and so again one would cause scandal in a different way. But is one to promote him to a higher degree? That is much worse.

20 If then there were only the responsibility of the office itself for people to run after in the episcopate, none would be so quick to accept it. But as things go, we run after this, just as we do after the dignities of the world. That we may have glory with men, we lose ourselves with God. What profit in such honor? How self-evident its nothingness is! When you covet the episcopal rank, put in the other scale, the account to be rendered after this life. Weigh against it, the happiness of a life free from toil, take into account the different measure of the punishment. I mean, that even if you have sinned, but in your own person merely, you will have no such great punishment, nothing like it: but if you have sinned as bishop, you are lost. Remember what Moses endured, what wisdom he displayed, what good deeds he exhibited: but, for committing one sin only, he was bitterly punished; and with good reason; for this fault was attended with injury to the rest. Not in regard that the sin was public, but because it was the sin of a spiritual Ruler (ierewj) cf. S.); for in

truth we do not pay the same penalty for public and for hidden faults. (Aug in Ps. xcix. 6. The sin may be the same, but not the (zhmia) harm of it; nay, not the sin itself; for it is not the same thing to sin insecret and unseen, and to sin openly. But the bishop cannot sin unobserved.

21 Well for him if he escape reproach, though he sin not; much less can he think to escape notice, if he do sin. Let him be angry, let him laugh, or let him but dream of a moment's relaxation, many are they that scoff, many that are offended, many that lay down the law, many that bring to mind he former bishops, and abuse the, present one; not that they wish to sound the praise of those; no, it is only to carp at him that they bring up the mention of fellow-bishops, of presbyters. Sweet, says the proverb, is war to the inexperienced; but it may rather be said now, that even after one has come out of it, people in general have seen nothing of it: for in their eyes it is not war, but like those shepherds in Ezekiel, we slay and devour. (Ezek. xxxiv. 2. Which of us has it in his power to show that he has taken as much care for the flocks of Christ, as Jacob did for Laban's? (Gen. xxxi. 40. Which of us can tell of the frost of the night? For talk not to me of vigils, and all that parade. The contrary plainly is the fact. Prefects, and governors (uparxoi kai toparxai) Of provinces, do not enjoy such honour as he that governs the Church. If he enter the palace, who but he is first? If he go to see ladies, or visit the houses of the great, none is preferred to him.

22 The whole state of things is ruined and corrupt. I do not speak thus as wishing to put us bishops to shame, but to repress your hankering after the office. For with what conscience, (even should you succeed in becoming a bishop, having made interest for it either in person or by another), with what eyes will you look the man in the face who worked with you to that end? What will you have to plead for your excuse? For he that unwillingly, by compulsion and not with his own consent, was raised to the office, may have something to say for himself, though for the most part even such an one has no pardon to expect, and yet truly he so far has something to plead in excuse. Think how it fared with Simon Magus. What signifies it that you give not money, if, in place of money, you pay court, you lay many plans, you set engines to work? "Thy money perish with thee! (Acts viii. 20. Thus was it said to him, and thus will it be said to these: your canvassing perish with you, because you have thought to purchase the gift of God by human intrigue! But there is none such here? And God forbid there should be! For it is not that I

wish any thing of what I have been saying to be applicable to you: but just now the connexion has led us on to these topics.

²³ In like manner when we talk against covetousness, we are not preaching at you, no, nor against any one man personally. God grant it may be the case, that these remedies were prepared by us without necessity. The wish of the physician is, that after all his pains, his drugs may be thrown away because not wanted: and this is just what we desire, that our words may not have been needed, and so have been spoken to the wind, so as to be but words. I am ready to submit to anything, rather than be reduced to the necessity of using this language. But if you like, we are ready to leave off; only let our silence be without bad effects. No one, I imagine, though he were ever so vainglorious, would wish to make a display of severity, when there is nothing to call for it. I will leave the teaching to you: for that is the best teaching, which teaches by actions. For indeed the best physicians, although the sickness of their patients brings them in fees, would rather their friends were well. And so we too wish all to be well. (2 Cor. xiii. 7. It is not that we desire to be approved, and you reproved. I would gladly manifest, if it were possible, with my very eyes, the love which I bear to you: for then no one would be able to reproach me, though my language were ever so rough. "For speech of friends, yea, were it insult, can be borne;

²⁴ more "faithful are the wounds of a friend, rather than the ready kisses of an enemy. (Prov. xxvii. 6. There nothing I love more than you, no, not even light itself. I would gladly have my eyes put out ten thousand times over, if it were possible by this means to convert your souls; so much is your salvation dearer to me than light itself. For what profit to me in the rays of the sun, when despondency on your account makes it all thick darkness before my eyes? Light is good when it shines in cheerfulness, to a sorrowful heart it seems even to be a trouble. How true this is, may you never learn by experience! However, if it happen to any of you to fall into sin, just stand by my bedside, when I am laid down to rest and should be asleep; see whether I am not like a palsied man, like one beside himself, and, in the language of the prophet, "the light of mine eyes, it also is gone from me. (Ps. xxxviii. 10. For where is our hope, if you do not make progress? where our despondency, if you do excellently? I seem to have wings, when I hear any thing good of you. "Fulfil ye my joy. (Phil. ii. 2. This one thing is the burden of my prayers, that I long for your advancement.

25 But that in which I strive with all is this, that I love you, that I am wrapped up in you, that you are my all, father, mother, brethren, children. Think not then that any thing that has been said was said in a hostile spirit, nay, it is for your amendment. It is written "A brother assisted by his brother is as a strong city. (Prov. xviii. 19. Then do not take it in disdain: for neither do I undervalue what you have to say. I should wish even to be set right by you. For all (Edd. 'all we') [ye are brethren, and One is our Master: yet even among brothers it is for one to direct, while the others obey. Then disdain it not, but let us do all to the glory of God, for to Him belongs glory for ever and ever. Amen.

HOMILY 4

1 ACTS II. 1, 2.-"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven." 2 Dost thou perceive the type? What is this Pentecost? The time when the sickle was to be put to the harvest, and the ingathering was made. See now the reality, when the time was come to put in the sickle of the word: for here, as the sickle, keen-edged, came the Spirit down. For hear the words of Christ: "Lift up your eyes," He said, "and look on the fields, for they are white already to harvest. (John iv. 35. And again, "The harvest truly is great, but the laborers are few. (Matt. ix. 38. But as the first-fruits of this harvest, He himself took [our nature], and bore it up on high. Himself first put in the sickle. Therefore also He calls the Word the Seed. "When," it says, "the day of Pentecost was fully come" (Luke viii. 5, Luke viii. 11): that is, when at the Pentecost, while about it, in short. For it was essential that the present events likewise should take place during the feast, that those who had witnessed the crucifixion of Christ, might also behold these. "And suddenly there came a sound from heaven. (v. 2. Why did this not come to pass without sensible tokens? For this reason. If even when the fact was such, men said, "They are full of new wine," what would they not have said, had it been otherwise? And it is not merely, "there came a sound," but, "from heaven. And the suddenness also startled them, and brought all together to the spot.

3 "As of a rushing mighty wind: this betokens the exceeding vehemence of the Spirit. "And it filled all the house: insomuch that those present both believed, and (Edd. toutouj) in this manner were shown to be worthy. Nor is this all; but what is more awful still, "And there appeared unto them," it says, "cloven tongues like as of fire. (v. 3. Observe how it is always, "like as; and

rightly: that you may have no gross sensible notions of the Spirit. Also, "as it were of a blast: therefore it was not a wind. "Like as of fire. For when the Spirit was to be made known to John, then it came upon the head of Christ as in the form of a dove: but now, when a whole multitude was to be converted, it is "like as of fire. And it sat upon each of them. This means, that it remained and rested upon them. For the sitting is significant of settledness and continuance.

⁴ Was it upon the twelve that it came? Not so; but upon the hundred and twenty. For Peter would not have quoted to no purpose the testimony of the prophet, saying, "And it shall come to pass in the last days, saith the Lord God, I will pour out of My spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams." (Joel ii. 28. "And they were all filled with the Holy Ghost. (v. 4. For, that the effect may not be to frighten only, therefore is it both "with the Holy Ghost, and with fire. And began to speak with other tongues, as the Spirit gave them utterance. (Matt. iii. 11. They receive no other sign, but this first; for it was new to them, and there was no need of any other sign. "And it sat upon each of them," says the writer. Observe now, how there is no longer any occasion for that person to grieve, who was not elected as was Matthias, "And they were all filled," he says; not merely received the grace of the Spirit, but "were filled. And began to speak with other tongues, as the Spirit gave them utterance. It would not have been said, All, the Apostles also being there present, unless the rest also were partakers. For were it not so having above made mention of the Apostles distinctively and by name, he would not now have put them all in one with the rest.

⁵ For if, where it was only to be mentioned that they were present, he makes mention of the Apostles apart, much more would he have done so in the case here supposed. Observe, how when one is continuing in prayer, when one is in charity, then it is that the Spirit draws near. It put them in mind also of another vision: for as fire did He appear also in the bush. "As the Spirit gave them utterance, *apofqeggesqai*" (Exod. ii. 2. For the things spoken by them were *apofqegmata* profound utterances. "And," it says, "there were dwelling at Jerusalem Jews, devout men. (v. 5. The fact of their dwelling there was a sign of piety: that being of so many nations they should have left country, and home, and relations, and be abiding there. For, it says, "There were dwelling at Jerusalem Jews, devout men, out of every nation under

heaven. Now when this was noised abroad, the multitude came together, and were confounded. (v. 6. Since the event had taken place in a house, of course they came together from without. The multitude was confounded: was all in commotion. They marvelled; "Because that every man heard them speak in his own language. And they were amazed," it says, "and marvelled, saying one to another, Behold, are not all these which speak Galileans? (v. 7-13. They immediately turned their eyes towards the Apostles. "And how" (it follows) "hear we every man in our own tongue, wherein we were born?

6 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene: mark how they run from east to west: "and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God. And, they were all amazed, and were in doubt, saying one to another, What meaneth this? Others mocking said, These men are full of new wine. O the excessive folly! O the excessive malignity! Why it was not even the season for that; for it was Pentecost. For this was what made it worse: that when those were confessing-men that were Jews, that were Romans, that were proselytes, yea perhaps that had crucified Him-yet these, after so great signs, say, "They are full of new wine!" 7 But let us look over what has been said from the beginning. (Recapitulation. "And when the day of Pentecost," etc. "It filled," he says, "the house. That wind pnoh was a very pool of water. This betokened the copiousness, as the fire did the vehemence. This nowhere happened in the case of the Prophets: for to uninebriated souls such accesses are not attended with much disturbance; but "when they have well drunken," then indeed it is as here, but with the Prophets it is otherwise. (Ez. iii. 3. The roll of a book is given him, and Ezekiel ate what he was about to utter. "And it became in his mouth," is said, "as honey for sweetness. (And again the hand of God touches the tongue of another Prophet; but here it is the Holy Ghost Himself: (Jer. i. 9) so equal is He in honor with the Father and the Son. And again, on the other hand, Ezekiel calls it "Lamentations, and mourning, and woe. (Ez. ii. 10. To them it might well be in the form of a book; for they still needed similitudes. Those had to deal with only one nation, and with their own people; but these with the whole world, and with men whom they never knew. Also Elisha receives the grace through the medium of a mantle

(2 Kings xiii.); another by oil, as David (1 Sam. xvi. 13); and Moses by fire, as we read of him at the bush. (Exod. iii. 2. But in the present case it is not so;

8 for the fire itself sat upon them. (But wherefore did the fire not appear so as to fill the house? Because they would have been terrified. But the story shows, that it is the same here as there. For you are not to stop at this, that "there appeared unto them cloven tongues" but note that they were "of fire. Such a fire as this is able to kindle infinite fuel. Also, it is well said, Cloven, for they were from one root; that you may learn, that it was an operation sent from the Comforter. 9 But observe how those men also were first shown to be worthy, and then received the Spirit as worthy. Thus, for instance, David: what he did among the sheepfolds, the same he did after his victory and trophy; that it might be shown how simple and absolute was his faith. Again, see Moses despising royalty, and forsaking all, and after forty years taking the lead of the people (Exod. ii. 11); and Samuel occupied there in the temple (1 Sam. iii. 3); Elisha leaving all (1 Kings xix. 21); Ezekiel again, made manifest by what happened thereafter. In this manner, you see, did these also leave all that they had. They learnt also what human infirmity is, by what they suffered; they learnt that it was not in vain they had done these good works. (1 Sam. ix. and 1 Sam. xi. 6. Even Saul, having first obtained witness that he was good, thereafter received the Spirit. But in the same manner as here did none of them receive. Thus Moses was the greatest of the Prophets, yet he, when others were to receive the Spirit, himself suffered diminution. But here it is not so; but just as fire kindles as many flames as it will, so here the largeness of the Spirit was shown, in that each one received a fountain of the Spirit; as indeed He Himself had foretold, that those who believe in Him, should have "a well of water springing up into everlasting life. (John iv. 14. And good reason that it should be so.

10 For they did not go forth to argue with Pharaoh, but to wrestle with the devil. But the wonder is this, that when sent they made no objections; they said not, they were "weak in voice, and of a slow tongue. (Exod. iv. 10. For Moses had taught them better. They said not, they were too young. (Jer. i. 6. Jeremiah had made them wise. And yet they had heard of many fearful things, and much greater than were theirs of old time; but they feared to object.-And because they were angels of light, and ministers of things above ["Suddenly there came from heaven," etc. To them of old, no one "from heaven" appears, while they as yet follow after a vocation on earth; but now

that Man has gone up on high, the Spirit also descends mightily from on high. "As it were a rushing mighty wind; making it manifest by this, that nothing shall be able to withstand them, but they shall blow away all adversaries like a heap of dust. "And it filled all the house. The house also was a symbol of the world. "And it sat upon each of them," [etc. and "the multitude came together, and were confounded. Observe their piety; they pronounce no hasty judgment, but are perplexed: whereas those reckless ones pronounce at once, saying, "These men are full of new wine.

11 Now it was in order that they might have it in their power, in compliance with the Law, to appear thrice in the year in the Temple, that they dwelt there, these "devout men from all nations. Observe here, the writer has no intention of flattering them. For he does not say that they pronounced any opinion: but what? "Now when this was noised abroad, the multitude came together, and were confounded. And well they might be; for they supposed the matter was now coming to an issue against them, on account of the outrage committed against Christ. Conscience also agitated their souls, the very blood being yet upon their hands, and every thing alarmed them. "Behold, are not all these which speak Galileans? For indeed this was confessed. ["And how hear we"] so much did the sound alarm them. ["Every man in our own tongue," etc. for it found the greater part of the world assembled there. ["Parthians and Medes," etc. This nerved the Apostles: for, what it was to speak in the Parthian tongue, they knew not but now learnt from what those said. Here is mention made of nations that were hostile to them, Cretans, Arabians, Egyptians, Persians: and that they would conquer them all was here made manifest. But as to their being in those countries, they were there in captivity, many of them: or else, the doctrines of the Law had become disseminated [among] the Gentiles in those countries. So then the testimony comes from all quarters: from citizens, from foreigners, from proselytes.

12 "We do hear them speak in our tongues the wonderful works of God. For it was not only that they spoke (in their tongues), but the things they spoke were wonderful. Well then might they be in doubt: for never had the like occurred. Observe the ingenuousness of these men. They were amazed and were in doubt, saying, "What meaneth this? But "others mocking said, 'These men are full of new wine'" (John viii. 48), and therefore mocked. O the effrontery! And what wonder is it? Since even of the Lord Himself, when

casting out devils, they said that He had a devil! For so it is; wherever impudent assurance exists, it has but one object in view, to speak at all hazards, it cares not what; not that the man should say something real and relevant to the matter of discourse, but that he should speak no matter what. ["They are full of new wine."] Quite a thing of course (is no, it?), a that men in the midst of such dangers, and dreading the worst, and in such despondency, have the courage to utter such things! And observe: since this was unlikely; because they would not have been drinking much [at that early hour], they ascribe the whole matter to the quality (of the wine), and say, "They are full" of it. "But Peter, standing up with the eleven, lifted up his voice, and said unto them. In a former place you saw his provident forethought, here you see his manly courage.

¹³ For if they were astonished and amazed, was it not as wonderful that he should be able in the midst of such a multitude to find language, he, an unlettered and ignorant man? If a man is troubled when he speaks among friends, much more might he be troubled among enemies and bloodthirsty men. That they are not drunken, he shows immediately by his very voice, that they are not beside themselves, as the soothsayers: and this too, that they were not constrained by some compulsory force. What is meant by, "with the eleven? They expressed themselves through one common voice, and he was the mouth of all. The eleven stood by as witnesses to what he said. "He lifted up his voice," it is said. That is, he spoke with great confidence, that they might perceive the grace of the Spirit. He who had not endured the questioning of a poor girl, now in the midst of the people, all breathing murder, discourses with such confidence, that this very thing becomes an unquestionable proof of the Resurrection: in the midst of men who could deride and make a joke of such things as these! What effrontery, think you, must go to that! what impiety, what shamelessness! For wherever the Holy Spirit is present, He makes' men of gold out of men of clay. Look, I pray you, at Peter now examine well that timid one, and devoid of understanding; as Christ said, "Are ye also yet without understanding? (Matt.

¹⁴ xv. 16) the man, who after that marvellous confession was called "Satan. (Ib. xvi. 23. Consider also the unanimity of the Apostles. They themselves ceded to him the office of speaking; for it was not necessary that all should speak. "And he lifted up his voice," and spoke out to them with great boldness. Such a thing it is to be a spiritual man I Only let us also bring ourselves

into a state meet for the grace from above, and all becomes easy. For as a man of fire falling into the midst of straw would take no harm, but do it to others: not he could take any harm, but they, in assailing him, destroy themselves. For the case here was just as if one carrying hay should attack one bearing fire: even so did the Apostles encounter these their adversaries with great boldness. ¹⁵For what did it harm them, though they were so great a multitude? Did they not spend all their rage? did they not turn the distress upon themselves? Of all mankind were ever any so possessed with both rage and terror, as those became possessed? Were they not in an agony, and were dismayed, and trembled? For hear what they say, "Do ye wish to bring this man's blood upon us? (Acts v. 28. Did they (the Apostles) not fight against poverty and hunger: against ignominy and infamy (for they were accounted deceivers): did they not fight. against ridicule and wrath and mockery?-for in their case the contraries met: some laughed at them, others punished them;- were they not made a mark for the wrathful passions, and for the merri-ment, of whole cities? exposed to factions and conspiracies: to fire, and sword, and wild beasts? Did not war beset them from every quarter, in ten thousand forms? And were they any more affected in their minds by all these things, than they would have been at seeing them in a dream or in a picture? With bare body they took the field against all the armed, though against them all men had arbitrary power [against them, were]: terrors of rulers, force of arms, in cities and strong walls:

¹⁶without experience, without skill of the tongue, and in the condition of quite ordinary men, matched against juggling conjurors, against impostors, against the whole throng of sophists, of rhetoricians, of philosophers grown mouldy in the Academy and the walks of the Peripatetics, against all these they fought the battle out. And the man whose occupation had been about lakes, so mastered them, as if it cost him not so much ado as even a contest with dumb fishes: for just as if the opponents he had to outwit were indeed more mute than fishes, so easily did he get the better of them! And Plato, that talked a deal of nonsense in his day, is silent now, while this man utters his voice everywhere; not among his own countrymen alone, but also among Parthians, and Medes, and Elamites, and in India, and in every part of the earth, and to the extremities of the world. Where now is Greece, with her big pretensions? Where the name of Athens? Where the ravings of the philosophers? He of Galilee, he of Bethsaida, he, the uncouth rustic, has

overcome them all. Are you not ashamed-confess it-at the very name of the country of him who has defeated you? But if you hear his own name too, and learn that he was called Cephas, much more will you hide your faces. This, this has undone you quite; because you esteem this a reproach, and account glibness of tongue a praise, and want of glibness a disgrace.

17 You have not followed the road you ought to have chosen, but leaving the royal road, so easy, so smooth, you have trodden one rough, and steep, and laborious. And therefore you have not attained unto the kingdom of heaven. 18 Why then, it is asked, did not Christ exercise His influence upon Plato, and upon Pythagoras? Because the mind of Peter was much more philosophical than their minds. They were in truth children shifted about on all sides by vain glory; but this man was a philosopher, one apt to receive grace. If you laugh at these words, it is no wonder; for those aforetime laughed, and said, the men were full of new wine. But afterwards, when they suffered those bitter Calamities, exceeding all others in misery; when they saw their city falling in ruins, and the fire blazing, and the walls hurled to the ground, and those manifold frantic horrors, which no one can find words to express, they did not laugh then. And you will laugh then, if you have the mind to laugh, when the time of hell is close at hand, when the fire is kindled for your souls. But why do I speak of the future? Shall I show you. what Peter is, and what Plato, the philosopher? Let us for the present examine their respective habits, let us see what were the pursuits of each. The one wasted his time about a set of idle and useless dogmas, and philosophical, as he says, that we may learn that the soul of our philosopher becomes a fly. Most truly said, a fly! not indeed changed into one, Gut a fly must have entered upon possession of the soul which dwelt in Plato; for what but a fly is worthy of such ideas!

19 The man was full of irony, and of jealous feelings against every one else, as if he made it his ambition to introduce nothing useful, either out of his own head or other people's. Thus he adopted the metempsychosis from another, and from himself produced the Republic, in which he enacted those laws full of gross turpitude. Let the women, he says, be in common, and let the virgins go naked, and let them wrestle before the eyes of their lovers, and let there also be common fathers, and let the children begotten be common. But with us, not nature makes common fathers, but the philosophy of Peter does this; as for that other, it made away with all paternity. For Plato's system

only tended to make the real father next to unknown, while the false one was introduced. It plunged the soul into a kind of intoxication and filthy wallowing. Let all, he says, have intercourse with the women without fear. The reason why I do not examine the maxims of poets, is, that I may not be charged with ripping up fables. And yet I am speaking of fables much more ridiculous than even those. Where have the poets devised aught so portentous as this? But (not to enter into the discussion of his other maxims), what say you to these-when he equips the females with arms, and helmets, and greaves, and says that the human race has no occasion to differ from the canine!

²⁰ Since dogs, he says, the female and the male, do just the same things in common, so let the women do the same works as the men, and let all be turned upside down. For the devil has always endeavored by their means to show that our race is not more honorable than that of brutes; and, in fact, some have gone to such a pitch of (kenodociaj) absurdity, as to affirm that the irrational creatures are endued with reason. And see in how many various ways he has run riot in the minds of those men! For whereas their leading men affirmed that our soul passes into flies, and dogs, and brute creatures; those who came after them, being ashamed of this, fell into another kind of turpitude, and invested the brute creatures with all rational science, and made out that the creatures-which were called into existence on our account-are in all respects more honorable than we! They even attribute to them foreknowledge and piety. The crow, they say, knows God, and the raven likewise, and they possess gifts of prophecy, and foretell the future; there is justice among them, and polity, and laws. Perhaps you do not credit the things I am telling you. And well may you not, nurtured as you have been with sound doctrine; since also, if a man were fed with this fare, he would never believe that there exists a human being who finds pleasure in eating dung. The dog also among them is jealous, according to Plato.

²¹ But when we tell them that these things are fables, and are full of absurdity, 'You do not enter (enohsate) into the higher meaning,' say they. No, we do not enter into this your surpassing nonsense, and may we never do so: for it requires (of course!) an excessively profound mind, to inform me, what all this impiety and confusion would be at. Are you talking, senseless men, in the language of crows, as the children are wont (in play)? For you are in very deed children, even as they. But Peter never thought of saying any of these

things: he uttered a voice, like a great light shining out in the dark, a voice which scattered the mist and darkness of the whole world. Again, his deportment, how gentle it was, how considerate (*epieikej*); how far above all vain-glory; how he looked towards heaven without all self-elation, and this, even when raising up the dead! But if it had come to be in the power of any one of those senseless people (in mere fantasy of course) to do anything like it, would he not straightway have looked for an altar and a temple to be reared to him, and have wanted to be equal with the gods? since in fact when no such sign is forthcoming, they are forever indulging such fantastic conceits. And what, pray you, is that Minerva of theirs, and Apollo, and Juno? They are different kinds of demons among them.

²² And there is a king of theirs, who thinks fit to die for the mere purpose of being accounted equal with the gods. But not so the men here: no, just the contrary. Hear how they speak on the occasion of the lame man's cure. "Ye men of Israel, why look ye so earnestly on us, as though by our own power or holiness we had made him to walk? (ch. iii. 12. We also are men of like passions with you. (Ibid. xiv. 14. But with those, great is the self-elation, great the bragging; all for the sake of men's honors, nothing for the pure love of truth and virtue. (*filosofiaj eneken*. For where an action is done for glory, all is worthless. For though a man possess all, yet if he have not the mastery over this (lust), he forfeits all claim to true philosophy, he is in bondage to the more tyrannical and shameful passion. Contempt of glory; this it is that is sufficient to teach all that is good, and to banish from the soul every pernicious passion. I exhort you therefore to use the most strenuous endeavors to pluck out this passion by the very roots; by no other means can you have good esteem with God, and draw down upon you the benevolent regard of that Eye which never sleepeth.

²³ Wherefore, let us use all earnestness to obtain the enjoyment of that heavenly influence, and thus both escape the trial of present evils, and attain unto the future blessings, through the grace and loving-kindness of our Lord Jesus Christ, with Whom to the Father and the Holy Ghost be glory, power, honor, now and ever, and to all ages. Amen.

HOMILY 5

¹ Acts II. 14.-"Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words." ²["Ye men of Judea, and all ye that dwell at Jerusalem,"] whom the writer above described as strangers. Here

he directs his discourse to those others, the mockers, and while he seems to reason with those, he sets these right. For indeed it was divinely ordered that "some mocked," that he might have a starting-point for his defence, and by means of that defence, might teach. ["And all ye that dwell in Jerusalem."] It seems they accounted it a high encomium to dwell in Jerusalem too. "Be this," says he, "known unto you, and hearken unto my words. In the first instance he made them more disposed to attend to him. "For not as ye suppose," says he, "are these drunken. Do you observe the mildness of his defence? (v. 15. Although having the greater part of the people on his side, he reasons with those others gently; first he removes the evil surmise, and then he establishes his apology. On this account, therefore, he does not say, "as ye mock," or, "as ye deride," but, "as ye suppose; wishing to make it appear that they had not said this in earnest, and for the present taxing them with ignorance rather than with malice. "For these are not drunken, as ye suppose, seeing it is but the third hour of the day. And why this? Is it not possible at the third hour to be drunken? But he did not insist upon this to the letter; for there was nothing of the kind about them;

3 the others said it only in mockery. Hence we learn that on unessential points one must not spend many words. And besides, the sequel is enough to bear him out on this point: so now the discourse is for all in common. "But this is that which was spoken by the prophet Joel, And it shall come to pass in the last days, saith the Lord God. (v. 16, 17. Joel ii. 28. Nowhere as yet the name of Christ, nor His promises but the promise is that of the Father. Observe the wisdom: observe the considerate forbearance: (sugkatabasin. He did not pass on to speak at once of the things relating to Christ; that He had promised this after His Crucifixion; truly that would have been to upset all. And yet, you will say, here was sufficient to prove His divinity. True, it was, if believed (and the very point was that it should be believed); but if not believed, it would have caused them to be stoned. "And I will pour out of My Spirit upon all flesh. He offers even to them excellent hopes, if they would have them. And so far, he does not leave it to be regarded as the exclusive advantage of himself and his company; which would have made them be looked upon with an evil eye; thus cutting off all envious feeling. "And your sons shall prophesy. And yet, he says, not yours this achievement, this distinction; the gift has passed over to your children.

⁴Himself and his company he calls their sons, and those [whom he is addressing] he calls his and their fathers. "And your young men shall see visions, and your old men shall dream dreams; and on My servants and on My handmaidens I will pour out in those days of My Spirit; and they shall prophesy. So far he shows that he and his have found favor, in that they had received (katakivqentaj) [the Spirit]; not so they whom he is addressing; for that they had crucified [the Lord]. So Christ also, willing to mitigate their wrath, said, "By whom do your sons cast out devils? (Matt. xii. 27. He did not say, My disciples; for indeed it seemed a flattering mode of expression. And so Peter also did not say, 'They are not drunk, but speak by the Spirit;' but he takes refuge with the prophet, and under shelter of him, so speaks. As for the accusation [of drunkenness], he cleared himself of that by his own assertion; but for the grace, he fetches the prophet as witness. "I will pour out of My Spirit upon all flesh. ["And your sons," etc. To some the grace was imparted through dreams, to others it was openly poured forth. For indeed by dreams the prophets saw, and received revelations.

⁵Then he goes on with the prophecy, which has in it also something terrible. "And I will show wonders in heaven above, and signs" ["in the earth beneath"]. (v. 19.) In these words he speaks both of the judgment to come, and of the taking of Jerusalem. "Blood and fire, and vapor of smoke." Observe how he describes the capture. "The sun shall be turned into darkness, and the moon into blood." (v. 20.) This results from the (siaqesewj) internal affection of the sufferers. It is said, indeed, that many such phenomena actually did occur in the sky, as Josephus attests. At the same time the Apostle strikes fear into them, by reminding them of the darkness which had lately occurred, and leading them to expect things to come. "Before that great and notable day of the Lord come." For be not confident, he means to say, because at present you sin with impunity. For these things are the prelude of a certain great and dreadful day. Do you see how he made their souls to quake and melt within them, and turned their laughter into pleading for acquittal? For if these things are the prelude of that day, it follows that the extreme of danger is impending. But what next? He again lets them take breath, adding, "And it shall come to pass, that whosoever shall call upon the name of the Lord, shall be saved." (Rom. x. 13.) This is said concerning Christ, as Paul affirms, but Peter does not venture as yet to reveal this.

6 Well, let us look over again what has been said. It is well managed, that as against men laughing and mocking, he starts up and begins with, "Be this known unto you all and hearken unto my words." But he begins by saying, "Ye men of Judea." By the expression =Ioudaioi, I take him to mean those that lived in Judea.-And, if you please, let us compare those expressions in the Gospel, that you may learn what a sudden change has taken place in Peter. "A damsel," it is written, "came out unto him, saying, Thou also wast with Jesus of Nazareth." And, says he, "I know not the Man." And being again questioned, "he began to curse and to swear." (Matt. xxvi. 69-72.) But see here his boldness, and his great freedom of speech.-He did not praise those who had said, "We do hear them speak in our tongues the wonderful works of God;" but by his severity towards those others, he made these more earnest, and at the same time his address is clear from all appearance of adulation. And it is well to remark, on all occasions, however the Apostles may condescend to the level of their hearers (*sugkatabasij*), their language is clear from all appearance both of adulation and of insolence: which is a difficult point to manage.

7 Now that these things should have occurred at "the third hour," was not without cause. For the brightness of this fire is shown at the very time when people are not engaged in their works, nor at dinner; when it is bright day, when all are in the market-place. Do you observe also the freedom which fills his speech? "And hearken to my words." And he added nothing, but, "This," says he, "is that which was spoken by the prophet Joel; And it shall come to pass in the last days. He shows, in fact, that the consummation is nigh at hand, and the words, "In the last days," have a kind of emphasis. ["I will pour out," etc. And then, that he may not seem to limit the privilege to the sons only, he subjoins, "And your old men shall dream dreams. Mark the sequence. First sons; just as David said, "Instead of thy fathers, were begotten thy sons. (Ps. xlv. 17. And again Malachi; "They shall turn the hearts of the fathers to the children. And on my handmaidens, and on my servants. (Mal. iv. 6. This also is a token of excellence, for we have become His servants, by being freed from sin. And great is the gift, since the grace passes over to the other sex also, not as of old, it was limited to just one or two individuals, as Deborah and Huldah. He did not say that it was the Holy Ghost, neither did he expound the words of the prophet;

8 but he merely brings in the prophecy to fight its own battle. As yet also he has said nothing about Judas; and yet it was known to all what a doom and punishment he had undergone; for nothing was more forcible than to argue with them from prophecy: this was more forcible even than facts. For when Christ performed miracles, they often contradicted Him. But when Christ brought forward the prophet, saying, "The Lord said unto my Lord, Sit Thou on my right hand," they were silent, and "no man," we read, "was able to answer Him a word. (Ps. xc. 1. And on all occasions He Himself also appealed to the Scriptures; for instance, "If he called them gods to whom the word of God came. (John x. 35. And in many places one may find this. On this account here also Peter says, "I will pour out of my spirit upon all flesh; that is, upon the Gentiles also. But he does not yet reveal this, nor give interpretations; indeed, it was better not to do so (as also this obscure saying, "I will show wonders in heaven above," put them the more in fear because it was obscure. And it would have been more an offence, had it been interpreted from the very first. Then besides, even as plain, he passes over it, wishing to make them regard it as such.

9 But after all, he does interpret to them anon, when he discourses to them upon the resurrection, and after he has paved the way by his discourse. (infra v. 39. For since the good things were not sufficient to allure them, [it is added, "And I will show wonders, etc."]. Yet this has never been fulfilled. For none escaped then [in that former judgment], but now the faithful did escape, in Vespasian's time. And this it is that the Lord speaks of, "Except those days had been shortened, not all flesh should be saved."-["Blood, and fire, and vapor of smoke."] (Matt. xxiv. 22. The worst to come first; namely, the inhabitants to be taken, and then the city to be razed and burnt. Then he dwelt upon the metaphor, bringing before the eyes of the hearers the overthrow and the taking. "The sun shall be turned into darkness, and the moon into blood. What means, the moon turned into blood? It denotes the excess of the slaughter. The language is fraught with helpless dismay. (supra p. 32. "And it shall come to pass, every one who shall call upon the name of the Lord shall be saved. Every one," he says: though he be priest (but he does not yet reveal the meaning), though bond, though free. For there is no male nor female in Christ Jesus, no bond, no free. (Gal. iii. 28. Well may it be so, for all these are but shadow.

¹⁰ For if in king's palaces there is no high-born nor low-born, but each appears according to his deeds; and in art, each is shown by his works; much more in that school of wisdom (*filosofia*). "Every one who shall invoke. Invoke: not any how, for it is written, "Not every one that saith unto Me, Lord, Lord: but with (*diagesewj*) inward earnest affection, with a life more than commonly good, with the confidence which is meet. Thus far, however, he makes the discourse light, by introducing that which relates to faith, and that terrible which relates to the punishment. For in the invocation is the salvation. ¹¹ What, I pray you, is this you say? Do you talk of salvation for them after the Cross? Bear with me a little. Great is the mercy of God. And this very fact does, no less than the resurrection, prove him to be God, yea, no less than His miracles-the fact that He calls these to Him. For surpassing goodness is, above all things, peculiarly God's own. Therefore also He says, "None is good save one, that is, God. (*Luke xviii. 19*). Only let us not take this goodness for an occasion of negligence. For He also punishes as God. In fact, the very punishments here spoken of, He brought them to pass, even He who said, "Every one who shall call on the name of the Lord, shall be saved. I speak of the fate of Jerusalem; that intolerable punishment: of which I will tell you some few of the particulars, useful to us in our contest, both with the Marcionites and many other heretics. For, since they distinguish between Christ a good God, and that evil God [of the Old Testament], let us see who it was that effected these things. The evil God, taking vengeance for Christ? or not so? How then alien to Him? But was it the good God? Nay, but it is demonstrated that both the Father and the Son did these things. The Father in many places; for instance, when He says in the parable of the vineyard, ["He will miserably destroy those wicked husbandmen" (*Matt. xxi. 41*);

¹² again in the parable of the marriage feast, the King is said] to send His armies (*ib.xxii. 7*): and the Son, when He says, "But those Mine enemies, which would not that I should reign over them, bring hither, and slay them before Me. (*Luke xix. 27*). * * * And they sent, saying, We will not have Thee to reign over us. Would you like then to hear the things which actually came to pass? Moreover, Christ Himself also speaks of the future tribulations, than which never any thing more dreadful came to pass; never any thing more ruthless, my beloved, than the deeds then done! And He Himself declared it. For what could you wish to see more grievous than these? * * *-probed them with their daggers! - * * * But shall I relate to you the shocking case of the

woman, that tragic tale? * * * (Joseph. B. J. vi. 3. 4. Did not the actual events cast all misery into the shade? But shall I tell you of famines and pestilences? One might speak of horrors without number: nature was unknown; law unknown; they outdid wild beasts in ferocity. True, these miseries came by the fate of wars; but because God, because Christ so willed it to be. These facts will apply both against the Marcionites and against those who do not believe that there is a hell: for they are sufficient to silence their impudence. Are not these calamities more severe than the Babylonian?

13 Are not these sufferings more grievous than the famines of that time? Yes, for ["never was the like from the beginning of the world"] "no, nor ever shall be such. (Matt. xxiv. 21. And this was Christ's own declaration. In what sense then, think ye, is it said that Christ remitted them their sin? Perhaps it seems a commonplace question: but do ye solve it.-It is not possible to show anywhere, even in fiction, any thing like what the reality was here. And had it been a Christian that wrote this history, the matter might be regarded with suspicion: but if he was a Jew, and a Jewish zealot, and after the Gospel, how can the meaning of the facts be otherwise than palpable to all men? For you will see the man, how, everywhere, he always extols the concerns of the Jews.-There is therefore a hell, O man! and God is good.-Aye, did you shudder at hearing these horrors? But these, which take place here, are nothing in comparison with what shall be in that world. Once more I am compelled to seem harsh, disagreeable, stern. But what can I do? I am set to this: just as a severe schoolmaster is set to be hated by his scholars: so are we. For would it not be strange indeed, that, while those who have a certain post assigned them by kings do that which is appointed them, however disagreeable the task may be, we, for fear of your censure, should leave our appointed task undone? Another has a different work.

14 Of you, many have it for their work, to show mercy, to act humanely, to be pleasant and agreeable to the persons to whom you are benefactors. But to those to whom we do good, we seem stern and severe, troublesome and disagreeable. For we do good, not by the pleasure we give, but by the pain we inflict. So it is also with the physician: though he indeed is not excessively disagreeable, for the benefit afforded by his art is had immediately; ours hereafter. So again the magistrate is odious to the disorderly and seditious; so the legislator is vexatious to them for whom he makes laws. But not so he that invites to enjoyment, not so he that prepares public festivities and enter-

tainments, and puts all the people in garlands: no, these are men that win acceptance, feasting, as they do, whole cities with all sorts of spectacles; contributing largely, bearing all the cost. And therefore those whom they have treated, requite them for these enjoyments with words of welcome and benediction, with hanging (*parapetasmata*) of tapestries, and a blaze of lamps, and with wreaths, and boughs, and brilliant garments. Whereas, at the sight of the physician, the sick become sad and downcast: at sight of the magistrate, the rioters become subdued: no running riot then, no gambolling, except when he also goes over into their ranks. Let us see, then, which render the best service to their cities; those who provide these festivities, and banquetings, and expensive entertainments, and manifold rejoicings;

¹⁵or those who restrain all those doings, bearing before them stocks, scourges, executioners, dreaded soldiers, and a voice fraught with much terror: and issuing orders, and making men hang down their heads, and with the rod dispersing the idlers in the market-place. Let us see, I say; these are the disagreeable, those the beloved: let us see where the gain rests. (*lhlei*. What comes then of your pleasure-givers? A kind of frigid enjoyment, lasting till the evening, and to-morrow vanished; mirth ungoverned, words unseemly and dissolute. And what of these? Awe, sobriety, subdued thoughts; reasonableness of mind, an end of idleness; a curb on the passions within; a wall of defence, next to God, against assailants from without. It is by means of these we have each our property but by those ruinous festivities we dissipate it. Robbers indeed have not invaded it, but vainglory together with pleasure acts the part of robber. Each sees the robber carrying off everything before his eyes, and is delighted at it! A new fashion of robbery, this, to induce people to be glad when one is plundering them! On the other part, there is nothing of the kind: but God, as the common Father, has secured us as by a wall against all [*depredators*], both seen and unseen. For, "Take heed," saith He, "that ye do not your alms before men. (*Matt. vi. 1*. The soul learns from the one, [*excess*; from the other] to flee injustice.

¹⁶For injustice consists not merely in grasping at more wealth than belongs to us, but in giving to the belly more than its needful sustenance, in carrying mirth beyond its proper bounds, and causing it to run into frantic excesses. From the one, it learns sobriety; from the other, unchastity. For it is unchastity, not merely to have carnal intercourse with women, but even to look upon a woman with unchaste eyes. From the one, it learns modesty;

from the other, conceited self-importance. For, "All things," says the Apostle, "are lawful for me, but not all things expedient. (1 Cor. vi. 12. From the one, decent behavior; from the other unseemliness. For, as to the doings in the theatres, I pass these. But to let you see that it is not even a pleasure either, but a grief, show me, but a single day after the festival, both those who spent their money in giving it, and those who were feasted with spectacles: and you shall see them all looking dejected enough, but most of all him, your (ekeinon) famous man that has spent his money for it. And this is but fair: for, the day before, he delighted the common man, and the common man indeed was in high good humor and enjoyment, and rejoiced indeed in the splendid garment, but then not having the use of it, and seeing himself stripped of it, he was grieved and annoyed; and wanted to be the great man, seeing even his own enjoyment to be small compared with his.

¹⁷ Therefore, the day after, they change places, and now he, the great man, gets the larger share in the dejection. ¹⁸ Now if in worldly matters, amusements are attended with such dissatisfaction, while disagreeable things are so beneficial, much more does this hold in things spiritual. Why is it that no one quarrels with the laws, but on the contrary all account that matter a common benefit? For indeed not strangers from some other quarter, nor enemies of those for whom the laws are made, came and made these orders, but the citizens themselves, their patrons, their benefactors: and this very thing, the making of laws, is a token of beneficence and good-will. And yet the laws are full of punishment and restraint, and there is no such thing as law without penalty and coercion. Then is it not unreasonable, that while the expositors of those laws are called deliverers, benefactors, and patrons, we are considered troublesome and vexatious if we speak of the laws of God? When we discourse about hell, then we bring forward those laws: just as in the affairs of the world, people urge the laws of murder, highway robbery, and the like, so do we the penal laws: laws, which not man enacted, but the Only-Begotten Son of God Himself. Let him that hath no mercy, He says, be punished (Matt. xviii. 23); for such is the import of the parable. Let him that remembereth injuries, pay the last penalty. Let him that is angry without cause, be cast into the fire. Let him that reviles, receive his due in hell. If you think these laws which you hear strange, be not amazed.

¹⁹ For if Christ was not intended to make new laws, why did He come? Those other laws are manifest to us; we know that the murderer and adulter-

er ought to be punished. If then we were meant only to be told the same things over again, where was the need of a heavenly Teacher? Therefore He does not say, Let the adulterer be punished, but, whoso looketh on with unchaste eyes. And where, and when, the man will receive punishment, He there tells us. And not in fine public monuments, nor yet somewhere out of sight, did He deposit His laws; not pillars of brass did He raise up, and engrave letters thereon, but twelve souls raised He up for us, the souls of the Apostles, and in their minds has He by the Spirit inscribed this writing. This cite we to you. If this was authorized to Jews, that none might take refuge in the plea of ignorance, much more is it to us. But should any say, "I do not hear, therefore have no guilt," on this very score he is most liable to punishment. For, were there no teacher, it would be possible to take refuge in this plea; but if there be, it is no longer possible. Thus see how, speaking of Jews, the Lord deprives them of all excuse; "If I had not come and spoken unto them, they had not had sin: (John xv. 22): and Paul again, "But I say, have they not heard?

²⁰ Nay, but into all the earth went forth their sound. (Rom. x. 18. For then there is excuse, when there is none to tell the man; but when the watchman sits there, having this as the business of his life, there is excuse no longer. Nay, rather, it was the will of Christ, not that we should look only upon these written pillars, but that we should ourselves be such. But since we have made ourselves unworthy of the writing, at least let us look to those. For just as the pillars threaten others, but are not themselves obnoxious to punishment, nor yet the laws, even so the blessed Apostles. And observe; not in one place only stands this pillar, but its writing is carried round about in all the world. Whether you go among the Indians, you shall hear this: whether into Spain, or to the very ends of the earth, there is none without the hearing, except it be of his own neglect. Then be not offended, but give heed to the things spoken, that ye may be able to lay hold upon the works of virtue, and attain unto the eternal blessings in Christ Jesus our Lord, with Whom to the Father and Holy Ghost together be glory, power, honor, now and ever, world without end. Amen.

HOMILY 6

¹ ACTS II. 22.-"Ye men of Israel, hear these my words." ²["Ye men of Israel"]: it is not for flattery that he uses this term; but, as he has borne hard upon them, he relaxes a little, and puts them in mind of their great ancestor [Is-

rael]. Here again he begins with an introduction, that they may not become excited, now that he is going to make express mention to them of Jesus: for in what preceded, there was no reason why they should be excited, while the Prophet was the subject of discourse: but the name of Jesus would have given offence at the very outset.-And he does not say, "Do as I bid you," but, Hear; as being not at all exacting. And observe how he forbears to speak of the high matters, and begins with the very low: "Jesus," he says: and then straightway mentions the place He belonged to, being one which was held in mean estimation: "Jesus of Nazareth": and does not say anything great about Him, nor even such as one would say about a Prophet, so far: "Jesus," he says, "of Nazareth, a man proved (to be) from God among you. Observe; what great matter was this, to say that He was sent from God? For this was the point which on all occasions both He and John and the Apostles were studious to show. Thus hear John saying: "The same said unto me On whom thou shalt see the Spirit descending, and abiding on him, this is He. (John i. 33. But Christ Himself does this to an extreme;

3 Of Myself I am not come, He sent Me. (ib. vii. 28. And everywhere in the Scriptures this seems the point most studiously insisted upon. Therefore also this holy leader of the blessed company, the lover of Christ, the good shepherd, the man put in trust with the keys of heaven, the man who received the Spiritual Wisdom, when he has first subdued the Jews by fear; and has shown what great things have been vouchsafed to the disciples, and what a right they have to be believed, then first proceeds to speak concerning Him. Only think what boldness it was to say it, in the midst of the murderers-that He is risen! And yet he does not all at once say, He is risen; but what?-"He came," says he, "from God: this is manifest by the signs which"-he does not yet say, Jesus Himself wrought: but what?-"which God wrought by Him in the midst of you. He calls themselves as witnesses. "A man proved (to be sent) from God among you, by miracles and wonders and signs, which God wrought by him in the midst of you, as also ye yourselves know. Then, having fallen upon the mention of that their sacrilegious outrage, observe how he endeavors to quit them of the crime: "Him," he says, "being by the determinate counsel and foreknowledge of God delivered up": (v. 23) [adding however,] "ye have taken, and by wicked hands have crucified and slain: for though it was predetermined, still they were murderers.

⁴["By the determinate counsel and foreknowledge of God:"] all but using the same words as Joseph did; just as he said to his brethren; "Be not angry one with another by the way: God sent me hither. (Gen. xlv. 5, Gen. xlv. 24. It is God's doing. "What of us, then? (it might be said,) "it was even well done on our part. That they may not say this, therefore it is that he adds, "By wicked hands ye have crucified and slain. Here then he hints at Judas; while at the same time he shows them that it was not from any strength of theirs, and would not have been, if He had not Himself permitted it: it was God that delivered Him up. He has transferred the evil entire upon the head of Judas, now already parted from them; for he it was that delivered Him over to them by the kiss. Or, "By wicked hands," refers to the soldiers: for neither is it simply, "Ye have slain," but, By wicked men ye have done this. And observe how everywhere they make it of great importance that the Passion should first be confessed. Whom God Raised Up (v. 24), says he. This was the great thing; and observe how he sets it in the middle of his discourse: for the former matters had been confessed; both the miracles and the signs and the slaying-"Whom God," says he, "raised up, having loosed the pains of death, because it was not possible that He should be kept in its power.

⁵ It is something great and sublime that he has hinted at here. For the expression, "It was not possible," even itself is that of one assigning something. It shows that death itself in holding Him had pangs as in travail, and was sore bestead: whereas, by pains, or, travail-pangs, of death, the Old Testament means danger and disaster: and that He so rose as never more to die. For the assertion, "Seeing that it was not possible that He should be holden of it," means this, that His rising was not common to the rest. Then, however, before their thoughts can enter at all into his meaning, he brings David upon them, an authority which sets aside all human reasoning. "For David saith (with reference) to Him. (v. 25. And observe how, once more, the testimony is lowly. For therefore he begins the citation further up, with the matters of lowlier import therefore was death not in the number of grievous things [because], says he, "I foresaw the Lord always before my face, that He is on my right hand that I should not be moved: (v. 25-27) and, "that Thou wilt not leave my soul in hell. Then, having finished the citation from the Prophet, he adds; "Men and brethren. (v. 29. When he is about to say anything great, he uses this opening address, to rouse and to conciliate them. "Let me be allowed," he says, "to speak freely to you of the patriarch David.

6 Remarkable lowliness, in a case where he was giving no hurt, nor was there any reason why the hearers should be angry. For he did not say, This is not said concerning David, but concerning the Christ. But in another point of view: by his reverential expression towards the blessed David, he awed them; speaking of an acknowledged fact as if it were a bold thing to say, and therefore begging them to pardon him for saying it. And thereupon his expression is not simply "concerning David," but "concerning the patriarch David, that he is both dead and buried: he does not also say, "and is not risen again," but in another way (though this too would have been no great thing to say), "And his sepulchre is with us unto this day," he has said what comes to the same thing. Then-and even so he does not come to the mention of Christ, but what next?-he goes on with his encomium upon David, "Being therefore a prophet, and knowing that with an oath God had sworn unto him. (v. 30. But this he says, that were it but on account of the honor shown to David, and the descent from him, they may accept what is said concerning Christ's resurrection, as seeing that it would be an injury to the prophecy, and a derogating from (thj ej autouj timhj) their honor, if this were not the fact.

7 "And knowing," he says, "that with an oath God had sworn unto him"-he does not say simply "promised"-of the fruit of his loins after the flesh to raise up Christ, to seat Him upon his throne. Observe how he has again only hinted at what is sublime. For now that he has soothed them with his expression, he confidently adds this: The prophet [saith it] "of His resurrection, that neither was His soul left in hell, nor did His flesh see corruption. (v. 31. This again is wonderful: it shows that His resurrection was not like that of other men. For though death laid hold on Him, yet it did not its own work then.-And, as regards the sin, he has spoken of that, covertly and darkly; of the punishment, he forbore to add anything; but that they had slain Him, this he has spoken out; for the rest he now comes to the sign given by God. And when it is once proved, that He, the slain, was just, was dear to God, then, though thou be silent of the punishment, be sure that he which did the sin will condemn himself more than ever thou canst condemn him: So then, that he refers all to the Father, is in order that they may receive what is said: and that assertion, "Not possible," he fetches in from the prophecy. Well then, let us again look over what has been said.

⁸ "Jesus of Nazareth, a man proved (to be sent) from God unto you. (Recapitulation of v. 22-31): one, of whom, by reason of His works, there can be no doubt; but who, on the contrary, is demonstrated. Thus also Nicodemus said, "No man can do these miracles which Thou doest-By miracles, and wonders, and signs which God wrought by Him in the midst of you" (John iii. 2): not secretly. Setting out from facts notorious to those whom he was addressing, he then comes to things hidden. Thereupon [in saying, "By the determinate counsel and foreknowledge of God,"] (v. 23) he shows that it was not because they had the power to do it, and that there was a wisdom and a Divine arrangement in the event, seeing it was from God He rapidly passes over the unpleasant part, [adding, "Whom God raised up," etc. (v. 24). For it is always a point of great importance with them to show that He was once dead. Though ye should deny it, says he, (ekeinon) those (present) will bear witness to the fact. ["Having loosed the pangs of death."] He that gives Death trouble, may much more give trouble to them that crucified Him: however, nothing of the kind is here said, as that He had power to slay you. Meanwhile, let us also learn thus to hold. For one that is in pain like a woman in travail, does not hold the thing held, and is not active but passive; and makes haste to cast it off.

⁹ And it is well said: "For David saith in reference to him" (v. 25); that you may not refer that saying to the Prophet. ["Therefore being a Prophet, and knowing," etc. (v. 30, 31. Do you observe how he now interprets the prophecy, and does not give it bare of comment? How did He "seat Him upon" David's "throne? For the kingdom after the Spirit is in heaven. Observe how, along with the resurrection, he has also declared the kingdom in the fact of His rising again. He shows that the Prophet was under constraint: for the prophecy was concerning Him. Why does he say, not, Concerning His kingdom (it was a great matter), but "Concerning His resurrection? And how did He seat Him upon his (David's) throne? Why, He reigns as King over Jews also, yea, what is much more, over them that crucified Him. "For His flesh saw no corruption. This seems to be less than resurrection, but it is the same thing.

¹⁰ "This Jesus"-observe how he does not call Him otherwise-"hath God raised up; whereof all we are witnesses. Being therefore by the right hand of God exalted" (v. 33, 34, 34): again he takes refuge with the Father, and yet it had been enough to say what precedes: but he knows what a great point this

is. Here he has hinted at the Ascension also, and that Christ is in heaven: but neither does he say this openly. "And having received," says he, "the promise of the Holy Ghost. Observe how, in the beginning of his discourse, he does not say that Jesus Himself had sent It, but the Father: now, however, that he has mentioned His signs and the things done to Him by the Jews, and has spoken of His resurrection, he boldly introduces what he has to say about these matters, again adducing themselves as witnesses by both senses: ["He hath shed forth this, which ye do see and hear."] And of the resurrection he has made continual mention, but of their outrageous deed he has spoken once for all. "And having received the promise of the Holy Ghost," This again is great. "The promise," he says; because [promised] before His Passion. Observe how he now makes it all His ["He hath poured forth this"], covertly making a great point. For if it was He that poured it forth, it is of Him that the Prophet has spoken above, "In the last days I.

¹¹ will pour forth of My Spirit on My Servants, and on Mine handmaids, and I will do wonders in the heaven above. (supra, v. 17. Observe what he secretly puts into it! But then, because it was a great thing, he again veils it with the expression of "His having received of the Father. He has spoken of the good things fulfilled, of the signs; has said, that He is king, the point that touched them; has said, that it is He that gives the Spirit. (Arist. Rhet. 1, 3. (For, however much a person may say, if it does not issue in something advantageous, he speaks to no purpose. Just as John: "The same," says he, "shall baptize you with the Holy Ghost. (Matt. iii. 11. And it shows that the Cross not only did not make Him less, but rendered Him even more illustrious, seeing that of old God promised it to Him, but now has given it. Or fit may be], "the promise" which He promised to us. He so foreknew it about to be, and has given it to us greater after the resurrection. And, "hath poured it out," he says; not requiring worthiness: and not simply gave, but with abundance. Whence does this appear? Henceforth after the mention of His giving the Spirit, he confidently speaks also of His ascension into heaven; and not only so, but again adducing the witness, and reminding them of that Person concerning Whom Christ once spake. (Matt. xxii. 43) "For not David," says he "ascended into the heavens.

¹² (v. 34. Here he no longer speaks in lowly phrase, having the confidence which results from the things said nor does he say, "Be it permitted me to speak," or the like: "But he saith himself; The Lord said unto my Lord, Sit

Thou on My right hand, until I make Thine enemies Thy footstool. Now if He be David's Lord, much more shall they not disdain Him. "Sit thou on My right hand; he has set the whole matter here; "until I make Thine enemies Thy footstool: here also he has brought upon them a great terror, just as in the beginning he showed what He does to His friends, what to his enemies. And again, as to the act of subjugation, not to provoke unbelief, he ascribes it to the Father. Since then these are great things that he has uttered, he again brings his discourse down to lowly matters. "Let therefore," he says, "the whole house of Israel know assuredly: i.e. question ye not, nor doubt ye: then also in the tone of command it follows; "that God hath made Him both Lord-" this he says from David- "and Christ," (v. 36), this from the Psalm: For when it would have been rightly concluded, "Let therefore the whole house of Israel know assuredly that" He sitteth on the right hand of God, this, which would have been great, he forbears, and brings in a different matter which is much more humble, and the expression "Hath made; i.e. hath ordained:

¹³so that there is nothing about (ousiwsij) communication of substance here, but the expression relates to this which has been mentioned. "Even this Jesus, Whom ye crucified. He does well to end with this, thereby agitating their minds. For when he has shown how great it is, he has then exposed their daring deed, so as to show it to be greater, and to possess them with terror. For men are not so much attracted by benefits as they are chastened by fear. ¹⁴ But the admirable and great ones, and beloved of God, need none of these motives: men, such as was Paul: not of the kingdom, not of hell, made he account. For this is indeed to love Christ, this to be no hireling, nor to reckon it a matter of trafficking and trading, but to be indeed virtuous, and to do all for the love of God. (Rom. ix. 3. Then what tears does it not deserve, when, owing so large a measure, we do not even like traders seek the kingdom of heaven! He promises us so great things, and not even so is He worthy to be heard? What can come up to this enmity! And yet, they are mad after money-making, though it be with enemies, though it be with slaves, though it be with persons most hostile to them, that they come in contact, though it be with persons utterly evil, if only they expect that they shall be enabled by their means to make money, they will do everything, will flatter, and be obsequious, and make themselves slaves, and will esteem them more to be revered than all men, to get some advantage out of them: for the hope of

money does not allow them to give a thought to any such considerations as these. But the Kingdom is not so powerful as money is; nay, rather, not in the smallest proportion as powerful. For it is no ordinary Being that promises:

15 but this is greater than even the Kingdom itself that we receive it 'from such a Giver! But now the case is the same as if a king, wishing, after ten thousand other benefits, to make us his heirs and coheirs with his son [should be despised]: while some captain of a band of robbers, who has done ten thousand wrongs to us and to our parents, and is himself fraught with ten thousand wickednesses, and has utterly marred our honor and our welfare, should, on presenting a single penny, receive our worship. God promises a Kingdom, and is despised: the Devil helps us to hell, and he is honored! Here God, there Devil. But let us see the difference of the tasks enjoined. For if there were none of these considerations in the case: if it were not, here God, there Devil; not, here one helping to a kingdom, there to a hell: the nature itself of the tasks enjoined were sufficient to induce us to comply with the former For what does each enjoin? The one, the things which make glorious; the other the things which put to shame: one, the things which involve in ten thousand calamities and disgraces; the other, the things which have with them abundant refreshment. For look: the one saith, "Learn ye of Me, for I am meek and lowly of heart, and ye shall find rest unto your souls. (Matt. xi. 29): the other saith, Be thou savage, and ungentle, and passionate, and wrathful, and more a wild beast than a man.

16 Let us see which is more useful, which, I pray you, more profitable. "Speak not of this," say you. * * * But consider that he is the devil: above all indeed, if that be shown: there is need also to undergo toils, and, on the other hand, the prize of victory will be greater. For not he that enjoins easy tasks is the kind (khdemwn) benefactor, but he that enjoins what is for our good. Since fathers also enjoin disagreeable tasks; but for this they are fathers: and so again do masters to slaves: but kidnappers and destroyers (lumewnej) on the other hand, do just the reverse. And yet that the commands of Christ are attended with a pleasure, is manifest from that saying. For to what sort do you take the passionate man to belong, and to what the forbearing and meek? Does not the soul of the (ekeinou) one seem to be in a kind of solitary retreat, enjoying exceeding quiet; while that of (toutou) the other is like a market-place and tumult and the midst of cities, where great is the clamor

of those: going out, the noise of camels, mules, asses: of men shouting loud to those that meet them, that they may not be trodden under foot: and again, of silver-beaters, of braziers, of men thrusting and pushing this way and that and some overborne, some overbearing?

17 But the soul of (toutou) the former is like some mountain-top, with its delicate air, its pure sunshine, its limpid gushing fountains, its multitude of charming flowers, while the vernal meads and gardens put on their plumage of shrubs and flowers, and glance with rifling waters: and if any sound is heard there, it is sweet, and calculated to affect the ear with a sense of much delight. For either the warbling birds perch on the outermost spray of the branching trees, and cicadas, nightingales and swallows, blended in one harmony, perform a kind of concerted music; or the zephyr gently stirring the leaves, draws whistling tones from pines and firs, resembling oft the notes of the swan: and roses, violets, and other flowers, gently swayed, and (kuanizonta) dark-dimpling, show like a sea just rippled over with gentle undulations. Nay, many are the images one might find. Thus, when one looks at the roses, one shall fancy that he beholds in them the rainbow; in the violets a waving sea; in the lilies, the sky. But not by the spectacle alone, and the beholding, does such an one then cause delight: but also in the very body of him that looks to the meadow, rather it refreshes him, and causes him to breathe freely, so that he thinks himself more in heaven than on earth.

18 There is withal a sound of a different kind, when water from the mountain-steep, borne by its own force through ravines gently splashes over its pebbly bed with lulling noise, and so relaxes our frame with the pleasurable sensations, as quickly to draw over our eyes the soft languor of slumber. You have heard the description with pleasure: perhaps also it has made you enamored of solitude. But sweeter far than this solitude is the soul * * of the long-suffering. For it was not for the sake of describing a meadow, nor for the sake of making a display of language, that we have broached this similitude: but the object was, that, seeing how great is the delight of the long suffering, and how, by converse with a long suffering man, one would be far more both delighted and benefited, than by frequenting such spots, ye may follow after such men. For when not even a breath of violence proceeds from such a soul, but mild and engaging words, then indeed does that gentle softness of the zephyr find its counterpart: entreaties also, devoid of all arrog-

ance, but forming the resemblance to those winged warblers,-how is not this far better? For not the body is fanned by the soft breeze of speech; no, it refreshes our souls heated and glowing. A physician, by ever so great attention, could not so speedily rid a man of the fever, as a patient man would cool, by the breath of his own words, a person who was passionate and burning with wrath.

19 And why do I speak of a physician? Not even iron, made red-hot and dipped into water, so quickly parts with its heat, as does the passionate man when he comes in contact with the soul of the long-suffering. But as, if it chance that singing birds find their way into the market, they go for nothing there, just so is it with our precepts when they light upon souls addicted to wrathful passions. Assuredly, sweeter is gentleness than bitterness and frowardness. -Well, but the one was God's bidding, the other the devil's. Do you see that it was not for nothing that I said, even if there were no devil or God in the case, the things enjoined would be enough in themselves to (aposthsai) revolt us? For the one is both agreeable to himself, and serviceable to others, the other displeasing to himself, and hurtful to others. Nothing is more unpleasant than a man in a passion, nothing more noisome, more odious, more shocking, as also nothing more pleasing than one who knows not what it is to be in a passion. Better dwell with a wild beast than with a passionate man. For the beast, when once tamed, abides by its law; but the man, no matter how often you have tamed him, again turns wild, unless however he should of himself settle down into some such habit (of gentleness).

20 For as a bright sunny day and winter with all its gloom, so are the soul of the angry and that of the gentle. However, let us at present look not to the mischievous consequences resulting to others, but to those which affect the persons themselves: though indeed it is also no slight mischief (to one's self) to cause ill to another, for the present, however, let that be the consideration. What executioner with his lash can so lacerate the ribs, what red-hot lancets (obeliskoi) ever so pierced the body, what madness can so dispossess a man of his natural reason, as anger and rage do? I know many instances of persons engendering diseases by giving loose to anger: and the worst of fevers are precisely these. But if they so injure the body, think of the soul. For do not argue that you do not see the mischief, but rather consider, if that which is the recipient of the malignant passion is so hurt, what must be the hurt sustained by that which engenders it! Many have lost their eyes, many have

fallen into most grievous disease. Yet he that bears bravely, shall endure all things easily. But, however, both such are the troublesome tasks the devil enjoins, and the wages he assigns us for these is hell.

21 He is both devil and foe to our salvation, and we rather do his bidding than Christ's, Saviour as He is, and Benefactor and Defender, and speaking as He does such words, which are both sweeter, and more reverend, and more profitable and beneficial, and are both to ourselves and to those who live in our company the greatest of blessings. Nothing worse than anger, my beloved, nothing worse than unseasonable wrath. It will not have any long delay; it is a quick, sharp passion. Many a time has a mere word been blurted out in anger, which needs for its curing a whole lifetime, and a deed been done which was the ruin of the man for life. For the worst of it is this, that in a little moment, and by one act, and by a single word, full oft has it cast us out from the possession of eternal good, and brought to nought a world of pains. Wherefore I beseech you to do all you can to curb this savage beast. Thus far, however, I have spoken concerning meekness and wrath; if one should take in hand to treat of other opposites, as covetousness and the mad passion for glory, contrasted with contempt of wealth and of glory; intemperance with sobriety; envy with benevolence; and to marshal them each against its opposite, then one would know how great the difference. Behold how from the very things enjoined it is plainly shown, that the one master is God, the other the devil!

22 Why then, let us do God's bidding, and not cast ourselves into bottomless pits; but while there is time, let us wash off all that defiles the soul, that we may attain unto the eternal blessings, through the grace and mercy of our Lord Jesus Christ, with Whom to the Father and Holy Ghost together be glory, power, honor, now and ever, and world without end. Amen.

HOMILY 7

1 ACTS II. 37.-"Now when they heard these words (E. V. 'this,') they were pricked in their heart, and said unto Peter and to the rest of the Apostles, Men and brethren, what shall we do?" 2 Do you see what a great thing gentleness is? More than any vehemence, it pricks our hearts, inflicts a keener wound. For as in the case of bodies which have become callous the man that strikes upon them does not affect the sense so powerfully, but if he first mollify them and make them tender, then he pierces them effectually; so in this instance also, it is necessary first to mollify. But that which softens, is not

wrath, not vehement accusation, not personal abuse; it is gentleness. The former indeed rather aggravate the callousness, this last alone removes it. If then you are desirous to reprove any delinquent, approach him with all possible mildness. For see here; he gently reminds them of the outrages they have committed, adding no comment; he declares the gift of God, he goes on to speak of the grace which bore testimony to the event, and so draws out his discourse to a still greater length. So they stood in awe of the gentleness of Peter, in that he, speaking to men who had crucified his Master, and breathed murder against himself and his companions, discoursed to them in the character of an affectionate father and teacher. Not merely were they persuaded; they even condemned themselves, they came to a sense of their past behavior.

3 For he gave no room for their anger to be roused, and darken their judgment, but by means of humility he dispersed, as it were, the mist and darkness of their indignation, and then pointed out to them the daring outrage they had committed. For so it is; when we say of ourselves that we are injured, the opposite party endeavor to prove that they have not done the injury; but when we say, we have not been injured, but have rather done the wrong, the others take the contrary line. If, therefore, you wish to place your enemy (eij agwna) in the wrong, beware of accusing him; nay (agwnisai), plead for him, he will be sure to find himself guilty. There is a natural spirit of opposition in man. Such was the conduct of Peter. He did not accuse them harshly; on the contrary, he almost endeavored to plead for them, as far as was possible. And this was the very reason that he penetrated into their souls. You will ask, where is the proof that they were pricked? In their own words; for what say they? "Men and brethren, what shall we do? Whom they had called deceivers, they call "brethren: not that hereby they put themselves on an equality with them, but rather by way of attracting their brotherly affection and kindness: and besides, because the Apostles had deigned to call them by this title. And, say they, "What shall we do? They did not straight-way say, Well then, we repent;

4 but they surrendered themselves to the disciples. Just as a person on the point of shipwreck, upon seeing the pilot, or in sickness the physician, would put all into his hands, and do his bidding in everything; so have these also confessed that they are in extreme peril, and destitute of all hope of salvation. They did not say, How shall we be saved? but, "What shall we do? Here

again Peter, though the question is put to all, is the man to answer. "Repent," says he, "and be baptized every one of you, in the name of Jesus Christ. (v. 38. He does not yet say, Believe, but, "Be baptized every one of you. For this they received in baptism. Then he speaks of the gain; "For the remission of sins, and ye shall receive the gift of the Holy Ghost. If you are to receive a gift, if baptism conveys remission, why delay? He next gives a persuasive turn to his address, adding, "For the promise is unto you" (v. 39): for he had spoken of a promise above. "And to your children," he says: the gift is greater, when these are to be heirs of the blessings. "And to all," he continues, "that are afar off: if to those that are afar off, much more to you that are near: "even as many as the Lord our God shall call. Observe the time he takes for saying, "To those that are afar off. It is when he finds them conciliated and self-accusing.

5 For when the soul pronounces sentence against itself, no longer can it feel envy. "And with many other words did he testify, and exhort, saying. (v. 40. Observe how, throughout, the writer studies brevity, and how free he is from ambition and display. "He testified and exhorted, saying. This is the perfection of teaching, comprising something of fear and something of love. "Save yourselves from this untoward generation. He says nothing of the future, all is about the present, by which indeed men are chiefly swayed; he shows that the Gospel releases from present evils as well. "Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls. (v. 41. Think you not this cheered the Apostles more than the miracle? "And they continued steadfastly and with one accord in the Apostles' doctrine and fellowship. (v. 42. Here are two virtues, perseverance and concord. "In the Apostles' doctrine," he says: for they again taught them; "and fellowship, and in breaking of bread, and in prayer. All in common, all with perseverance. "And fear came upon every soul" (v. 43): of those that believed. For they did not despise the Apostles, like common men, nor did they fix their regard on that which was visible merely. Verily, their thoughts were kindled into a glow. And as Peter had before spoken much, and declared the promises, and the things to come, well might they be beside themselves with fear. The wonders also bore witness to the words:

6 "Many wonders and signs were done by the Apostles. As was the case with Christ; first there were signs, then teaching, then wonders; so was it now. "And all that believed were together, and had all things common. (v.

44. Consider what an advance was here immediately! For the fellowship was not only in prayers, nor in doctrine alone, but also in (*politeia*) social relations. "And sold their possessions and goods, and parted them to all men, as every man had need. See what fear was wrought in them! "And they parted them," he says, showing the (*to oionomikon*) wise management: "As every man had heed. Not recklessly, like some philosophers among the Greeks, of whom some gave up their land, others cast into the sea great quantities of money; but this was no contempt of riches, but only folly and madness. For universally the devil has made it his endeavor to disparage the creatures of God, as if it were impossible to make good use of riches. "And continuing daily with one accord in the temple" (v. 46), they enjoyed the benefit of teaching. Consider how these Jews did nothing else great or small, than assiduously attend at the temple. For, as having become more earnest, they had increased devotion also to the place. For the Apostles did not for the present pluck them away from this object, for fear of injuring them.

7 "And breaking bread from house to house, did take their portion of food with gladness and singleness of heart, praising God, and having favor with all the people. (v. 47. It seems to me that in mentioning "bread," he here signifies fasting and hard life; for they "took their portion of food," not of dainty fare. "With gladness," he says. Seest thou that not the dainty fare, but the (*trofhj on trufhj*) food made the enjoyment. For they that fare daintily are under punishment and pain; but not so these. Do you see that the words of Peter contain this also, namely, the regulation of life? ["And singleness of heart."] For no gladness can exist where there is no simplicity. How had they "favor with all the people? On account of their alms deeds. For do not look to the fact, that the chief priests for envy and spite rose up against them, but rather consider that "they had favor with the people."-" And the Lord added to the Church daily (*epi to auto*) [together] such as should be saved.-And all that believed were together. Once more, the unanimity, the charity, which is the cause of all good things!

8 ["Now when they heard this," etc. "Then Peter said unto them," etc. (Recapitulation, v. 37. What had been said was not enough. For those sayings indeed were sufficient to bring them to faith; but these are to show what things the believer behooves to do. And he said not, In the Cross, but, "In the name of Jesus Christ let every one of you be baptized. (v. 38. And he does not put them continually in mind of the Cross, that he may not seem to reproach

them, but he says simply, "Repent: and why? That we may be punished? No: "And let each of you be baptized in the name of Jesus Christ, for the remission of sins. And yet quite other is the law; of this world's tribunals: but in the case of the Gospel proclamation (*khrugmatoj*); when the delinquent has confessed, then is he saved! Observe how Peter does not instantly hurry over this, but he specifies also the conditions, and adds, "Ye shall receive the gift of the Holy Ghost; an assertion accredited by the fact, that the Apostles themselves had received that gift. ["For the promise," etc. (v. 39. "The promise," i.e. the gift of the Holy Ghost. So far, he speaks of the easy part, and that which has with it a great gift; and then he leads them to practice: for it will be to them a ground of earnestness, to have tasted already of those so great blessings ["and with many other words did he testify," etc. (v. 40).

⁹ Since, however, the hearer would desire to learn what was the sum and, substance of these further words, he tells us this: ["Saying, save yourselves from this untoward generation."] ["They then, that gladly received his words," etc. (v. 41) they approved of what had been said, although fraught with terror, and after their assent given, proceed at once to baptism. "And they continued" it is written, "steadfastly in the doctrine" (or, "teaching") "of the Apostles" (v. 42): for it was not for one day, no nor for two or three days that they were under teaching as being persons who had gone over to a different course of life. ["And they continued with one accord in the Apostles' doctrine," etc. The expression is not, *omou* "together," but *omoqumadon*, "with one accord; ("and daily," he says [afterwards], "they were continuing with one accord in the temple,") i. e. with one soul. And here again in his conciseness, he does not relate the teaching given; for as young children, the Apostles nourished them with spiritual food. "And fear came upon every soul" (v. 43): clearly, of those, as well, who did not believe; namely, upon seeing so great a change all at once effected, and besides in consequence of the miracles. ["And all that believed were together, and had all things in common," etc. (v. 44. They are all become angels on a sudden;

¹⁰ all of them continuing in prayer and hearing, they saw that spiritual things are common, and no one there has more than other, and they speedily came together (*epi to auto*), to the same thing in common, even to the imparting to all. "And all the believing" (v. 44), it says, were *epi to auto*: and to see that this does not mean that they were together in place, observe what follows ["And had all things common"]. "All," it says: not one with the

exception of another. This was an angelic commonwealth, not to call anything of theirs their own. Forthwith the root of evils was cut out. By what they did, they showed what they had heard: this was that which he said, "Save yourselves from this untoward generation." - "And daily continuing with one accord in the temple. (v. 46. Since they are become three thousand, they take them abroad now: and withal, the boldness imparted by the Spirit being great: and daily they went up as to a sacred place, as frequently we find Peter and John doing this: for at present they disturbed none of the Jewish observances. And this honor too passed over to the place; the eating in the house. In what house? In the Temple. Observe the increase of piety: They cast away their riches, and rejoiced, and had great gladness, for greater were the riches they, received without labor (apona Cat. al. agaqa). None reproached, none envied, none grudged; no pride, no contempt was there.

¹¹ As children they did indeed account themselves to be under teaching: as new born babes, such was their disposition. Yet why use this faint image? If you remember how it was when God shook our city with an earthquake, how subdued all men were. (Infra, Hom. xli. §2. Such was the case then with those converts. No knavery, no villany then: such is the effect of fear, of affliction! No talk of "mine" and "thine" then. Hence gladness waited at their table; no one seemed to eat of his own, or of another's; -I grant this may seem a riddle. Neither did they consider their brethren's property foreign to themselves; it was the property of a Master; nor again deemed they aught their own, all was the brethren's. The poor man knew no shame, the rich no haughtiness. This is gladness. The latter deemed himself the obliged and fortunate party; the others felt themselves as honored herein, and closely were they bound together. For indeed, because when people make doles of money, there are apt to be insults, pride, grudging; therefore says the Apostle, "Not grudgingly, or of necessity."-(2 Cor. ix. 7. ["With gladness and simplicity of heart," etc. See of how many things he bears witness to them! Genuine faith, upright conduct, perseverance in hearing, in prayers, in singleness, in cheerfulness. ["Praising God."] (v. 47. Two things there were which might deject them; their abstemious living, and the loss of their property. Yet on both these accounts did they rejoice.

¹² ["And having favor with all the people."] For who but must love men of this character, as common fathers? They conceived no malice toward each other; they committed all to the grace of God. ["With all the people."] Fear

there was none; yea, though they had taken their position in the midst of dangers. By singleness, however, he denotes their entire virtue, far surpassing their contempt of riches, their abstinence, and their perseverance in prayer. For thus also they offered pure praise to God: this is to praise God. But observe also here how they immediately obtain their reward. "Having favor with all the people. They were engaging, and highly beloved. For who would not prize and admire their simplicity of character; who would not be linked to one in whom was nothing underhand? To whom too does salvation belong, but to these? To whom those great marvels? Was it not to shepherds that the Gospel was first preached? and to Joseph, being a man of simple mind, insomuch that he did not let a suspicion of adultery frighten him into doing wrong? Did not God elect rustics, those artless men? For it is written, "Blessed is every simple soul. (Prov. xi. 25. And again, "He that walketh simply, walketh surely. (Prov. x. 9. "True," you will say, "but prudence also is needed. Why, what is simplicity, I pray you, but prudence? For when you suspect no evil, neither can you fabricate any: when you have no annoyances, neither can you remember injuries. Has any one insulted you?

¹³ You were not pained. Has any one reviled you? You were nothing hurt. Has he envied you? Still you had no hurt. Simplicity is a high road to true philosophy. None so beautiful in soul as the simple. For as in regard of personal appearance, he that is sullen, and downcast, and reserved (*sunnou*), even if he be good-looking, loses much of his beauty; while he that relaxes his countenance, and gently smiles, enhances his good looks; so in respect of the soul, he that is reserved, if he have ten thousand good points, disfigures them; but the frank and simple, just the reverse. A man of this last description may be safely made a friend, and when at variance easily reconciled. No need of guards and outposts, no need of chains and fetters with such an one; but great is his own freedom, and that of those who associate with him. But what, you will say, will such a man do if he fall among wicked people? God, Who has commanded us to be simple-minded, will stretch out His hand. What was more guileless than David? What more wicked than Saul? Yet who triumphed? Again, in Joseph's case; did not he in simplicity approach his master's wife, she him with wicked art? Yet what, I pray, was he the worse? Furthermore, what more simple than was Abel? what more malicious than Cain? And Joseph again, had he not dealt artlessly with his brethren?

¹⁴ Was not this the cause of his eminence, that he spoke out unsuspiciously, while they received his word sin malice? He declared once and again his dreams unreservedly; and then again he set off to them carrying provisions; he used no caution; he committed all to God: nay, the more they held him in the light of an enemy, the more did he treat them as brothers. God had power not to have suffered him to fall into their hands; but that the wonder might be made manifest, how, though they do their worst, he shall be higher than they: though the blow do come upon him, it comes from another, not from himself. On the contrary, the wicked man strikes himself first, and none other than himself. "For alone," it is said, "shall he bear his troubles. (Prov. ix. 12. Ever in him the soul is full of dejection, his thoughts being ever entangled: whether he must hear aught or say aught, he does all with complaints, with accusation. Far, very far from such do friendship and harmony make their abode: but fightings are there, and enmities, and all unpleasantness. They that are such suspect even themselves. To these not even sleep is sweet, nor anything else. And have they a wife also, lo, they are enemies and at war with all: what endless jealousies, what unceasing fear! Aye, the wicked, ponhroj has his name from ponein, "to have trouble. And, indeed, thus the Scripture is ever calling "wickedness" by the name of labor;

¹⁵ as, for instance, "Under his tongue is toil and labor; and again, "In the midst of them is toil and labor. (Ps. x. 7; Ps. xc. 10; and Ps. lv. 11.) ¹⁶ Now if any one should wonder, whence those who had at first been of this last class, now are so different, let him learn that affliction was the cause, affliction, that school-mistress of heavenly wisdom, that mother of piety. When riches were done away with, wickedness also disappeared. True, say you, for this is the very thing I am asking about; but whence comes all the wickedness there is now? How is it that it came into the minds of those three thousand and five thousand straightway, to choose virtue, and that they simultaneously became Christian philosophers, whereas now hardly one is to be found? how was it that they then were in such harmony? What was it, that made them resolute and active? What was it that so suddenly inflamed them? The reason is, that they drew near with much piety; that honors were not so sought after as they are now; that they transferred their thoughts to things future, and looked for nothing of things present. This is the sign of an ardent mind, to encounter perils; this was their idea of Christianity. We take a different view, we seek our comfort here. The result is, that we shall not even obtain this,

when the time is come. "What are we to do?" asked those men. We, just the contrary—"What shall we do? What behooved to be done, they did. We, quite the reverse. Those men condemned themselves, despaired of saving themselves. This is what made them such as they were.

¹⁷ They knew what a gift they had received. But how can you become like them, when you do everything in an opposite spirit? They heard, and were forthwith baptized. They did not speak those cold words which we do now, nor did they contrive delays (p. 47, note 3); and yet they had heard all the requirements: but that word, "Save yourselves from this generation," made them to be not sluggish; rather they welcomed the exhortation; and that they did welcome it, they proved by their deeds, they showed what manner of men they were. They entered at once the lists, and took off the coat; whereas we do enter, but we intend to fight with our coat on. This is the cause that our antagonist has so little trouble, for we get entangled in our own movements, and are continually thrown down. We do precisely the same thing as he who, having to cope with a man frantic, breathing fire; and seeing him, a professed wrestler, covered with dust, tawny, stripped, clotted with dirt from the sand and sun, and running down with sweat and oil and dirt; himself, smelling of perfumes, should put on his silken garments, and his gold shoes, and his robe hanging down to his heels, and his golden trinkets on the head, and so descend into the arena, and grapple with him.

¹⁸ Such a one will not only be impeded, but being taken up with the sole idea of not staining or rending his fine clothes, will tumble at the very first onset, and withal will suffer that which he chiefly dreaded, the damage of those his fond delights. The time for the contest is come, and say, are you putting on your silks? It is the time of exercise, the hour of the race, and are you adorning yourself as for a procession? Look not to outward things, but to the inward. For by the thoughts about these things the soul is hampered on all sides, as if by strong cords, so that she cannot let you raise a hand, or contend against the adversary; and makes you soft and effeminate. One may think himself, even when released from all these ties, well off, to be enabled to conquer that impure power. And on this account Christ too did not allow the parting with riches alone to suffice, but what saith He? "Sell whatsoever thou hast, and give to the poor, and come and follow Me. (Mark x. 21. Now if, even when we cast away our riches, we are not yet in a safe position, but stand still in need of some further art and close practice; much more, if we

retain them, shall we fail to achieve great things, and, instead thereof, become a laughing-stock to the spectators, and to the evil one himself.

19 For even though there were no devil, though there were none to wrestle with us, yet ten thousand roads on all sides lead the lover of money to hell. Where now are they who ask why the devil was made (*diati o d. gegonen;*)? Behold here the devil has no hand in the work, we do it all ourselves. Of a truth they of the hills might have a right to speak thus, who after they had given proof of their temperance, their contempt of wealth and disregard of all such things, have infinitely preferred to abandon father, and houses, and lands, and wife, and children. Yet, they are the last to speak so: but the men who at no time ought to say it, these do say it. Those are indeed wrestlings with the devil; these he does not think worth entering into. You will say, But it is the devil who instils this same covetousness. Well, flee from it, do not harbor it, O man. Suppose now, you see one flinging out filth from some upper story, and at the same time a person seeing it thrown out, yet standing there and receiving it all on his head: you not only do not pity him, but you are angry, and tell him it serves him right; and, "Do not be a fool," everyone cries out to him, and lays the blame not so much on the other for shooting out the filth, as on him for letting it come on him.

20 But now, you know that covetousness is of the devil; you know that it is the cause of ten thousand evils; you see him flinging out, like filth, his noisome imaginations; and do you not see that you are receiving on your bare head his nastiness, when it needed but to turn aside a little to escape it altogether? Just as our man by shifting his position would have escaped; so, do you refuse to admit such imaginations, ward off the lust. And how am I to do this? you will ask. Were you a Gentile, and had eyes for things present alone, the matter perhaps might be one of considerable difficulty, and yet even the Gentiles have achieved as much; but you—a man in expectation of heaven and heavenly bliss—and you to ask, "How am I to repel bad thoughts? Were I saying the contrary, then you might doubt: did I say, covet riches, "How shall I covet riches," you might answer, "seeing such things as I do? Tell me, if gold and precious stones were set before you, and I were to say, Desire lead, would there not be reason for hesitation? For you would say, How can I? But if I said, Do not desire it; this had been plainer to understand. I do not marvel at those who despise, but at those who despise not riches.

²¹ This is the character of a soul exceeding full of stupidity, no better than flies and gnats, a soul crawling upon the earth, wallowing in filth, destitute of all high ideas. What is it you say? Are you destined to inherit eternal life; and do you say, how shall I despise the present life for the future? What, can the things be put in competition? You are to receive a royal vest; and say you, How shall I despise these rags? You are going to be led into the king's palace; and do you say, How shall I despise this present hovel? Of a truth, we ourselves are to blame in every point, we who do not choose to let ourselves be stirred up ever so little. For the willing have succeeded, and that with great zeal and facility. Would that you might be persuaded by our exhortation, and succeed too, and become imitators of those who have been successful, through the grace and mercy of our Lord Jesus Christ, with Whom to the Father and the Holy Ghost together be glory, and power, and honor, now and ever, and world without end. Amen.

HOMILY 8

¹ ACTS III. 1.—"Now Peter and John went up together into the temple, at the hour of prayer, being the ninth hour." ² Everywhere we find these two Apostles in great harmony together. "To him Simon Peter beckoned. (John xiii. 24. These two also "came together to the sepulchre. (Ib. xx. 3 et seq. And concerning John, Peter said unto Christ, "And what shall this man do? (Ib. xxi. 21. Now as for the other miracles, the writer of this book omits them; but he mentions the miracle by which they were all put in commotion. Observe again that they do not come to them purposely; so clear were they of ambition, so closely did they imitate their Master. Why now did they go up to the temple? Did they still live as Jews? No, but for expediency (xrhsimwj). A miraculous sign again takes place, which both confirms the converts, and draws over the rest; and such, as they were a sign for having wrought. The disease was in the nature of the man, and baffled the art of medicine. He had been forty years lame (ch. iv. 20), as the writer says afterwards, and no one during all that time had cured him. And the most obstinate diseases are those which are born with men. It was a great calamity, insomuch that even to provide for himself his necessary sustenance was impossible for him. The man was conspicuous both from the place, and from his malady. Hear how the matter is related.

³ "And a certain man, lame from his mother's womb, was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms

of them that entered into the temple. (v. 2. He sought to receive alms, and he did not know who the men were. "Who seeing Peter and John about to go into the temple, asked an alms. And Peter, fastening his eyes upon him, with John, said, Look on us. (v. 3, 4. Yet, not even so were the man's thoughts elevated, but he persisted in his importunity. For such is poverty; upon a refusal, it compels people still to persist. Let this put us to shame who fall back in our prayers. But observe, I pray you, Peter's gentleness: for he said, "Look on us. So truly did their very bearing, of itself, betoken their character. "And he gave heed unto them, expecting to receive something of them. Then Peter said, Silver and gold have I none; but such as I have I give thee. (v. 5, 6. He did not say, I give thee something much better than silver or gold: but what? "In the name of Jesus Christ of Nazareth, rise up and walk. And he took him by the right hand, and lifted him up. (v. 7. Such was also the way of Christ. Often He healed by word, often by an act, often also He stretched forth the hand, where men were somewhat weak in faith, that the cure might not appear to be spontaneous.

⁴ "And he took him by the right hand, and lifted him up. This act made manifest the Resurrection, for it was an image of the Resurrection. "And immediately his feet and ankle bones received strength. And he leaping up stood, and walked. (v. 8. Perhaps it was by way of trying himself that he put it thus to further proof, whether perchance the thing done might not be to no purpose. His feet were weak; it was not that he had lost them. Some say that he did not even know how to walk. "And entered with them into the temple. Of a truth it was marvellous. The Apostles do not urge him; but of his own accord he follows, by the act of following pointing out his benefactors. "And leaping and praising God; not admiring them, but God that wrought by them. The man was grateful. ⁵ ["Now Peter and John went up together into the temple," etc. You observe how they continued in prayer. "The ninth hour: there they prayed together. ["And a certain man," etc. The man was in the act of being carried at that instant. ["Whom they laid daily:"] (his bearers carried him away: ["at the gate," etc. just when people went into the temple. And that you may not suppose that they carried him for some other purpose, but that it was in order that he might receive alms, hear what the writer says: "so that he might receive alms of those entering into the temple. (Recapitulation of vv. 1-8. And this is the reason why he also makes mention of the places, to give evidence of what he relates. "And how was it," you may ask, "that they

did not present him to Christ? Perhaps they were certain unbelieving men, that haunted the temple, as in fact neither did they present him to the Apostles, when they saw them entering, after having done such great miracles. "He asked," it is written, "to receive an alms. (v. 3. Their bearing marked them as certain devout and righteous men. ["And Peter fastening his eyes upon him, with John, said," etc. (v. 4, 5. And observe how John is everywhere silent, while Peter makes excuse for him also; "Silver and gold," he says, "have I none. (v. 6. He does not say, I have none here, as we are wont to speak, but absolutely, I have none. "What then?

6 he might say, "do you take no notice of me, your suppliant? Not so, but of what I have, receive thou. Do you remark how unassuming Peter is, how he makes no display even to the object of his beneficence? ["In the name," etc. "And he took him by the hand," etc. (v. 7. And the mouth and the hand did all. Such sort of persons were the Jews; lame, and the right thing being to ask for health, these same ask for money, grovelling on the ground: for this it was that they beset the temple-to get money. What then does Peter? He did not despise him; he did not look about for some rich subject; he did not say, If the miracle is not done to some great one (*eij ekeinon*), nothing great is done: he did not look for some honor from him, no, nor heal him in the presence of people; for the man was at the entrance, not where the multitude were, that is, within. But Peter sought no such object; nor upon entering did he proclaim the matter: no, it was by his bearing that he attracted the lame man to ask. And the wonder is, that he believed so readily. For those who are set free from diseases of long standing, hardly believe their very eyesight. Once healed, he remains with the Apostles, giving thanks to God. "And he entered," it is said, "with them into the temple, walking, and leaping, and praising God. (v. 8.

7 Observe how restless he is, in the eagerness of his delight, at the same time shutting the mouths of the Jews. Also, that he leaped, was to prevent the suspicion of hypocrisy; for after all, this was beyond the possibility of deception. For if previously he was totally unable to walk, even when hunger pressed hard (and indeed he would not have chosen to share with his bearers the proceeds of his begging, if he had been able to manage for himself), this holds still more in the present ease. And how should he have feigned in behalf of those who had given him no alms? But the man was grateful, even after his recovery. And thus on either side his faith is shown, both by his

thankfulness, and by the recent event. ⁸He was so well known to all, that "they recognized him. And all the people," it says, "saw him walking and praising God; and they recognized (eeginwskon) that it was he which sat for alms at the Beautiful gate of the temple." (v. 9.) It is well said, "they recognized," inasmuch as he was one unknown now by reason of what had happened: for we use this term with regard to objects, which we find a difficulty in recognizing. ["And they were filled with wonder and amazement at that which had happened unto him."] Needs must it be believed that the name of Christ remits sins, seeing it produces even such effects as this. ("And as he held Peter and John, all the people came together at the porch that is called Solomon's, greatly wondering." (v. 11.) From his good feelings and love towards the Apostles, the lame man would not leave them; perhaps he was thanking them openly, and praising them. "And all the people," it is said, "ran together unto them. And when Peter saw them, he answered." (v. 12.) Again it is he who acts, and addresses the people.

⁹ And in the former instance, it was the circumstance of the tongues that aroused them to hearing, now it was this miracle; then, he took occasion to speak from their accusations now, from their supposition. Let us then consider, in what this address differs from the former, and in what it agrees with that. The former was held in a house, before any one has come over, and before they themselves have wrought anything; this, when all are wondering, and the healed man is standing by; when none doubt, as in the other case where some said "These men are full of new wine." (Acts xii. 13.) At the one, he was surrounded by all the Apostles as he spoke; but at this, he has John alone; for by this time he is bold, and become more energetic. Such is the nature of virtue; once started, it advances, and never stops. Observe also how it was divinely ordered, that the miracle should take place in the temple, that others also might wax bold, while the Apostles work not in holes (eij kataduseij) and corners, and in secret: though not in the interior of the temple either, where the greater number were. How then, I pray you, was it believed? The man himself who was healed proclaimed the benefit. For there was no reason why he should lie, nor why he should have joined a different set of people. Either then it was because of the spaciousness of the place, that he there wrought the miracle, or because the spot was retired. And observe the event. They went up for one object, and they accomplished another. Thus also did Cornelius: he prayed and fasted * * *. But hitherto they always call

Him, "of Nazareth." "In the name of Jesus Christ of Nazareth," said Peter, walk. For in the first instance, the thing required was, that He should be believed in.

¹⁰ Let us not, I pray you, give over at the beginning of the story: and if one has named some particular achievement of virtue, and then has dropped it for awhile, let us begin over again. If we get into the right mood (*en eccei*), we shall soon arrive at the end, soon reach the summit. For earnestness, it is said, begets earnestness, and dulness begets dulness. He who has effected some little reformation, thereby receives encouragement to approach greater things, and thence again to go on something more than that; and just as it is with fire, the more wood it lays hold on, the more vehement it becomes, so likewise zeal, the more pious reflections it kindles, the more effectually it is armed against their opposites. As, for example: There are set in us, like so many thorns, perjury, falsehood hypocrisy, deceit, dishonesty, abusiveness, scoffing, buffoonery, indecency, scurrility; again under another head, covetousness, rapacity, injustice, calumny, insidiousness; again, wicked lust, uncleanness, lewdness, fornication, adultery; again, envy, emulation, anger, wrath, rancor, revenge, blasphemy, and numberless others. If we effect a reformation in the first instances, not only in them will the success have been achieved, but through them in the following cases also. For reason has then gained more strength to overthrow those other vices. For instance, if he, who has frequently sworn, once extirpates that satanic habit, he has not only gained this point, but a habit of piety in other respects will have been brought in.

¹¹ For no one, I suppose, averse to swearing would easily consent to do any other wicked act; he will feel a reverence for the virtue already acquired. Just as the man who wears a beautiful robe, will blush to roll himself in the mire; so is it also here. From this beginning he will come to learn not to be angry, not to strike, not to insult. For if once he has come right in little matters, the whole affair is done. Often, however, something of this sort takes place, that a person has once reformed, and then again through carelessness falls back into the old sins but too readily, so that the case becomes irremediable. For instance, we have made it a law to ourselves not to swear; we have got on well, for some three, or even four days; after that being hard put to it, we scattered away the whole of our collected gain; we then fall into indolence and recklessness. Still it is not right to give over; one must set to work zeal-

ously again. For it is said, he that has built up a house, and then sees his building pulled down, will have less spirit for building again. Yes, but for all this, one must not be dispirited, but must once more set to work zealously.

¹² Let us then lay down daily laws for ourselves. For a time let us begin with the easier. Let us retrench all that superfluity of paths, and put a bridle on our tongues; let no one swear by God. Here is no outlay, here is no fatigue, here is no cost of time. It is sufficient to will, and all is done. It is a matter of habit. I beseech and entreat you, let us contribute thus much of zeal. Tell me, if I had bid you contribute your money, would not each one of you readily cast in according to his ability? If you saw me in extreme danger, would you not, if it had been possible, have cut off your own flesh to give me? Well, I am in danger now, and in great danger, such indeed that, were I withal confined to a dungeon, or had I received ten thousand stripes, or were a convict in the mines, I could not suffer more. Reach me then the hand. Consider how great is the danger, that I should not have been able to reform this which is least: I say "least" in regard to the labor required. What shall I have to say hereafter, when thus called to account? "Why did you not remonstrate? why did you not enjoin? why did you not lay the law before them? why did you not cheek the disobedient? It will not be enough for me to say, that I did admonish.

¹³ It will be answered, "You ought to have used more vehement rebuke; since Eli also admonished. (1 Sam. ii. 24. But God forbid I should compare you with Eli's sons. Indeed, he did admonish them and say, "Nay, my sons, do not so; evil is the report that I hear of you. (1 Sam. iii. 13. But subsequently the Scripture saith, that he did not admonish his sons: since he did not admonish them severely, or with threats. For is it not strange indeed, that in the synagogues of the Jews the laws are in such force, and whatever the teacher enjoins is performed; while here we are thus despised and rejected? It is not my own glory that I care for (my glory is your good report), but it is for your salvation. Every day we lift up our voice, and shout in your ears. But there is none to hear. Still we take no strong measures. I fear we shall have to give an account at the coming Day of this excessive and unseasonable leniency.

¹⁴ Wherefore, with a loud and clear voice, I proclaim to all and testify, that those who are notorious for this transgression, who utter words which come "of the evil one," (Matt. v. 37. (for such is swearing,) shall not step over

the threshold of the Church. Let this present month be the time allowed you for reforming in this matter. Talk not to me, "Necessity of business compels me to use oaths, else people do not believe me. To begin with this, retrench those oaths which come merely of habit. I know many will laugh, but it is better to be laughed at now, than wept for hereafter. They will laugh, who are mad. For who, I ask, in his right mind would laugh at the keeping of the commandment? But suppose they do; why, it will not be at us, but at Christ, that such men will laugh. You shudder at the word! I knew you would. Now if this law were of my making, at me would be the laughing; but if Another be the Lawgiver, the jeering passes over to Him. Yes, and Christ was once spit upon, and smitten with the palm, smitten upon the face. Now also He bears with this, and it is no wonder (*ouden apeikoj*)! For this, hell is prepared; for this, the worm that dieth not. Behold, again I say and testify; let him laugh that will, let him scoff that listeth. Hereunto are we set, to be laughed at and mocked, to suffer all things.

¹⁵ We are "the offscouring" (1 Cor. iv. 13) or the world, as blessed Paul says. If any man refuse to conform to this order, that man I, by my word, as with a trumpet's blast, do prohibit to set foot over the Church's threshold, be he prince, be he even the crowned head. Either depose me from this station, or if I am to remain, expose me not to danger. I cannot bear to ascend this throne, without effecting Some great reformation. For if this be impossible, it is better to stand below. Nothing more wretched than a ruler who does his people no good. Do exert yourselves, and attend to this, I entreat you; and let us strive, and of a surety more will come of it. Fast, entreat God (and we will do the same with you) that this pernicious habit may be eradicated. It is no great matter, to become teachers to the world; no small honor to have it said everywhere, that really in this city there is not a man that swears. If this come to pass, you will receive the reward not only of your own good works; indeed what I am to you, this you will become to the world. Assuredly others also will emulate you; assuredly you will be a candle set upon a candlestick.

¹⁶ And is this, you will say, the whole matter? No, this is not all, but this is a beginning of other virtues. He who swears not, will certainly attain unto piety in other respects, whether he will or not, by dint of self-respect and awe. But you will urge that most men do not keep to it, but fall away. Well, better one man that doeth the will of the Lord, than ten thousand transgressors. In fact, hereby is everything subverted, everything turned upside

down, I mean, because after the fashion of the Theatre we desire numbers not a select number. For what indeed will a multitude be able to profit? Would you learn that it is the saints, not the numbers, which make the multitude? Lead out to war ten hundred thousand men, and one saint, and let us see who achieves the most? Joshua the son of Nun went out to war, and alone achieved all; the rest were of no use. Wouldest thou see, beloved, that the great multitude, when it does not the will of God, is no better than a thing of naught? I wish indeed, and desire, and with pleasure would be torn in pieces, to adorn the Church with a multitude, yea, but a select multitude; yet if this be impossible, that the few should be select, is my desire. Do you not see, that it is better to possess one precious stone, than ten thousand farthing pieces?

17 Do you not see that it is better to have the eye sound, than to be loaded with flesh, and yet deprived of sight? Do you not see that it is better to have one healthy sheep, than ten thousand with the murrain; that fine children, though few, are better than many children diseased withal; that in the Kingdom there will be few, but in hell many? What have I to do with a multitude? what profit therein? None. Rather they are a plague to the rest. It is as if one who had the option of ten healthy persons of ten thousand sick folks, should take to himself the latter in addition to the ten. The many who do nothing well, will avail us only for punishment hereafter, and disgrace for the time being. For no one will urge it as a point in our favor that we are many; we shall be blamed for being unprofitable. In fact, this is what men always tell us, when we say, We are many; "aye, but bad," they answer.

18 Behold again: I give warning, and proclaim with a loud voice, let no one think it a laughing matter: I will exclude and prohibit the disobedient; and as long as I sit on this throne, I will give up not one of its rights. If any one depose me from it, then I am no longer responsible; as long as I am responsible, I cannot disregard them; on account not of my own punishment, but of your salvation. For I do exceedingly long for your salvation. To advance it, I endure pain and vexation. But yield your obedience, that both here and hereafter you may receive a plentiful reward, and that we may in common reap eternal blessings; through the grace and mercy of the only-begotten Son of God; to Whom with the Father and the Holy Ghost be glory, power, and honor, now and ever, world without end. Amen.

HOMILY 9

¹ ACTS III. 12.-"And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this, or why look ye so earnestly on us, as though by our own power or holiness we have made this man to walk?" ² There is greater freedom of speech in this harangue, than in the former. Not that he was afraid on the former occasion, but the persons whom he addressed there, being jesters and scoffers, would not have borne it. Hence in the beginning of that address he also bespeaks their attention by his preamble; "Be this known unto you, and hearken to my words. (ch. ii. 14. But here there is no need of this management. (*kataskeuhj*). For his hearers were not in a state of indifference. The miracle had aroused them all; they were even full of fear and amazement. Wherefore also there was no need of beginning at that point, but rather with a different topic; by which, in fact, he powerfully conciliated them, namely, by rejecting the glory which was to be had from them. For nothing is so advantageous, and so likely to pacify the hearers, as to say nothing about one's self of an honorable nature, but, on the contrary, to obviate all surmise of wishing to do so. And, in truth, much more did they increase their glory by despising glory, and showing that what had just taken place was no human act, but a Divine work; and that it was their part to join with the beholders in admiration, rather than to receive it from them. Do you see how clear of all ambition he is, and how he repels the honor paid to him? In the same manner also did the ancient fathers;

³ for instance, Daniel said, "Not for any wisdom that is in me. (Dan. ii. 30. And again Joseph, "Do not interpretations belong to God? (Gen. xi. 8. And David, "When the lion and the bear came, in the name of the Lord I rent them with my hands. (1 Sam. xvii. 34. And so likewise here the Apostles, "Why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? (v. 13. Nay, not even this; for not by our own merit did we draw down the Divine influence. "The God of Abraham, and of Isaac, and of Jacob, the God of our fathers. See how assiduously he thrusts himself (*eiswqe*) upon the fathers of old, lest he should appear to be introducing a new doctrine. In the former address he appealed to the patriarch David, here he appeals to Abraham and the rest. "Hath glorified His Servant Jesus. Again a lowly expression, like as in the opening address.

⁴ But at this point he proceeds to enlarge upon the outrage, and exalts the heinousness of the deed, no longer, as before, throwing a veil over it. This he

does, wishing to work upon them more powerfully. For the more he proved them accountable, the better his purpose were effected. "Hath glorified," he says, 'His Servant Jesus, Whom ye delivered up, and denied Him in the presence of Pilate, when he was determined to let him go.' The charge is two-fold: Pilate was desirous to let Him go; you would not, when he was willing. "But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince (or Author) of Life: Whom God hath raised from the dead; whereof we are witnesses." (v. 14, 15.) Ye desired a robber instead of Him. He shows the great aggravation of the act. As he has them under his hand, he now strikes hard. "The Prince of Life," he says. In these words he establishes the doctrine of the Resurrection. "Whom God hath raised from the dead." (ch. ii. 26.) "Whence doth this appear?" He no longer refers to the Prophets, but to himself, inasmuch as now he has a right to be believed. Before, when he affirmed that He was risen, he adduced the testimony of David; now, having said it, he alleges the College of Apostles. "Whereof we are witnesses", he says.

§ "And His name, through faith in His name, hath made this man strong, whom ye see and know: yea, the faith which is by Him hath given him this perfect soundness in the presence of you all. Seeking to declare the matter (zhtwn to pragma eipein), he straightway brings forward the sign: "In the presence," he says, "of you all. As he hid borne hard upon them, and had shown that He Whom they crucified had risen, again he relaxes, by giving them the power of repentance; "And now, brethren, I wot that through ignorance ye did it, as did also your rulers. (v. 17. This is one ground of excuse. The second is of a different kind. As Joseph speaks to his brethren, "God did send me before you (Gen. xlv. 5); what in the former speech he had briefly said, in the words, "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken,"-this he here enlarges upon: "But what God before had showed by the mouth of all His Prophets, that His Christ should suffer, He hath so fulfilled. (v. 18. At the same time showing, that it was not of their doing, if this be proved, that it took place after God's counsel. He alludes to those words with which they had reviled Him on the Cross, namely "Let Him deliver Him, if He will have Him; for He said, I am the Son of God. If He trust in God, let Him now come down from the cross. (Matt. xxvii. 42, 43.

6 O foolish men, were these idle words? It must needs so come to pass, and the prophets bear witness thereunto. Therefore if He descended not, it it was for no weakness of His own that He did not come down, but for very power. And Peter puts this by way of apology for the Jews, hoping that they may also close with what he says. "He hath so fulfilled," he says. Do you see now how he refers everything to that source? "Repent ye therefore," he says, "and be converted. He does not add, "from your sins; but, "that your sins, may be blotted out," means the same thing. And then he adds the gain: "So shall the times of refreshing come from the presence of the Lord. (v. 19. This betokens them in a sad state, brought low by many wars. For it is to the case of one on fire, and craving comfort, that the expression applies. And see now how he advances. In his first sermon, he but slightly hinted at the resurrection, and Christ's sitting in heaven; but here he also speaks of His visible advent. "And He shall send Jesus the Christ ordained (for you), "Whom the heaven must (i.e. must of necessity) receive, until the times of the restitution of all things. The reason why He does not now come is clear. "Which God hath spoken," he continues, "by the mouth of His holy prophets since the world began.

7 For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. Before, he had spoken of David, here he speaks of Moses. "Of all things," he says, "which He hath spoken. But he does not say, "which Christ," but, "which God hath spoken by the mouth of all His holy prophets since the world began. (v. 20, 21. Then he betakes him to the ground of credibility, saying, "A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; Him shall ye hear in all things. And then the greatness of the punishment: "And it shall come to pass, that every soul which will not hear that Prophet, shall be destroyed from among the people. Yea, and all the prophets, from Samuel and those that follow, after, as many as have spoken have likewise foretold of these days. (v. 23, 24. He has done well to set the distinction here. For whenever he says anything great, he appeals to them of old. And he found a text which contained both truths; just as in the other discourse he said, "Until He put His foes under His feet. (ch. ii. 35. The remarkable circumstance is, that the two things stand together; that is, subjection and disobedience, and the punishment. "Like unto me," he says. Then why are ye alarmed? "Ye are the children of the prophets" (v. 25):

8 so that to you they spake, and for your sakes have all these things come to pass. For as they deemed that through their outrage they had become alienated (and indeed there is no parity of reason, that He Who now is crucified, should now cherish them as His own), he proves to them that both the one and the other are in accordance with prophecy. "Ye are the children," he says, "of the Prophets, and of the covenant which God made with our fathers, saying unto Abraham, 'And in thy seed shall all the kindreds of the earth be blessed.' Unto you first," he continues, "God having raised up His Son (ton Paidá) sent Him. "To others indeed also, but to you first who crucified Him. "To bless you," he adds, "in turning away every one of you from his iniquities. (v. 26.) 9 Now let us consider again more minutely what has been read out. (Recapitulation. In the first place, he establishes the point that the miracle was performed by them ; saying, "Why marvel ye? And he will not let the assertion be disbelieved: and to give it more weight, he anticipates their judgment. "Why look ye," he says, "so earnestly on us, as though by our own power or holiness we had made this man to walk? (v. 12. If this troubles and confounds you, learn Who was the Doer, and be not amazed. And observe how on all occasions when he refers to God, and says that all things are from Him, then he fearlessly chides them: as above where he said, "A man approved of God among you. (ch. ii. 22. And on all occasions he reminds them of the outrage they had committed, in order that the fact of the Resurrection may be established. But here he also subjoins something else; for he no more says, "of Nazareth," but what? "The God of our fathers hath glorified His Servant Jesus. (v. 13. Observe also the modesty. He reproached them not, neither did he say at once, "Believe then now: behold, a man that has been forty years lame, has been raised up through the name of Jesus Christ. This he did not say, for it would have excited opposition. On the contrary, he begins by commending them for admiring the deed, and again calls them after their ancestor: "Ye men of Israel.

10 Moreover, he does not say, It was Jesus that healed him: but, "The God of our fathers hath glorified," etc. But then, lest they should say, How can this stand to reason-that God should glorify the transgressor? therefore he reminds them of the judgment before Pilate, showing that, would they but consider, He was no transgressor; else Pilate had not wished to release Him. And he does not say, "when Pilate was desirous," but, "was determined to let Him go. "But ye denied the Holy One," etc. (v. 13, 14. Him who had killed

others, ye asked to be released; Him Who quickeneth them that are killed, ye did not wish to have! And that they might not ask again, How should it be that God now glorifies Him, when before He gave no assistance? he brings forward the prophets, testifying that so it behooved to be. "But those things which God before had showed," etc., (infra v. 18. Then, lest they should suppose that God's dispensation was their own apology, first he reproves them. Moreover, that the denying Him "to Pilate's face," was no ordinary thing; seeing that he wished to release Him. And that ye cannot deny this, the man who was asked in preference to Him is witness against you. This also is part of a deep dispensation. Here it shows their shamelessness and effrontery; that a Gentile, one who saw Him for the first time, should have discharged Him, though he had heard nothing striking;

¹¹ while they who had been brought up among His miracles, have done the very opposite! For, as he has said, "When he (Pilate) had determined to let Him go," that it may not be imagined that he did this of favor, we read, "And he said, It is a custom with you to release one prisoner: will ye therefore that [release unto you this man? (Matt. xxvii. 15. "But ye denied the Holy One and the Just. (Mark xv. 6. He does not say, "Ye delivered up; but everywhere, "Ye denied. For, said they, "We have no king but Caesar. (John xix. 15. And he does not say only, Ye did not beg off the innocent, and, "Ye denied" Him but, "Ye slew" Him. While they were hardened, he refrained from such language; but when their minds are most moved, then he strikes home, now that they are in a condition to feel it. For just as when men are drunk we say nothing to them, but when they are sober, and are recovered from their intoxication then we chide them; thus did Peter: when they were able to understand his words, then he also sharpened his tongue, alleging against them many charges; that, Whom God had glorified, they had delivered up; Whom Pilate would have acquitted they denied to his face; that they preferred the robber before Him.

¹² Observe again how he speaks covertly concerning Christ's power, showing that He raised Himself: just as in his first discourse he had said, "Because it was not possible that He should be holden of it" (ch. ii. 24), so here he says, "And killed the Prince of Life. (v. 15. It follows that the Life He had was not from another. The prince (or author) of evil would be he that first brought forth evil; the prince or author of murder, he who first originated murder; so also the Prince (or Author) of Life must be He Who has Life

from Himself. "Whom God raised up," he continues: and now that he has uttered this, he adds, "And his name, upon faith in his name, hath made this man strong, whom ye see and know; yea, the faith which is by Him hath given Him this perfect soundness. [The faith which is by Him h di autou pistij. And yet it was h eij autou pistij, "the faith which is in Him" (as its object) that did all. For the Apostles did not say, "By the name," but, "In the name," and it was in Him (eij autou) that the man believed. But they did not yet make bold to use the expression, "The faith which is in Him.

¹³ For, that the phrase "By Him" should not be too low, observe that after saying, "Upon the faith of His name," he adds, "His name hath made him strong," and then it is that he says, "Yea, the faith which is by Him hath given him this perfect soundness. Observe how he implies, that in the kai ekeino former expression also "Whom God raised up," he did but condescend to their low attainments. For that Person needed not Another's help for His rising again, Whose Name raised up a lame man, being all one as dead. Mark how on all occasions he adduces their own testimony. Thus above, he said, "As ye yourselves also know; and, "In the midst of you: and here again, "Whom ye see and know: in the presence of you all. (ch. ii. 22. And yet that it was, "In His name," they knew not: but they did know that the man was lame, that he stands there whole. They that had wrought the deed themselves confessed, that it was not by their own power, but by that of Christ. And had this assertion been unfounded, had they not been truly persuaded themselves that Christ had risen again, they would not have sought to establish the honor of a dead man instead of their own, especially while the eyes of the multitude were upon them. Then, when their minds were alarmed, immediately he encourages them, by the appellation of Brethren, "And now, brethren, I wot, etc.

¹⁴ For in the former discourse he foretold nothing, but only says concerning Christ, "Therefore let all the house of Israel know assuredly: here he adds an admonition. There he waited till the people spoke: here, he knew how much they had already effected, and that the present assembly was better disposed toward them. "That through ignorance ye did it. And yet the circumstances mentioned above were not to be put to the score of ignorance. To choose the robber, to reject Him Who had been adjudged to be acquitted, to desire even to destroy Him-how should this be referred to ignorance? Nevertheless, he gives them liberty to deny it, and to change their mind about

what had happened. "Now this indeed, that you put to death the innocent, ye knew: but that you were killing "the Prince of Life," this, belike, ye did not know. And he exculpated not them alone, but also the chief contrivers of the evil, "ye and your rulers: for doubtless it would have roused their opposition, had he gone off into accusation. For the evil-doer, when you accuse him of some wickedness that he has done, in his endeavor to exonerate himself, grows more vehement. And he no longer says, "Ye crucified," "Ye killed," but, "Ye did it; leading them to seek for pardon. If those rulers did it through ignorance, much more did these present. "But these things which God before had showed," etc. (v. 18.

15 But it is remarkable, that both in the first and in the second discourse, speaking to the same effect, that is, in the former, "By the determinate counsel and foreknowledge of God; and in this, "God before had showed that Christ should suffer; in neither does he adduce any particular text in proof. The fact is, that each one of such passages is accompanied with many accusations, and with mention of the punishment in store for them [as]; "I will deliver up," says one, "the wicked in requital for His grave, and the rich in return for His death. (Is. liii. 9. And again, * * * "Those things," he says, "which God before had showed by the mouth of all His prophets, that Christ should suffer, He hath so fulfilled. It shows the greatness of that "counsel," in that all spoke of it, and not one only. It does not follow, because the event was through ignorance, that it took place irrespectively of God's ordinance. See how great is the Wisdom of God, when it uses the wickedness of others to bring about that which must be. "He hath fulfilled," he says: that they may not imagine that anything at all is wanting; for whatsoever Christ must needs suffer, has been fulfilled. But do not think, that, because the Prophets said this, and because ye did it through ignorance, this sufficeth to your exculpation. However, he does not express himself thus, but in milder terms says, "Repent ye therefore. (v. 19. "Why?

16 For either it was through ignorance, or by the dispensation of God. "That your sins may be blotted out. I do not mean the crimes committed at the Crucifixion; perhaps they were through ignorance; but so that your other sins may be blotted out: this only. "So shall the times of refreshing come unto you. Here he speaks of the Resurrection, obscurely. For those are indeed times of refreshing, which Paul also looked for, when he said, "We that are in this tabernacle do groan, being burthened. (2 Cor. v. 4. Then to prove

that Christ is the cause of the days of refreshing, he says, "And He shall send Jesus Christ, which before was for you ordained. (v. 20. He said not, "That your sin may be blotter out," but, "your sins; for he hints at that sin also. "He shall send. And whence? "Whom the heaven must receive. (v. 21. Still ["must"] "receive? And why not simply, Whom the heaven hath received? This, as if discoursing of old times: so, he says, it is divinely ordered, so it is settled: not a word yet of His eternal subsistence.-" For Moses indeed said unto the fathers, A Prophet shall the Lord raise up for you: "Him shall ye hear in all things that He shall speak unto you: and having said, "All things which God hath spoken by the mouth of all His holy Prophets," (v. 22) now indeed he brings in Christ Himself.

¹⁷ For, if He predicted many things and it is necessary to hear Him, one would not be wrong in saying that the Prophets have spoken these things. But, besides, he wishes to show that the Prophets did predict the same things. And, if any one will look closely into the matter, he will find these things spoken in the Old Testament, obscurely indeed, but nevertheless spoken. "Who was purposely designed," says he: in Whom there is nothing novel. Here he also alarms them, by the thought that much remains to be fulfilled. But if so, how says he, "Hath fulfilled? (v. 18. The things which it was necessary "that Christ should suffer," are fulfilled: the things which must come to pass, not yet. "A prophet shall the Lord God raise up for you from among your brethren, like unto me. This would most conciliate them. Do you observe the sprinkling of low matters and high, side by side,-that He Who was to go up into the heavens should be like unto Moses? And yet it was a great thing too. For in fact He was not simply like unto Moses, if so be that "every soul which will not hear shall be destroyed. And one might mention numberless other things which show that He was not like unto Moses; so that it is a mighty text that he has handled. "God shall raise Him up unto you," says Moses, "from among your brethren," etc.: consequently Moses himself threatens those that should not hear. "Yea, and all the prophets," etc.:

¹⁸ all this is calculated to attract "Yea, and all the prophets," says the Apostle. "from Samuel. He refrains from enumerating them singly, not to make his discourse too long; but having alleged that decisive testimony of Moses, he passes by the rest. "Ye," he says, "are the children of the Prophets, and of the covenant which God made. (v. 25) "Children of the covenant; that is, heirs. For test they should think that they received this offer from the

favor of Peter, he shows, that of old it was due to them, in order that they may the rather believe that such also is the will of God. "Unto you first," he continues, "God having raised up His Son Jesus, sent Him. (v. 26. He does not say simply, "Unto you He sent His Son," but also, after the resurrection, and when He had been crucified. For that they may not suppose that he himself granted them this favor, and not the Father, he says, "To bless you. For if He is your Brother, and blesses you, the affair is a promise. "Unto you first. That is, so far are you from having no share in these blessings, that He would have you become moreover promoters and authors of them to others. For you are not to feel like castaways. "Having raised up": again, the Resurrection. "In turning away," he says, "every one of you from his iniquities. In this way He blesses you: not in a general way. And what kind of blessing is this? A great one.

¹⁹For of course not the turning a man away from his iniquities is itself sufficient to remit them also. And if it is not sufficient to remit, how should it be to confer a blessing? For it is not to be supposed that the transgressor becomes forthwith also blessed; he is simply released from his sins. But this, "Like unto me," would no wise apply. "Hear ye Him," he says; and not this alone, but he adds, "And it shall come to pass, that every soul, which will not hear that Prophet, shall be destroyed from among the people. When he has shown them that they had sinned, and has imparted forgiveness to them, and promised good things, then indeed, then he says, "Moses also says the same thing. What sort of connection is this: "Until the times of the restitution; and then to introduce Moses, saying, that all that Christ said shall come to pass? Then also, on the other hand, he says, as matter of encomium (so that for this reason also ye ought to obey): "Ye are the children of the prophets and of the covenant: i.e. heirs. Then why do you stand affected towards that which is your own, as if it were another's? True, you have done deeds worthy of condemnation; still you may yet obtain pardon. Having said this, with reason he is now able to say, "Unto you God sent his Son Jesus to bless you. He says not, To save you, but what is greater; that the crucified Jesus blessed His crucifiers.

²⁰Let us then also imitate Him. Let us cast out that spirit of murder and enmity. It is not enough not to retaliate (for even in the Old Dispensation this was exemplified); but let us do all as we would for bosom-friends, as we would for ourselves so for those who have injured us. We are followers of

Him, we are His disciples, who after being crucified, sets everything in action in behalf of his murderers, and sends out His Apostles to this end. And yet we have often suffered justly; but those acted not only unjustly, but impiously; for He was their Benefactor, He had done no evil, and they crucified Him. And for what reason? For the sake of their reputation. But He Himself made them objects of reverence. "The scribes and the pharisees sit in Moses' seat; all therefore whatsoever they bid you observe, that do ye, but after their works do ye not." (Matt. xxiii. 2.) And again in another place, "Go thy way, show thyself to the priest." (ib. viii. 4.) Besides, when He might have destroyed them, He saves them. Let us then imitate Him, and let no one be an enemy, no one a foe, except to the devil.

²¹ Not a little does the habit of not swearing contribute to this end: I mean to the not giving way to wrath: and by not giving way to wrath, we shall not have an enemy either. Lop off the oaths of a man, and you have clipt the wings of his anger, you have smothered all his passion. Swearing, it is said, is as the wind to wrath. Lower the sails; no need of sails, when there is no wind. If then we do not clamor, and do not swear, we have cut the sinews of passion. And if you doubt this, just put it to experiment. Impose it as a law upon the passionate man that he shall never swear, and you will have no necessity of preaching moderation to hint. So the whole business is finished. For even though you do not forswear yourselves [yet], by swearing at all, do you not know in what absurd consequences you involve yourselves-binding yourselves to an absolute necessity and as with a cord, and putting yourselves to all manner of shifts, as men studying how to rescue their soul from an evil which there is no escaping, or, failing of that, obliged [by that self-imposed necessity] to spend your life thenceforth in vexation, in quarrels, and to curse your wrath? But all is in vain, and to no purpose. Threaten, be peremptory (diorisai), do all, whatever it be, without swearing; [so]:

²² it is in your power to reverse analusai) both what you have said and what you have done if you have the mind. Thus on the present day I must needs speak more gently to you. For since ye have heard me, and the greater part of the reformation is achieved by you, now then let us see for what purpose the taking of oaths was introduced, and why allowed to be. In relating to you their first origin, and when they were conceived, and how, and by whom we shall give you this account in requital for your obedience. For it is fit that he who has made his practice right, should be taught the philosophy

of the matter, but he who is not yet doing the right, is not worthy to be told the history. ²³ They made many covenants in Abraham's time, and slew victims, and offered sacrifices, and as yet oaths were not. Whence then did they come in? When evil increased, when all was confusion, upside down, when men had turned aside to idolatry: then it was, then, when men appeared no longer worthy to be believed, that they called God as witness, as if thereby giving an adequate surety for what they said. Such in fact is the Oath: it is a security where men's principles cannot be trusted. So that in the indictment of the swearer the first charge is this, -that he is not to be trusted without a surety, and a great surety too: for such is the exceeding faithlessness, that they ask not man as surety, but will needs have God! Secondly, the same charge lies against him who receives the oath: that, in a question of compact, he must drag in God for warranty, and refuse to be satisfied unless he get Him. O the excessive stupidity, the insolence of such conduct! Thou, a worm, earth and dust, and ashes, and vapor, to drag in thy Lord as the, surety, and to compel the other to drag Him in likewise!

²⁴ Tell me, if your servants were disputing with each other, and exchanging assurances with each other, and the fellow-servant should declare that for his part he would not be satisfied till he had their common master given him for surety, would he not have stripes given him without number, and be made to know that the master is for other purposes, and not to be put to any such use as this? Why do I speak of a fellow-servant? For should he choose any respectable person, would not that person consider it an affront? But I do not wish to do this, say you. Well: then do not compel the other to do so either: since where men only are in question, this is done-if your party says, "I give such an one as my surety," you do not allow him. "What then," say you, "am I to lose what I have given? I am not speaking of this; but that you allow him to insult God. For which reason greater shall be the inevitable punishment to him who forces the oath upon another, than to him who takes it: the same holds with regard to him who gives an oath when no one asks him. And what makes it worse, is, that every one is ready to swear, for one farthing, for some petty item, for his own injustice. All this may be said, when there is no perjury;

²⁵ but if perjury follow in the train, both he that imposes and he that takes the oath have turned everything upside down. "But there are some things," you will say, "which are unknown. Well take these into account, and

do nothing negligently; but, if you do act negligently, take the loss to yourself as your punishment. It is better to be the loser thus, than in a very different way. For tell me—you force a man to take an oath, with what expectation? That he will forswear himself? But this is utter insanity; and the judgment will fall upon your own head; better you should lose your money, than he be lost. Why act thus to your own detriment, and to the insulting of God? This is the spirit of a wild beast, and of an impious man. But you do this in the expectation that he will not forswear himself? Then trust him without the oath. "Nay, there are many," you reply, "who in the absence of an oath would presume to defraud; but, once the oath taken, would refrain. You deceive yourself, man. A man having once learnt to steal, and to wrong his neighbor, will presume full oft to trample upon his oath; if on the contrary he shrinks from swearing, he will much more shrink from injustice. "But he is influenced against his will. Well then, he deserves pardon.

²⁶ But why am I speaking of this kind of oaths, while I pass over those in the market-place? For as regards these last, you can urge none of these pleas. For ten farthings you there have swearing and forswearing. In fact, because the thunderbolt does not actually fall from heaven, because all things are not overthrown, you stand holding God in your bonds: to get a few vegetables, a pair of shoes, for a little matter of money, calling Him to witness. What is the meaning of this? Do not let us imagine, that because we are not punished, therefore we do not sin; this comes of God's mercy; not of our merit. Let your oath be an imprecation upon your own child, upon your own self: say, "Else let the hangman lash my ribs. But you dare not. Is God less valuable than thy ribs? is He less precious than thy pate? Say "Else let me be struck blind. But no. Christ so spares us, that He will not let us swear even by our own head; and yet we so little spare the honor of God, that on all occasions we must drag Him in! Ye know not what God is, and with what sort of lips he behooves to be invoked. Why, when we speak of any man of eminent worth, we say, "First wash your mouth, and then make mention of him:

²⁷ and yet, that precious Name which is above every name, the Name which is marvellous in all the earth, the Name which devils hear and tremble, we haul about as we list! Oh! the force of habit! thereby has that Name become cheap. No doubt, if you impose on any one the necessity of coming into the sacred edifice to take his oath there, you feel that you have made the oath an awful one. And yet how is it that it seems awful in this way,

but because we have been in the habit of using that at random, but not this? For ought not a shudder of awe to be felt when God is but named? But now, whereas among the Jews His Name was held to be so reverend, that it was written upon plates, and none was allowed to wear the characters except the high-priest alone: we bandy about His Name like any ordinary word. If simply to name God was not allowed to all; to call Him to witness, what audacity is it! nay, what madness! For if need were (rather than this) to fling away all that you have, ought you not readily to part with all? Behold, I solemnly declare and testify; reform these oaths of the forum, these superfluous oaths, and bring to me all those who wish to take them.

28 Behold, in the presence of this assembly, I charge those who are set apart for the tending of the Houses of Prayer, I exhort and issue this order to them, that no person be allowed to take such oaths at his own discretion: or rather, that none be allowed to swear in any other way, but that the person be brought to me, whosoever he be, since even for these matters less will not serve but they must needs come before us, just as if one had to do with little children. May there be no occasion! It is a shame in some things still to need to be taught. Do you dare to touch the Holy Table, being a person unbaptized? No, but what is still worse, you the baptized dare to lay your hand upon the Holy Table, which not even all ordained persons are allowed to touch, and so to take your oath. Now you would not go and lay your hand upon the head of your child, and yet do you touch the Table, and not shudder, not feel afraid? Bring these men to me; I will judge, and send them away rejoicing, both the one and the other. Do what you choose; I lay it down as a law that there be no swearing at all. What hope of salvation, while we thus make all to have been done in vain? Is this the end of your bills, and your bonds, that you should sacrifice your own soul?

29 What gain do you get so great as the loss? Has he forsworn himself? You have undone both him and yourself. But has he not? even so still you have undone (both), by forcing him to transgress the commandment. Let us cast out this disease from the soul: at any rate let us drive it out of the forum, out of our shops, out of our other work-places; our profits will but be the greater. Do not imagine that the success of your worldly plans is to be ensured by transgressions of the Divine laws. "But he refuses to trust me," say you; and in fact I have sometimes heard this said by some: "Unless I swear oaths without number, the man will not trust me. Yes, and for this you may thank yourself,

because you are so off-hand with your oaths. For were it not so, but on the contrary were it clear to all men that you do not swear, take my word for it, you would be more readily believed upon your mere nod, than those are who swallow oaths by thousands. For look now: which do you more readily believe? me who do not swear, or those that do swear? "Yes," say you, "but then you are ruler and bishop. Then suppose I prove to you that it is not only for that reason? Answer me with truth, I beseech you; were I in the habit of perpetually swearing, would my office stand me in that stead? Not a whir.

³⁰ Do you see that it is not for this reason? And what do you gain at all? Answer me that. Paul endured hunger; do you then also choose to hunger rather than to transgress one of the commandments of God. Why are you so unbelieving? Here are you, ready to do and suffer all things for the sake of not swearing; and shall not He reward you? Shall He, Who sustains day by day both takers and breakers of oaths, give you over to hunger, when you have obeyed Him? Let all men see, that of those who assemble in this Church not one is a swearer. By this also let us become manifest, and not by our creed alone; let us have this mark also to distinguish us both from the Gentiles and from all men. Let us receive it as a seal from heaven, that we may everywhere be seen to be the King's own flock. By our mouth and tongue let us be known, in the first place, just as the barbarians are by theirs: even as those who speak Greek are distinguished from barbarians, so let us be known. Answer me: the birds which are said to be parrots, how are they known to be parrots? is it not by speaking like men? Let us then be known by speaking like the Apostles; by speaking like the Angels. If any one bid you swear tell him, "Christ has spoken, and I do not swear.

³¹ This is enough to make a way for all virtue to come in. It is a gate to religion, a high road leading to the philosophy of piety; a kind of training-school. These things let us observe, that we may obtain also the future blessings, through the grace and mercy of our Lord Jesus Christ, to Whom with the Father and the Holy Ghost together be glory, power and honor, now and ever, world without end. Amen.

HOMILY 10

¹ ACTS IV. 1.-"And as they spake unto the people, there came unto them the priests, and the captain of the temple." Ere yet their had time to take breath after their first trials, straightway they enter into others. And observe how the events are disposed. First, they were all mocked together; this was no

small trial: secondly, they enter into dangers. And these two things do not take place in immediate succession; but when first the Apostles have won admiration by their two discourses, and after that have performed a notable miracle, thereupon it is that, after they are waxen bold, through God's disposal, they enter the lists. But I wish you to consider, how those same persons, who in the case of Christ must need look out for one to deliver Him up to them, now with their own hands arrest the Apostles, having become more audacious and more impudent since the Crucifixion. In truth, sin, while it is yet struggling to the birth, is attended with some sense of shame; but when once fully born, it makes those more shameless who practise it. "And the captain of the temple," it is said. The object again was to attach a public criminality to what was doing, and not to prosecute it as the act of private individuals: such in fact was constantly their plan of proceeding.

2 "Being grieved that they taught the people. (v. 2. Not merely because they taught, but because they declared, not alone that Christ Himself was risen from the dead, but moreover, that we through Him do rise again. "Because they taught the people, and preached through Jesus the resurrection of the dead. So mighty was His Resurrection, that to others also He is the cause of a resurrection. "And they laid hands on them, and put them in hold unto the next day; for it was now eventide. (v. 3. What impudence! They feared not the multitude; for this also the captain of the temple was with them: they had their hands still reeking with the blood of the former victim. "For it was now eventide," it is said. It was with the wish to abate their spirit that those men did this, and guarded them; but the delay only served to make the Apostles more intrepid. And consider who these are who are arrested. They are the chiefs of the Apostles, who are now become a pattern to the rest, that they should no longer crave each other's support, nor want to be together. "Howbeit, many having heard the word, believed; and the number of the men was about five thousand. (v. 4. How was this? Did they see them in honor? Did they not behold them put in bonds? How then did they, believe? Do you see the evident efficacy? And yet even those that believed already might well have become weaker. But no, it is no longer so:

3 for Peter's sermon had laid the seed deep into them, and had taken a hold upon their understandings. Therefore were [their enemies] incensed, that they did not fear them, that they made no account of their present troubles. For, say they, if He that was crucified effects such great things, and

makes the lame to walk, we fear not these men either. This again is of God's ordering. For those who now believe were more numerous than the former. Therefore it was that in their presence they bound the Apostles, to make them also more fearful. But the reverse took place. And they examine them not before the people, but privately, that the hearers may not profit by their boldness. ⁴ "And it came to pass on the morrow, that their rulers, and elders, and scribes, and Annas the High Priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the High Priest, were gathered together at Jerusalem. (v. 5, 6. For now along with the other evils (of the times), the Law was no longer observed. And again they set off the business with the form of a tribunal, to constitute them guilty by their iniquitous sentence. "And when they had set them in the midst, they asked, By what power, or by what name, have ye done this? (v. 7. And yet they knew it well; for it was because they were "grieved that they preached through Jesus the resurrection" that they arrested them. Then for what purpose do they question them? They expected the numbers present would make them recant, and thought by this means to have put all right again. Observe then what they say: "And by what name have ye done this? Then Peter, filled with the Holy Ghost, said unto them. (v. 8. And now, I pray you, call to mind Christ's saying; "When they deliver you up unto the synagogues, take ye no thought how or what thing ye shall speak; for it is the Spirit of your Father which speaketh in you. (Luke xii. 11, 14. So that it was a mighty Power they enjoyed. What then says Peter? "Ye rulers of the people, and elders of Israel. Mark the Christian wisdom of the man;

how full of confidence it is: he utters not a word of insult, but says with respect, "Ye rulers of the people, and elders of Israel, if we be this day called to account of the good deed done to the impotent man. He takes them in hand right valiantly; by the opening of his speech he exposes them, and reminds them of the former things: that it is for a work of beneficence they are calling them to account. As if he had said, "In all fairness we ought to have been crowned for this deed, and proclaimed benefactors; but since "we are even put upon our trial for a good deed done to an impotent man," not a rich man, not powerful, not noble-and yet who would feel envy in a case like this? It is a most forcible (apaggelia, al. epaggelia) way of putting the case; and he shows that they are piercing their own selves:-" By what means this man is made whole: be it known unto you all, and to all the people Israel; that by

the Name of Jesus Christ of Nazareth: "-this is what would vex them most. For this was that which Christ had told the disciples, "What ye hear in the ear that preach ye upon the housetops.-That in the name of Jesus Christ," he says, "of Nazareth, Whom ye crucified, WhOm God raised from the dead, even by Him doth this man stand here before you whole. (v. 10). (Matt. x. 27.

⁶ Think not, he says that we conceal the country, or the nature of the death. "Whom ye crucified, Whom God raised from the dead, even by Him doth this man stand before you whole. Again the death, again the resurrection. "This is the stone," he says, "which was set at nought of you builders, which is become the head of the corner. (v. 11. He reminds them also of a saying which was enough to frighten them. For it had been said, "Whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it will grind him to powder. (Matt. xxi. 44.)-Neither is there salvation in any other, (v. 12. Peter says. What wounds, think you, must these words inflict on them! "For there is none other name," he continues, "under heaven given among men, whereby we must be saved. Here he utters also lofty words. For when the object is, not to carry some point successfully, but only to show boldness he does not spare; for he was not afraid of striking too deep. Nor does he say simply, "By another; but, "Neither is there salvation in any other: that is, He is able to save us. In this way he subdued their threatening.

⁷ "Now when they saw the, boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled and they took knowledge of them, that they had been with Jesus. (v. 13. The two unlearned men beat down with their rhetoric them and the chief priests. For it was not they that spake, but the grace of the Spirit. "And beholding the man which was healed standing with them, they could say nothing against it. (v. 14. Great was the boldness of the man; that even in the judgment-hall he has not left them. For had they said that the fact was not so, there was he to refute them. "But when they had commanded them to go aside out of the council, they conferred among themselves, saying, What are we to do to these men? (v. 15. See the difficulty they are in, and how the fear of men again does everything. As in the case of Christ, they were not able (as the saying is) to undo what is done, nor to cast it into the shade, but for all their hindering, the Faith did but gain ground the more; so was it now. "What shall we do? O the folly! to suppose that those who had tasted of the conflict, would now take fright at it: to expect, impotent as their efforts had proved in

the beginning, to effect something new, after such a specimen of oratory as had been exhibited!

8 The more they wished to hinder, the more the business grew upon their hands. But what say they? "For that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it. But that it spread no further among the people, let us straightly threaten them, that they speak henceforth to no man in this name. And they called them, and commanded them not to speak at all, nor teach, in the name of Jesus. (v. 16-18. See what effrontery is shown by these, and what greatness of mind by the Apostles. "But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard. So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people. (v. 19-21. The miracles shut their mouths: they would not so much as let them finish their speech, but cut them short in the middle, most insolently. "For all men glorified God for that which was done. For the man was above forty years old, on whom this miracle of healing was showed. (v. 22. But let us look over what has been said from the beginning.

9 "And as they spake unto the people, etc. Being grieved that they taught the people, and preached through Jesus the resurrection of the dead. (Recapitulation, v. 1, 2. So then at first they did all for the sake of man's opinion (or glory): but now another motive was added: that they should not be thought guilty of murder, as they said subsequently, "Do ye wish to bring this man's blood on us? (ch. v. 28. O the folly! Persuaded that He was risen, and having received this proof of it, they expected that He Whom death could not hold, could be cast into the shade by their machinations! What can match the folly of this! Such is the nature of wickedness: it has no eyes for anything, but on all occasions it is thrown into perturbation. Finding themselves overborne, they felt like persons who have been outwitted: as is the case with people who have been forestalled and made a sport of in some matter. And yet they everywhere affirmed that it was God that raised Him: but it was "in the Name of Jesus" that they spake showing that Jesus was risen. "Through Jesus, the resurrection of the dead": for they themselves also held a resurrection: a cold and puerile doctrine, indeed, but still they held it. Why this alone, was it not sufficient to induce them to do nothing to them-I

mean, that the disciples with such boldness bore themselves in the way they did? Say, wherefore, O Jew, dost thou disbelieve?

¹⁰ Thou oughtest to have attended to the sign done, and to the words, not to the evil disposition of the many. "By their teaching the people. For already they were in ill repute with them by reason of what they had done to Christ; so that they were rather increasing their own obloquy. "And they laid hands on them, and put them in hold until the morrow; for it was now eventide. (v. 3. In the case of Christ, however, they did not so; but having taken Him at midnight, they immediately led him away, and made no delay, being exceedingly in fear of the multitude: whereas in the case of the Apostles here, they were bold. And they no more take them to Pilate, being ashamed and blushing at the thought of the former affair, lest they should also be taken to task for that. ¹¹ "And it came to pass on the morrow, that their rulers, and elders, and scribes. were gathered together at Jerusalem. (v. 5. Again in Jerusalem: and there it is that men's blood is poured out; no reverence for their city either; "And Annas, and Caiaphas," etc. (v. 6. "And Annas," it says, "and Caiaphas. His maid-servant it was that questioned Peter, and he could not bear it: in his house it was that Peter denied, when Another was in bonds there: but now, when he has come into the midst of them all, see how he speaks! "By what name have ye done this? Why dost thou not speak it, what it is, but keepest that out of sight? "By what name have ye done this? (v. 7. And yet he affirmed, It was not we that did it. "Ye rulers of the people," etc. (v. 8. Observe his wisdom: he does not say outright, "In the Name of Jesus we did it," but how? "In His Name this man "-He does not say, "was made whole by us; but-" doth stand here before you whole. And again, "If we be examined concerning the good deed done to the impotent man. (v. 9. He hits them hard, that they are always making a crime of such acts, finding fault with works of beneficence done to men: and he reminds them of their former doings, that they run to do murder, and not only so, but make a crime of doing good deeds.

¹² Do you observe too (in point of rhetoric) with what dignity they express themselves? Even in the use of words they were becoming expert by practice, and henceforth they were not to be beaten down. "Be it known unto you all," etc. (v. 10. Whereby he shows them that they rather do, in spite of themselves, preach Christ; themselves extol the doctrine, by their examining and questioning. O exceeding boldness-" Whom ye crucified! Whom God

raised up"-this is bolder still! Think not that we hide what there is to be ashamed of. He says this all but tauntingly: and not merely says it, but dwells upon the matter. "This," says he, "is the Stone which was set at naught by you builders; "and then he goes on to teach them, saying in addition, "Which is made the head of the corner" (v. 11.); that is to say, that the Stone is indeed approved! Great was the boldness they now had, in consequence of the miracle. And when there was need to teach, observe how they speak and allege many prophecies; but when the point was to use boldness of speech, then they only speak peremptorily. Thus "Neither," says he, "is there any other name under heaven given among men whereby we must be saved. (v. 12. It is manifest to all, he says, because not to us alone was that Name given; he cites even themselves as witnesses. For, since they asked, "In what name did ye it? "In Christ's," says he: "there is none other name.

13 How is it that ye ask? On all hands this is palpable. "For there exists not another name under heaven, whereby we must be saved. This is the language of a soul which has renounced (*kategnwkuiaj*) this present life. His exceeding out-spokenness proves here, that when he speaks in lowly terms of Christ, he does it not of fear, but of wise forbearance (*sugkatabainwn*): but now that it was the fitting time, he speaks not in lowly terms: by this very thing intending to strike dismay into them. Behold another miracle not less than the former. "And beholding the boldness of Peter and John," etc. "And they took knowledge of them that they had been with Jesus. (v. 13. Not without a meaning has the Evangelist set down this passage; but in saying, "they recognized them that they had been with Jesus," he means, in His Passion: for only these were [with Him] at that time, and then indeed they had seen them humble, dejected: and this it was that most surprised them: the greatness of the change. For in fact Annas and Caiaphas with their company were there, and these then also had stood by Him, and their boldness now amazed them. "And beholding the boldness. For not only their words; their very bearing showed it; that they should stand there so intrepidly to be tried in a cause like this, and with uttermost peril impending over them!

14 Not only by their words, but by their t gesture also, and their look and voice, and, in short, by everything about them, they manifested the boldness with which they confronted the people. From the things they uttered, they marvelled, perhaps: "that they were unlearned and common men: for one may be unlearned, yet not a common or private man, and a common man,

yet not unlearned. "Having perceived," it says. Whence? From what they said? Peter does not draw out long speeches, but then by his very manner and method (thj apaggeliaj kai thj sunqhkjh) he declares his confidence. "And they recognized them that they had been with Jesus. Which circumstance made them believe that it was from Him they had learned these things, and that they did all in the character of His disciples. But not less than the voice of these, the miracle uttered a voice of its own: and that sign itself stopped their mouths. "And beholding the man," etc. So that they would have been peremptory (epeskhyan) with them, if the man had not been with them. "We cannot deny it. So that they would have denied it, if the thing had not been so: if the testimony had not been that of the people in general. "But that it spread no further among the people. (v. 17. And yet it was palpable to all men! But such is the nature of wickedness: everywhere it is shamed. "Let us straitly threaten them. What sayest thou? Threaten? And expect ye to stop the preaching?

15 And yet all beginnings are hard and trying. Ye slew the Master, and did not stop it: and now, if ye threaten, do ye expect to turn us back? The imprisonment did not prevail with us to speak submissively, and shall ye prevail? "And they called them, and commanded them," etc. (v. 18, 19. It had been much better for them to let them go. "And Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. When the terror was abated (for that command was tantamount to their being dismissed), then also the Apostles speak more mildly: so far were they from mere bravery: "Whether it be right," says he: and "We cannot [but speak]. Whether it be right in the sight of God to obey you rather than God. (v. 20. Here [by "God"] they mean Christ, for he it was that commanded them. And once more they confirm the fact of His Resurrection. "For we cannot but speak the things we have seen and heard: so that we are witnesses who have a right to be believed. "So when they had further threatened them. (v. 21. Again they threatened in vain. "They let them go, finding nothing how they might punish them, because of the people: for all men glorified God for that which was done. So then the people glorified God, but these endeavored to destroy them: such fighters against God were they!

16 Whereby they made them more conspicuous and illustrious. "For My strength," it is said, "is made perfect in weakness. (2 Cor. xii. 9.) 17 Already

these as martyrs have borne testimony: set in the battle against all, they said, "We cannot but speak the things we have seen and heard." If the things we speak be false, reprehend them; if true, why hinderest thou? Such is philosophy! Those, in perplexity, these in gladness: those covered with exceeding shame, these doing all with boldness: those in fear, these in confidence. For who, I would ask, were the frightened? those who said, "That it spread no further among people," or these who said, "we cannot but speak the things we have seen and heard?" And these had a delight, a freedom of speech, a joy surpassing all; those a despondency, a shame, a fear; for they feared the people. But these were not afraid of those; on the contrary, while these spake what they would, those did not what they would. Which were in chains and dangers? was it not these last?

¹⁸ Let us then hold fast to virtue; let not these words end only in delight, and in a certain elevation of the spirits. This is not the theatre, for singers (*kīqarwdwn*), and tragedians, and musicians (*kīqaristwn*), where the fruit consists only in the enjoyment and where the enjoyment itself passes with the passing day. Nay, would that it were enjoyment alone, and not mischief also with the enjoyment! But so it is: each man carries home with him much of what he has witnessed there, sticking to him like the infection of a plague: and one indeed, of the younger sort, having culled such snatches of song here and there of those satanic plays, as he could fix in his memory, goes singing them about the house: while another, a senior, and forsooth too staid for such levity, does not this indeed, but what is there spoken, both the preachments and the very words, he remembers it all; and another again, some filthy and absurd ditty. From this place you depart, taking nothing with you.-We have laid down a law-nay, not we: God forbid! for it is said, "Call no man your master upon the earth" (*Matt. xxiii. 8*); Christ has laid down a law that none should swear. Now, say, what has been done with regard to this law? For I will not cease speaking of it; "lest," as the Apostle saith, "if I come again, I must not spare. (*2 Cor. xiii. 2*. I ask then, have you laid the matter to heart?

¹⁹ have you thought of it seriously? have you been in earnest about it, or must we again take up the same subject? Nay, rather, whether you have or not, we will resume it, that you may think seriously about it, or, if you have laid it to heart, may again do this the more surely, and exhort others also. With what then, I pray you, with what shall we begin? Shall it be with the

Old Testament? For indeed this also is to our shame, that the precepts of the Law, which we ought to surpass, we do not even thus observe! For we ought not to be hearing such matters as these: these are precepts adapted to the poor Jewish level (thj 'Ioudaikhj euteleiaj): we ought to be hearing those counsels of perfection; "Cast away thy property, stand courageously, and give up thy life in behalf of the Gospel, scorn all the goods of earth, have nothing in common with this present life; if any wrong thee, do him good; if any defraud thee, bless him; if any revile thee, show him honor; be above everything. (S. Ambros. de Off. i. 2. These and such as these are what we ought to be hearing. But here are we discoursing about swearing; and our case is just the same as if, when a person ought to be a philosopher, one should take him away from the great masters, and set him to spell syllables letter by letter!

²⁰ Just think now what a disgrace it would be for a man having a flowing beard, and with staff in hand, and cope on shoulders, to go to school with children, and be set the same tasks with them would it not be above measure ridiculous? And yet the ridicule which belongs to us is even greater. For not as the difference between philosophy and the spelling-lesson, so is that between the Jewish polity and ours: no indeed, but as the difference between angels and men. Say now, if one could fetch down an angel from heaven, and should bid him stand here and listen to our preaching, as one whose duty it is to conform himself thereto, would it not be shameful and preposterous? But if to be yet, like children, under teaching about these things be ridiculous; what must it be, not even to attend to these things: how great the condemnation, how great the shame To be Christians still, and to have to learn that it is not right to swear! However, let us put up with that, lest we incur even worse ridicule.

²¹ Well, then, let us speak to you to-day from the Old Testament. What does it tell us? "Accustom not thy mouth to swearing; neither use thyself to the naming of the Holy One. And why? "For as a servant that is continually beaten shall not be without a blue mark, so he that sweareth. (Ecclus. xxiii. 10. See the discernment of this wise man. He did not say, "Accustom not to swearing" thy mind, but "thy mouth"; because being altogether an affair of the mouth, thus it is easily remedied. For at last it becomes a habit without intention; as for instance, there are many who entering the public baths, as soon as they have passed the threshold, cross (Hom. in 1 Cor. xi. 7) them-

selves (sfragizontai). This the hand has got to do, without any one's bidding, by force of habit. Again, at the lighting of a candle, often when the mind is intent on something else, the hand makes the sign. In the same way also the mouth, without concurrence of the mind, articulates the word, from mere habit, and the whole affair is in the tongue. "Neither use thyself," he says, "to the naming of the Holy One. For as a servant that is continually beaten shall not be without a blue mark, so he that sweareth. He speaks not here of false oaths, but he cuts down all oaths, and to them also assigns their punishment. Why then, swearing is a sin. For such in truth is the soul;

²² full of all these ulcers, all these scars. But you do not see them? Yes, this is the mischief of it; and yet you might see if you wished; for God has given you eyes. With eyes of this kind did the Prophet see, when he said, "My wounds stink, and are corrupt, because of my foolishness. (Ps. xxxviii. 5. We have despised God, we have hated that good Name, we have trodden Christ under foot, we have lost all reverence, none names the Name of God with honor. Yet if you love any one, even at his name you start to your feet; but God you thus continually invoke, and make nothing of it. Call upon Him for the benefit of your enemy; call upon Him for the salvation of your own soul; then he will be present, then you will delight Him; whereas now you provoke Him to anger. Call upon Him as Stephen did; "Lord," he said, "lay not this sin to their charge. (ch. vii. 59. Call upon Him as did the wife of Elkanah, with tears and sobs, and prayers. (1 Sam. i. 10. I prevent you not, rather I earnestly exhort you to it. Call upon him as Moses called upon Him, yea, cried, interceding for those who had driven him into banishment. For you to make mention at random of any person of consideration, is taken as an insult: and do you bandy God about in your talk, in season, out of season?

²³ I do not want to hinder you from keeping God always in your mind: nay, this I even desire and pray for, only that you should do this, so as to honor Him. Great good would this have done us, if we had called upon God only when we ought, and for what we ought. And why, I would ask, were such miracles wrought in the Apostles' times, and not in ours? And yet it is the same God, the same Name. But no, the case is not the same. For then they called upon Him only for those objects which I have mentioned; whereas we call upon Him not for these, but quite other purposes.-If a man refuse to believe you, and that is why you swear, say to him, "Believe me: however, if you will needs make oath, swear by yourself. I say this, not to set up a law

against Christ's law; God forbid; for it is said. "Let your yea be yea, and your nay, nay (Matt. v. 37): but by way of coming down to your present level, that I may more easily lead you to the practice of this commandment, and divert you from this tyrannical habit. How many who have done well in other respects, have been undone by these practices! Shall I tell you why it was permitted the ancients to take oaths? (for to take false oaths, was not permitted to them either. Because they swore by idols.

24 But are you not ashamed to rest in laws, by which they in their infirmity were led on to something better? It is true, when I take a Gentile in hand, I do not immediately lay this injunction upon him, but in the first place I exhort him to know Christ; but if the believer, who has both learnt Him and heard Him, must needs crave the same forbearance with the Gentile, what is the use, what the gain (of his Christianity?)-But the habit is strong, and you cannot detach yourself from it? Well then, since the tyranny of habit is so great, transfer it into another channel. And how is this to be done? you will ask. What I have said often, I say also now; let there be many monitors (*logistai*), let there be many examiners and censors (*ecetasrai*, *dokimastai*). Say, if you chance to put on your mantle inside out, you allow your servant to correct your mistake, and are ashamed to learn of him, although there is much to be ashamed of in this; and here when you are getting hurt to your soul, are you ashamed to be taught better by another? You suffer your menial to put your dress in order, and to fasten your shoes, and will you not endure him that would put your soul in order? Let even your menial, your child, your wife, your friend, your kinsman, your neighbor, be your teachers on this point.

25 For as when a wild beast is hunted down from all sides, it is impossible for it to escape; so he that has so many to watch him, so many to reprove him, who is liable to be struck at from all sides, cannot help being on his guard. The first day he will find it hard to put up with, and the second, and the third; but after that it will come easier, and, the fourth passed, there will not even be anything to do. Make the experiment, if you doubt me; take it into consideration, I beseech you. It is not a trifling matter to be wrong in, nor yet to come fight in; on both sides it is great for evil and for good. May the good be effected, through the grace and loving-mercy of our Lord Jesus Christ, to Whom with the Father and the Holy Ghost be glory, power, and honor, now and ever, world without end. Amen.

HOMILY 11

¹ACTS IV. 23.-"And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them." ²Not for their own glory did they tell the tale-how should such be their motive?-but what they displayed was the proofs therein exhibited of the grace of Christ. All that their adversaries had said, this they told; their own part, it is likely, they omitted: this made the hearers all the more courageous. What then? These again flee to the true Succor, to the Alliance invincible, and again, "with one accord. And when they heard that," it is said, "with one accord they lifted up their voice to God, and said: (v. 24) and with great earnestness, for it is no prayer made at random. Observe with what exquisite propriety their prayers are framed: thus, when they besought to be shown who was meet for the Apostleship, they said, "Thou, Lord, which knowest the heart of all men, show: (ch. i. 24) for it was a subject for Prescience there: but here, where the thing needed was that the mouths of their adversaries should be stopped, they speak of lordship; wherefore they begin thus: Lord, "(Despota) the God that madest heaven and earth, and the sea, and all that in them is: Who, by the Holy Ghost through the mouth of Thy servant, David our father, didst say, Why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against His Christ. (v. 24-26. It is to sue God, as one may say upon His own covenants, that they thus produce this prophecy:

³and at the same time to comfort themselves with the thought, that in vain are all the imaginations of their foes. This then is what they say: Bring those words into accomplishment, and show that they "imagine vain things.-For of a truth," they proceed, "there were gathered together in this city, against Thy holy Child Jesus, (Paidā) Whom Thou hast anointed, both Herod, and Pontius Pilate, together with the Gentiles and the people of Israel, for to do whatsoever Thy hand and Thy counsel determined before to be done. And now, Lord, behold their threatenings. (v. 27-29. Observe their largeness of mind (filosofian). These are not words of imprecation. In saying, "their threatenings, they do not mean this or that thing specifically threatened, but only in general, the fact of their threatening, perhaps, as being formidable. In fact, the writer is concise in his narrative. And observe, they do not say, "Crush them, cast them down; but what? "And grant unto Thy servants, that with all boldness they may speak Thy word. Let us also

learn thus to pray. And yet how full of wrath one would be, when fallen among men intent upon killing him, and making threats to that effect? how full of animosity? But not so these saints. "By stretching forth Thine hand to heal, and that signs and wonders may be done by the Name of Thy holy Child Jesus. (v. 30. If in that Name the mighty deeds are wrought, great will be the boldness.

⁴"And when they had prayed, the place was shaken where they were assembled together. (v. 31. This was the proof that they were heard, and of His visitation. "And they were all filled with the Holy Ghost. What means, "They were filled? It means, They were inflamed; and the Gift burned up within them. "And they spake the word of God with boldness. And the multitude of them that believed were of one heart and of one soul. (v. 32. Do you see that together with the grace of God they also contributed their part? For everywhere it ought to be well observed, that together with the grace of God they do their part likewise. Just as Peter said above, "Silver and gold have I none"; and again, that "they were all together. (ch. iii. 6. But in this place, having mentioned that they were heard, the sacred writer proceeds to speak also of them, what virtue they showed. Moreover, he is just about to enter upon the narrative of Sapphira and Ananias, and with a view to show the detestable conduct of that pair, he first discourses of the noble behavior of the rest. Now say, did their love beget their poverty, or the poverty the love? In my opinion, the love begat the poverty, and then the poverty drew tight the cords of love. For observe what he says: "They were all of one heart and of one soul. Behold, heart and soul are what make the "together.

⁵"Neither said any of them that aught of the things which he possessed was his own; but they had all things common. And with great power the Apostles rendered their testimony (apedidoun) of the resurrection. (v. 33. The phrase betokens them to be as persons put in trust with a deposit: he speaks of it as a debt or obligation: that is, their testimony they with boldness did render, or pay off, to all. "And great grace was upon them all. Neither was there any among them that lacked. (v. 34. Their feeling was just as if they were under the paternal roof, all for awhile sharing alike. It is not to be said, that though indeed they maintained the rest, yet they did it with the feeling that the means whereof they maintained them were still their own. No, the admirable circumstance is this, that they first alienated their property, and so maintained the rest, on purpose that the maintenance

might not come as of their own private means, but as of the common property. "For as many as were possessors of lands or houses sold them, and brought the price of the things that were sold, and laid them down at the Apostles' feet; and distribution was made unto every man according as he had need. (v. 35. A great mark of honor this, that "they laid them at the Apostles' feet. And Joses, who by the Apostles was surnamed Barnabas, ('which is, being interpreted, The son of consolation.')" (v. 36.

6 I do not think that this is the same with the companion of Matthias; for that person was also called Justus and [Barsabas, but this, Joses and] "Barnabas" ["son of consolation"]. I suppose he also received the name from his virtue, as being qualified and suited for this duty. "A Levite, and of the country of Cyprus by birth. Observe on all occasions how the writer indicates the breaking up of the Law. But how was he also a "Cyprian by birth? Because they then even removed to other countries, and still were called Levites. "Having land, sold it, and brought the price, and laid it at the Apostles' feet. "

7 Let us now look over again what has been said. ["And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them."] (Recapitulation, v. 23. See the unostentatious conduct of the Apostles, and their largeness of mind. They did not go about boasting, and say, "How we served (apexrhsameqa) the priests! nor were they ambitious of honor: but, we read, "they came unto their own company. Observe how they do not cast themselves upon temptations, but when the temptations present themselves, with courage endure them. Had it been some other of the disciples, perhaps, emboldened by the countenance of the multitude, he might have insulted, might have vented ever so many harsh expressions. But not so these true philosophers; they do all with mildness and with gentleness. "And when they heard that, we read, with one accord they lifted up their voice to God. (v. 24. That shout proceeded from delight and great emotion. Such indeed are the prayers which do their work, prayers replete with true philosophy, prayers offered up for such objects, by such persons, on such occasions, in such a manner; whereas all others are abominable and profane. "Lord, Thou the God that madest heaven and earth, the sea, and all that in them is. Observe how they say nothing idle, no old wives' talk and fables, but speak of His power. Just as Christ Himself said to the Jews, "If I by the Spirit of God do cast out devils:

8 behold the Father also speaks by the Spirit. For what saith it? "Lord, the God Who, by the Holy Ghost, through the mouth of our father Thy servant David didst say, Why did the nations rage? (v. 25. Scripture is wont thus to speak of one as of many. "For of a truth, Lord, against Thy Holy Child Jesus, Whom Thou didst anoint, both Herod and Pontius Pilate, etc. (v. 27. Observe how, even in prayer, they circumstantially describe the Passion, and refer all to God.-That is, Not they had power to do this: but Thou didst it all, Thou that didst permit, that dost call to account, and yet didst bring to accomplishment, Thou the All-skilful and Wise, that didst serve Thee of Thine enemies for Thine own pleasure. (v. 28. "For to do whatever Thy hand," etc. Here they discourse of His exceeding Skill and Wisdom and Power. So then, as enemies they came together, and with murderous purpose, and as opposing themselves, but they did what things Thou wouldest: 'For to do," as it is said, "whatsoever Thy hand and Thy purpose determined before to be done. What means, "Thy hand? Here he seems to me to denote one and the same thing by power and purpose, meaning that for Thee it is enough but to will: for it is not by power that one determines. "Whatsoever Thy hand," etc. i.e. Whatsoever Thou didst ordain: either this is the meaning, or, that by His hand He did effect. "And now, Lord, regard their threatenings. (v. 29.

9 As at that time, it is said, they "imagined vain things," so "now," grant that their imaginations may be in vain: i.e. let not their threatenings come into accomplishment. And this they said not because they would themselves deprecate any hardship, but for the preaching's sake. For they do not say, "and deliver us out of dangers; but what? "And grant unto Thy servants, that with all boldness they may speak Thy word. Thou Who didst bring to pass the former designs, bring these also to accomplishment. Observe, how they affirm God to be the Author of their confidence; and how they ask all for God's sake, nothing for their own glory or ambition. They promise for their own part, that they will not be dismayed; but they pray that signs may be wrought "by stretching forth Thy hand to heal, and that signs and wonders may be done: (v. 30) for without these, however great the zeal they showed, they would be striving to no purpose. God assented to their prayer, and manifested this, by shaking the place. For "when they had prayed," it is said, "the place was shaken. (v. 31. And wherefore this was done, hear from the prophet, when he says, "He looketh on the earth, and maketh it to tremble.

(Ps. civ. 32. For by this He made it manifest that He is present to their prayers. And again, another prophet saith, "The earth was shaken, and did tremble at the presence of the Lord. (Ps. xviii. 7; lxviii, 8.

¹⁰ And God did this, both to make it more awful, and to lead them on to a courageous trust. "And they were all filled with the Holy Ghost, and they spake the word of God with boldness. They gained increased boldness. As it was the beginning (of their work), and they had besought a sensible sign for their persuasion (proj to peisqhnai autouj)-but after this we nowhere find the like happening-therefore great was the encouragement they received. In fact, they had no means of proving that He was risen, save by miraculous signs. So that it was not only their own assurance (asfaleian) that they sought: but that they might not be put to shame, but that they might speak with boldness. "The place was shaken," and that made them all the more unshaken. For this is sometimes a token of wrath, sometimes of favor and providence, but on the present occasion, of wrath. For in those times it took place in an unusual manner. Thus, at the Crucifixion, the earth was shaken: and the Lord Himself says, "Then there shall be famines, and pestilences, and earthquakes in divers places. (Matt. xxiv. 7. But then the wrath of which it was a sign was against the adversaries: as for the disciples, it filled them with the Spirit. Observe, even the Apostles, after the prayer, are "filled with the Holy Ghost. "And the multitudes of them that believed," etc. (v. 32. Great, you perceive, is the virtue of this thing, seeing their was need of this (grace) even in that Company.

¹¹ For this is the foundation of all that is good, this of which he now for the second time makes mention, exhorting all men to the contempt of riches: "Neither said any of them that aught of the things he possessed was his own," "but they had all things common. For that this was in consequence not merely of the miraculous signs, but of their own purpose, is manifest by the case of Sapphira and Ananias. "And with great power gave the Apostles witness," etc. (v. 33. Not in word, but with power the Apostles exhibited their testimony of the Resurrection: just as Paul saith, "And my preaching was not with persuasive words of human wisdom, but with manifestation of the Spirit and of power. And it is not merely, With power, but, "With great power. (1 Cor. ii. 4. "And great grace," it says, "was upon them all; for neither was there any among them that lacked. (v. 34. This is why the grace (was upon them all,) for that "there was none that lacked: that is, from the exceeding ardor of

the givers, none was in want. For they did not give in part, and in part reserve: nor yet in giving all, give it as their own. And they lived moreover in great abundance: they removed all inequality from among them, and made a goodly order. "For as many as were possessors," etc. And with great respect they did this:

¹² for they did not presume to give into their hands, nor did they ostentatiously present, but brought to the Apostles' feet. To them they left it to be the dispensers, made them the owners, that thenceforth all should be defrayed as from common, not from private, property. This was also a help to them against vain-glory. If this were done now, we should ire more pleasant lives, both rich and poor, nor would it be more pleasant to the poor than to the rich themselves. And if you please, let us now for awhile depict it in words, and derive at least this pleasure from it, since you have no mind for it in your actions. For at any rate this is evident, even from the facts which took place then, that by selling their possessions they did not come to be in need, but made them rich that were in need. However, let us now depict this state of things in words, and let all sell their possessions, and bring them into the common stock-in words, I mean: let none be excited, rich or poor. How much gold think you would be collected? For my part, I conjecture-for of course it is not possible to speak exactly-that supposing all here, men and women, to empty out their whole property, lands, possessions, houses,-for I will not speak of slaves, since at that time there was no such thing, but doubtless such as were slaves they sat at liberty,-perhaps ten hundred thousand pounds weight of gold would be the amount collected:

¹³ nay, twice or thrice as much. For consider; at what number of "juga" (yokes) is our city rated? How many (of the population) shall we say are Christians? shall we say an hundred thousand, and the rest Greeks and Jews? Then what thousands (of pounds) of gold would be collected! And what is the number of poor? I do not think more than fifty thousand. Then to feed that number daily, what abundance there would be! And yet if the food were received in common, all taking their meals together, it would require no such great outlay after all. But, you will ask, what should we do after the money was spent? And do you think it ever could be spent? Would not the grace of God be ten thousand fold greater? Would not the grace of God be indeed richly poured out? Nay, should we not make it a heaven upon earth? If, where the numbers were three thousand and five thousand, the doing of this thing

had such splendid success, and none of them complained of poverty, how much more glorious would this be in so vast a multitude? And even of those that are without, who would not contribute?—But, to show that it is the living separately that is expensive and causes poverty, let there be a house in which are ten children: and the wife and the man, let the one work at her wool, the other bring his earnings from his outdoor occupation: now tell me, in which way would these spend most?

¹⁴ by taking their meals together and occupying one house, or by living separately? Of course, by living separately. For if the ten children must live apart, they would need ten several rooms, ten tables, ten attendants, and the income otherwise in proportion. Is it not for this very reason, that where there is a great number of servants, they have all one table, that the expense may not be so great? For so it is, division always makes diminution, concord and agreement make increase. The dwellers in the monasteries live just as the faithful did then: now did ever any of these die of hunger? was ever any of them not provided for with plenty of everything? Now, it seems, people are more afraid of this than of falling into a boundless and bottomless deep. But if we had made actual trial of this, then indeed we should boldly venture upon this plan (*tou pragmatoj*). What grace too, think you, would there not be! For if at that time, when there was no believer but only the three thousand and the five thousand: when all, throughout the world, were enemies, when they could nowhere look for comfort, they yet boldly entered upon this plan with such success; how much more would this be the case now, when by the grace of God there are believers everywhere throughout the world? What Gentile would be left? For my part, I think there would not be one: we should so attract all, and draw them to us?

¹⁵ But yet if we do but make fair progress, I trust in God that even this shall be realized. Only do as I say, and let us successfully achieve things in their regular order; if God grant life, I trust that we shall soon bring you over to this way of life. ¹⁶ In the first place, as regards that law about swearing: accomplish that; establish it firmly: and let him that has kept it make known him that has not, and call him to account withal and rebuke him sternly. For the (*supra*, Hom. viii. appointed time (*h proquesmia*), is at hand and I am holding inquisition in the matter, and him that is found guilty I will banish and exclude. But God forbid that any such should be found among us; rather may it appear, that all have strictly kept this spiritual

watchword. And as in war it is by the watchword that friends and strangers are shown, so let it be now; for indeed now also we are engaged in a war; that we may know our brethren that are properly such. For what a good thing it is that we should have this to be our cognizance both here and in a foreign land! What a weapon this, against the very head of the devil! A mouth that cannot swear will soon both engage God in prayers, and smite the devil a deadly blow. A mouth that cannot swear will also be incapable of using insulting language. Cast out this fire from your tongue, as you would from a house: this fire, drag it out. Give your tongue a little rest: make the sore less virulent. Yea, I beseech you, do this, that I may go on to set you another lesson: for as long as this is not rightly done, I dare not pass on to any other.

17 Let this lesson be got perfectly, and you shall have a consciousness of the achievement, and then I will introduce you to other laws, or rather not I, but Christ. Implant in your soul this good thing, and by little and little ye shall be a paradise of God, far better than that paradise of old. No serpent among you, no deadly tree, nor any such thing. Fix this habit deep. If this be done, not ye only that are present shall be benefitted, but all that are in all the world; and not they alone, but those that are to succeed hereafter. For a good habit having once entered, and being kept by all, will be handed on to long ages, and no circumstances shall be able to erase it. If he that gathered sticks on the sabbath was stoned,-the man that is doing a far more heinous work than that gathering, the man that is amassing a lead of sins, for such is the multitude of oaths, what shall he undergo? what shall he not have to endure? You will receive great assistance from God, if this be well achieved by you. If I were to say, Be not abusive, immediately you will plead to me your indignation; should I say, Be not envious, you will urge some other excuse. But in this case you have nothing of the kind to say. On which account I began with the easy precepts, which indeed is also the uniform practice in all arts.

18 And thus one comes to the higher duties, by learning first those which are easier far. How easy it is you will see, when by the grace of God having succeeded in this, you shall receive another precept. 19 Put it in my power to speak out boldly, in the presence both of Gentiles and of Jews, and, above all, of God. Yea, I entreat you by the love, by the pangs wherewith I have travailed for your birth, "my little children. I will not add what follows, "of whom I travail in birth again; nor will I say, "until Christ be formed in you.

(Gal. iv. 19). For I am persuaded, that Christ has been formed in you. Other language I will use towards you; "My brethren, dearly beloved and longed for, my joy and my crown. (Phil. iv. 1. Believe me that I shall use no other language. If at this moment there were placed upon my head ten thousand richly-jewelled royal crowns, they could not give me the joy which I feel at your growth in holiness; or rather, I do not think the monarch himself has such a joy, as that wherewith I joy over you. Let him have come home, victorious over all the nations at war with him, let him have won many other crowns besides the crown of his right; and receive other diadems as tokens of his victory: I do not think he would joy over his trophies, as I joy over your soul's progress. For I exult, as if I had a thousand crowns on my head; and well may I rejoice. For if by the grace of God you achieve this good habit, you will have gained a thousand battles far more difficult than his;

20 by wrestling and fighting with malicious demons, and fiendish spirits, with the tongue, not with sword, but by the will. For consider how much is gained, if so be that you do succeed! You have eradicated, first, a heinous habit; secondly, an evil conceit, the source of all evil, namely, the opinion that the thing is indifferent and can do no hurt; thirdly, wrath; fourthly, covetousness; for all these are the offspring of swearing. Nay, hence you will acquire a sure footing in the way to all other virtues. For as when children learn their letters, they learn not them alone, but by means of them are gradually taught to read; so shall it be With you. That evil conceit will no longer deceive you, you will not say, This is indifferent; you will no longer speak by mere habit, but will manfully stand against all, so that having perfected in all parts that virtue which is after God, you may reap eternal blessings, through the grace and loving-kindness of His Only-Begotten Son, to Whom with the Father and the Holy Ghost be glory, power and honor, now and ever, world without end. Amen.

HOMILY 12

1 ACTS IV. 36, 37.-And Joses, who by the Apostles was surnamed Barnabas (which is, being interpreted, The son of consolation), a Levite, and of the country of Cyprus, having land, sold it, and brought the money, and laid it at the Apostles' feet." 2 The writer is now about to relate the affair of Ananias and Sapphira, and in order to show that the man's sin was of the worst description, he first mentions him who performed the virtuous deed; that, there being so great a multitude all doing the same, so great grace, so great

miracles, he, taught by none of these, but blinded by covetousness, brought destruction upon his own head. "Having land,-meaning that this was all he possessed,-sold it, and brought the money, and laid it at the Apostles' feet. But a certain man named Ananias, with Sapphira his wife, sold a possession, and kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the Apostles' feet. (ch. v. 1, 2. The aggravating circumstance was, that the sin was concerted, and none other saw what was done. How came it into the mind of this hapless wretch to commit this crime? "But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? (v. 3. Observe even in this, a great miracle performed, greater far than the former. "Whiles it remained," say she, "was it not thine own? and after it was sold, was it not in thine own power? (v. 4. That is, "Was there any obligation and force? do we constrain you against your will? "Why hast thou conceived this thing in thine heart?

3 thou hast not lied unto men, but unto God. And Ananias hearing these words fell down, and gave up the ghost. (v. 5. This miracle is greater than that of the lame man, in respect of the death inflicted, and the knowing what was in the thought of the heart, even what was done in secret. "And great fear came on all them that heard these things. And the young men arose, and wound him up, and carried him out, and buried him. And it was about the space of three hours after, when his wife, not knowing what was done, came in. And Peter answered unto her, Tell me whether ye sold the land for so much? (v. 6-8. The woman he would fain save, for the man had been the author of the sin: therefore he gives her time to clear herself, and opportunity for repentance, saying, "Tell me whether ye sold the land for so much? And she said, Yea, for so much. Then Peter said unto her, How is it that ye have agreed together to tempt the Holy Ghost? Behold, the feet of them which have buried thy husband are at the door, and shall carry thee out. Then she fell down straightway at his feet, and yielded up the ghost; and the young men came in, and found her dead, and, carrying her forth, buried her by her husband. And great fear came upon all the Church, and upon as many as heard these things. (v. 9-11.)

4 After this fear had come upon them, he wrought more miracles; both Peter and the rest; "And by the hands of the Apostles were many signs and wonders wrought among the people; and they were all with one accord in

Solomon's porch. And of the rest durst no man join himself to them," i.e. to the Apostles; "but the people magnified them," i.e. the Jewish people. If "no man durst join himself unto them," the Apostles, "there were," however, "the more added unto the Lord, believers, multitudes both of men and of women, insomuch that they brought out into the streets their impotent folk, and laid them upon couches and beds, that at the least the shadow of Peter passing by might overshadow some of them." (v. 12-15.) For Peter was the wonderful one, and he to whom they more gave heed both because of his public harangue, the first and the second and the third, and because of the miracle; for he it was that wrought the miracle, the first, the second, the third: for the present miracle was twofold: first, the convicting the thoughts of the heart, and next the inflicting of death at his word of command. "That at the least the shadow of Peter passing by," etc. This had not occurred in the history of Christ; but see here what He had told them actually coming to pass, that "they which believe on Me, the works that I do shall they do also; and greater works than these shall they do." (John xiv. 12.) "There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them that were vexed with unclean spirits; and they were healed every one." (v. 16.)

⁵ And now I would have you observe the way in which their whole life is interwoven. First there was despondency on account of Christ taken from them, and then came joy because of the Spirit descending upon them; again, dejection because of the scoffers, and then joy in the result of their own apology. And here again we find both dejection and gladness. In that they were become conspicuous, and that God made revelations to them, there was gladness: in that they had cut off some of their own company, there was sadness. Once more: again there is gladness upon their success, and again sadness by reason of the High Priest. And so it will be seen to be the case throughout. And the same will be found to hold in the case of the ancient saints likewise.—But let us look over again what has been said. ⁶ "They sold them," it is written, "and brought the prices, and laid them down at the Apostles' feet. (Recapitulation. iv, 34-37. See, my beloved brethren, how instead of leaving the Apostles to sell, they themselves sold, and presented the prices to them. "But a certain man named Ananias," etc. (v. 1. This history touches Bishops too, and very forcibly. And the wife of Ananias was privy to the thing done: therefore he examines her. But perhaps some one will say that he dealt very

harshly with her. What do you mean? What harshness? If for gathering sticks a man is to be stoned, much rather ought he for sacrilege; for this money was become sacred. He that has chosen to sell his goods and distribute them, and then withdraws them, is guilty of sacrilege. But if he is sacrilegious, who resumes from his own, much more he who takes from what is not his own. And do not think that because the consequence is not now the same, the crime will go unpunished. Do you see that this is the charge brought against Ananias, that having made the money sacred, he afterwards secreted it? Couldst thou not, said Peter, after selling thy land, use the proceeds as thine own? Wast thou forbidden? Wherefore after thou hadst promised it? See how at the very beginning, the devil made his attack; in the very midst of such signs and wonders, how this man was hardened! Something of the same kind had happened upon a time in the Old Testament.

7 The son of Charmi coveted the devoted thing: for observe there also what vengeance ensues upon the sin. Sacrilege, beloved, is a most grievous crime, insulting, and full of contempt. We neither obliged thee to sell, the Apostle says, nor to give thy money when thou hadst sold; of thine own free choice thou didst it; why hast thou then stolen from the sacred treasury? "Why," he says, "hath Satan filled thine heart? (v. 3. Well, if Satan did the thing, why is the man made guilty of it? For admitting the influence of the devil, and being filled with it. You will say, they ought to have corrected him. But he would not have received correction; for he that has seen such things as he had seen, and is none the better, would certainly be none the better for anything else that could be done; the matter was not one to be simply passed over: like a gangrene, it must be cut out, that it might not infect the rest of the body. As it is, both the man himself is benefitted in regard that he is not left to advance further in wickedness, and the rest, in that they are made more earnest; otherwise the contrary would have ensued. In the next place, Peter proves him guilty, and shows that the deed was not hidden from him, and then pronounces the sentence. But wherefore, upon what purpose hast thou done this? Didst thou wish to keep it?

8 Thou oughtest to have kept it all along, and never to have professed to give it. The sacrilege, beloved, is a grievous one. For another, it may be, coveted what was not his own: but it was at thy discretion to keep what was thine own. Why then didst thou first make it sacred, and then take it? Out of excessive contempt hast thou done this. The deed does not admit of pardon,

it is past pleading for.-Therefore let it be no stumbling-block to any, if at present also there are sacrilegious persons. If there were such persons then, much more now, when evils are many. But let us "rebuke them before all, that others also may fear. (1 Tim. v. 20. Judas was sacrilegious, but it was no stumbling-block to the disciples. Do you see how many evils spring from love of money? "And great fear, it is said, came on all them that heard these things. (v. 5. That man was punished, and others profited thereby. Not without cause. And yet, signs had been wrought before: true, but there was not such a sense of fear. So true is that saying, "The Lord is known by executing judgments. (Ps. ix. 16. The same thing had occurred in the case of the Ark: Uzzah was punished and fear came upon the rest. (2 Sam. vi. 7. But in that instance the king through fear removed from him the Ark; but here the disciples became more earnestly heedful.

9[" And it was about the space of three hours after, when his wife, not knowing what was done, came in," etc. (v. 7. But observe how Peter, instead of sending for her, waited till she entered; and how none of the others durst carry out the intelligence. Such the teacher's awfulness, such the disciples' reverence, such the obedience! "An interval of three hours,"-and yet the woman did not hear of it, and none of those present reported it, although there was time enough for it to be noised abroad; but they were afraid. This circumstance the Evangelist relates with wonder even, when he says, "Not knowing what was done, came in. "And Peter answered unto her," etc. (v. 8. And yet she might have perceived even from this that Peter knew the secret. For why, having questioned none other, does he question you? Was it not clear that he asked because he knew? But so great was her hardness, it would not let her attempt to evade the guilt; and with great confidence she replied; for she thought she was speaking only to a man. The aggravation of the sin was, that they committed it as with one soul, just as upon a settled compact between them. "How is it that ye have agreed together," he said, "to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door. (v. 9.

10 First he makes her learn the sin, and then shows that she will justly suffer the same punishment with her husband, since she has committed the same wickedness: "And they shall carry thee out. And she fell down straightway at his feet," for she was standing near him, and yielded up the ghost. (v. 10. So entirely by their own act had they invited upon themselves the ven-

geance! Who after that would not be struck with awe? who would not fear the Apostle? who would not marvel? who not be afraid? "And they were with one accord, all of them in Solomon's porch," (v. 12) no longer in a house, but having occupied the very Temple, they there passed their time! No longer they guarded themselves against touching the unclean; nay, without scruple they handled the dead. And observe how, while to their own people they are severe, against the aliens they do not exercise their power. "But the people," he says, "magnified them. (v. 13. And as he had mentioned their being "in Solomon's porch," that you may not wonder how the multitude allowed this, he tells us that they did not dare even to approach them: for "no man," he says, "durst join himself unto them. "But believers were the more added unto the Lord, multitudes both of men and women: insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. (v. 14, 15.

11 Great faith, surpassing what had been shown in the case of Christ. How comes this? Because Christ declared: "And greater works than these shall he do, because I go unto My Father. (John xiv. 12. And these things the people do, while the Apostles remain there, and are not moving about from place to place: also from other places they were all bringing [their sick] on beds and couches: and from all quarters accrued to them fresh tribute of wonder; from them that believed, from them that were healed, from him that was punished; from their boldness of speech towards those (their adversaries), from the virtuous behavior of the believers: for certainly the effect produced was not owing to the miracles only. For though the Apostles themselves modestly ascribe it all to this cause, declaring that they did these things in the name of Christ, yet at the same time the life and noble conduct of the men helped to produce this effect. "And believers were more added unto the Lord, multitudes both of men and women. Observe, how he now no longer tells the number of them that believe; at such a rate was the faith making way even to an immense multitude, and so widely was the Resurrection proclaimed. So then "the people magnified them: but they were now no longer lightly to be despised as once they were: for in a little moment, at a single turn of the scale, such have been the effects produced by the fisherman and by the publican!

¹² Earth was become a heaven, for manner of life, for boldness of speech, for wonders, for all besides; like Angels were they looked upon with wonder: all unconcerned for ridicule, for threats, for perils: compassionate were they, and beneficent; some of them they succoured with money, and some with words, and some with healing of their bodies and of their souls; no kind of healing (*pan eidoj iatreiaj*) but they accomplished. ¹³ Peter all but pleads for himself, when at the point to inflict the punishment, and at the same time gives a lesson to the rest. For because the act would seem exceeding stern, therefore it is that he does so much in the case. In respect of the woman also the process of judgment was terrible. But see how many evils grow out of the sacrilege covetousness, contempt of God, impiety; and upon these too he pleaded for himself before the assembly, in that he did not immediately proceed to punishment, but first exposed the sin. None groaned, none lamented, all were terrified. For as their faith increased, the signs also were multiplied, and great was the fear among their own company: for the things which are from without do not so militate (*polemei*) against our peace, as do the acts of our own people. If we be firmly joined together, no warfare will be hard: but the mischief would be the being divided and broken up. Now they went about in the public place: with boldness they attacked even the market, and in the midst of enemies they prevailed, and that saying was fulfilled, "Be Thou Ruler in the midst among Thine enemies." (Ps. cx. 2.) This was a greater miracle, that they, arrested, cast into prison, should do such acts as these!

¹⁴ If those for lying suffered such things, what shall not the perjured suffer? Because she simply affirmed, "Yea, for so much," ye see what she suffered. Bethink you then; they that swear and forswear themselves, of what should they be worthy? It comes in opportunely to-day even from the Old Testament to show you the heinousness of perjury. "There was," it says, "a flying sickle, ten cubits in breadth. (Zech. v. 2. The "flying" betokens the swift advent of the vengeance which pursues oaths; that it is many cubits in length and breadth, signifies the force and magnitude of the woes; that it comes flying "from heaven," is to show that the vengeance comes from the judgment-seat on high: that it is in the form of a sickle," denotes the inevitableness Of the doom: for just as the sickle, where it comes and has hooked the neck, is not drawn back with nothing but itself, but with the head reaped off, even so the vengeance which comes upon the sweaters is severe, and will not desist until it have completed its work. But if we swear and escape, let us not be

confident; this is but to our woe. For what think ye? How many, since Ananias and Sapphira, have dared the same with them? How is it then, say you, that they have not met with the same fate? Not because it was allowed in them, but because they are reserved. for a greater punishment.

¹⁵ For those who often sin and are not punished, have greater reason to fear and dread than if they were punished. For the vengeance is increased for them by their present impunity and the long-suffering of God. Then let us not look to this, that we are not punished; but let us consider whether we have not sinned: if sinning we are not punished, we have the more reason to tremble. Say, if you have a slave, and you only threaten him, and do not beat him; when is he most in fear, when most inclined to run away? Is it not when you only threaten him? And hence we advise each other not to be continually using threats, thereby choosing rather to agitate the mind by the terror, and lacerating it worse than with blows. For in the one instance the punishment is momentary, but in the other it is perpetual. If then no one feels the stroke of the sickle, do not look to this, but rather let each consider whether he commits such sins. Many like things are done now as were done before the Flood, yet no flood has been sent: because there is a hell threatened, and vengeance. Many sin as the people did in Sodom, yet no rain of fire has been poured down; because a river of fire is prepared. Many go the lengths of Pharaoh; yet they have not fared like Pharaoh, they have not been drowned in a Red Sea:

¹⁶ for the sea that awaits them, is the sea of the bottomless pit, where the punishment is not accompanied with insensibility, where there is no suffocation to end all, but in ever lengthened torture, in burning, in strangling, they are consumed there. Many have offended like the Israelites, but no serpents have devoured them: there awaits them the worm that never dieth. Many have been like Gehazi, yet they have not been struck with leprosy: for instead of leprosy, it remains for them to be cut asunder, and numbered among the hypocrites. Many have both sworn and forsworn; but if they have indeed escaped, let us not be confident: the gnashing of teeth awaits them. Yea, here too they will suffer many grievous woes, though, it may be, not immediately, but after further transgressions, that the vengeance may be the greater; for even we often set out at first with small sins, and then through great offences lose all. Therefore when you see anything happening to you, call to mind that particular sin of yours. The sons of Jacob are an example of

this. Remember Joseph's brothers; they had sold their brother, they had even attempted to slay him; nay, they had slain him, as far as inclination went; they had deceived and grieved the old man; they suffered nothing. After many years they are brought into extreme peril, and now they are put in remembrance of this their sin. Exceeding wisely is this circumstance brought in. Hear what they say: "We are verily guilty concerning our brother. (Gen.

17 xlii. 21. In this manner then do thou also, when anything happens, say, We are verily guilty, because we have not obeyed Christ; because we have sworn; my much swearing, and my false swearing, has fallen upon my own head. Confess thou; since they also confessed, and were saved. For what though the punishment follow not immediately? Since Ahab also did not immediately after his sin in the matter of Naboth suffer that vengeance which he yet at last suffered. (1 Kings xxi. 19. And what is the reason of this? God sets thee a time, in which to wash thyself clean; but if thou persist, at last He will send down the vengeance. You have seen the fate of liars. Consider what is the fate of false swearers, consider, and desist. It is impossible a swearer should not forswear himself, whether he will or not; and no perjurer can be saved. One false oath sufficeth to finish all, to draw down upon us the whole measure of vengeance. Let us then take heed to ourselves, that we may escape the punishment due to this offence, and be deemed worthy of the loving kindness of God, through the grace and mercies of His only-begotten Son, with Whom to the Father and the Holy Ghost be glory, power, and honor, now and ever, and world without end. Amen.

HOMILY 13

¹ ACTS V. 17, 18.-"Then having risen up, the high-priest and they that were with him (which is the sect of the Sadducees) were filled with indignation, and laid their hands on the Apostles, and put them in the common prison."

² "Having risen up," that is, being roused, being excited at the things taking place, the high-priest and they which were with him (which is the sect of the Sadducees) were filled with indignation, and laid their hands on the Apostles: they now assault them more vigorously: "and put them in the common prison; but did not forthwith bring them to trial, because they expected them again to be softened down. "But the Angel of the Lord opened the prison doors, and brought them forth, and said, Go, stand and speak in the temple to the people all the words of this life. "And when they heard that, they entered into the temple early in the morning, and taught. (v. 19-21.

This was done both for the encouragement of the disciples, and for the benefit and instruction of the others. And observe how the proceeding in the present instance is just the same as in what Christ Himself did. Namely, in His miracles though He does not let men see them in the act of being wrought, He furnishes the means whereby they may be apprised of the things wrought: thus, in His Resurrection, He did not let them see how He rose in the water made wine, the guests do not see it done, for they have been drinking much, and the discernment He loaves to others. Just so in the present case, they do not see them in the act of being brought forth, but the proofs from which they might gather what had been done, they do see.

3 And it was by night that the Angel put them forth. Why was this? Because in this way they were more believed than they would have been in the other: so, people would not even have had occasion to put the question: they would not in some other way have believed. So it was in the old times, in the case of Nebuchadnezzar: he saw them praising God in the furnace, and then indeed he was put in amazement. (Dan. iii. 24. Whereas then these priests ought as their first question to have asked, How came ye out? instead of this, as if nothing had happened, they ask, "Did we not straitly charge you not to speak? (v. 28. And observe, by report of others they are apprised of all the circumstances: they see the prison remaining closed with safety, and the guards standing before the doors. A twofold security this; as was the case at the sepulchre, where was both the seal, and the men to watch. See how they fought against God! Say, was this of man's doing, that happened to them? Who led them forth, when the doors were shut? How came they out, with the keepers standing before the door? Verily they must be mad or drunken to talk so. Here are men, whom neither prison, nor bonds, nor closed doors, had been able to keep in; and yet they expect to overpower them: such is their childish folly!

4 Their officers come and confess what has taken place, as if on purpose to debar them from all show of reason. Do you mark how there is miracle upon miracle, differing in kind, some wrought by them, others on them, and these more illustrious than the others? "And when they heard that, they entered into the temple early in the morning, and taught. But the high-priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought. But when the officers came, and found them not in the pris-

on, they returned, and told, saying, The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within. Now when the high-priest and the captain of the temple and the chief priests heard these things, they doubted of them whereunto this would grow. (v. 21-25. It is well ordered that the information was not brought to them at once, but they are first utterly at a loss what to think, that when they have considered it well and seen that there is a Divine Power in the case, then they may learn the whole state of the case. "Then came one, and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people. Then went the captain with the other officers, and brought them without violence:

5 for they feared the multitude, lest they should have been stoned. (v. 25, 26. O the folly of the men! "They feared," saith he, "the multitude. Why, how had the multitude helped the Apostles? When they ought to have feared that God Who was continually delivering them like winged creatures out of their power, instead of that, "they feared the multitude! "And the high-priest," shameless, reckless, senseless, "asked them, saying, Did not we straitly command you that ye should not teach in this name? and, behold ye have filled Jerusalem with your doctrine and intend to bring this man's blood upon us. (v. 27, 28. What then (say the Apostles)? Again with mildness they address them; and yet they might have said, "Who are ye, that ye countermand God? But what do they say? Again in the way of exhortation and advice, and with much mildness, they make answer. "Then Peter and the other Apostles answered and said, We ought to obey God rather than men. (v. 29. High magnanimity! He shows them too that they are fighting against God. For, he says, Whom ye killed, Him hath God raised up. "The God of our fathers raised up Jesus, Whom ye slew and hanged on a tree. Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. (v. 30, 31. And again they refer the whole to the Father, that He should not seem to be alien to the Father.

6 "And hath exalted," saith He, "with his right hand. He affirms not merely the Resurrection, but the Exaltation also. "For to give repentance to Israel. Observe here as before the gain (to them): observe the perfection of doctrine conveyed in the form of apology. "And we are witnesses of these things. (v. 32. Great boldness of speech! And the ground of their credibility: "And so is also the Holy Ghost, Whom God hath given to them that obey

Him. Do you observe that they allege not only the Spirits testimony? And they said not, "Whom He hath given" to us, but, "to them that obey Him: therein alike showing their own unassuming: temper, and intimating the greatness of the gift, and showing the hearers that it was possible for them also to receive the Spirit. See, how these people were instructed both by deeds and by words, and yet they paid no heed, that their condemnation might be just. For to this end did God suffer the Apostles to be brought to trial, that both their adversaries might be instructed, and all might learn, and that the Apostles might be invigorated to boldness of speech. "And they hearing that, were cut to the heart. (v. 33. The others (on a former occasion) "when they heard these things were pricked; here they were cut (as with a saw) (diepri-onto) "and desired to slay them. (ch. ii. 37.)

⁷ But it is necessary now to look over again what we have read. "But the angel of the Lord by night opened the prison doors, and brought them forth, and said, Go, stand and speak in the temple to the people all the words of this life. Brought them forth. (Recapitulation, v. 19, 20. He did not bring them away to benefit themselves thereby, but, "Stand," he says, "and speak in the temple to the people. But if the guards had put them out, as those thought, they would have fled, that is, supposing they had been induced to come out: and if those had put them forth, they would not have stood in the temple, but would have absconded. No one is so void of sense, as not at once to see this. "Did we not straitly charge you? (v. 28. Well, if they undertook to obey you, ye do well to call them to account: but if even at the very time they told you they would not obey, what account have you to call them to, what defence is there for them to make? "And behold ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us. Mark the inconsistency of the accusations and the exceeding folly. They want to make it appear now, that the dispositions of the Jews are sanguinary, as if they were doing these things not for the truth's sake, but in the wish to be revenged.

⁸ And for this reason too the Apostles do not answer them with defiance (qrasewj): for they were teachers. And yet where is the man, who, with a whole city to back him, and endowed with so great grace, would not have spoken and uttered something big? But not so did these: for they were not angered; no, they pitied these men, and wept over them, and marked in what way they might free them from their error and wrath. And they no longer say to them, "Judge ye: (ch. iv. 19) but they simply affirm, saying,

"Whom God raised up, Him do we preach: it is by the will of God that these things are done. They said not, Did not we tell you even then, that "we cannot but speak the things which we have seen and heard? (ib. 20. for they are not contentious for glory; but they repeat again the same story,-the Cross, the Resurrection. And they tell not, wherefore He was crucified-that it was for our sakes: but they hint at this indeed, but not openly as yet, wishing to terrify them awhile. And yet what sort Of rhetoric is here? None at all, but everywhere it is still the Passion, and the Resurrection and the Ascension, and the end wherefore: "The God of our fathers raised up Jesus," etc. (v. 30, 31. And yet what improbable assertions are these! Very improbable, no doubt; but for all that, not rulers, not people, had a word to say against them:

9 but those had their mouths stopped, and these received the teaching. "And we," saith he, "are witnesses of these things. (v. 32. Of what things? Of His having promised forgiveness and repentance: for the Resurrection indeed was acknowledged, now. But that He giveth forgiveness, both we are witnesses, and "so is the Holy Ghost," Who would not have come down, unless sins had been first remitted: so that this is an indisputable proof. "When they heard that, they, were cut" (to the heart), "and took counsel to slay them. (v. 33. Hearst thou of the forgiveness of sins, O wretched man, and that God doth not demand punishment, and dost thou wish to slay them? What wickedness was this! And yet, either they ought to have convicted them of lying, or if they could not do that, to have believed: but if they did not choose to believe, yet they ought not to slay them. For what was there deserving of death? Such was their intoxication, they did not even see what had taken place. Observe, how everywhere the Apostles, when they have made mention of the crime, add the mention of forgiveness; showing, that while what had been done was worthy of death, that which was given was proffered to them as to benefactors! In what other way could any one have persuaded them?

10 "Then stood up the high-priest," etc. As men in high repute, these (the Apostles) were about to take their place near to the Prophets. The Sadducees were they that were most sore on the subject of the Resurrection. But perchance some one will say: Why, what man, endowed with such gifts as the Apostles were, would not have been great? But consider, I pray you, how, before that they were endowed with the grace, "they were continuing steadfastly with one accord in prayer" (ch. i. 14), and depending on the aid from

above. And dost thou, my beloved, hope for the kingdom of heaven, yet endurest naught? And hast thou received the Spirit, yet sufferest not such things, nor encounterest perils? But they, before they had breathing-time from their former dangers, were again led into others. And even this too, that there is no arrogance, no conceit, how great a good it is! To converse with mildness, what a gain it is! For not all that they did was the immediate work of grace, but there are many marks of their own zeal as well. That the gifts of grace shine forth in them, this was from their own diligence. See, for instance, from the very beginning, how careful Peter is; how sober and vigilant: how they that believed east away their riches, had no private property, continued in prayer, showed that they were of one mind, passed their time in fastings. What grace, I ask (alone), did all this?

¹¹ Therefore it is that He brings the evidence home to them through their own officers. Just as in the case of Christ, it was their officers who said, "Never man spake as this Man speaketh. (John vii. 46. These (proofs) are more apt to be believed than the Resurrection.-Observe also the moderation shown by (the rulers) themselves, and how they give way. "The high-priest asked them, saying," etc. (v. 27): here he reasons with them, forsooth, in a moderate tone; for he was frightened: indeed to hinder was what he desired rather than to kill, since that he cannot do: and with the view to rouse them all, and show them the extreme danger they are in, "And intend," says he (to the Apostles)," to bring this man's blood upon us. Dost thou still take Him to be but man? He wants to make it appear that the injunction was necessary for their own safety. But mark what (Peter) says: "Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. (v. 31. Here he forbears to mention the Gentiles, not to give them a handle against him. "And they desired," it says, "to slay them. (v. 33. See again these in perplexity, these in pain: but those in quiet and cheerfulness and delight. It is not merely, They were grieved, but "They were cut" (to the heart). Truly this makes good that proverb, "Evil do, evil fare: as we may see in this case.

¹² Here were these men in bonds, set at the bar of judgment, and the men that sit in judgment upon them were in distress and helpless perplexity. For as he who strikes a blow upon the adamant, gets the shock of the blow himself, so it was with these men. But they saw that not only was their boldness of speech not stopped, but rather their preaching increased the more, and

that they discoursed without a thought of fear, and afforded them no handles against them. ¹³ Let us imitate these, my beloved: let us be undaunted in all our dangers. There is nothing dreadful to him that fears God; but all that is dreadful is for others. For when a man is delivered from his passions, and regards all present things as a shadow, say, from whom shall he suffer anything dreadful? whom shall he have to fear? whom shall he need plead to? Let us flee to this Rock which cannot be shaken. If any one were to build for us a city, and throw up a wall around it, and remove us to a land uninhabited, where there were none to disturb us, and there supply us with abundance of everything, and not suffer us to have aught to trouble us with anybody, he would not set us in such perfect safety, as Christ hath done now. Be it a city made of brass, if you will, surrounded on all sides with a wall, lofty and impregnable, let there be no enemy near it; let it have land plentiful and rich, let there be added abundance of other things, let the citizens too be mild and gentle, and no evil-doer there, neither robber, nor thief, no informer, no court of justice, but merely agreements (*sunallalmata*); and let us dwell in this city: not even thus would it be possible to live in security. Wherefore? Because there could not but be differences with servants, with wives, with children, to be a groundwork of much discomfort. But here was nothing of the kind;

¹⁴ for here was nothing at all to pain them or cause any discomfort. Nay, what is more wonderful to say, the very things which are thought to cause discomfort, became matter of all joy and gladness. For tell me, what was there for them to be annoyed at? what to take amiss? Shall we cite a particular case for comparison with them? Well, let there be one of consular dignity, let him be possessed of much wealth, let him dwell in the imperial city, let him have no troublesome business with anybody, but only live in delight, and have nothing else but this to do, seated at the very summit of wealth and honor and power: and let us set against him a Peter, in bonds if you will, in evils without number: and we shall find that he is the man that lives the most delightfully. For when there is such excess of joy, as to be delighted when in bonds, think what must be the greatness of that joy! For like as those who are high in office, whatsoever evils may happen, are not sensible of them, but continue in enjoyment: so did these the more rejoice on account of these very evils. For it is impossible, impossible in words to express how great pleasure falls to their lot, who suffer for Christ's sake: for they rejoice in

their sufferings, rather than in their good things. Whoso loves Christ, knows what I say.—But what as regards safety?

¹⁵ And who, I ask, if he were ever so rich, could have escaped so many perils, going about among so many different nations, for the sole purpose of bringing about a reformation in their manner of life? For it was just as if by royal mandate that they carried all before them, nay, far more easily, for never mandate could have been so effectual, as their words were. For the royal edict compels by necessity, but these drew men willingly and spontaneously, yea, and with hearts above measure thankful. What royal edict, I ask, would ever have persuaded men to part with all their property and their lives; to despise home, country, kindred, yea, even self-preservation? Yet the voices of fishermen and tent-makers availed for this. So that they were both happy, and more powerful and strong than all others. "Yes," say you, "those of course were, for they wrought miracles. (*supra*, p. 83, note 4. But I ask what miracles did those who believed work. the three thousand, and the five thousand; and yet these, we read, passed their time in gladness? And well they might: for that which is the groundwork of all discomforts, the possession of riches, was done away with. For that, that, I say, was ever the cause both of wars and fighting, and grief, and discomfort, and all evils: the thing which makes life full of labor and troubles, it is that. And indeed it would be found that many more rich than poor have reason to be sad.

¹⁶ If any think this is not true, their notion is derived not from the nature of the things, but from their own fancy. And if the rich do enjoy some sort of pleasure, this is not to be wondered at: for even those who are covered all over with the itch, have a good deal of pleasure. For that the rich are for all the world like these, and their mind affected in the same sort, is plain from this circumstance. Their cares annoy them, and they choose to be engrossed with them for the sake of the momentary pleasure: while those who are free from these affections, are in health and without discomfort. Whether is more pleasant, I ask, whether of the two more safe? To have to take thought only for a single loaf of bread and suit of clothes, or for an immense family, both slaves and freemen, not having care about himself (only)? For as this man has his fears for himself, so have you for those who depend on your own person. Why, I pray you, does poverty seem a thing to be shunned? Just in the same way as other good things are, in the judgment of many, things to be deprecated. "Yes," say you, "but it is not that those good things are subjects for

deprecation, but that they are hard of attainment. Well, so is poverty, not a thing to be deprecated, but hard of attainment: so that if one could bear it, there would be no reason to deprecate it.

17 For how is it that the Apostles did not deprecate it? how is it that many even choose it, and so far from deprecating, even run to it? For that which is really a thing to be deprecated, cannot be an object of choice save to madmen. But if it be the men of philosophic and elevated minds that betake themselves to this, as to a safe and salubrious retreat, no wonder if to the rest it wears a different appearance. For, in truth, the rich man seems to me to be just like a city, unwall'd, situated in a plain, inviting assailants from all sides: but poverty, a secure fortress, strong as brass can make it, and the way up to it difficult. "And yet," say you, "the fact is just the reverse: for these are they, who are often dragged into courts of law, these are they who are overborne and ill-treated. No: not the poor, as poor, but those who being poor want to be rich. But I am not speaking of them, but of such as make it their study to live in poverty. For say, how comes it that nobody ever drags the brethren of the hills into courts of law? and yet if to be poor is to be a mark for oppression, those ought most of all to be dragged thither, since they are poorer than all others. How comes it that nobody drags the common mendicants into the law-courts? Because they are come to the extreme of poverty.

18 How is it that none does violence to them, none lays vexatious informations against them? Because they abide in a stronghold too safe for that. How many think it a condition hard to struggle against, poverty, I mean, and begging! What then, I ask, is it a good thing to beg? "It is good, if there be comfort," say you; "if there be one to give: it is a life so free from trouble and reverses, as every one knows. But I do not mean to commend this; God forbid! what I advise is the not aiming at riches. 19 For say, whom would you rather call blessed? those who find themselves at home with virtue, (*epithdeiouj proj arethn*) or those who stand aloof? Of course, those who are near. Say then, which of the two is the man to learn anything that is profitable, and to shine in the true wisdom? the former, or the latter? The first, all must see. If you doubt it, Satisfy yourself in this way. Fetch hither from the market-place any of the poor wretches there; let him be a cripple, lame, maimed: and then produce some other person, comely of aspect, strong in body, full of life and vigor in every part, overflowing with riches: let him be of illustrious birth, and possessed of great power. Then let us bring both these into the school of

philosophy: which of them, I ask, is more likely to receive the things taught? The first precept, at the outset, "Be lowly and moderate" (for this is Christ's command): which will be most able to fulfil it, this one or the other? "Blessed are they that mourn" (Matt. v. 4): which will most receive this saying? "Blessed are the lowly: which will most listen to this? "Blessed are the pure in heart. Blessed are they which do hunger and thirst after righteousness. Blessed are they which are persecuted for righteousness' sake" (ib. 8, 6, 10). Which will with ease receive these sayings? And, if you will, let us apply to all of them these rules, and see how they will fit.

20 Is not the one inflamed and swollen all over, while the other is ever lowly minded and subdued in his whole bearing? It is quite plain. Yes, and there is a saying to that effect among those that are without: "(I was) a slave, Epictetus by name, a cripple in body, for poverty a very Irus, and a friend of the Immortals. For how, I would ask, can it be otherwise, but that the soul of the rich must teem with evils; folly, vainglory, numberless lusts, anger and passion, covetousness, iniquity, and what not? So that even for philosophy, the former is more congenially (epithdeia) disposed than the latter. By all means seek to ascertain which is the more pleasant: for this I see is the point everywhere discussed, whether such an one has the more enjoyable way of life. And yet even as regards this, we need not be in doubt; for to be near to health, is also to have much enjoyment. But whether of the two, I would ask, is best disposed (epithdeioj) to the matter now in hand, that which we will needs carry into accomplishment—our law, I mean—the poor man or the rich? Whether of them will be apt to swear? The man who has children to be provoked with, the man who has his covenants with innumerable parties, or the man who is concerned to apply for just a loaf of bread or a garment? This man has not even need of oaths, should he wish, but always lives free from cares of business;

21 nay, more, it is often seen that he who is disciplined to swear not at all, will also despise riches; and one shall see in his whole behavior his ways all branching off from this one good habit, and leading to meekness, to contempt of riches, to piety, to subduedness of soul, to compunction of heart. Then let us not be indolent, my beloved, but let us again show great earnestness: they who have succeeded, that they may keep the success achieved, that they be not easily caught by the receding wave, nor the refluent tide carry them back again [they too who are yet behindhand, that they may be raised

up again, and strive to make up that which is wanting. And meanwhile let those who have succeeded, help those who have not been able to do the same]: and by reaching out their hands, as they would to men struggling in the deep water, receive them into the haven of no-swearing (anwmosiaj). For it is indeed a haven of safety, to swear not at all: whatever storms burst upon us, to be in no danger of sinking there: be it anger, be it insult, be it passion, be it what it may, the soul is stayed securely; yea, though one have vented some chance word or other that ought not, and had been better not, to be spoken, yet he has laid himself under no necessity, no law. (Supra, Hom. ix. §5. ad. Pop. Ant. viii. §3. See what Herod did for his oath's sake:

²² he cut off the head of the Fore-runner. "But because of his oaths," it says, "and because of them which sat at meat with him" (Mark vi. 26), he cut off the head of the Prophet. Think what the tribes had to suffer for their oath in the matter of the tribe of Benjamin (Judges xxi. 5-10): what Saul had to suffer for his oath (1 Sam. xiv. 24, etc.). For Saul indeed perjured himself, but Herod did what was even worse than perjury, he committed murder. Joshua again-you know how it fared with him, for his oath in the matter of the Gibeonites. (Joshua, ch. ix. For it is indeed a snare of Satan, this swearing. Let us burst the cords; let us bring ourselves into a condition in which it will be easy (not to swear); let us break loose from every entanglement, and from this snare of Satan. Let us fear the command of the Lord: let us settle ourselves in the best of habits: that, making progress, and having achieved this and the rest of the commandments, we may obtain those good things which are promised to them that love Him, through the grace and loving-kindness of our Lord Jesus Christ, with Whom to the Father and the Holy Ghost together be glory, power, and honor, now and ever, and world without end. Amen.

HOMILY 14

¹ ACTS V. 34.-"Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded the men to be put forth a little space." ²This Gamaliel was Paul's teacher. And one may well wonder, how, being so right-minded in his judgment, and withal learned in the law, he did not yet believe. But it cannot be that he should have continued in unbelief to the end. Indeed it appears plainly from the words he here speaks. He "commanded," it says, "to put the men forth a little space [and said unto them.]" Observe how judiciously he

frames his speech, and how he immediately at the very outset puts them in fear. And that he may not be suspected of taking their part, he addresses them as if he and they were of the same opinion, and does not use much vehemence, but as speaking to men intoxicated through passion, he thus expresses himself: "Ye men of Israel, take heed to yourselves what ye intend to do as touching these men. (v. 35. Do not, he would say, go to work rashly and in a hurry. "For before these days rose up Theudas, boasting himself to be somebody: to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to naught. (v. 36. By examples he teaches them prudence; and, by way of encouragement, mentions last the man who seduced the greatest number. Now before he gives the examples, he says, "Take heed to yourselves; but when he has cited them, then he declares his opinion, and says, "Refrain from these men.

³ For, says he, "there rose up Judas of Galilee in the days of the taxing, and drew away much people after him: he also perished; and all, even as many as obeyed him, were dispersed. And now I say unto you, Refrain from these men, and let them alone: for if this council or this work be of men, it will come to naught. But if it be of God, ye cannot overthrow them. (al. it) (v. 37-39. Then what is there, he would say, to hinder you to be overthrown? For, says he (take heed), "lest haply ye be found even to fight against God. He would dissuade them both by the consideration that the thing is impossible, and because it is not for their good. And he does not say by whom these people were destroyed, but that there they "were scattered," and their confederacy fell away to nothing. For if, says he, it be of man, what needs any ado on your part? but if it be of God, for all your ado you will not be able to overcome it. The argument is unanswerable. "And they were persuaded by him. (v. 40. How were they persuaded? So as not to slay them, but merely to scourge, For, it says, "And when they had called the Apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go. See after what great works they are scourged! And again their teaching became more extended:

⁴ for they taught at home and in the temple, "And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for His name. And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ. (v. 41, 42. And in those days, when the

number of the disciples was multiplied, there arose a murmuring of the Hellenists against the Hebrews, because their widows were neglected in the daily ministration. (ch. vi. 1. Not absolutely in those immediate days; for it is the custom of Scripture to speak of things next about to happen, as taking place in immediate succession. But by "Hellenists" I suppose he means those who spoke Greek ["against the Hebrews"]: for they did not use the Greek language. Behold another trial! observe how from within and from without there are warrings, from the very first! "Then," it says, "the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. (v. 2. Well said: for the needful must give precedence to the more needful. But see, how straightway they both take thought for these (inferior matters), and yet do not neglect the preaching. "Because their widows were overlooked: for those (the Hebrews) were treated as the persons of greater consequence (*aidesimwteroi*). "Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.

5 But we Will give ourselves continually to prayer, and to the ministry of the word. And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost (v. 3-5. so were the others also full of faith; not to have the same things happening as in the case of Judas, as in the case of Ananias and Sapphira-" and Philip, and Prochoras, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch: whom they set before the Apostles: and when they had prayed, they laid their hands on them. And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith. (v. 5-7.) 6 But let us look over again what has been spoken. "Ye men of Israel take heed to yourselves." (Recapitulation, v. 35. See here, I pray you, how mildly Gamaliel reasons, and how he says but a few words to them, and does not recount ancient histories, although he might have done so, but more recent instances, which are most powerful to produce belief. With this view he throws out a hint himself, saying, "For before. these days" (v. 36): meaning, not many days before. Now had he at once said, "Let these men go," both himself would have fallen into suspicion, and his speech would not have been so effective: but after the examples, it acquired its own proper force. And he mentions not one instance, but a second also: "for," saith the Scripture, "in the mouth of two witnesses" (Matt. xviii. 16): and yet

he had it in his power to mention even three. "Refrain from these men. (v. 38. See how mild his manner is, and his speech not long, but concise, and his mention even of those (impostors) how free from passion: "And all, as many as obeyed him, were scattered. And for all this he does not blaspheme Christ. They heard him, all these unbelievers, heard him, these Jews. ["For if this council or this work be of men, it will come to naught."] Well then, since it did not come to nought, it is not of men. ["But if it be of God, ye cannot overthrow it."] (v. 39.

⁷ Once more he checks them by the impossibility and the inexpediency of the thing, saying, "Lest haply ye be found even to fight against God. And he does not say, If Christ be God; but the work (itself) declares (this). He does not pronounce upon it, either that, it is "of men," or that it is "of God; but he leaves the proof to the future. "They were persuaded [by him]. (v. 40. Then why, it may be asked, do ye scourge them? Such was the incontrovertible justness of his speech, they could not look it in the face; nevertheless, they sated their own animosity; and again they expected to terrify them in this way. By the fact also of his saying these things not in the presence of the Apostles, he gained a hearing more than he would otherwise have done; and then the suavity of his discourse and the justness of what was said, helped to persuade them. in fact, this man all but preached the Gospel. "Ye were persuaded," one may say, "that ye had not strength to overthrow it. Wherefore did ye not believe? Such is the witness borne even by enemies. There it is four hundred, there, four thousand: and here the first movers were twelve. Let not the number which added itself affright you. (ch. ii. 41; iv. 4. He might also have mentioned another instance, that of the Egyptian, but what he has spoken is fully sufficient. And he closes his speech with an alarming topic: "Lest haply," etc.

⁸ And he does not pronounce upon it, lest he should seem to be pleading their cause; but he reasons by way of syllogism from the issue of the matter. And he does not venture to pronounce that it is not of men, nor yet that it is of God; for bad he said that it was of God. they would have gainsaid him: but had he said that it was of men, they would again have taken prompt measures. Therefore he bids them wait for the end, saying, "Refrain," But they once more threaten knowing indeed that they avail nothing, but doing after their manner. Such is the nature of wickedness: it attempts even impossibilities.-"And after this man rose up Judas," etc. These things Josephus relates in

detail. (Ant. xx. 8; ib. v. 2; xviii. 1. B. J. ii. 8. 1. But what a great thing it was that he ventured to affirm: that it was of God, when in the sequel it received its proof from the events! Great boldness of speech, great freedom from all respect of persons! And he does not say, "But if ye do not overthrow it, it is of God; but, "If it be of God, it will not be overthrown. "And to him they agreed. (v. 40. They revered the high character of the man. "And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for the name of Christ. (v. 41. What miracles so wonderful as this?

9 Nowhere is the like of this recorded of the old saints: for Jeremiah indeed was scourged for the word of God, and they threatened Elijah, and the rest: but in this case, even by this very thing, and not only by their miracles, these showed forth the power of God. He does not say, that they were not pained, but that though pained they rejoiced. How does this appear? From their boldness afterwards: they were so instant still, even after their beatings, in preaching the word. "But in the temple," it says, "and in every house, they ceased not to teach and preach Jesus Christ. (v. 42. "And in those days "-when these things were done, when there were scourgings, when there were threatenings, when the disciples were multiplying-also, it says, "there arose a murmuring. (ch. vi. 1. And this comes of the multitude: for it is impossible to have strict order in a multitude. "There arose a murmuring," etc. to, "-And a great company of the priests were obedient to the faith.-There arose murmuring against the Hebrews "-for that description of people seemed to be more honorable-" because their widows were neglected in the daily ministration. (v. 1-7. So then there was a daily ministration for the widows. And observe how he calls it a "ministration" (diakonia), and not directly alms: extolling by this at once the doers, and those to whom it was done. "Were neglected. This did not arise from malice, but perhaps from the carelessness of the multitude.

10 And therefore he brought it forward openly, for this was no small evil. Observe, how even in the beginning the evils came not only from without, but also from within. For you must not look to this only, that it was set to rights, but observe that it was a great evil that it existed. "Then the twelve," etc. (v. 2. Do you observe how outward concerns succeed to inward? They do not act at their own discretion, but plead for themselves to the congregation. So ought it to be done now. "It is not reason," says he, "that we should leave

the word of God, and serve tables. First he puts to them the unreasonableness of the thing; that it is not possible for both things to be done with the same attention: just as when they were about to ordain Matthias, they first show the necessity of the thing, that one was deficient, and there must needs be twelve. And so here they showed the necessity; and they did it not sooner, but waited till the murmuring arose; nor, on the other hand, did they suffer this to spread far. And, lo! they leave the decision to them: those who pleased all, those who of all were honestly reputed, them they present: not now twelve, but "seven, full of the Spirit and of wisdom: well reported of" for their conversation. (v. 3. Now when Matthias was to be presented, it was said, "Therefore must one of these men which have companied with us all the time" (ch.

11 i. 21): but not so here: for the case was not alike. And they do not now put it to the lot; they might indeed themselves have made the election, as moved by the Spirit: but nevertheless, they desire the testimony of the people. The fixing the number, and the ordaining them, and for this kind of business, rested with them: but the choice of the men they make over to the people, that they might not seem to act from favor: just as God also leaves it to Moses to choose as elders those whom he knew. (Num. xi. 16. "And of wisdom. For indeed there needs much wisdom in such ministrations. For think not, because he hath not the word committed unto him, that such an one has no need of wisdom: he does need it, and much too. "But we," saith he, "will give ourselves continually to prayer, and to the ministry of the word. (v. 4. Again they plead for themselves, beginning and ending with this. "Will give ourselves continually," he saith. For so it behooved, not just to do the mere acts, or in any chance way, but to be continually doing them. "And the saying," we are told, "pleased the whole multitude. (v. 5, 6. This too was worthy of their wisdom. All approved of what was said so sensible was it.

12 "And they chose," it says (again it is the people (autoi) that choose,) "Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch: whom they set before the Apostles: and when they had prayed, they laid their hands on them. They separated them from the multitude, and it is the people (autoi) that draw them, not the Apostles that lead them. Observe how he avoids all that is superfluous: he does not tell in what way it was done, but that they were ordained (exeirotonhqhsan) with prayer: for this is

the meaning of xeirotomia, (i.e. "putting forth the hand,") or ordination: the hand of the man is laid upon (the person,) but the whole work is of God, and it is His hand which toucheth the head of the one ordained, if he be duly ordained. "And the word of God," it says, "increased: and the number of the disciples multiplied. (v. 7. It is not for nothing that he says this: it shows how great is the virtue of alms and good order. And as he is about in the sequel to enlarge (aucein) upon the affair of Stephen, he puts first the causes which led to it. "And many," he says, "of the priests were obedient to the faith.

¹³ For since they perceived such to be the mind of their ruler and teacher, they put the matter to the test of facts.-It is also a subject for wonder, how it was that the multitude was not divided in its choice of the men, and how it was that the Apostles were not rejected by them. But what sort of rank these bore, and what sort of office they received, this is what we need to learn. Was it that of Deacons? And yet this is not the case in the Churches. But is it to the Presbyters that the management belongs? And yet at present there was no Bishop, but the Apostles only. Whence I think it clearly and manifestly follows, that neither Deacons nor Presbyters is their designation: but it was for this particular purpose that they were ordained. And this business was not simply handed over to them without further ceremony, but the Apostles prayed over them, that power might be given to them. But observe, I pray you, if there were need of seven men for this, great in proportion must have been the sums of money that flowed in, great in proportion also the number of widows. So then the prayers were not made in an off-hand way, but with much deliberate attention: and this office, as well as preaching, was thus brought to good effect; for what they did, they effected mostly by the means of these (their prayers. Thus they were enabled to give their attention to things spiritual;

¹⁴ thus were these also free to undertake long journeys; thus were these put in trust with the word. But the writer does not say this, nor extol them, but that it was "not reason" that they should leave the work given to them. Thus they had been taught by Moses's example not to undertake the management of everything by themselves. (Num. xi. 14. "Only," it is said, "that we should remember the poor. (Gal. ii. 10. And how did they bring these forward? They fasted. "Look you out seven men," etc. (v. 3. It is not simply, spiritual men, but, "full of the Spirit and of wisdom, "for it needed very great superiority of mind (filosofiaj) to bear the complainings of widows. For what

profits it, that the dispenser of alms steal not, if nevertheless he waste all, or be harsh and easily provoked? "And they chose Stephen, a man full of faith and of the Holy Ghost. (v. 5. And in this regard Philip also was admirable: for it is of him that the writer says: "And we entered into the house of Philip the Evangelist, which was one of the seven; and abode with him."-(ch. xxi. 8. Dost thou mark how matters are ordered quite otherwise than after the matter of men? "And the number of disciples was multiplied in Jerusalem. (v. 7. In Jerusalem the multitude increased. Wonderful, where Christ was slain, there the preaching increased!

¹⁵ And not only was it not the case that some were offended then in the manner of Ananias, but the awe became even greater: while these are scourged, those threatening, those tempting the Spirit, those murmuring. But I would have thee remark under what circumstances the multitude increased: after these trials, then it was that the multitude increased, and not before. Mark also how great the mercy of God. Of those chief-priests, of the very men who had indignation and sore displeasure and so cried out and said, "He saved others, Himself He cannot save; of these same," Many," it says, "were obedient unto the faith. (Matt. xxvii. 42.) ¹⁶ Him therefore let us also imitate. He received them, and did not cast them out. So let us requite those our enemies, who have wrought us even numberless ills. Whatever good thing we may have, let us impart to them: let us not pass them by, in our acts of beneficence. For if we ought, by suffering ill, to sate their rage, much more, by doing them good: for this is a less thing than the other. For it is not all alike, to do good to an enemy, and to be willing to suffer greater wrongs than he wishes (to inflict): from the one we shall come on to the other. This is the dignity of Christ's disciples. Those crucified Him, when He had come for the very purpose of doing them good; His disciples they scourged; and after all this, He admits them to the same honor with His disciples, making them equally partakers of His gifts. I beseech you, let us be imitators of Christ: in this regard it is possible to imitate Him: this makes a man like unto God: this is more than human. Let us hold fast to Mercy: she is the schoolmistress and teacher of that higher Wisdom. He that has learnt to show mercy to the distressed, will learn also not to resent injuries; he that has learnt this, will be able to do good even to his enemies. Let us learn to feel for the ills our neighbors suffer, and we shall learn to endure the ills they inflict.

17 Let us ask the person himself who ill-treats us, whether he does not condemn himself? would he not be glad to show a nobler spirit (*filosofoin*)? must he not own that his behavior is nothing but passion, that it is little-minded, pitiful? would he not like to be of those who are wronged and are silent, and not of those who do wrong, and are beside themselves with passion? can he go away not admiring the patient sufferer? Do not imagine that this makes men despicable. Nothing makes men so despicable, as insolent and injurious behavior: nothing makes men so respectable, as endurance under insolence and injury. For the one is a ruffian, the other a philosopher; the one is less than man, the other is equal to angels. For though he be inferior to the wrong-doer, yet, for all that, he has the power, if he had the mind, to be revenged. And besides, the one is pitied by all, the other hated. What then? The former will be much the better of the two: for everybody will treat the one as a madman, the other as a man of sense. He cannot speak of him in evil sort: yea, thou fearest, says one, lest perchance he be not such (as thou wouldest represent). Best that thou speak not evil in thy thought even; next, that thou speak it not to another. Pray not then to God against this man: if thou hear him evil-spoken of, take his part: say, It was passion that spoke such words, not the man;

18 say, It was anger not my friend: his madness, not his heart. Thus let us account of each offence. Wait not for the fire to be kindled, but check it before it comes to that: do not exasperate the savage beast, rather do not suffer it to become exasperated: for thou wilt no longer be able to check it, if once the flame be kindled. For what has the man called thee? "Thou feel and simpleton. And which then is liable to the name? the called, or the caller? For the one, be he ever so wise, gets the character of being a feel: but the other, even if he be a simpleton, gets credit for being wise, and of philosophic temper. Say, which is the simpleton? he who alleges against another what is untrue, or he who even under such treatment is unmoved? For if it be the mark of true philosophy to be unmoved however moved; to fall into a passion when none moves to anger-what folly is it! I say not yet, how sore a manner of punishment is in store for those who utter such reproaches and revilings against their neighbor. But how? has he called thee "a low fellow and low-born, a sorry creature and of sorry extraction? Again he has turned the taunt against himself. For the other will appear worthy and respectable, but he a

sorry creature indeed: for to cast up such things, that is to say, meanness of birth, as a disgrace. is little-minded indeed:

19 while the other will be thought a great and admirable character, because he thinks nothing of such a taunt, and is no more affected by it than if he were told that he had about him any other ordinary and quite indifferent circumstance. But does he call thee "adulterer," and such like? At this thou mayest even laugh: for, when the conscience is not smitten, there can be no occasion for wrath. * * For when one has considered what bad and disgraceful disclosures he makes, still for all that, there is no need to grieve. He has but laid bare now, what everybody must be apprised of by and bye: meanwhile, as regards himself he has shown all men that he is not to be trusted, for that he knows not how to screen his neighbor's faults: he has disgraced himself more than he has the other; has stopped up against himself every harbor: has made terrible to himself the bar at which he must hereafter be tried. For not the person (whose secrets are betrayed) will be the object of everybody's aversion, but he, who where he ought not to have raised the veil, has stripped off the clothes. But speak thou nothing of the secrets thou knowest: hold thou thy peace if thou wouldest bear off the good fame. For not only wilt thou overthrow what has been spoken, and hide it: but thou wilt also bring about another capital result: thou wilt stop sentence being given against thyself. Does somebody speak evil of thee?

20 Say thou "Had he known all, he would not have spoken only thus much."-So you admire what has been said, and are delighted with it? Aye, but you must follow it. For when we tell you all these maxims of the heathen moralists, it is not because Scripture does not contain hundreds of such sayings, but because these are of more force to put you to the blush. As in fact Scripture itself is wont to use this appeal to our sense of shame; for, instance, when it says, "Do ye even as the heathen. (Jer. xxxv. 3. And the prophet Jeremiah brought forward into public view the children of Rechab, how they would not consent to violate the command of their father.-Miriam and her company spake evil of Moses, and he immediately begged them off from their punishment; nay, would not so much as let it be known that his cause was avenged. (Num. ch. xii. But not so we: on the contrary, this is what we most desire; to have all men know that they have not passed unpunished. How long shall we breathe of the earth?-One party cannot make a fight. Pluck the madmen from both sides, you will exasperate them the more: but

pluck from right or from left, and you have quenched the passion. The striker, if he has to do with one who will not put up with blows, is the more set on: but if with one who yields, he is the sooner unnerved, and his blow is spent upon himself.

²¹ For no practised pugilist so unnerves the strength of his antagonist, as does a man who being injuriously treated makes no return. For the other only goes off ashamed, and condemned, first by his own conscience, and secondly by all the lookers on. And there is a proverb too, which says, that "to honor another, is to honor one's self": therefore also to abuse another is to abuse one's self. None, I repeat, will be able to harm us, unless we harm ourselves; nor will any make me poor, unless I make myself such. For come, let us look at it in this way. Suppose that I have a beggarly soul, and let all lavish all their substance upon me, what of that? So long as the soul is not changed, it is all in vain. Suppose I have a noble soul, and let all men take from me my substance: what of that? So long as you do not make the soul beggarly, no harm is done. Suppose my life be impure, and let all men say just the contrary of me: what of that? For though they say it, yet they do not judge thus of me in their heart. Again, suppose my life be pure, and let all say of me just the reverse: and what of that? For in their own conscience they will condemn themselves: since they are not persuaded of what they say. Just as we ought not to admit the praise, so neither the criminations. And why say I these things?

²² None will ever be able to plot against us, nor lay us under any evil charge, if we choose (that they shall not). For how now, I ask you? Let him drag me into a court of justice, let him lay vexatious informations, let him, if you will, have the very soul out of me: and what of that? for a little while, undeservedly to suffer these things, what does it signify? "Well, but this," say you, "is of itself an evil. Well, but of itself this is a good, to suffer undeservedly. What? would you have the suffering to be deserved? Let me mention again a piece of philosophy, from one of the sages. A certain person, says the story, had been put to death. And one of the sage's disciples said to him, "Woe is me, that he should have suffered unjustly! The other turned upon him, "Why, how now? said he, "would you have had him justly suffer? (Socrates ap. Diog. Laert. and Xen. Mem. Socr. John also, was not he unjustly put to death? Which then do you rather pity: them that justly suffer death, or [him? Do you not count them miserable, while] him you even admire? Then

what is a man injured, when from death itself he has got great gain, not merely no hurt? If indeed the man had been immortal, and this made him mortal, no doubt it would be a hurt:

²³ but if he be mortal, and in the course of nature must expect death a little later, and his enemy has but expedited his death, and glory with it, what is the harm? Let us but have our soul in good order, and there will be no harm from without. But thou art not in a condition of glory? And what of that? That which is true of wealth, the same holds for glory: if I be magnanimous (*megaloprephj*), I shall need none; if vainglorious, the more I get, the more I shall want. In this way shall I most become illustrious, and obtain greater glory; namely, if I despise glory. Knowing these things, let us be thankful to Him Who hath freely given us such a life, and let us ensue it unto His glory; for to Him belongs the glory, forever. Amen.

HOMILY 15

¹ ACTS VI. 8.-"And Stephen, full of faith and power, did great wonders and miracles among the people." ² See how even among the seven one was preëminent, and won the first prize. For though the ordination was common to him and them, yet he drew upon himself greater grace. And observe, how he wrought no (signs and wonders) before this time, but only when he became publicly known; to show that grace alone is not sufficient, but there must be ordination also; so that there was a further access of the Spirit. For if they were full of the Spirit, it was of that which is from the Laver of Baptism. "Then there arose certain of them of the synagogue. (v. 9. Again he uses the phrase of "rising up" (*anastasin*, Hom. xiii. p. 81), to denote their exasperation and wrath. Here we have a great multitude. And observe the difference in the form of accusation: for since Gamaliel had stopped them from finding fault on the former plea, they bring in another charge. "And there rose up, it says, certain of them of the synagogue of those who are called (*twñ legomenwn. Edd. thj legomenhj*) Libertines, and of the Cyrenians and Alexandrians, and of them of Cilicia and Asia, disputing with Stephen. And they were not able to resist the wisdom and the spirit by which he spake. Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and against God. (v. 9-12. That they may establish the charge, the phrase is, "he speaks against God, and against Moses.

³ And with this object too they disputed, that they might force him to say somewhat. But he now discoursed more openly, and perhaps spoke of the ces-

sation of the Divine Law: or, spoke it not, but hinted as much: since had he spoken plainly, there had been no need of suborned men, nor yet of false witnesses. The synagogues were diverse: [to wit, "Of the Libertines"]: "of the Cyrenians, i. e. those in the parts beyond Alexandria ["of the Alexandrians," etc.]. There also they seem to have had synagogues according to their different nations; for many stayed behind there, that they might not be obliged to be continually travelling. The Libertines perhaps were freedmen of the Romans. As there were many foreigners dwelling there, so they had their synagogues, where the Law was to be read. "Disputing with Stephen. Observe him, not taking upon him to teach, but forced to do so. The miracles once more brought him into ill-will; but when he overcame in argument, it was false-witness! For they did not wish to kill intolerable to them. "They could not resist, etc.: then they suborned men. Everywhere out of hand, but by means of a sentence, that they might hurt their reputation also: and leaving those (the Apostles), they attack these (the disciples), thinking in this way to terrify those also. They say not, "he speaketh," but, "he ceaseth not to speak.

4 And they stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council, and set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law. (v. 12, 13. "Ceaseth not," say they, as if he made this his business. "For we have heard him say that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us. (v. 14. "Jesus," they say, "the Nazarene," as a term of reproach, "shall destroy this place, and shall change the customs. This is also what they said about Christ. "Thou that destroyest this Temple. (Matt. xxvii. 40. For great was their veneration for the Temple (as indeed they had chosen to leave their own country (metoikein) in order to be near it) and for the name of Moses. The charge is twofold. If He "shall change the customs," He will also introduce others instead: observe how the charge is a bitter one, and fraught with perils. "And all that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel. (v. 15. So possible is it even for one in a lower degree to shine. For what, I ask, had this man less than the Apostles? He lacked not miracles, and great was the boldness he exhibited. -"They saw His face," it is said, "as it had been the face of an angel. (Ex. xxxiv. 30.

5 For this was his grace, this was the glory of Moses. God made him thus gracious (epikarin) of visage, now that he was about to say somewhat, thus at

once by his very look to awe them. For there are, yes, there are faces full-fraught with spiritual grace, lovely to them that love, awful to haters and enemies. It mentions also the reason, why they suffered his oration.—"Then," it proceeds, "said the high-priest, Are these things so? (ch. vii. 1. Observe, the question is put with mildness, that he may, effect some great mischief. For this reason Stephen too begins his speech in a tone of gentleness, and says, "Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran. (v. 2. Immediately at the outset he overthrows their conceit, and makes it appear by what he says, that the temple is nothing, that the customs are nothing either, without their suspecting his drift: also that they shall not overcome the preaching; and that from powerless (*amhxanwn*) things God evermore contrives Him powerful (*eumhxana*) instruments. Mark then how these threads make the texture of the whole speech: and moreover that having evermore enjoyed exceeding goodness, they still requited their Benefactor with the opposite conduct, and that they are now attempting impossibilities. "The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he came into Charran.

6 Both the temple was not, and sacrifice was not, and yet a vision of God was vouchsafed to Abraham, and yet had he Persians for his ancestors, and was in a strange land. And he does well at the beginning of his speech to call Him, "the God of glory: seeing that He hath made them that are without honor to be glorious. "Because" (says he) "it was He that made them glorious, He will make us also. Observe how he leads them away from things of the body, from the place, in the first instance, as the place was in question. "The God of glory," says he: implying again, that He needs not the glory which comes from us, which comes by the Temple: for Himself is the Fountain thereof. Think not, he would say, in this way to glorify Him. "And from thy kindred. How then saith the Scripture, that Abraham's father was willing to go out? Hence we learn, that it was in consequence of Abraham's vision, that his father was moved to join in the migration. (Gen. xi. 31. "And said unto him, Get thee out of thy country, and from thy kindred, and come into a land which I shall show thee. (v. 3. It shows how far these men are from being children of Abraham, how obedient he was. "And from thy kindred. Uncomfortable (*fortika*) reflections, both, that he endured the labors, while ye reap the fruits, and that all your ancestors were in evil case.

7 "Then came he out of the land of the Chaldaeans, and dwelt in Charan: and from thence, when his father was dead, He removed him into this land, wherein ye now dwell. And He gave him none inheritance in it, no, not so much as to set his foot on. (v. 4, 5. See how he raises their thoughts away from (their possession of) the land. For if He said (that, He will give: clearly fall came from him], and nothing from themselves. For he came, having left both kindred and country. Wherefore then did He not give it to him? Truly it was a figure of another land. "And He promised to give it to him. Do you perceive, that he does not merely resume the thread of his discourse? "He gave him not," says he; "and He promised; and to his seed after him, when as yet he had no child. Again, what God can do: that out of impossibilities, He doeth all; For here is a man in Persia, so far away, and this man God saith He will make lord of Palestine. But let us look back to what was said before.

8 Whence, I pray you, did that grace bloom upon the countenance of Stephen? (Recapitulation. The writer gives him this report above, that he was "full of faith. (ch. vi. 8). For it is possible to have a grace that does not consist in works of healing: "For to one is given the grace of the Spirit (1 Cor. xii. 8, 9) in such and such wise (toiwsde). But here, it seems to me, it says that he was also gracious to look at: "They saw his face as it had been the face of an angel. "Full of faith and of power": (v. 15) which is also the character given of Barnabas "he was a good man, full of faith and of the Holy Ghost. (ch. xi. 24. Whence we learn that the sincere and innocent are, above all others, the men to be saved, and that these same are also more gracious. "Then they suborned men, which said, We have heard him speak blasphemous words. (v. 11. In the case of the Apostles they were annoyed that they preached the Resurrection, and that much people flowed unto them: but in this case, that they were getting their diseases healed. (ch. iv. 2. The things for which they ought to give thanks, they made matter of blame: O the madness! The men who overcame them by works, they expected to overcome by words! It is just what they did in the case of Christ, and always they forced them to words.

9 For they were ashamed to seize them without more ado, having nothing to charge them with. And observe, not the persons themselves who bring them to judgment bear witness against them; for they would have been refuted: but they simply hire others, that it may not seem to be an act of mere violence. It is all of a piece with their proceeding in the case of Christ. And

observe the power of the preaching, that, though they are not only scourged but stoned, it still prevails: not only, private individuals as they are, dragged to the bar, but assailed from all quarters: and, their enemies themselves being witnesses, not only were these worsted, but "they were not able" even "to resist" (v. 10), though they were exceeding shameless: so mightily did it overthrow them, for all that they could do with their preposterous figments (as the saying that He had a devil-He that cast out devils!). For the battle was not man's, but God's against men. And there were many combined together; not only they in Jerusalem, but others as well. (v. 9. For "we have heard him," say they, "speaking blasphemous words against Moses and against God. (v. 11. O ye shameless ones! Ye work blasphemous deeds, and think nothing of it. This is why Moses is added-because the things of God were no great concern to them: and it is ever and always Moses that they make mention of: "This Moses, which brought us out. (ch. vii. 40. "And they stirred up the people. (v. 12.

¹⁰ Fickleness of the multitude! And yet how could a man who was a blasphemer have so succeeded? How could a blasphemer work such miracles among the people? But the undisciplined multitude made them strong who had the worst of it (in argument).-This was what most annoyed them. "We have heard him," they say, "speaking blasphemous words against Moses and against God" (v. 13): and again, "This man ceaseth not to speak blasphemous words against this holy place and the law," and with an addition, "the customs" "which Moses delivered to us" (v. 14); Moses, not God. Upon the supposition of a design to overturn their manner of life (*politeia*), they accused him of impiety also. But to show that it was not in the nature of such a man to speak such things, and harshly ["Then all," it says, "which were in the council, looking steadfastly upon him, saw his face, as it had been the face of an angel"] (v. 15): so mild was he even in countenance. For, in cases where persons were not falsely accused, Scripture mentions nothing of this kind: but as in this case it was all false accusation, with reason does God rectify it by the very look of the man. For the Apostles indeed were not falsely accused, but were forbidden: but this man is falsely accused: and therefore before all else his countenance pleads for him. This abashed even the priest. "And he said," etc. (ch. vii. 1.

¹¹ He shows here, that the promise was made before the Place, before Circumcision, before Sacrifice, before the Temple, and that it was not of their

merit that these received either Circumcision or Law, but that the land was the reward of obedience alone. Moreover, that neither on the giving of circumcision does the promise receive its fulfillment. Also, that these were figures, and (so was) both the leaving his country at God's command-not against the law (for home and country is where God shall lead): "Then came he out," it says, "of the land of the Chaldeans" (v. 4): -and that if one look closely into the matter, the Jews are of Persian origin: and that, without miracles, one must do as God bids, whatever hardships be the consequence; since the Patriarch left both the grave of his father and all that he had, in obedience to God's command. But if Abraham's father was not allowed to take part with him in the privilege of migrating to Palestine, because he was unworthy: much more shall the children (be excluded at last), for all that they may have gone a good distance on the way. "And He promised," it says, "to give it to him, and to his seed after him. (v. 5.) Herein is shown the greatness both of God's goodness and of Abraham's faith. For the expression, "when as yet he had no child," does show his obedience and faith. "Promised to give it to him and to his seed. And yet the events showed the contrary:

¹² namely, after he came, he had not "so much as to set his foot on," had not a child; which very things were contrary to his faith. ¹³ These things having seen, let us likewise, whatever God shall promise, receive the same, however contrary may be the events. And yet in our case, they are not contrary, but very suitable. For where the promises are, there, when the contraries turn out, they are really contrary; but in our case it is just the reverse: for He has told us that we should have tribulation here, but our rest there. Why do we confound the times? Why do we turn things upside down? Say, art thou afflicted, and livest in poverty, and in dejection? Be not troubled: for it were worth being troubled at, wert thou destined to be afflicted in that world: as for this present affliction, it is the cause of rest. "This sickness," saith He, "is not unto death." (John xi. 4.) That affliction is punishment: this, schooling and correction. It is a contest, this life present: if so, to fight is our business now: it is war and battle. In war one does not seek to have rest, in war one does not seek to have dainty living, one is not anxious about riches, one's care is not about a wife then: one thing only he looks at, how he may overcome his foes. Be this our care likewise: if we overcome, and return with the victory, God will give us all things. Be this alone our study, how we may overcome the devil: though after all it is not our own study that does it, but

God's grace does the whole business. Be it our one study, how we may attract His grace, how we may draw to ourselves that assistance. "If God be for us, who can be against us?" (Rom. viii. 31.) Let us make one thing our study; that He be not our enemy, that He turn not away from us.

¹⁴Not the being afflicted is an evil; the evil is, to sin. This is the sore affliction, however we may pass our days in luxury:-not to speak of the life to come, it is so even in this life present. Think how our conscience is stung with remorse, and whether this is not worse than any kind of torture! I should like to put the question searchingly to those who live in evil ways (*en kakoij*), whether they never come to reflect upon their own sins, whether they do not tremble, and are in fear and anguish, whether they do not think those blessed who live in abstinence, them of the mountains, them of the strict rule? (*touj en pollh filosofia*. Dost thou wish to find rest in the life to come? Suffer affliction in this life for Christ's sake: there is nothing equal to this rest. The Apostles rejoiced when scourged. Paul gives this exhortation, saying, "Rejoice in the Lord. (Philip. iv. 4. And how can there be rejoicing, where there are bonds, where there are tortures; where there are courts of justice? There, most of all, is rejoicing. But say, how can there be rejoicing, where these are not? For he who is conscious of no evil, will have a sort of exceeding delight, insomuch that in what degree you speak of tribulation, in the same you tell of his delight.

¹⁵The soldier who has received numberless wounds and is come home again, will he not return with exceeding delight, with his wounds as his title for speaking up boldly, and as evidence of his glory and renown? And thou, if thou be able to exclaim as Paul does, "I bear the marks of Jesus" (Gal. vi. 17), wilt be able to become great and glorious and renowned. "But there is no persecution. Make thy stand against glory: and should any one speak anything against thee, fear not to be evil-spoken of for Christ's sake: make thy stand against the tyranny of pride, against the fighting of anger, against the torment of concupiscence. These also are "marks," these also are torments. For, I ask, what is the worst in tortures? Is it not, that the soul is pained, and is on fire? For in the other case, the body too has its share: but in this, the whole belongs to the soul. On the soul alone comes all the smart, when one is angry, when one is envious, whatever else of this kind one does, or rather suffers. For, in fact, it is not action, but passion, not a doing, but a suffering-to be angered, to feel envy: therefore indeed they are called passions (or suf-

ferings) (paqh, perturbationes) of the soul, yea wounds, and bruises. For it is indeed a suffering, and worse than suffering. Bethink you, ye that are angry, that ye do such things in "passion," in a state of suffering. Therefore he who is not angry suffers not.

16 Do you mark that not he who is abused is the sufferer, but he that abuses, as I said above? For that he is a sufferer, is plain in the first place from the very fact, that such a thing is called by this name of passion: and it is also plain from the (effects on the) body: for these are the affections (paqh) for "sufferings," as we call them] engendered by anger, viz. dimness of vision, insanity, and numberless others. "But he insulted my boy," say you; "but [he called him] clown. Deem it not weakness thy not doing the same thing thyself. For, I ask you, was it well done? You will not say that: then leave that undone which being done were not well done. I know what passions are engendered in such cases. "But," say you, "how if he despise me, how if he say it again? Show him that he is in the wrong: rebuke him, entreat him: by meekness anger is put down: go and expostulate with him. For though in cases of wrong done to ourselves it is right not to do even this, yet it is quite necessary to do it in behalf of others. Do not look on it as an insult to yourself that your boy has been insulted: annoyed you may be for his sake, yet not as if you were insulted: for it does not follow because your boy has been ill-treated, that you are disgraced, but he is disgraced that did the ill.

17 Quench (thine anger) that sharp sword: let it lie in its scabbard. If we have it un-sheathed, we shall be apt to use it even when the time is not proper, being drawn on by it: but if it be hidden, though a necessity should arise, yet, while we seek it in order to draw it, the anger will be quenched. Christ would not have us be angry on his account: (hear what He saith to Peter: "Put tip again thy sword into the sheath:") (Matt. xxvi. 52) and art thou angry on account of a boy? Teach thy boy also to be philosophical: tell him thy own sufferings: imitate (herein) thy Teacher. (Matt. xxvi. 52. When they too (His disciples) were about to be treated with dishonor, He said not, "I will avenge you: but, "to Me also," saith He, "they have done the same: bear it nobly, for ye are not better than I. These words too do thou speak to thy son and thy boy: "Thou art not better than thy master. But these words of philosophy are counted as the talk of a widow woman. Alas! that it is not in the power of words to bring it home to people in the way that it is possible to be taught it by actual experience! And that you may learn this;

¹⁸ stand between two combatants, take part with the wronged, not with the wrong-doers [that you may learn] whether you shall not see the victory on your side, whether you shall not get splendid crowns.—See, how God is insulted, and how He answers; how gently, "Where," saith He, "is Abel thy brother? and what saith the other: "Am I my brother's keeper? (Gen. vi. 9. What could be more contumacious than this? Would any one have heard it (patiently) even from a son? and if from a brother, would he not have thought such conduct an insult? What then? See how again God gently answers, "The voice of thy brother's blood," saith He "crieth unto Me. "But God," it will be said, "is superior to wrath. Yes, but for this reason the Son of God came down, that He might make thee a God as far as human power can go. "But I cannot," says one, "seeing I am man. Well then, let us give you men for instances. And do not suppose I speak of Paul or of Peter: no, but of some of inferior sort, yea, very much lower down. Eli's menial insulted Hannah, saying, "Put away thy wine from thee. (1 Sam. i. 14. What could be more insulting than this? What then said she? "I am a woman of a hard lot. Indeed, there is nothing equal to affliction: she is the mother of true philosophy. But this same woman, though she has her rival, insulted her not: but what does she?

¹⁹ She takes refuge with God, and in her prayer does not even make mention of her, nor say, "Avenge me, for such an one reproaches me: so magnanimous was that woman (let us men be ashamed):—and yet ye know, that there is nothing like jealousy. The publican, when insulted by the Pharisee, insulted not in return, though, had he wished it, he might have done so: but he bore it like a philosopher, saying, "Be merciful to me a sinner. (Luke xviii. 13. Mephibosheth, having been accused and calumniated by his servant, neither said, nor did, any evil to him, not even in the presence of the king himself. (2 Sam. xix. 26. Shall I tell you even of a harlot, what philosophic magnanimity she showed? Hear Christ saying, as she was wiping His feet with her hair, "The publicans and harlots go into the kingdom before you. (Matt. xxi. 31. Do you see her standing, and taking courage, and washing away her own sins? Observe, how she was not angry even with the Pharisee, when reproached by him: "for had He known," says he, "that this woman is a sinner, He would not have suffered her (Luke vii. 39): and how she said not to him, "What then? Say, art thou pure from sins? but felt more, wept more, and let

fall hotter tears. But if women and publicans and harlots play the philosopher, and that before grace (i.e.

20 of Baptism), what pardon can they deserve, who, after so great grace, fight, and worry, and kick one another, worse than beasts? Nothing is more base than passion, nothing more disgraceful, nothing more frightful, nothing more odious, nothing more hurtful. These things I say, not only in order that towards men we may be gentle, but also if a wife be a talker, that thou mayest bear it: let thy wife be to thee a school for training and exercise (*pal-aistra kai Uunasion*) For how can it but be absurd, to submit to exercises which yield no profit, where we afflict the body, but not to practise exercises at home, which, even before the contest, present to us a crown? Does thy wife abuse thee? Do not thou become a woman: to be abusive is womanly: it is a disease of the soul, an inferiority. Think not that it is unworthy of thee, when thy wife abuses thee. Unworthy it is, when thou art abusive, but she bears patiently (*filosofh*): then dost thou act unseemly, then art thou disgraced: but if, having been abused, thou bear it, great is the proof of thy strength. I do not say this, to induce wives to be abusive: God forbid: but only in case it should so happen at the instance of Satan. It is the part of men that are strong, to bear the weak. And if thy servant contradict thee, bear it philosophically:

21 not what he deserves to have said to him, do thou say or do, but that which it behooves thee both to do and to say. Never insult a girl by uttering some foul word against her: never call thy servant, scoundrel (*miarón*): not he is disgraced, but thou. It is not possible to be master of one's self, being in a passion. Like a sea rolling mountains high, it is all hurly-burly: or even as a pure fountain, when mire is cast into it, becomes muddied, and all is in turmoil. Yon may beat him, you may rend his coat to rags, but it is you that sustain the greater damage: for to him the blow is on the body and the garment, but to you on the soul. It is your own soul that you have cut open; it is there that you have inflicted a wound: you have flung your own charioteer from his horses. you have got him dragging along the ground upon his back. And it is all one, as if one driver being in a passion with another, should choose to be thus dragged along. You may rebuke, you may chide, you may do whatever if be, only let it be without wrath and passion. For if he who rebukes is physician to him who offends, how can he heal another, when he has first hurt himself, when he does not heal himself?

22 Say, if a physician should go to heal another person, does he first wound his own hand, first blind his own eyes, and so set about healing that other? God forbid. So also, however thou rebuke, however thou chide, let thine eyes see clearly. Do not make thy mind muddy, else how shall the cure be wrought? It is not possible to be in the same tranquillity, being in a passion, and being free from passion. Why dost thou first overturn thy master from his seat, and then discourse with him as he lies sprawling on the ground? Seest thou not the judges, how, when about to hold the assize, they seat themselves upon the bench, in their becoming attire? Thus do thou likewise dress thy soul with the judicial robe (which is gentleness). "But he will not be afraid of me," say you. He will be the more afraid. In the other case, though you speak justly, your servant will impute it to passion: but if you do it with gentleness, he will condemn himself: and, what is of the first importance, God will accept thee, and thus thou wilt be able to attain unto the eternal blessings, through the grace and loving-kindness of our Lord Jesus Christ, with Whom to the Father together with the Holy Spirit be glory, dominion, and honor, now and ever, and world without end. Amen.

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