

The Early Church Fathers Writings

Volume 40

THE EARLY CHURCH FATHERS WRITINGS

Volume 40

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

c. AD 386 – 407

S E R M O N I N D E X

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Volume 40: John Chrysostom: Homilies on the Acts of the Apostles and Romans

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INTRODUCTION TO THIS VOLUME

How this book is arranged

This is the fortieth 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 the Acts of the Apostles and Romans, 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 the Acts of the Apostles are completed here, and the Homilies on Romans begin. They run on into Volume 41.

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 the Acts of the Apostles

*Homilies 16 to 55 on the Acts of the Apostles, to the end of the
book.*

Homilies on the Acts of the Apostles 16–55

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 16 to 55.

HOMILY 16

¹ ACTS VII. 6, 7.—"And God spake on this wise, That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat them evil four hundred years. And the nation to whom they shall be in bondage will I judge, said God: and after that shall they come forth, and serve Me in this place." ²See, what a number of years the Promise has been given, and the manner of the Promise, and nowhere sacrifice, nowhere circumcision! He here shows, how God Himself suffered them to be afflicted, not that He had anything to lay to their charge. "And they shall bring them into bondage," etc. But nevertheless, they did not these things with impunity. "And the nation to whom they shall be in bondage I will judge, said God. For, to show that they are not to go by this, in estimating who are pious (by reason of their saying, "He trusted in God, let Him deliver Him,") (Matt. xxvii. 43).—He, the Same that promised, He that gave the land, first permits the evils. So also now, though He has promised a Kingdom, yet He suffers us to be exercised in temptations. If here the freedom was not to be till after four hundred years, what wonder, with regard to the Kingdom? Yet he performed it, and lapse of time availed not to falsify His word. Moreover, it was no ordinary bondage they underwent. And the matter does not terminate solely in the punishment of those (their oppressors); but they themselves also, He saith, shall enjoy a mighty salvation. Here he reminds them too of the

benefit which they enjoyed. "And he gave him the covenant of circumcision: and so he begat Isaac. Here he lets himself down to lower matters. "And circumcised him on the eighth day: and Isaac (begat) Jacob, and Jacob the twelve patriarchs.

³(v. 8).-Here he seems to hint now at the type. "And the patriarchs moved with envy, sold Joseph into Egypt. (v. 9. Here again, the type of Christ. Though they had no fault to find with him, and though he came on purpose to bring them their food, they thus ill-treated him. Still here again the promise, though it is a long while first, receives its fulfillment. "And God was with him "-this also is for them-"and delivered him out of all his afflictions. (v. 10). He shows that unknowingly they helped to fulfil the prophecy, and that they were themselves the cause, and that the evils recoiled on their own selves. "And gave him favor and wisdom in the sight of Pharaoh king of Egypt, Gave him favor," in the eyes of a barbarian, to him, the slave, the captive: his brethren sold him, this (barbarian) honored him. "Now there came a dearth over all the land of Egypt and Canaan, and great affliction: and our fathers found no sustenance. But when Jacob heard that there was corn in Egypt, he sent out our fathers first. And at the second time Joseph was made known to his brethren. (v. 11-13). They came down to buy, and had to depend upon him for everything. What then did he? ["He made himself known to his brethren:"] not to this point only did he carry his friendliness; he also made them known to Pharaoh, and brought them down into the land. "And Joseph's kindred was made known unto Pharaoh.

⁴Then sent Joseph, and called his father Jacob to him, and all his kindred, threescore and fifteen souls. So Jacob went down into Egypt, and died, he, and our fathers, and were carried over into Sychem, and laid in the sepulchre that Abraham bought for a sum of money of the sons of Emmor the father of Sychem. But when the time of the promise drew nigh, which God had sworn to Abraham the people grew and multiplied in Egypt, till another king arose, which knew not Joseph. (v. 13-18). Then again, fresh disappointment (anelpistia): first, famine, but they came through that: secondly, the falling into the hands of their enemy: thirdly, the being destroyed by the king. Then (to show) God's fulness of ways and means (eumhx-anon), "In which time," it says, "Moses was born, and was exceeding fair. (v. 20. If the former circumstance was wonderful, that Joseph was sold by his brethren, here again is another circumstance more wonderful still, that the

king "nourished" the very person who was to overthrow his dominion, being himself the person that was to perish. Do you observe all along a figurative enacting, so to say, of the resurrection of the dead? But it is not the same thing for God himself to do a thing, and for a thing to come to pass in connection with man's purpose (*proairesij*). For these things indeed were in connection with man's purpose [but the Resurrection by itself, independently.]-"And he was mighty;," it says, "in word and in deed" (v. 22):

5 he that was to have died. Then again he shows how ungrateful they were to their benefactor. For, just as in the former instance, they were saved by the injured Joseph, so here again they were saved by another injured person, I mean, Moses. "And when he was full forty years old," etc. For what though they killed him not actually? In intention they did kill, as did the others in the former case. There, they sold out of their own into a strange land: here, they drive from one strange land into another strange land: in the former case, one in the act of bringing them food; in this, one in the act of giving them good counsel; one to whom, under God, the man was indebted for his life! Mark how it shows (the truth of) that saying of Gamaliel's, "If it be of God, ye cannot overthrow it. (ch. v. 39. See the plotted-against eventually becoming the authors of salvation to those plotting against them: the people, plotting against itself, and itself plotted against by others; and for all this, saved! A famine, and it did not consume them: nor was this all: but they were saved by means of the very person, whom they had expected to be destroyed (by their means). A royal edict, and it did not consume them: nay then most did their number increase, when he was dead "who knew" them. Their own Saviour they wished to kill, but for all that, they had not power to do it.

6 Do you observe, that by the means whereby the devil tried to bring to naught the promise of God, by those very means it was advanced? 7 "And God spake on this wise," etc. (Recapitulation, v. 6, 7. This is suitable to be said here also: that God is rich in ways and means to bring us up from hence. For this above all showed the riches of God's resources, that in its very reverses (*apostrophh*) the nation increased, while enslaved, while evil-entreated, and sought to be exterminated. And this is the greatness of the Promise. For had it increased in its own land, it had not been so wonderful. And besides, it was not for a short time, either, that they were in the strange land: but for four hundred years. Hence we learn a (great lesson) of philosophic endurance (*filosofian*):-they did not treat them as masters use slaves, but as enemies and

tyrants-and he foretold that they should be set in great liberty: for this is the meaning of that expression, "They shall serve (Me): and they shall come up hither again" (entauga epaneusontai); and with impunity. -And observe, how, while he seems to concede something to circumcision, he in fact allows it nothing (v. 8); since the Promise was before it, and it followed after.-"And the patriarchs," he says, "moved with envy. (v. 9. Where it does no harm, he humors (xarizetai) them: for they prided themselves much on these also.- And he shows, that the saints were not exempt from tribulation, but that in their very tribulations they obtained help. And that these persons did themselves help to bring about the results, who wished to cut short these same (afflictions):

§ just as these made Joseph the more glorious: lust as the king did Moses, by ordering the children to be killed: since had he not ordered, this would not have been: just as also that (Hebrew) drives Moses into exile, that there he may have the Vision, having become worthy. Thus also him who was sold for a slave, makes He to reign as king there, where he was thought to be a slave. Thus also does Christ in His death give proof of His power: thus also does He there reign as king where they sold Him. "And gave him favor and wisdom," etc. (v. 10. This was not only by way of honor, but that he should have confidence in his own power. "And he made him governor over Egypt and all his house. "Now there came a dearth," etc. On account of famine-such preparations is he making-"with threescore and fifteen souls," he says, "Jacob went down into Egypt, and died, he and our fathers, and were carried over into Sychem, and laid in the sepulchre that Abraham bought for a sum of money from the sons of Emmor the father of Sychem. (v. 11-16). It shows, that they were not masters even to the extent of a burying-place. "But when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt, till another king arose, which knew not Joseph" (v. 17, 18).

9 Observe, that it is not during the four hundred years that He multiplies them, but (only) when the end was about to draw nigh. And yet already four hundred years were passed, nay more, in Egypt. But this is the wonder of it. "The same dealt subtly with our kindred, and evil-entreated our fathers, that they should cast out their young children, to the end they might not live. (v. 19. "Dealt subtly: he hints at their not liking to exterminate them openly: "that they should cast out their young children," it says. "In which time

Moses was born and was exceeding fair. (v. 20. This is the wonder, that he who is to be their champion, is born, neither after nor before, these things, but in the very midst of the storm (qumw). "And was nourished up in his father's house three months. But when man's help was despaired of, and they cast him forth, then did God's benefit shine forth conspicuous. "And when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son. (v. 21. Not a word of Temple, not a word of Sacrifice, while all these Providences are taking place. And he was nourished in a barbarian house. "And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds. (v. 22. "Was trained," both in discipline and in letters. "And when he was full forty years old. (v. 23.

¹⁰ Forty years he was there, and was not found out from his being circumcised. Observe, how, being in safety, they overlook their own interests, both he and Joseph, in order that they may save others: "And when he was full forty years old, it came into his heart to visit his brethren the children of Israel. And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian: for he supposed his brethren would have understood how that God by his hand would deliver them: but they understood not. (v. 23-25.)-See how up to this point he is not yet offensive to them; how they listened to him while he said all this. And "his face," we read, "was as the face of an angel" (ch. vi. 15).-"For he supposed," etc. And yet it was by deeds that his championship was shown; what intelligence was there need of here? but still for all this "they understood not. And the next day he showed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another? (v. 26-28. Do you mark with what mildness he addresses them? He who had shown his wrath in the case of the other, shows his gentleness in his own case. "But he that did his neighbor wrong thrust him away, saying, Who made thee a ruler and a judge over us? Wilt thou kill me, as thou didst the Egyptian yesterday? Mark;

¹¹ the very words which they said to Christ: "Who made Thee ruler and judge over us? So habitual a thing was it for Jews to wrong (their benefactors) when in the act of receiving benefits! And again, mark the atrocious baseness: (miarian al. moxqhrian, Sav. marg. "As thou didst the Egyptian yesterday! Then fled Moses at this saying, and was a stranger in the land of Midian, where he begat two sons. (v. 29. But neither did flight extinguish the plan of

Providence, as neither did death (i.e. the death of Christ). ¹² "And when forty years were expired, there appeared to him in the wilderness of mount Sinai an angel of the Lord in a flame of fire in a bush. (v. 30. Do you mark that it is not hindered by lapse of time? For when he was an exile, when a stranger, when he had now passed much time in a foreign land, so as to have two sons, when he no longer expected to return, then does the Angel appear to him. The Son of God he calls an Angel, as also he calls Him man. (Appears) in the desert, not in a temple. See how many miracles are taking place, and no word of Temple, no word of Sacrifice. And here also not simply in the desert, but in the bush. "When Moses saw it, he wondered at the sight: and as he drew near to behold it, the voice of the Lord came unto him. (v. 31. Lo! he was deemed worthy of the Voice also. "I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. (v. 32, 33. Lo! how He shows that He is none other than "the God of Abraham, and the God of Isaac, and the God of Jacob"-He, "the Angel of the Great Counsel. (Is. ix. 6. LXX. "Wonderful, Counsellor," E. V. Here he shows what great loving-kindness God herein exhibits. "Then Moses trembled, and durst not behold. Then said the Lord to him, Put off thy shoes from thy feet;

¹³ for the place where thou standest is holy ground. Not a word of Temple, and the place is holy through the appearance and operation of Christ. Far more wonderful this than the place which is in the Holy of Holies: for there God is nowhere said to have appeared in this manner, nor Moses to have thus trembled. And then the greatness of His tender care. "I have seen, I have seen the affliction of My people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt. (v. 34. See, how he shows, that both by kindnesses, and by chastisements, and by miracles, God was drawing them to Him: but they were still the same. That God is everywhere present, they learned.

¹⁴ Hearing these things, let us in our afflictions flee to Him. "And their groaning," saith He, "I have heard: not simply, "because of their calamities. But if any should ask, Why then did He suffer them to be evil entreated there? Why, in the first place, to every just man his sufferings are the causes of his rewards. And in the next place, as to why He afflicted them: it was to show His power, that He can (do all), and not only so, but that He may also train them. Observe in fact; when they were in the desert, then they "waxed fat, they grew thick, they spread out in breadth, they kicked" (Deut. xxxii.

15): and ever and always ease was an evil. Therefore also from the beginning He said to Adam: "In the sweat of thy face thou shalt eat thy bread. (Gen. iii. 19. Also (it was) in order that having come out of much suffering into rest, they might give thanks to God. For affliction is a great good. For hear the Prophet saying, "It is good for me, that Thou hast humbled me. (Ps. cxix. 71. But if to great and wonderful men affliction be a great (good), much more to us. And, if you will, let us examine into the nature of affliction as it is in itself. Let there be some person rejoicing exceedingly, and gay, and giving a loose to jollity: what more unseemly, what more senseless than this? Let there be one sorrowing and dejected:

15 what more truly philosophic than this? For, "It is better," we read, "to go into the house of mourning, than into the house of laughter. (Eccles. vii. 2. But, likely enough, you do not like the saying, and want to evade it. Let us however see, what sort of man Adam was in Paradise, and what he was afterwards: what sort of man Cain was before, and what he was afterwards. The soul does not stand fast in its proper place, but, like as by a running tide, (rematoj, Edd. pneumatoj, "wind") is raised and buoyed up by pleasure, having no steadfastness; facile in making professions, prompt at promising; the thoughts all in restless commotion: laughter ill-timed, causeless hilarity, idle clatter of unmeaning talk. And why speak of others? Let us take in hand some one of the saints, and let us see what he was while in pleasure, what again, when in distress. Shall we look at David himself? When he was in pleasure and rejoicing, from his many trophies, from his victory, from his crowns, from his luxurious living, from his confidence, see what sort of things he said and did: "But I said in my prosperity," says he, "I shall never be moved. (Ps. xxx. 6. But when he has come to be in affliction, hear what he says: "And if He say to me, I have no mind for thee; lo! here am I, let Him do that which is pleasing in His sight. (2 Sam. xv. 26.

16 What can be more truly philosophic than these words? "Whatsoever may be pleasing to God," saith he, "so let it be. And again he said to Saul: "If the Lord stirreth thee up against me, may thy sacrifice be acceptable. (1 Sam. xxvi. 19. And then too, being in affliction, he spared even his enemies: but afterwards, not friends even, nor those who had done him no injury. Again, Jacob when he was in affliction, said: "If the Lord will give me bread to eat, and raiment to put on. (Gen. xxviii. 20. As also the son of Noah did nothing of the kind erewhile; but when he was no longer afraid for his safety, you

hear how wanton he became. (ib. ix. 22. Hezekiah too, when he was in affliction, see what things he did in order to his deliverance; he put on sackcloth, and such like; but when he was in pleasure, he fell through the haughtiness of his heart. (2 Kings ch. xix. 20. For, saith the Scripture, "When thou hast eaten, and drunk, and art filled, take heed to thyself. (Deut. vi. 11, 12. For perilous, as on a precipice's brink, is the post of affluence. "Take heed," saith he, "to thyself. When the Israelites were afflicted, they became all the more increased in number: but when He left them to themselves, then they all went to ruin. And why speak of examples from the ancients?

¹⁷ In our own times, let us see, if you please, is it not the case, that when the most are in good case, they become puffed up, hostile to everybody, passionate, while the power is with them: but if it be taken away, they are gentle, lowly (and as) human beings, are brought to a consciousness of their own natural condition. Therefore the Scripture saith, "Pride hath holden them unto the end: their iniquity shall go forth as from fatness. (Ps. lxxiii. 6. LXX.) ¹⁸ Now these things I have spoken, that we should not make enjoyment every way our object. How then does Paul say, "Rejoice alway? He does not say simply, "Rejoice," but he adds, "in the Lord. (Phil. iv. 4. This is the greatest joy, such as the Apostles rejoiced withal; the joy of which prisons, and scourges, and persecutions, and evil report, and all painful things, are the source, and the root, and the occasion; whence also it comes to a happy issue. But that of the world, on the contrary, begins with sweets and ends in bitters. Neither do I forbid to rejoice in the Lord, nay, I earnestly exhort to this. The Apostles were scourged, and they rejoiced: were bound, and they gave thanks: were stoned, and they preached. This is the joy I also would have: from nothing bodily has it its origin, but from spiritual things. It is not possible for him who joys after the fashion of the world, to rejoice also after a godly sort: for every one who joys after the world's fashion, has his joy in riches, in luxury, in honor, in power, in arrogance: but he who rejoices after the mind of God, has his joy in dishonor for God's sake, in poverty, in want, in fasting, in humbleness of mind. Seest thou, how opposite are the grounds (of joy)? To go without joy here, is to be without grief also: and to be without grief here, is to go without pleasure too.

¹⁹ And in truth these are the things which produce real joy, since the others have the name only of joy, but they altogether consist of pain. What misery the arrogant man endures! How is he cut short (diakoptetai) in the

midst of his arrogance, bespeaking for himself numberless insults, much hatred, great enmity, exceeding spite, and many an evil eye! Whether it be that he is insulted by greater men, he grieves: or that he cannot make his stand against everybody, he is mortified. Whereas the humble man lives in much enjoyment: expecting honor from none, if he receive honor, he is pleased, but if not, he is not grieved. He takes it contentedly that he is honored; but above all, none dishonors him. Now not to seek honor, and yet to be honored—great must be the enjoyment of this. But in the other, it is just the reverse: he seeks honor, and is not honored. And the pleasure that the honor gives is not the same to him who seeks it, as it is to him who seeks it not. The one, however much he receives, thinks he has received nothing: the other, though you give him ever so little, takes it as though he had received all. Then again, he who lives in affluence and luxury has numberless affairs of business, and let his revenues flow in to him ever so easily, and, as it were, from full fountains, yet he fears the evils arising from luxurious living, and the uncertainty of the future:

20 but the other is always in a state of security and enjoyment, having accustomed himself to scantiness of diet. For he does not so bemoan himself at not partaking of a sumptuous board, as he luxuriates in not fearing the uncertainty of the future. But the evils arising from luxurious living, how many and great they are, none can be ignorant: it is necessary, however, to mention them now. Twofold the war, in the body, and in the soul: twofold the storm: twofold the diseases; not only in this respect, but because they are both incurable, and bring with them great calamities. Not so, frugality: but here is twofold health, twofold the benefits. "Sleep of health," we read, "is in moderate eating. (Ecclus. xxxi. 20. For everywhere, that which keeps measure is pleasant, that which is beyond measure, ceases to please. For say now: on a little spark put a great pile of fagots, and you will no longer see the fire shining, but much disagreeable smoke. On a very strong and large man lay a burden which exceeds his strength, and you will see him with his burden lying prostrate on the ground. Embark too large a freight in your vessel, and you have ensured a grievous shipwreck. Just so it is here. For just as in overladen ships, great is the tumult of the sailors, the pilot, the man at the prow, and the passengers, while they cast into the sea the things above deck, and things below;

²¹ so here too, with their vomitings upwards, and their purgings downwards, they mar their constitutions, and destroy themselves. And what is the most shameful of all, the mouth is made to do the office of the nether parts, and that becomes the more shameful member. But if to the mouth the disgrace be such, think what must it be in the soul! For indeed there it is all mist, all storm, all darkness, great the uproar of the thoughts, at being so thronged and crushed, the soul itself crying out at the abuse done to it: all (the parts and faculties) complaining of one another, beseeching, entreating, that the filth may be discharged somewhere. And after it is flung out, still the turmoil is not at an end; but then comes fever and diseases. "And how comes it," say you, "that one may see these luxurious livers, in goodly plight, riding on horseback? What idle talk is this," say you, "to tell us of diseases? It is I that am diseased, I that am racked, I that am disgusting, while I have nothing to eat. Ah me! for one may well lament at such words. But the sufferers with the gout, the men that are carried on litters, the men that are swathed with bandages, from what class of people, I ask you, shall we see these? And indeed, were it not that they would deem it an insult, and think my words opprobrious, I would before now have addressed them even by name.

²² "But there are some of them, who are in good health as well. Because they give themselves not merely to luxurious living, but also to labors. Else show me a man, who does nothing whatever but fatten himself, free from pain as he lies there, without an anxious thought. For though a host of physicians without number came together, they would not be able to rescue him from his diseases. It is not in the nature of things. For I will hold you a medical discourse. Of the matters sent down into the belly, not all becomes nourishment; since even in the food itself, not all is nutritive, but part of it in the process of digestion passes into stool, part is turned into nourishment. If then in the process of digestion the operation is perfect, this is the result, and each finds its proper place; the wholesome and useful part betakes itself to its appropriate place, while that which is superfluous and useless, withdraws itself, and passes off. But if it be in too great quantity, then even the nutritive part of it becomes hurtful. And, to speak by way of example, in order that my meaning may be clearer to you: in wheat part is fine flour, part meal, part bran: now if the mill be able to grind (what is put in), it separates all these: but if you put in too much, all becomes mixed up together.

²³ Wine again, if it go through its proper process of formation, and under due influence of the seasons, then, whereas at first all is mixed together, anon part settles into lees, part rises into scum, part remains for enjoyment to those that use it, and this is the good part, and will not readily undergo any change. But what they call "nourishment," is neither wine, nor lees, while all are mixed up together.-The same may be seen in the river, when its waters make a whirling flood. As at such time we see the fishes floating at top, dead, their eyes first blinded by the muddy slime: so is it with us. For when gormandizing, like a flood of rain, has drenched the inward parts, it puts all in a whirl, and makes that the faculties (*loUismoï*), healthy till then and living in a pure element, drift lifeless on the surface. Since then by all these examples we have shown how great the mischief is, let us cease to count these men happy for that, for which we ought to think them wretched, and to bemoan ourselves for that, for which we ought to count ourselves happy, and let us welcome sufficiency with a contented mind. Or do you not hear even what physicians tell you, that "want is the mother of health? But what I say is, that want is mother, not of bodily health, but also of that of the soul. These things Paul also, that physician indeed, cries aloud;

²⁴ when he says, "Having food and raiment, let us therewith be content. (1 Tim. vi. 8. Let us therefore do as he bids us, that so, being in sound health, we may perform the work that we ought to do, in Christ Jesus our Lord, with Whom to the Father and the Holy Ghost together be glory, dominion, honor, now and ever, world without end. Amen.

HOMILY 17

¹ ACTS VII. 35.-"This Moses whom they refused, saying, Who made thee a ruler and a judge over us? the same did God send to be a ruler and a deliverer by the hand of the Angel which appeared to him in the bush." ² This is very suitable to the matter in hand. "This Moses," he says. "This," the man who had been in danger of losing his life; the man who had been set at naught by them; "this" the man whom they had declined: "this" same, God having raised up, sent unto them. "Whom they refused, saying, Who made thee a ruler? just as they themselves (the hearers) said, "We have no king, but Caesar. (John xix. 15. He here shows also, that what was then done, was done by Christ. "The same did God send by the hand of the Angel," who said unto him, "I am the God of Abraham. "This" same Moses, he says,-and observe how he points to his renown-"this" same Moses, he says, "brought them out,

after that he had showed wonders and signs in the land of Egypt, and in the Red sea, and in the wilderness forty years. This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me" (v. 36, 37): set at naught like me. Him, likewise, Herod wished to kill, and in Egypt He found preservation just as it was with the former, even when He was a babe, He was aimed at for destruction. "This is he, that was in the Church in the wilderness with the Angel which spake to him in the mount Sina, and with our fathers: who received the lively oracles to give unto us. (v. 38.

³ Again no mention of temple, none of sacrifice. "With the Angel," it says, "he received the lively oracles to give unto the fathers. It shows, that he not only wrought miracles, but also gave a law, as Christ did. Just as Christ first works miracles, and then legislates: so did Moses. But they did not hear him, keeping their disobedience, even after the miracles: "To whom," he says, "our fathers would not obey: (v. 39) after the wonders done in those forty years. And not only so, but just the contrary: "but thrust him from them, and in their hearts turned back again into Egypt. Saying unto Aaron, Make us gods to go before us; for as for this Moses, which brought us out of the land of Egypt, we wot not what is become of him. And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands. Then God turned, and gave them up to worship the host of heaven; as it is written in the book of the Prophets, O ye house of Israel, have ye offered to me slain beasts and sacrifices by the space of forty years in the wilderness? Yea, ye took up the tabernacle of Moloch, and the star of your god Kemphan, figures which ye made to worship them: and I will carry you away beyond Babylon. (v. 40, 43. The expression, "gave them up," means, He suffered.

⁴ "Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion he had seen. (v. 44. Even when there was a Tabernacle, yet there were no sacrifices. "Did ye offer unto Me slain beasts and sacrifices? (Amos v. 25. There was "the tabernacle of witness," and yet it profited them nothing, but they were consumed. But neither before, nor afterwards, did the miracles profit them aught. "Which also, our fathers that came after brought in. Seest thou, how the holy place is there wherever God may be? For to this end also he says, "in the wilderness," to compare place with place. Then the benefit

(conferred upon them): And our fathers that came after brought it in with Jesus into the possession of the Gentiles, whom God drove out before the face of our fathers, unto the days of David; who found favor before God, and desired to find a tabernacle for the God of Jacob. (v. 45, 46. David "desired to find favor: and he builded not, he, the wonderful, the great; but the cast-away, Solomon. "But Solomon," it says, "built Him an house. Howbeit the Most High dwelleth not in (places) made with hands. (v. 47-50. This was shown indeed already by what had been before said: but it is shown also by the voice of a prophet; "What house will ye build for Me? saith the Lord God. As saith the prophet, Heaven is my throne, and earth is my footstool:

5 what house will ye build for me? saith the Lord: or what is the place of my rest? Hath not my hand made all these things? (Is. lxvi. 1, 2.) 6 Marvel not, he says, if they on whom Christ confers His benefits refuse His kingdom, seeing in the case of Moses it was just the same. (Recapitulation). "He brought them out; and rescued them not in a general way, but also while they were in the wilderness. "Wonders and signs," etc. (v. 35-50. Do you mark that they themselves (Stephen's hearers) are concerned in those old miracles also? "This is that Moses: (v. 37) he, that conversed with God; he, that had been saved out of situations so strange and wonderful; he, that wrought so great works, and had so great power. [" Which said unto the children of Israel, A prophet," etc. He shows, that the prophecy must by all means be fulfilled, and that Moses is not opposed to Him. "This is he that was in the Church in the wilderness, and, that said unto the children of Israel. (v. 38. Do you mark that thence comes the root, and that "salvation is from the Jews? (John iv. 22. "With the Angel," it says, "which spake unto him. (Rom. xi. 16. Lo, again he affirms that it was He (Christ) that gave the Law, seeing Moses was with "Him" in the Church in the wilderness. And here he puts them in mind of a great marvel, of the things done in the Mount: "Who received living oracles to give unto us. On all occasions Moses is wonderful, and (so) when need was to legislate. What means the expression, "Living oracles" (loUia)?

7 Those, whereof the end was shown by words (dia loUwn): in other words, he means the prophecies. Then follows the charge, in the first instance, against the patriarchs [after], the "signs and wonders," after the receiving of the "lively oracles: To whom," he says, "our fathers would not obey. (v. 39. But concerning those, Ezekiel says that they are not "living; as when

he says, "And I gave you statutes that are not good. (Ezek. xx. 25. It is with reference to those that he says, "Living. But thrust him from them, and in their hearts turned back to Egypt"-the place where they groaned, where they cried, whence they called upon God. "And said unto Aaron, Make us gods which shall go before us. (v. 40. O the folly! "Make," say they, "that they may go before us. Whither? "Into Egypt. See how hard they were to tear away from the customs of Egypt! What sayest thou? What, not wait for him that brought thee out, but flee the benefit, and deny the Benefactor? And mark how insulting they are: "For as for this Moses," they say:-"which brought us out of the land of Egypt" nowhere the name of God: instead of that, they ascribed all to Moses. Where they ought to give thanks (to God), they bring Moses forward: where it was, to do as the Law bade them, they no longer make account of Moses. "We know not what is become of him. And yet he told them that he was going up to receive the Law:

8 and they had not patience to wait forty days. "Make us gods"-they did not say, "a God."-And yet one may well wonder at this, that they do not even know.-"And they made a calf in those days, and offered sacrifices unto the idol, and rejoiced in the works of their own hands" (v. 41): for which they ought to have hid their faces. What wonder that ye know not Christ, seeing ye knew not Moses, and God Who was manifested by such wonders? But they not only knew Him not: they also insulted in another way, by their idol making. "Then God turned, and gave them up to worship the host of heaven" (v. 42. Hence these same "customs" date their origin, hence the sacrifices: they were themselves the first that made sacrifices to their idols! For that is why it is marked, "They made a calf in Horeb, and offered sacrifices to the idol: seeing that, before this the name of sacrifice is nowhere mentioned, but only lively ordinances, and "lively oracles. And rejoiced"-that is the reason for the feasts. Exod. xxxii. 5, 6. "As it is written in the Book of the Prophets"-and observe, he does not cite the text without a purpose, but shows by it that there is no need of sacrifices; saying: "Did ye offer slain beasts and sacrifice to Me?"-He lays an emphasis on this word (to Me?). "Ye cannot say that it was from sacrificing to Me, that ye proceeded to sacrifice to them:-"by the space of forty years:

9 and this too, "in the wilderness," where He had most signally shown Himself their Protector. "Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan: images which ye made to worship them. The

cause of sacrifices! "And I will carry you away beyond Babylon. (v. 43. Even the captivity, an impeachment of their wickedness! "But a Tabernacle," say you, "there was (the Tabernacle) `of Witness.'" (v. 44. (Yes,) this is why it was: that they should have God for Witness: this was all. "According to the fashion," it says, "that was shown thee on the mount: so that on the mount was the Original. And this Tabernacle, moreover, "in the wilderness," was carried about, and not locally fixed. And he calls it, "Tabernacle of witness: i.e. (for witness) of the miracles, of the statutes. This is the reason why both it and those (the fathers) had no Temple. "As He had appointed, that spake unto Moses, that he should make it according to the fashion that he had seen. Again, it was none other than He (Christ) that gave the fashion itself. "Until the days of David" (v. 45): and there was no temple! And yet the Gentiles also had been driven out: for that is why he mentions this: "Whom God drave out," he says, "before the face of our fathers. Whom He drave out," he says: and even then, no Temple! And so many wonders, and no mention of a Temple! So that, although first there is a Tabernacle, yet nowhere a Temple.

¹⁰ "Until the days of David," he says: even David, and no Temple! "And he sought to find favor before God" (v. 46): and built not:—so far was the Temple from being a great matter! "But Solomon built Him an house. (v. 47. They thought Solomon was great: but that he was not better than his father, nay not even equal to him, is manifest. "Howbeit the Most High dwelleth not in temples made with hands; as saith the prophet, Heaven is My throne, and earth is My footstool. (v. 48, 49. Nay, not even these are worthy of God, forasmuch as they are made, seeing they are creatures, the works of His hand. See how he leads them on by little and little (showing) that not even these are to be mentioned. And again the prophecy says openly, "What house will ye build Me? etc. (v. 50.) ¹¹ What is the reason that at this point he speaks in the tone of invective (*kataforikpi*)? Great was his boldness of speech, when at the point to die: for in fact I think he knew that this was the case. "Ye stiff-necked," he says, "and uncircumcised in heart and ears. This also is from the prophets: nothing is of himself. "Ye do always resist the Holy Ghost: as your fathers did, so do ye. (v. 51. When it was not His will that sacrifices should be, ye sacrifice: when it is His will, then again ye do not sacrifice: when He would not give you commandments, ye drew them to you: when ye got them, ye neglected them. Again, when the Temple stood, ye worshipped idols: when it is His will to be worshipped without a Temple, ye do the opposite. Observe,

he says not, "Ye resist God," but, "the Spirit: so far was he from knowing any difference between Them. And, what is greater: "As your fathers did," he says, "so do ye. Thus also did Christ (reproach them), forasmuch as they were always boasting much of their fathers. "Which of the prophets have not your fathers persecuted? and they have slain them which showed before of the coming of the Just One: he still says, "the Just One," wishing to check them: "of Whom ye have been now the betrayers and murderers"-two charges he lays against them -"who have received the Law by the disposition of Angels, and have not kept it. (v. 52.

¹² How, "By the disposition of Angels? Some say (The Law), disposed by Angels; or, put into his hand by the Angel Who appeared to him in the bush; for was He man? No wonder that He who wrought those works, should also have wrought these. "Ye slew them who preached of Him. much more Him-self. He shows them disobedient both to God, and to Angels, and the Prophets, and the Spirit, and to all: as also Scripture saith elsewhere: "Lord, they have slain Thy Prophets, and thrown down Thine altars. (1 Kings xix. 10. They, then, stand up for the Law, and say, "He blasphemeth against Moses: he shows, therefore, that it is the), who blaspheme, and that (their blasphemy is not only against Moses, but) against God; shows that "they" from the very beginning have been doing this: that "they" have themselves destroyed their "customs," that there is no need of these: that while accusing him, and saying that he opposed Moses, they themselves were opposing the Spirit: and not merely opposing, but with murder added to it: and that they had their enmity all along from the very beginning. Seest thou, that he shows them to be acting in opposition both to Moses and to all others, and not keeping the Law? And yet Moses had said, "A Prophet shall the Lord raise up unto you: and the rest also told of this (Christ) that He would come: and the prophet again said, "What house will ye build Me?

¹³ and again, "Did ye offer to Me slain beasts and sacrifices" those "forty years? (Deut. xviii. 18.) ¹⁴ Such is the boldness of speech of a man bearing the Cross. Let us then also imitate this: though it be not a time of war, yet it is always the time for boldness of speech. For, "I spake," says one, "in Thy testimonies before kings, and was not ashamed. (Ps. cxix. 46. if we chance to be among heathens, let us thus stop their mouths. without wrath, without harshness. (Comp. Hom. in 1 Cor. iv. §6; xxxiii. §4, 5; Col. xi. §2. For if we do it with wrath, it no longer seems to be the boldness (of one who is confident

of his cause,) but passion: but if with gentleness, this is boldness indeed. For in one and the same thing success and failure cannot possibly go together. The boldness is a success: the anger is a failure. Therefore, if we are to have boldness, we must be clean from wrath that none may impute our words to that. No matter how just your words may be, when you speak with anger, you ruin all: no matter how boldly you speak, how fairly reprove, or what not. See this man, how free from passion as he discourses to them! For he did not abuse them: he did but remind them of the words of the Prophets. For, to show you that it was not anger, at the very moment he was suffering evil at their hands, he prayed, saying, "Lay not to their charge this sin. So far was he from speaking these words in anger;

15 no, he spake in grief and sorrow for their sakes. As indeed this is why it speaks of his appearance, that "they saw his face as it had been the face of an angel," on purpose that they might believe. Let us then be clean from wrath. The Holy Spirit dwelleth not where wrath is: cursed is the wrathful. It cannot be that aught wholesome should approach, where wrath goes forth. For as in a storm at sea, great is the tumult, loud the clamor, and then would be no time for lessons of wisdom (*filosofein*): So neither in wrath. If the soul is to be in a condition either to say, or to be disciplined to, aught of philosophy, it must first be in the haven. Seest thou not how, when we wish to converse on matters of serious import, we look out for places free from noise, where all is stillness, all calm, that we may not be put out and discomposed? But if noise from without discomposes, much more disturbance from within. Whether one pray, to no purpose does he pray "with wrath and disputings: (1 Tim. ii. 8) whether he speak, he will only make himself ridiculous: whether he hold his peace, so again it will be even then: whether he eat, he is hurt even then: whether he drink, or whether he drink not; whether he sit, or stand, or walk; whether he sleep: for even in their dreams such fancies haunt them. For what is there in such men that is not disagreeable?

16 Eyes unsightly, mouth distorted, limbs agitated and swollen, tongue foul and sparing no man, mind distraught, gestures uncomely: much to disgust. Mark the eyes of demoniacs, and those of drunkards and madmen; in what do they differ from each other? Is not the whole madness? For what though it be but for the moment? The madman too is possessed for the moment: but what is worse than this? And they are not ashamed at that excuse; "I knew not (saith one) what I said. And how came it that thou didst not

know this, thou the rational man, thou that hast the gift of reason, on purpose that thou mayest not act the part of the creatures without reason, just like a wild horse, hurried away by rage and passion? In truth, the very excuse is criminal. For thou oughtest to have known what thou saidst. "It was the passion," say you, "that spoke the words, not I. How should it be that? For passion has no power, except it get it from you. You might as well say, "It was my hand that inflicted the wounds, not I. What occasion, think you, most needs wrath? would you not say, war and battle? But even then, if anything is done with wrath, the whole is spoiled and undone. For of all men, those who fight had best not be enraged: of all men, those had best not be enraged, who want to hurt (touj ubrizontaj). And how is it possible to fight then? you will ask. With reason, with self-command (epieikeia):

¹⁷ since fighting is, to stand in opposition. Seest thou not that even these (common) wars are regulated by, definite law, and order, and times? For wrath is nothing but an irrational impulse: and an irrational creature cannot possibly perform aught rational. For instance, the man here spoke such words, and did it without passion. And Elias said, "How long will ye halt on both your knees? (1 Kings xviii. 21) and spake it not in passion. And Phinees slew, and did it without passion. For passion suffers not a man to see, but, just as in a night-battle, it leads him, with eyes blindfolded and ears stopped up, where it will. Then let us rid ourselves of this demon, at its first beginning let us quell it, let us put the sign of the Cross on our breast, as it were a curb. Wrath is a shameless dog: but let it learn to hear the law. If there be in a sheep-fold a dog so savage as not to obey the command of the shepherd, nor to know his voice all is lost and ruined. He is kept along with the sheep: but if he makes a meal on the sheep, he is useless, and is put to death. If he has learnt to obey thee, feed thy dog: he is useful when it is against the wolves, against robbers, and against the captain of the robbers that he barks, not against the sheep, not against friends. If he does not obey he ruins all:

¹⁸ if he learns not to mind thee, he destroys all. The mildness in thee let not wrath consume, but let it guard it, and feed it up. And it will guard it, that it may feed in much security, if it destroy wicked and evil thoughts, if it chase away the devil from every side. So is gentleness preserved, when evil works are nowhere admitted: so we become worthy of respect, when we learn not to be shameless. For nothing renders a man so shameless, as an evil conscience. Why are harlots without shame? Why are virgins shamefaced? Is it

not from their sin that the former, from their chastity that the latter, are such? For nothing makes a person so shameless, as sin. "And yet on the contrary," say you, "it puts to shame. Yes; him who condemns himself but him that is past blushing, it renders even more reckless: for desperation makes daring. For "the wicked," saith the Scripture, "when he is come into the depths of evils, despiseth. (Prov. xviii. 3. But he that is shameless, will also be reckless, and he that is reckless, will be daring.

¹⁹ See in what way gentleness is destroyed, when evil thoughts gnaw at it. This is why there is such a dog, barking mightily: we have also sling and stone (ye know what I mean): we have also spear and enclosure and cattle-fold: let us guard our thoughts unhurt. If the dog be gentle (*sainh*) with the sheep, but savage against those without, and keep vigilant watch, this is the excellence of a dog: and, be he ever so famished, not to devour the sheep; be he ever so full, not to spare the wolves. Such too is anger meant to be: however provoked, not to forsake gentleness; however at quiet, to be on the alert against evil thoughts: to acknowledge the friend, and not for any beating forsake him, and for all his caressing, to fly at the intruder. The devil uses caressing full oft: let the dog know at sight that he is an intruder. So also let us caress (*sainwmen*) Virtue, though she put us to pain, and show our aversion to Vice, though she give us pleasure. Let us not be worse than the dogs, which, even when whipped and throttled, do not desert their master: but if the stranger also feed them, even so they do hurt. There are times when anger is useful; but this is when it barks against strangers. What means it, "Whosoever is angry with his brother without a cause? (Matt. v. 22. It means, Stand not up in thine own quarrel, neither avenge thyself:

²⁰ if thou see another suffering deadly wrong, stretch out thy hand to help him. This is no longer passion, when thou art clear of all feeling for thyself alone. David had gotten Saul into his power, and was not moved by passion, did not thrust the spear into him, the enemy he had in his power; but took his revenge upon the Devil. (1 Sam. xxvi. 7. Moses, when he saw a stranger doing an injury, even slew him (Exod. ii. 22): but when one of his own people, he did not so: them that were brethren he would have reconciled; the others not so. That "most meek" (Num. xii. 3) Moses, as Scripture witnesseth of him, see how he was roused! But not so, we: on the contrary, where we ought to show meekness, no wild beast so fierce as we: but where we ought to be roused, none so dull and sluggish. (Hom. vi. de laud. Pauli, ad

fin. On no occasion do we use our faculties to the purpose they were meant for: and therefore it is that our life is spent to no purpose. For even in the case of implements; if one use them, one instead of other, all is spoilt: if one take his sword, and then, where he should use it and cut with it, uses only his hand, he does no good: again, where he should use his hand, by taking the sword in hand he spoils all.

²¹ In like manner also the physician, if where he ought to cut, he cuts not, and where he ought not, he does cut, mars all. Wherefore, I beseech you, let us use the thing (*tw pragmati*) at its proper time. The proper time for anger is never, where we move in our own quarrel: but if it is our duty to correct others, then is the time to use it, that we may by force deliver others. (Hom. in Matt. xvi. §7. So shall we both be like unto God, always keeping a spirit free from wrath, and shall attain unto the good things that are to come, through the grace and loving-kindness of our Lord Jesus Christ, with whom, to the Father and the Holy Ghost together, be glory, dominion, and honor, now and evermore, world without end. Amen.

HOMILY 18

¹ ACTS VII. 54.-"When they heard these things, they were cut to "the heart, and they gnashed on him with their teeth." ² See, once more, the wrong-doers in trouble. Just as the Jews are perplexed, saying, "What are we to do with these men? so these also are "cut to the heart. (ch. iv. 16. And yet it was he that had good right to be incensed, who, having done no wrong, was treated like a criminal, and was spitefully calumniated. But the calumniators had the worst of it in the end. So true is that saying, which I am ever repeating, "Ill to do, is ill to fare. And yet he (in his charges against them) resorted to no calumny, but proved (what he said). So sure are we, when we are shamefully borne down in a matter wherein we have a clear conscience, to be none the worse for it.-"If they desired," say you, "to kill him, how was it that they did not take occasion, out of what he said, that they might kill him? They would fain have a fair-seeming plea to put upon their outrage. "Well then, was not the insulting them a fair plea? It was not his doing, if they were insulted: it was the Prophet's accusation of them. And besides, they did not wish it to look as if they killed him because of what he had said against them -just as they acted in the case of Christ; no, but for impiety: now this word of his was the expression of piety. Wherefore, as they attempted, besides killing him, to hurt his reputation also, "they were cut to the heart.

3 For they were afraid lest he should on the contrary become an object of even greater reverence. Therefore, just what they did in Christ's case, the same they do here also. For as He said, "Ye shall see the Son of Man sitting on the right hand of God" (Matt. xxvi. 64), and they, calling it blasphemy, "ran upon Him; just so was it here. There, they "rent their garments; here, they "stopped their ears. But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold I see the heavens opened, and the Son of Man standing on the right hand of God. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him. (v. 55-58. And yet, if he lied, they ought to have thought him beside himself, and to have let him go.-But he wished to bring them over, "and said, Behold," etc., for, since he had spoken of Christ's death, and had said nothing of His resurrection, he would fain add this doctrine also. "Standing at the right hand of God. And in this manner He appeared to him: that, were it but so, the Jews might receive Him: for since the (idea of His) sitting (at the right hand of God) was offensive to them, for the present he brings forward only what relates to His Resurrection.

4 This is the reason also why his face was glorified. For God, being merciful, desired to make their machinations the means of recalling them unto Himself. And see, how many signs are wrought! "And cast him out of the city, and stoned him. Here again, "without the city," and even in death, Confession and Preaching. (Heb. xiii. 21. "And the witnesses laid down their clothes at a young man's feet, whose name was Saul. And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. (v. 59. This is meant to show them that he is not perishing, and to teach them. "And he knelt down, and cried with a loud voice, Lord, lay not this sin to their charge. (v. 60. To clear himself, and show that neither were his former words prompted by passion, he says, "Lord" "lay not this sin to their charge": wishing also even in this way to win them over. For to show that he forgave their wrath and rage in murdering him, and that his own soul was free from all passion, was the way to make his saying to be favorably received.

5 "And Saul was consenting unto his death." Hereupon arises a persecution, and it becomes a great one. "And at that time there was a great persecution against the Church which was at Jerusalem. And they were all scattered abroad throughout the regions of Judea and Samaria, except the

Apostles." (ch. viii. 1.) Mark how once more God permits temptations to arise; mark, and well observe, how the events are ordered by Divine Providence. They were admired because of the signs: being scourged, they were none the worse for it: (some) were ordained in the matter of the widows: the word increased: once more, God permits a great hindrance to arise. And a persecution of no ordinary kind ["and they were all scattered," etc.]; for they feared their enemies, now become more daring: and at the same time it is shown that they were but men, these that were afraid, that fled. For, that thou mayest not say after these things that by grace alone they effected (what they did), they were also persecuted, and themselves became more timorous, while their adversaries were more daring. "And were all scattered abroad," it says, "except the Apostles." But this was divinely ordered, so that they should no longer all sit there in Jerusalem. "And devout men," it says, "carried Stephen to his burial, and made great lamentation over him." (v. 2.) If they were "devout," why did they "make great lamentation over him?" They were not yet perfect. The man was gracious and amiable: this also shows that they were men-not their fear alone, but their grief and lamentation. Who would not have wept to see that mild, that lamb-like person stoned, and lying dead? Fit eulogy to be spoken over his grave has the Evangelist recorded, in this one speech, "Lay not this sin to their charge."-"And made," he says, "great lamentation over him."-But let us look over again what has been said.

6He mentions the cause of his (angelic) appearance (Recapitulation, vii 54; viii. 2.); "But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God." And when he said, "I see the heavens opened, they stopped their ears, and ran upon him with one accord." (v. 56, 57.) And yet in what respect are these things deserving of accusation? "Upon him," the man who has wrought such miracles, the man who has prevailed over all in speech, the man who can hold such discourse! As if they had got the very thing they wanted, they straightway give full scope to their rage. "And the witnesses," he says, "laid down their clothes at the feet of a young man, whose name was Saul. (v. 58.) Observe how particularly he relates what concerns Paul, to show thee that the Power which wrought in him was of God. But after all these things, not only did he not believe, but also aimed at Him with a thousand hands: for this is why it says, "And Saul was consenting unto his death."-And this blessed man does not simply pray, but does it with earnestness: "having

kneeled down." Mark his divine death! So long only the Lord permitted the soul to remain in him. "And having said this, he fell asleep." (v. 60.)-"And they were all scattered abroad throughout the region of Judea and Samaria. (ch. viii. 1.) And now without scruple they had intercourse with Samaria, whereas it had been said to them, "Go not into the way of the Gentiles" "and into any city of the Samaritans enter ye not." (Matt. x. 5.) "Except the Apostles," it says: they, in this way also, wishing to win the Jews,-but not to leave the city,-and to be the means of inspiring others with boldness.

7 "As for Saul, he made havoc of the Church, entering into every house, and haling men and women committed them to prison. (v. 3. Great was his frenzy: that he was alone, that he even entered into houses: for indeed he was ready to give his life for the Law. "Haling," it says, "men and women: mark both the confidence, and the violence, and the frenzy. All that fell into his hands, he put to all manner of ill-treatment: for in consequence of the recent murder, he was become more daring." Therefore they that were scattered abroad went everywhere preaching the word. Then Philip went down to the city of Samaria, and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed. And there was great joy in that city. But there was a certain man, called Simon, which before time in the same city used sorcery, and bewitched the people of Samaria. (v. 4-9. Observe another trial, this affair of Simon. "Giving out," it says, "that he was himself some great one. To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God. And to him they had regard, because that of long time he had bewitched them with sorceries.

8 But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done. Now when the Apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost. (v. 10-15. And (yet) great signs had been done: how then had they not received the Spirit? They had received the Spirit,

namely, of remission of sins: but the Spirit of miracles they had not received. "For as yet He was fallen upon none of them: only they were baptized in the name of the Lord Jesus. Then laid they their hands on them, and they received the Holy Ghost. (v. 16, 17. For, to show that this was the case, and that it was the Spirit of miracles they had not received, observe how, having seen the result, Simon came and asked for this. "And when Simon saw that through laying on of the Apostles' hands the Holy Ghost was given, he offered them money, saying. Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost. (v. 18, 19.)

9 "The persecution," say you, "gained strength. True, but at that very time to men possessed before (by a hostile power) it brought deliverance. For it planted the miracles like a stronghold, in the heart of the enemy's' country.- Not even the death of Stephen quenched their rage, nay, increased it rather: it scattered wide the teachers, so that the greater became the discipleship.-"And there was joy. And yet there had been "great lamentation: true; but mark again the good-"Of a long time" was the malady, but this man brought them deliverance.-And how came he to baptize Simon also? Just as Christ chose Judas.-And "beholding the signs" which he did, forasmuch as the others did not receive the (power of working) signs he durst not ask for it.-How was it then that they did not strike him dead, as they did Ananias and Sapphira? Because even in the old times, he that gathered sticks (on the sabbath-day) was put to death as a warning to others (Num. xv. 32) and in no other instance did any suffer the same fate. So too on the present occasion, "Peter said to him, Thy money perish, because thou hast imagined that the gift of God is to be purchased with money."-(v. 20. Why had not these received the Holy Ghost, when baptized? Either because Philip kept this honor for the Apostles; or, because he had not this gift (to impart); or, he was one of the Seven: which is rather to be said. Whence, I take it, this Philip was one of the Apostles.

10 But observe; those went not forth: it was Providentially ordered that these should go forth and those be lacking, because of the Holy Ghost: for they had received power to work miracles, but not also to impart the Spirit to others: this was the prerogative of the Apostles. And observe (how they sent) the chief ones: not any others, but Peter [and John]. "And when Simon," it says, "saw that through laying on of the Apostles' hands the Holy Ghost was given. He would not have said, "And having seen," unless there had been

some sensible manifestation. "Then laid they their hands on them," etc. Just as Paul also did, when they spake with tongues. (ch. xix. 6. Observe the execrable conduct of Simon. "He offered money," with what object? And yet he did not see Peter doing this for money. And it was not of ignorance that he acted thus; it was because he would tempt them, because he wished to get matter of accusation against them. And therefore also Peter says, "Thou hast no part nor lot in this matter, for thine heart is not right before God "because thou hast thought," etc. (v. 21. Once more he brings to light what was in the thoughts, because Simon thought to escape detection. "Repent therefore of this thy wickedness and pray God, if perhaps the thought of thine heart may be forgiven thee. For I perceive the bond of iniquity.

11 Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me. (v. 22-24. Even this he did only formally, as words of course, when he ought to have wept and mourned as a penitent. "If perchance it may be forgiven thee. Not as though it would not have been pardoned, had he wept, but this is the manner of the Prophet also, to denounce absolutely, (*apagoreuein*) and not to say, "Howbeit, if thou do this, thy sin shall be forgiven," but that in any wise the punishment shall take effect. 12(a) "Therefore they that were scattered abroad, went everywhere, preaching the word. But I would have thee admire how even in a season of calamity they neglected not the preaching. "Hearing and seeing the miracles which he did. (Recapitulation, v. 4-6. Just as in the case of Moses by contrast (with the magicians) the miracles were evident miracles, so here also. There was magic, and so these signs were manifest. (b) "For unclean spirits came out of many that were possessed with them "(v. 7); for this was a manifest miracle:-not as the magicians did: for the other (Simon), it is likely, bound (men with spells);-"and many," it says, "that were palsied and lame were healed. There was no deceit here: for it needed but that they should walk and work. "And to him they all gave heed, saying, This (man) is the Power of God. (v. 10. And that was fulfilled which was spoken by Christ, "There shall come false Christs and false Prophets in My name."-(Matt. xxiv. 24. "And to him they had regard, because that of long time he had bewitched them with sorceries. (v. 11. (a) And yet there ought to have been not one demoniac there, seeing that of a long time he had been bewitching them with sorceries: but if there were many demoniacs, many palsied, these pretences were not truth. But Philip here by his word also won them over,

discoursing concerning the kingdom of Christ. (v. 12. "And Simon," it says, "being baptized, continued with Philip (v. 13):

¹³ not for faith's sake, but in order that he might become such (as he). (b) But why did they not correct him instantly? They were content with his condemning himself. For this too belonged to their work of teaching (thj di-daskaliaj) But when he had not power to resist, he plays the hypocrite, just as did the magicians, who said, "This is the finger of God. And indeed that he might not be driven away again, therefore he "continued with Philip," and did not part from him. "And when the Apostles which were at Jerusalem," etc. (v. 13, 14. See how many things are brought about by God's Providence through the death of Stephen! (a) "But they," it says, "having come down, prayed for them that they might receive the Holy Ghost: for as yet He was fallen upon none of them. Then laid they their hands upon them, and they received the Holy Ghost. (v. 15-17. Seest thou that it was not to be done in any ordinary manner, but it needed great power to give the Holy Ghost? For it is not all one, to obtain remission of sins, and to receive such a power. (b) By degrees it is, that those receive the gift. It was a twofold sign: both the giving to those, and the not giving to this man. Whereas then this man ought, on the contrary, to have asked to receive the Holy Ghost, he, because he cared not for this, asks power to give It to others.

¹⁴ And yet those received not this power to give: but this man wished to be more illustrious than Philip, he being among the disciples! (a) "He offered them money. (v. 18, 19. What? had he seen the others doing this? had he seen Philip? Did he imagine they did not know with what mind he came to them? (b) "Thy money with thee to perdition" (v. 20): since thou hast not used it as it ought to be used. These are not words of imprecation, but of chastisement. "To thee," he says, be it (to thee): being such. As if one should say, Let it perish along with thy purpose. Hast thou so mean conceptions of the gift of God, that thou hast imagined it to be altogether a thing of man? It is not this. (a) Wherefore also Peter well calls the affair a gift: "Thou hast thought that the gift of God may be purchased with money. Dost thou observe how on all occasions they are clean from money? "For thine heart is not right in the sight of God. (v. 21. Dost thou see how he does all of malice? To be simple, however, was the thing needed. (b) For had it been done with simplicity, he would have even welcomed his willing mind. Seest thou that to have mean conceptions of great things is to sin doubly? Accordingly, two

things he bids him: "Repent and pray, if haply the thought of thine heart may be forgiven thee. (v. 22.

¹⁵ Seest thou it was a wicked thought he had entertained? Therefore he says, "If haply it may be forgiven thee: because he knew him to be incorrigible. (a) "For I perceive that thou art in the gall of bitterness, and in the bond of iniquity. (v. 23. Words of exceeding wrath! But otherwise he did not punish him: that faith may not thereafter be of compulsion; that the matter may not seem to be carried ruthlessly; that he may introduce the subject of repentance: or also, because it suffices for correction to have convicted him, to have told him what was in his heart, to have brought him to confess himself overcome (*oti ealw*). For that he says, "Pray ye for me," is a confession that he has done wrong. Observe him, what a miscreant he is; when he was convicted, then he believed: when again he was convicted, then he became humble. "Seeing his miracles," ["he was amazed," and came over. He thought to be able to escape detection: he thought the thing was an art: but when he had not power to defeat (*elein*) the Apostles, * * * (b) Again, he fears the multitude, and is afraid to deny it; and yet he might have said, "I did not know: I did it in simplicity: but he was struck with dismay first by the former circumstance, that he was overcome (*oti ealw*), by the miracles and secondly by this, that his thoughts are made manifest.

¹⁶ Therefore he now takes himself a long wayoff, to Rome, thinking the Apostle would not soon come there. ¹⁷ "And they, when they had testified, and preached the word of the Lord, returned to Jerusalem. (v. 25.) "Testified," probably because of him (Simon), that they may not be deceived; that thenceforth they may be safe. "Having preached," it says, "the word of the Lord, they returned to Jerusalem." Why do they go thither again where was the tyranny of the bad, where were those most bent upon killing them? Just as generals do in wars, they occupy that part of the scene of war which is most distressed. "And preached the Gospel in many villages of the Samaritans." Observe them again, how they do not (*prohgoumenwj*) of set purpose come to Samaria, but driven by stress of persecution, just as it was in the case of Christ; and how when the Apostles go thither, it is to men now believers, no longer Samaritans. "But when the Apostles," it says, "which were at Jerusalem heard this, they sent unto them Peter and John. Sent" them, again, to rid them of magic. And besides, (the Lord) had given them a pattern at the time when the Samaritans believed. "And in many villages," it says, "of the

Samaritans, they preached the Gospel." (John iv. 39.) Observe how actively employed even their journeys were, how they do nothing without a purpose.

¹⁸ Such travels should we also make. And why do I speak of travels? Many possess villages and lands, and give themselves no concern, nor make any account of this. That baths may be provided, their revenues increased, courts and buildings erected, for this they take plenty of pains: but for the husbandry of souls, not so. When you see thorns-answer me-you cut them up, you burn, you utterly destroy them, to rid your land of the hurt thence arising. And seest thou the laborers themselves overrun with thorns, and dost not cut them up, and art thou not afraid of the Owner Who shall call thee to account? For ought not each individual believer to build a Church, to get a Teacher, to cooperate (*sunai resqai*) (with him), to make this above all his object, that all may be Christians? Say, how is it likely thy laborer should be a Christian, when he sees thee so regardless of his salvation? Thou canst not work miracles, and so convert (*peisai*) him. By the means which are in thy power, convert him; by kindness, by good offices, by gentleness, by courting (*kolakeia*) him, by all other means. Market-places, indeed, and baths, the most do provide; but no Churches: nay, sooner everything than this! Wherefore I beseech and implore, as a favor I entreat, yea as a law I lay it down, that there be no estate to be seen destitute of a Church. Tell not me, There is one hard by; there is one in the neighboring properties;

¹⁹ the expense is great, the income not great. If thou have anything to expend upon the poor, expend it there: better there than here. Maintain a Teacher, maintain a Deacon, and a sacerdotal body complete. As by a bride, whether a wife whom thou takest, or a daughter whom thou givest in marriage, so act by the Church: give her a dowry. So shall thy estate be filled with blessing. For what shall not be there of all that is good? Is it a small thing, tell me, that thy wine-press should be blessed; a small thing, tell me, that of thy fruits God is the first to taste, and that the first fruits are there (with Him)? And then even for the peace of the laboring people this is profitable. Then as one whom they must respect, there will be the presbyter among them and this will contribute to the security of the estate. There will be constant prayers there through thee (*infra*, note 1, p. 119) hymns and Communions through thee; the Oblation on each Lord's Day. For only consider what a praise it will be, that, whereas others have built splendid tombs, to have it said hereafter: "Such a one butt this," thou hast reared Churches! Be-

think thee that even until the coming of Christ thou shalt have thy reward, who hast reared up the altars of God.

20 Suppose an Emperor had ordered thee to build an house that he might lodge there, wouldest thou not have done everything to please him? And here now it is palace of Christ, the Church, the Church which thou buildest. Look not at the cost, but calculate the profit. Thy people yonder cultivate thy field: cultivate thou their souls: they bring to thee thy fruits, raise thou them to heaven. He that makes the beginning is the cause of all the rest: and thou wilt be the cause that the people are brought under Christian teaching (*kathxoumenwn*) both there, and in the neighboring estates. Your baths do but make the peasants less hardy, your taverns give them a taste for luxury, and yet you provide these for credit's sake. Your markets and fairs, (*panhgureij*) on the other hand, promote covetousness. But think now what a thing it would be to see a presbyter, the moving picture of Abraham, gray-headed, girded up, digging and working with his own hands? What more pleasant than such a field! Their virtue thrives. No intemperance there, nay, it is driven away: no drunkenness and wantonness, nay, it is cast out: no vanity, nay, it is extinguished. All benevolent tempers shine out the brighter through the simplicity of manners. How pleasant to go forth and enter into the House of God, and to know that one built it himself:

21 to fling himself on his back in his litter, and after the bodily benefit of his pleasant airing, be present both at the evening and the morning hymns, have the priest as a guest at his table, in associating with him enjoy his benediction, see others also coming thither! This is a wall for his field, this in security. This is the field of which it is said, "The smell of a full field which the Lord hath blessed. (Gen. xxvii. 27. If, even without this, the country is pleasant, because it is so quiet, so free from distraction of business, what will it not be when this is added to it? The country with a Church is like the Paradise of God. No clamor there, no turmoil, no enemies at variance, no heresies: there you shall see all friends, holding the same doctrines in common. The very quiet shall lead thee to higher views, and receiving thee thus prepared by philosophy, the presbyter shall give thee an excellent cure. For here, whatever we may speak, the noise of the market drives it all out: but there, what thou shalt hear, thou wilt keep fixed in thy mind. Thou wilt be quite another man in the country through him: and moreover to the people there he will be director, he will watch over them both by his presence and by his

influence in forming their manners. And what, I ask, would be the cost? Make for a beginning a small house (*en tacei naou*) to serve as temple.

²² Thy successor will build a porch, his successor will make other additions, and the whole shall be put to thy account. Thou givest little, and receivest the reward for the whole. At any rate, make a beginning: lay a foundation. Exhort one another, vie one with another in this matter. But now, where there is straw and grain and such like to be stored, you make no difficulty of building: but for a place where the fruits of souls may be gathered in, we below not a thought; and the people are forced to go miles and miles, and to make long journeys, that they may get to Church! Think, how good it is, when with all quietness the priest presents himself in the Church, that he may draw near unto God, and say prayers for the village, day by day, and for its owner! Say, is it a small matter, that even in the Holy Oblations evermore thy name is included in the prayers, and that for the village day by day prayers are made unto God?—How greatly this profits thee for all else! It chances that certain (great) persons dwell in the neighborhood, and have overseers: now to thee, being poor, one of them will not deign even to pay a visit: but the presbyter, it is likely, he will invite, and make him sit at his table. How much good results from this! The village will in the first place be free from all evil suspicion. None will charge it with murder, with theft:

²³ none will suspect anything of the kind.—They have also another comfort, if sickness befall, if death.—Then again the friendships formed there by people as they go side by side (to and from the Church) are not struck up at random and promiscuously: and the meetings there are far more pleasant than those which take place in marts and fairs. The people themselves also will be more respectable, because of their presbyter. How is it you hear that Jerusalem was had in honor in the old times above all other cities? Why was this? Because of the then prevailing religion. Therefore it is that where God is honored, there is nothing evil: as, on the contrary, where He is not honored, there is nothing good. It will be great security both with God and with men. Only, I beseech you, that ye be not remiss: only may you put your hand to this work. For if he who brings out "the precious from the vile," shall be "as the mouth of God" (*Jer. xv. 19*); he who benefits and recovers so many souls, both that now are and that shall be even until the coming of Christ, what favor shall not that person reap from God! Raise thou a garrison against the devil: for that is what the Church is. Thence as from headquar-

ters let the hands go forth to work: first let the people hold them up for prayers, and then go their way to work. So shall there be vigor of body; so shall the tillage be abundant;

²⁴ so shall all evil be kept aloof. It is not possible to represent in words the pleasure thence arising, until it be realized. Look not to this, that it brings in no revenue: if thou do it at all in this spirit, then do it not at all; if thou account not the revenue thou gettest thence greater than from the whole estate beside; if thou be not thus affected, then let it alone; if thou do not account this work to stand thee more in stead than any work beside. What can be greater than this revenue, the gathering in of souls into the threshing-floor which is in heaven! Alas, that ye know not how much it is, to gain souls! Hear what Christ says to Peter, "Feed My sheep. (John xxi. 15-17. If, seeing the emperors sheep, or herd of horses, by reason of having no fold or stable, exposed to depredation, thou wert to take them in hand, and build a fold or stables, or also provide a shepherd or herdsman to take charge of them, what would not the emperor do for thee in return? Now, thou gatherest the flock of Christ, and puttest a shepherd over them, and thinkest thou it is no great gain thou art earning? But, if for offending even one, a man shall incur so great a punishment, how can he that saves so many, ever be punished? What sin will he have thenceforth? for, though he have it, does not this blot it out?

²⁵ From the punishment threatened to him that offends, learn the reward of him that saves. Were not the salvation of even one soul a matter of great importance, to offend would not move God to so great angel Knowing these things, let us apply ourselves forthwith to this spiritual work. And let each invite me, and we will together help to the best of our ability. If there be three joint-owners, let them do it by each beating his part: if but one, he will induce the others also that are near. Only be earnest to effect this, I beseech you, that in every way being well-pleasing unto God, we may attain unto the eternal blessings, by the grace and mercy of our Lord Jesus Christ with Whom to the Father and the Holy Ghost together be glory, dominion, and honor, now and ever world without end. Amen.

HOMILY 19

¹ ACTS VIII. 26, 27.-"And the Angel of the Lord spake unto Philip, saying, arise and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert. And he arose and went." ² It seems to me, this

(Philip) was one of the seven; for from Jerusalem he would not have gone southwards, but to the north; but from Samaria it was "towards the south. The same is desert: so that there is no fear of an attack from the Jews. And he did not ask, Wherefore? but "arose and went. And, behold," it says, "a man of Ethiopia, an eunuch of great authority under Candace, queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, was returning, and sitting in his chariot read Esaias the prophet. (v. 27, 28. High encomiums for the man, that he, residing in Ethiopia and beset with so much business, and when there was no festival going on, and living in that superstitious city, came "to Jerusalem for to worship. Great also is his studiousness, that even "sitting in his chariot he read. And," it says, "the Spirit said unto Philip, Go near, and join thyself to this chariot. And Philip ran thither to him, and heard him reading the prophet Esaias, and said, Understandest thou what thou redest? And he said, How can I, except some man should guide me? (v. 29-31. Observe again his piety; that though he did not understand, he read, and then after reading, examines. "And he desired Philip that he would come up and sit with him. The place of the Scripture which he read was this, He was led as a sheep to the slaughter;

3 and like a lamb dumb before his shearer, so opened He not His mouth: in His humiliation His judgment was taken away: and who shall declare His generation? for His life is taken from the earth. And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man? Then Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus. (v. 32-35. Observe how it is Providentially ordered. First he reads and does not understand; then he reads the very text in which was the Passion and the Resurrection and the Gift. "And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? (v. 36. Mark the eager desire, mark the exact knowledge. "And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing. (v. 38, 39. But why did the Spirit of the Lord bear him away? (Hereby) the occurrence was shown to be more wonderful. Even then, the eunuch did not know him. Consequently

this was, done, that Philip might afterwards be a subject of wonder to him. "For," it says, "he went on his way rejoicing.

⁴ But Philip was found at Azotus: and passing through he preached in all the cities, till he came to Caesarea. (v. 40. This (Philip, therefore) was one of the seven; for there in fact he is afterwards found at Caesarea. It was well and expedient therefore that the Spirit caught Philip away; else the eunuch would have desired to go with him, and Philip would have grieved him by declining to comply with his request, the time being not yet come. (a) But at the same time here was an encouraging assurance for them that they shall also prevail over the heathen: for indeed the high character (to aciopiston) of the (first) believers was enough to move them. If however the eunuch had stayed there, what fault could have been found? [But he knew him not]: for this is why it says, "he went on his way rejoicing: so that had he known him, he would not have been (so) delighted.

⁵ "And the Angel of the Lord," etc. (Recapitulation, v. 26. (b) See Angels assisting the preaching, and not themselves preaching, but calling these (to the work), But the wonderful nature of the occurrence is shown also by this: that what of old was rare, and hardly done, here takes place with ease, and see with what frequency! (c) "An eunuch," it says, "a man of great authority, under Candace, queen of the Ethiopians. (v. 27. For there women bore rule of old, and this was the law among them. Philip did not yet know for whose sake he had come into the desert: (d) but what was there to hinder his learning all (these particulars) accurately, while in the chariot? "Was reading the prophet Esaias. (v. 28. For the road was desert, and there was no display in the matter. Observe also at what time: in the most violent heat (of the day). (e) "And the Spirit said unto him. (v. 29. Not now the Angel but the Spirit urges him. Why is this? "Then," the vision took place, in grosser form, through the Angel, for this is for them that are more of the body, but the Spirit is for the more spiritual. And how did He speak to him? Of course, suggested it to him. Why does not the Angel appear to the other, and bring him to Philip? Because it is likely he would not have been persuaded, but rather terrified. Observe the wisdom of Philip:

⁶ he did not accuse him, not say, "I know these things exactly: did not pay court to him, and say, "Blessed art thou that readest. But mark his speech, how far it is from harshness alike and from adulation; the speech rather of a kind and friendly man. "Understandest thou what thou readest? (v. 30. For it

was needful that he should himself ask, himself have a longing desire. He plainly intimates, that he knows that the other knew nothing: and says, "Understandest thou what thou readest? at the same time he shows him that great was the treasure that lay therein. It tells well also, that the eunuch looked not to the outward appearance (*sxhma*) (of the man), said not, "Who art thou? did not chide, not give himself airs, not say that he did know. On the contrary, he confesses his ignorance: wherefore also he learns. He shows his hurt to the physician: sees at a glance, that he both knows the matter, and is willing to teach. Look how free he is from haughtiness; the outward appearance announced nothing splendid. So desirous was he of learning, and gave heed to his words; and that saying, "He that seeketh, findeth," (Matt. vii. 8. was fulfilled in him. "And," it says, "he besought Philip, that he would come up and sit with him. (v. 31. Do you mark the eagerness, the longing desire? But should any say he ought to have waited for Philip (to speak), (the answer is), he does not know what is the matter:

7 he could not in the least tell what the other was going to say to him, but supposed merely that he was about to receive some (lesson of) prophecy. And moreover, this was more respectful, that he did not draw him into his chariot, but besought him. "And Philip," we have read, "ran to him, and heard him reading; even the fact of his running, showed that he wished to say (something). "And the place," it says, "of the Scripture which he read was this: As a sheep He was led to the slaughter. (v. 32. And this circumstance, also, is a token of his elevated mind, (*filosofia*) that he had in hand this prophet, who is more sublime than all others. Philip does not relate matters to him just as it might happen, but quietly: nay, does not say anything until he is questioned. Both in the former instance he prayed him, and so he does now, saying, "I pray thee of whom speaketh the prophet this? That he should at all know either that the Prophets speak in different ways about different persons, or that they speak of themselves in another person—the question betokens a very thoughtful mind. Let us be put to shame, both poor and rich, by this eunuch. Then, it says, "they came to a certain water, and he said, Lo, here is water. (v. 36. Again, of his own accord he requests, saying, "What doth hinder me to be baptized? And see again his modesty:

8 he does not say, Baptize me, neither does he hold his peace; but he utters somewhat midway betwixt strong desire and reverent fear, saying, "What doth hinder me? Do you observe that he has the doctrines (of faith) perfect?

For indeed the Prophet had the whole, Incarnation, Passion, Resurrection, Ascension, Judgment to come. And if he shows exceeding earnestness of desire, do not marvel. Be ashamed, all ye as many as are unbaptized. "And," it says, "he commanded the chariot to stand still. (v. 38. He spoke, and gave the order at the same moment, before hearing (Philip's answer). "And when they were come up out of the water, the Spirit of the Lord caught away Philip; (v. 39) in order that the occurrence might be shown to be of God; that he might not consider it to be merely man. "And he went," it says, "on his way rejoicing. (P. 121, note 2. This hints, that he would have been grieved had he known: for the greatness of his joy, having had the Spirit also vouchsafed to him, he did not even see things present-"But Philip was found at Azotus. (v. 40. Great was the gain to Philip also:-that which he heard concerning the Prophets, concerning Habakkuk, concerning Ezekiel, and the rest, he saw done in his own person. (Bel. & Dr. v. 36; Ez. iii. 12. Thence it appears that he went a long distance, seeing he "was found at Azotus. (The Spirit) set him there, where he was thenceforth to preach:

9 "And passing through, he preached in all the cities, until he came to Caesarea." 10 "And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. (ch. ix. 1, 2. He fiftly mentions Paul's zeal, and shows that in the very midst of his zeal he is drawn. "Yet breathing out threatenings and slaughter," and not yet sated with the murder of Stephen, he was not yet glutted with the persecution of the Church, and the dispersion. Lo, this was fulfilled which was spoken by Christ, that "they which kill you shall think they offer worship to God. (John xvi. 2. He then in this wise did it, not as the Jews: God forbid! For that he did it through zeal, is manifest from his going abroad even to strange cities: whereas they would not have cared even for those in Jerusalem; they were for one thing only, to enjoy honor. But why went he to Damascus? It was a great city, a royal city: he was afraid lest that should be preoccupied. And observe his strong desire and ardor (and), how strictly according to the Law he went to work: he goes not to the governor, but "to the priest. That if he found any of this way: for so the believers were called, probably because of their taking the direct way that leads to heaven.

¹¹ And why did he not receive authority to have them punished there, but brings them to Jerusalem! He did these things here with more authority. And mark on what a peril he casts himself. He was not afraid lest he should take any harm, but (yet) he took others also with him, "that if," it says, "he found any of this way, whether they were men or women"-Oh, the ruthlessness!-"he might bring them bound. By this journey of his, he wished to show them all (how he would act): so far were they from being earnest in this matter. Observe him also casting (people) into prison before this. The others therefore did not prevail: but this man did prevail, by reason of his ardent mind. "And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou Me? (v. 3, 4. Why not in Jerusalem? why not in Damascus? That there might be no opening for different persons to relate the occurrence in different ways, but that he alone should be the authentic narrator (*aciopisto*)), he that went for this purpose. In fact, he says this [both in his oration on the stairs], and when pleading before Agrippa. "Fell to the earth": (ch. xxii, 6: xxvi. 12) for excess of light is wont to shock, because the eyes have their measure:

¹² it is said also that excess of sound makes people deaf and stunned (as in a fit) (*apoplhgaj*). But him it only blinded, and extinguished his passion by fear, so that he should hear what was spoken. "Saul, Saul," saith He, "why persecutest thou me? And He tells him nothing: does not say, Believe, nor anything whatever of the kind: but expostulates with him, all but saying, What wrong, great or small, hast thou suffered from Me, that thou doest these things? "And he said, Who art Thou Lord? (v. 5) thus in the first place confessing himself His servant. "And the Lord said, I am Jesus, whom thou persecutest: think not thy warring is with men. And they which were with him heard the voice of Paul, but saw no person to whom he answered-for (the Lord) suffered them to be hearers of what was less important. Had they heard the other Voice, they would not have believed; but perceiving Paul answering (some person), they marvelled. "But arise, and go into the city, and it shall be told thee what thou must do. (v. 6. Observe, how He does not immediately add all, but first softens his mind. In the same way He called the disciples also a second time. "It shall be told thee," etc.: He gives him good hopes, and (intimates) that he shall recover his sight also. "And the men which journeyed

with him stood speechless, hearing a voice, but seeing no man. And Saul arose from the earth;

¹³ and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus" (v. 7, 8):-the spoils of the devil (*ta skeuh autou*), "his goods" (Matt. xiii. 29), as from some city, yea, some metropolis which has been taken. And the wonder of it is, the enemies and foes themselves brought him in, in the sight of all! "And for three days he neither did eat nor drink, being blinded. (v. 9. What could equal this? To compensate the discouragement in the matter of Stephen, here is encourment, in the bringing in of Paul: though that sadness had its consolation in the fact of Stephen's making such an end, yet it also received this further consolation: moreover, the bringing in of the villages of the Samaritans afforded very great comfort.-But why did this take place not at the very first, but after these things? That it might be shown that Christ was indeed risen. This furious assailant of Christ, the man who would not believe in His death and resurrection, the persecutor of His disciples, how should this man have become a believer, had not the power of His resurrection been great indeed? Be it so, that the other Apostles favored (His pretensions): what say you to this man? Why then not immediately after His resurrection? That his hostility might be more clearly shown as open war. The man who is so frantic as even to shed blood and cast men into prisons, all at once believes!

¹⁴ It was not enough that he had never been in Christ's company: the believers must be warred upon by him with vehement hostility: he left to none the possibility of going beyond him in fury: none of them all could be so violent. But when he was blinded, then he saw the proofs of His sovereignty and loving kindness: then he answers, "Lord, what wilt Thou have me to do? that none may say that he played the hypocrite, he that was even eager for blood, and went to the priests, and flung himself upon such dangers, in persecuting and bringing to punishment even them that were in foreign parts-under these circumstances he now acknowledges His sovereignty. And why was he shone upon by that light not within the city, but before it? The many would not have believed, since even there (at Jerusalem when the people heard the voice which came from above, they said that "it thundered" (John xii. 29, *supra*, note 2, p. 123); but this man was authority enough in reporting what was his own affair. And bound he was brought in, though not with bonds upon him: and they drew him, who had expected to draw the others.

"And he eat not, neither drank: he condemned himself for the past, he confessed, prayed, besought God. But should any say, This was the effect of compulsion: (we answer) The same thing happened to Elymas: then how came it that he was not changed? (ch. xiii. de Laud. Pauli Hom. iv. §1, t. ii. p. 491.

¹⁵ What (evidence) could be more compulsory than the earthquake at the Resurrection, the report of the soldiers, the other miracles, the seeing Himself risen? But these things do not compel (belief) they are calculated to teach (it) (ouk anagkastika alla didaktika). Why did not the Jews believe when they were told of these things? That he spoke truth was manifest: for he would not have been changed, had this not happened; so that all were bound to believe. He was not inferior to them that preached the Resurrection, and was more credible, by being all at once converted. He had no intercourse with any of the believers; it was at Damascus that he was converted, or rather before he came to Damascus that this happened to him. I ask the Jew: Say, by what was Paul converted? He saw so many signs, and was not converted: his teacher (Gamaliel, supra, p. 87, note 1) was converted, and he remained unconverted. Who convinced him—and not only convinced, but all at once inspired him with such ardent zeal? Wherefore was it, that he wished even to go into hell itself for Christ's sake? The truth of the facts is manifest.

¹⁶ But, as I said, for the present let us take: shame to ourselves (when we think of) the eunuch, both in his baptism and his reading. Do ye mark how he was in a station of great authority, how he was in possession of wealth, and even on his journey allowed himself no rest? What must he have been at home, in his leisure hours, this man who rested not even on his travels? What must he have been at night? Ye that are in stations of dignity, hear: imitate his freedom from pride, (de Lazaro, Conc. iii. §3, t. i. p. 748. c) his piety. Though about to return home, he did not say to himself: "I am going back to my country, there let me receive baptism; those cold words which most men use! No need had he of signs, no need of miracles: from the Prophet merely, he believed. (b) But why is it (so ordered) that he sees (Philip) not before he goes to Jerusalem, but after he has been there? It was not meet that he should see the Apostles under persecution. Because he was yet weak, the Prophet was not easy; (but yet the Prophet) catechized him. For even now, if any of you would apply himself to the study of the Prophets, he would need no miracles. And, if you please, let us take in hand the prophecy

itself. "He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened He not His mouth:

17 in His humiliation His judgment was taken away: and who shall declare His generation? for His life is taken from the earth. (v. 22, 23. It is likely he had heard that He was crucified, [and now he learns], that "His life is taken away from the earth," and the rest that "He did no sin, nor deceit in His mouth: that He prevailed to save others also: [and] who He is, Whose generation is unutterable. It is likely he had seen the riven rocks there (on the spot), and (had heard) how the veil was rent, and how there was darkness, and so forth: and all these things Philip mentioned, merely taking his text from the Prophet. It is a great thing, this reading of the Scriptures! That was fulfilled which was spoken by Moses, "Sitting, lying down, rising up, and walking, remember the Lord thy God. (Deut. vi. 7. For the roads, especially when they are lonely, give us opportunity for reflection, there being none to disturb us. Both this man is on the road and Paul on the road: howbeit the latter no than draws, but Christ alone. This was too great a work for the Apostles: and, greater still, in that, the Apostles being at Jerusalem, and no person of authority at Damascus, he nevertheless returned thence converted: yet those at Damascus knew that he did not come from Jerusalem converted, for he brought letters, that he might put the believers in bonds.

18 Like a consummate Physician, when the fever was at its height, Christ brought help to him: for it was needful that he should be quelled in the midst of his frenzy. For then most of all would he be brought down, and condemn himself as one guilty of dreadful audacity. (a) For these things Paul deplores himself, saying, "Howbeit for this cause I obtained mercy, that in me first Jesus Christ might show all His long suffering. (1 Tim. i. 13-16. Verily one has reason to admire this eunuch. He did not see Christ, he saw no miracle: he beheld Jerusalem standing yet entire (sunestwta): he believed Philip. How came he to behave thus? His soul was earnest (memerimnhmenh). Yet the thief (on the cross) had seen miracles: the wise men had seen a star; but this man, nothing of the kind. So great a thing is the careful reading of the Scriptures! What of Paul then! did he not study the law? But he, it seems to me, was specially reserved, for the purpose which I have already mentioned by anticipation, because Christ would fain draw to Himself the Jews by inducements from every quarter. For had they been in their right mind, nothing was so likely to do them good as this; for this, more than miracles and all

else, was calculated to attract them: as, on the other hand, nothing is so apt to prove a stumbling block to men of duller minds. See then how, after the Apostle, we have God also doing miracles.

¹⁹ They accused the Apostles after these [miracles of theirs]; they cast them into prison: see thereupon God doing the miracles. For instance, the bringing them out of prison, was His miracle: the bringing Philip, His miracle: the bringing Paul over, was His.-Observe in what way Paul is honored, in what way the eunuch. There, Christ appears, probably because of his hardness, and because Ananias would not (else) have been persuaded. Conversant with these wonders, let us show ourselves worthy. But many in these times, even when they come to church, do not know what is read; whereas the eunuch, even in public (ep agora) and riding in his chariot, applied himself to the reading of the Scriptures. Not so you: none takes the Bible in hand: nay, everything rather than the Bible. ²⁰ Say, what are the Scriptures for? For as much as in you lies, it is all undone. What is the Church for? Tie up the Bibles: perhaps the judgment would not be such, not such the punishment: if one were to bury them in dung, that he might not hear them, he would not so insult them as you do now. For say, what is the insult there? That the man has buried them. And what here? That we do not hear them. Say, when is a person most insulted-when he is silent, and one makes no answer, or, when he does speak (and is unheeded)? So that the, insult is greater in the present case, when He does speak and thou wilt not hear: greater the contempt. "Speak not to us" (Is. xxx. 10), we read, they said of old to the Prophets: but ye do worse, saying, Speak: we will not do. For there they turned them away that they should not even speak, as feeling that from the voice itself they got some sort of awe and obligation; whereas you, in the excess of your contempt, do not even this. Believe me, if you stopped our mouths by putting your hands over them, the insult would not be so great as it is now. For say, whether shows greater contempt, he that hears, even when hindering by this action, or, he that will not even hear?

²¹ Say-if we shall look at it as a case of an insult offered-suppose one person to check the party insulting him, and to stop his mouth, as being hurt by the insults, and another person to show no concern, but pretend not even to hear them: whether will show most contempt? Would you not say the latter? For the former shows that he feels himself hit: the latter all but stops the mouth of God. Did ye shudder at what was said? Why, the mouth by which

God speaks, is the mouth of God. Just as our mouth is the mouth of our soul, though the soul has no mouth, so the mouth of the Prophets is the mouth of God. Hear, and shudder. There, common (to the whole congregation) stands the deacon crying aloud, and saying, "Let us attend to the reading. It is the common voice of the whole Church, the voice which he utters, and yet none does attend. After him begins the Reader, "The Prophecy of Esaias," and still none attends, although Prophecy has nothing of man in it. Then after this, he says, "Thus saith the Lord, and still none attends. Then after this punishments and vengeance, and still even then none attends. But what is the common excuse? "It is always the same things over again. This it is most of all, that ruins you. Suppose you knew the things, even so you certainly ought not to turn away:

22 since in the theatres also, is it not always the same things acted over again, and still you take no disgust? How dare you talk about "the same things," you who know not so much as the names of the Prophets? Are you not ashamed to say, that this is why you do not listen, because it is "the same things over again," while you do not know the names of those who are read, and this, though always hearing the same things? You have yourself confessed that the same things are said. Were I to say this as a reason for finding fault with you, you would need to have recourse to quite a different excuse, instead of this which is the very thing you find fault with.-Do not you exhort your son? Now if he should say, "Always the same things! would not you count it an insult? It would be time enough to talk of "the same things," when we both knew the things, and exhibited them in our practice. Or rather, even then, the reading of them would not be superfluous. What equal to Timothy? tell me that: and yet to him says Paul, "Give attention to reading, to exhortation. (1Tim. iv. 13. For it is not possible, I say not possible, ever to exhaust the mind of the Scriptures. It is a well which has no bottom. "I said," saith the Preacher, "I am become wise: and then it departed from me."- (Eccles. vii. 24.

23 Shall I show you that the things are not "the same? How many persons, do you suppose, have spoken upon the Gospels? And yet all have spoken in a way which was new and fresh. For the more one dwells on them, the more insight does he get, the more does he behold the pure light. Look, what a number of things I am going to speak of:-say, what is narrative? what is prophecy? what is parable? what is type? what is allegory? what is symbol?

what are Gospels? Answer me only to this one point, which is plain: why are they called Gospels, "good tidings? And yet ye have often heard that good news ought to have nothing sad in it: yet this "good news" has abundance of sadness in it. "Their fire," it saith, "shall never be quenched: their worm shall not die: (Mark ix. 44. "Shall appoint his portion," it saith, "with the hypocrites," with them that are "cut asunder: then shall He say, I know you not: Depart from Me, ye that work iniquity. (Matt. xxiv. 51; vii. 23. Surely, we do not deceive ourselves, when we imagine that we tell you in your own mother-tongue ('Ellhnisti) these good tidings? You look downcast; you are stunned; you are struck all of a heap, unable to hold up your heads. "Good news" should have nothing in it of a duty to be done, but rather should counsel what is good: whereas these "Gospels" have endless duties to be done.

²⁴ And again, to mention other things, as for instance, Except a man hate father and mother, he is not worthy of Me" (Luke xiv, 26): and "I am not come to bring peace upon earth, but a sword" (Matt. x. 34; Luke xii. 51): and "In the world ye shall have tribulation-John xvi. 33. excellent good tidings these, are they not! For good news is such as this-"You shall have this and that good thing: as in common life men say one to another, "What shall I have for my good news? Your father is coming, or, your mother: he does not say, "You must do this or that."-Again, tell me, how do the Gospels differ from the Prophets? Why are not the Prophecies also called Gospels, good tidings? For they tell the same things: for instance, "The lame shall leap as an hart. (Is. xxxv. 6. "The Lord shall give the word to them that preach the Gospel" (Ps. lxxviii. 11): and, "A new heaven and a new earth. (Is. lxv. 17. Why are not those also called Gospels? But if, while you do not so much as know what "Gospels" mean, you so despise the reading of the Scriptures, what shall I say to you?-Let me speak of something else. Why four Gospels? why not, ten? why not twenty? If "many have taken in hand to set forth a narrative" (Luke i. 1), why not one person? Why they that were disciples (i.e. Apostles)? why they that were not disciples? But why any Scriptures at all?

²⁵ And yet, on the contrary, the Old Testament says, "I will give you a New Testament. (Jer. xxxi. 31. Where are they that say, "Always the same things? If ye knew these, that, though a man should live thousands of years, they are not "the same things," ye would not say this. Believe me, I will not tell you the answers to any of these questions; not in private, not in public: only, if any find them out, I will nod assent. For this is the way we have made

you good-for-nothing, by always telling you the things ready to your hands, and not refusing when we ought. Look, you have questions enough: consider them, tell me the reasons. Why Gospels? Why not Prophecies? Why duties, to be done, in the Gospels? If one is at a loss, let another seek the answer, and contribute each to the others from what he has: but now we will hold our peace. For if what has been spoken has done you no good, much less would it, should we add more. We only pour water into a vessel full of holes. And the punishment too is all the greater for you. Therefore, we will hold our peace. Which that we may not have to do, it rests with yourselves. For if we shall see your diligence, perhaps we will again speak, that both ye may be more approved, and we may rejoice over you, in all things giving glory to the God and Father of our Lord Jesus Christ:

26 to Him be glory and dominion now and ever, and world without end. Amen.

HOMILY 20

1 ACTS IX. 10, 12.-"And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. And the Lord said unto him, Arise, and go into the street which is called Straight, and inquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth, and hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight." 2 What may be the reason that He neither drew any one of high authority and importance, nor caused such to be forthcoming for the purpose of instructing Paul? It was, because it was not meet that he should be induced by men, but only by Christ Himself: as in fact this man taught him nothing, but merely baptized him; for, as soon as baptized (fwtisqei), he was to draw upon himself the grace of the Spirit, by his zeal and exceeding earnestness. And that Ananias was no very distinguished person, is plain. For, "the Lord," it says, "spake unto him in a vision, and Ananias answered and said, Lord, I have heard by many of this man, how much evil he hath done to Thy saints at Jerusalem. (v. 13. For if he spoke in objection to Him, much more would he have done so, had He sent an Angel. And this is why, in the former instance, neither is Philip told what the matter is; but he sees the Angel, and then the Spirit bids him go near to the chariot. But observe here how the Lord. relieves him of his fear: "He is blind," saith He, "and prayeth, and art thou afraid? In the same way Moses also is afraid: so that the words be-

tokened that he was afraid, and shrunk from the task, not that he did not believe. He said, "have heard from many concerning this man. What sayest thou? God speaketh, and thou hesitatest? They did not yet well know the power of Christ.

³ "And here he hath authority from the chief priests to bind all that call on Thy name. (v. 14. How was that known? It is likely that they, being in fear, made minute enquiries. He does not say this, as thinking that Christ does not know the fact, but, "such being the case, how," says he, "can these things be? As in fact those (in the Gospel) say, "Who can be saved?"-(Mark x. 26. This is done, in order that Paul may believe him that shall come to him: "he hath seen in a vision: it hath showed him beforehand: "he prayeth," saith (the Lord): fear not. And observe, He speaks not to him of the success achieved: teaching us not to speak of our achievements. And, though He saw him afraid, for all this He said it not. "Thou shall not be disbelieved:" "he hath seen," saith He, "in a vision a man (named) Ananias: for this is why it was "in a vision," namely, because he was blind. And not even the exceeding wonderfulness of the thing took possession of the disciple's mind, so greatly was he afraid But observe: Paul being blind, in this way He restored to. sight. "But the Lord said unto him, Go thy way: for he is a chosen vessel unto Me, to bear My name before the Gentiles, and kings, and the children of Israel: for I will show him how great things he must suffer for My name's sake. (v. 15, 16.

⁴ "Not only," saith He, "shall he be a believer, but even a teacher, and great boldness shall he show: before Gentiles and kings'-such shall be the spread of the doctrine!-that just as He astonished (him) by the former, so He may (startle him even more) by the latter. "And Ananias went, and entered into the house, and laid his hands upon him, and said, Brother Saul"-he straightway addresses him as a friend by that name-"Jesus, Who appeared unto thee in the way in which thou camest"-and yet Christ had not told him this, but he learnt it from the Spirit-" hath sent me unto thee, that thou mayest receive thy sight, and be filled with the Holy Ghost. (v. 17. As he said this, he laid his hands upon him. "And immediately there fell from his eyes as it had been scales. (v. 18. Some say this was a sign of his blindness. Why did he not blind his eyes (entirely)? This was more wonderful, that, with his eyes open, he did not see: (v. 8) which was just his case in respect of the Law, until the Name of Jesus was put on him. "And he received sight forthwith, and

arose, and was baptized. And having taken food, he recovered strength. (v. 19. He was faint, therefore, both from his journey and from his fear; both from hunger, and from dejection of mind. Wishing therefore to deepen his dejection, He made the man blind until the coming of Ananias:

5 and, that he might not imagine the blindness to be (only) fancy, this is the reason of the scales. He needed no other teaching: that which had befallen was made teaching (to him). "And he was with the disciples which were at Damascus certain days. And straightway in the synagogues he preached Jesus, that He is the Son of God. (v. 20. See, straightway he was a teacher in the synagogues. He was not ashamed of the change, was not afraid while the very things in which he was glorious afore-time, the same he destroyed. Even from his first appearance on the stage here was a man, death-dealing, ready for deeds of blood: seest thou what a manifest sign (was here)? And with this very thing, he put all in fear: for, said they, Hither also is he come for this very thing. "But all that heard him were amazed, and said: Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests? But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ. (v. 21, 22. As one learned in the Law, he stopped their mouths, and suffered them not to speak. They thought they were rid of disputation in such matters, in getting rid of Stephen, and they found another, more vehement than Stephen.

6 (Recapitulation. But let us look at what relates to Ananias. The Lord said not to him, Converse with him, and catechize him. For if, when He said, "He prayeth, and hath seen a man laying his hands upon him. (v. 11, 12. He did not persuade him, much less had He said this. So that he shall not disbelieve thee, "he hath seen in a vision. Observe how in the former instance neither is Philip told all immediately. Fear not, He saith: "for this man is a chosen vessel for Me. (v. 15. He more than sufficiently released him of his fear, if the case be so that this man shall be so zealous in our cause, as even to suffer many things. And justly he is called "a vessel" (or, instrument)-for reason shows that evil is not a physical quality: "a vessel of election" (or, chosen instrument), He saith; for we choose that which is approved. And let not any imagine, that (Ananias) speaks in unbelief of what was told him, as imagining that Christ was deceived: far from it! but affrighted and trembling, he did not even attend to what was said, at hearing the name of Paul. Moreover,

the Lord does not tell that He has blinded him: at the mention of his name fear had prepossessed his soul: "see," he says, "to whom Thou art betraying me: 'and hither for this very purpose is he come, to bind all that call upon Thy Name.' I fear, lest he take me to Jerusalem:

7 why dost Thou cast me into the mouth of the lion? He is terrified, even while he speaks these words; that from every quarter we may learn the energetic character (arethn) of the man. For that these things should be spoken by Jews, were nothing wonderful: but that these (the believers) are so terrified, it is a most mighty proof of the power of God. Both the fear is shown, and the obedience greater after the fear. For there was indeed need of strength. Since He says, "a vessel of election," that thou mayest not imagine that God is to do all, He adds, "to bear My Name before Gentiles and kings, and the children of Israel. Ananias has heard what he most desired-that against the Jews also he will take his stand: this above all gave him courage. "For I," saith He, "will show him how great things he must suffer for My Name's sake. At the same time also this is said by way of putting Ananias to the blush: If he, that was so frantic, shall suffer all things, and thou not willing even to baptize him! "It is well," saith he: "let him continue blind" (this is why he says these words): "he is blind: why dost Thou at all bid me open his eyes, that he may bind (men) again? Fear not the future:

8 for that opening of his eyes he will use not against you, but for you (with reference to that saying, "That he may receive his sight" (v. 12), these words are spoken): for not only will he do you no harm, but he "will suffer many things. And what is wonderful indeed is, that he shall first know "how great things he shall suffer," and then shall take the field against the perils.-" Brother Saul, the Lord Jesus"-he saith not," Who made thee blind," but, "Who appeared with thee in the way, hath sent me unto thee that thou mayest receive thy sight" (v. 17): observe this man also, how he utters nothing boastful, but just as Peter said in the case of the lame man, "Why look ye on us, as though by our own power or holiness we had made him to walk," (ch. iii. 12) so here also he saith, "Jesus, Who appeared unto thee. (b) Or, (he saith it) that the other may believe: and he saith not, He that was crucified, the Son of God, He that doeth wonders: but what? "He that appeared unto thee: (speaking) from what the other knew: as Christ also added no more, neither said, I am Jesus, the Crucified, the Risen: but what? "Whom thou persecutest. Ananias said not, "The persecuted," that he may not seem as it were to rave

over him (epenqousian), to deride him, "Who appeared unto thee in the way: and yet He did not (visibly) appear, but was seen by the things done.

9 And immediately he added, wishing to draw a veil over the accusation: "That thou mayest receive thy sight. I came not to reprove the past, but to bestow the gift: "that thou mayest receive thy sight, and be filled with the Holy Ghost. (a) With hands laid on, he spake these words. "And immediately there fell from his eyes," etc. (v. 18: a double blindness is removed.-And why saith it, "Having taken food, he was strengthened? (v. 19. Because they that are in such case become relaxed: he had no heart to partake of food before, until he obtained the mighty gifts. (c) It seems to me, that both Paul and Cornelius, at the very instant when the words were spoken, received the Spirit. And yet (in this case) the giver was no great one. So true is it, that there was naught of man's in the things done, nor aught was done by man, but God was present, the Doer of these things. And at the same time (the Lord) both teaches him to think modestly of himself, in that He does not bring him to the Apostles who were so admired, and shows that there is nothing of man here. He was not filled, however, with the Spirit which works signs: that in this way also his faith might be shown; for he wrought no miracles. "And straightway," it says, "in the synagogues he preached Jesus"- (v. 20) not that He is risen-not this: no, nor that He liveth: but what?

10 immediately he strictly expounded the doctrine-"that this is the Son of God. And all that heard him were amazed," etc. (v. 21. They were reduced to utter incredulity. And yet they ought not to have wondered only, but to worship and reverence. "Is not this he," etc. He had not merely been a persecutor, but "destroyed them which called on this Name"-they did not say, "on Jesus; for hatred, they could not bear even to hear His name-and what is more marvellous still, "and came hither for this purpose," etc. "We cannot say, that he associated with the Apostles before. See by how many (witnesses) he is confessed to have been of the number of the enemies! But Paul not only was not confounded by these things, nor hid his face for shame, but "increased the more in strength, and confounded the Jews" (v. 22), i.e. put them to silence, left them nothing to say for themselves, "proving, that this is very Christ. "Teaching," it says: for this man was a teacher.

11 "And after that many days were fulfilled, the Jews took counsel to kill him." (v. 23.) The Jews again resort to that valid argument (isxuron sullogismon) of theirs, not now seeking false-accusers and false-witnesses; they can-

not wait for these now: but what do they? They set about it by themselves. For as they see the affair on the increase, they do not even use the form of a trial. "But their laying await was known of Saul. And they watched the gates day and night to kill him." (v. 24.) For this was more intolerable to them than the miracles which had taken place—than the five thousand, the three thousand, than everything, in short. And observe him, how he is delivered, not by (miraculous) grace, but by man's wisdom—not as the apostles were—(ekeinoi ch. v. 19) that thou mayest learn the energetic (arethn) character of the man, how he shines even without miracles. "Then the disciples took him by night," that the affair might not be suspected, "and let him down by the wall in a basket." (v. 25.) What then? having escaped such a danger, does he flee? By no means, but goes where he kindled them to greater rage.

¹² (Recapitulation, v. 20, 21.) "And straightway in the synagogues he preached Jesus" —for he was accurate in the faith—" that this is the Son of God. But all that heard him were amazed," etc., for indeed it was incredible. "But Saul increased," etc. Therefore "after many days" this happens: viz. the Jews "took counsel to kill him. And their laying await was known of Saul." (v. 22-24.) What does this mean? It is likely that for awhile he did not choose to depart thence, though many, perhaps, besought him; but when he learnt it, then he permitted his disciples: for he bad disciples immediately. ¹³ "Then the disciples," etc. (v. 25. Of this occurrence he says: "The ethnarch of Aretas the king kept the city of the Damascenes with a garrison, desiring to apprehend me. (2. Cor. xi. 32. But observe the Writer here, that he does not tell the story ambitiously, and so as to show what an important person Paul was, saying, "For they stirred up the king," and so forth: but only, "Then the disciples took him by night, and let him down by the wall—in a basket: for they sent him out alone, and none with him. And it was well they did this: the consequence being, that he showed himself to the Apostles in Jerusalem. Now they sent him out, as bound to provide for his safety by flight: but he did just the contrary—he leaped into the midst of those who were mad against him. This it is to be on fire, this to be fervent indeed! From that day forth he knew all the commands which the Apostles had heard: "Except a man take up his cross, and follow Me. (Matt. x. 38. The very fact that he had been slower to come than the rest made him more zealous: for "to whom much is forgiven" (Luke vii. 47) the same will love more, so that the later he came, the more he loved: * * * and having done ten thousand wrongs, be thought

he could never do enough to cast the former deeds into the shade. "Proving" (v. 22), it says: i.e. with mildness teaching.

¹⁴ And observe, they did not say to him, Thou art he that destroyed: why art thou changed? for they were ashamed: but they said it to themselves. For he would have said to them, This very thing ought to teach you, as in fact he does thus plead in his speech before Agrippa. Let us imitate this, man: let us bear our souls in our hands ready to confront all dangers.-(That he fled from Damascus) this was no cowardice: he preserved himself for the preaching. Had he been a coward, he would not have gone to Jerusalem, would not immediately have commenced teaching: he would have abated somewhat of his vehemence: for he had been taught by the fate of Stephen. He was no coward, but he was also prudent (oikonomikoj) (in husbanding himself). Wherefore he thought it no great thing to die for the Gospel's sake, unless he should do this to great advantage: willing not even to see Christ, Whom most of all he longed to see, while the work of his stewardship among men was not yet complete. (Phil. i. 23, 24). Such ought to be the soul of a Christian. From his first appearance from the very outset, the character of Paul declared itself: nay even before this, even in the things which he did "not according to knowledge" (Rom. x. 2), it was not by man's reasoning that he was moved to act as he did.

¹⁵ For if, so long afterwards, he was content not to depart, much more at the beginning of his trading voyage, when he had but just left the harbor! Many things Christ leaves to be done by (ordinary) human wisdom, that we may learn that (his disciples) were men, that it was not all everywhere to be done by grace: for otherwise they would have been mere motionless logs: but in many things they managed matters themselves.-This is not less than martyrdom,-to shrink from no suffering for the sake of the salvation of the many. Nothing so delights God. Again will I repeat what I have often said: and I repeat it, because I do exceedingly desire it: as Christ also did the same, when discoursing concerning forgiveness: "When ye pray, forgive if ye have aught against any man: (Mark xi. 25. and again to Peter He said, "I say not unto thee, Forgive until seven times, but until seventy-times seven. (Matt. xviii. 22. And Himself in fact forgives the transgressions against Him. So do we also, because we know that this is the very goal of Christianity, continually discourse thereof. Nothing is more frigid than a Christian, who cares not for the salvation of others. Thou canst not here plead poverty: for she

that cast down the two mites, shall be thine accuser. (Luke xxi. 1. And Peter said, "Silver and gold have I none. (Acts iii. 6. And Paul was so poor, that he was often hungered, and wanted necessary food. Thou canst not plead lowness of birth:

16 for they too were ignoble men, and of ignoble parents. Thou canst not allege want of education: for they too were "unlearned men. (Acts iv. 13. Even if thou be a slave therefore and a runaway slave, thou canst perform thy part: for such was Onesimus: yet see to what Paul calls him, and to how great honor he advances him: "that he may communicate with me," he says, "in my bonds. (Philem. v. 13. Thou canst not plead infirmity: for such was Timothy, having often infirmities; for, says the apostle, "Use a little wine for thy stomach's sake, and thine often infirmities. (1 Tim. v. 23. Every one can profit his neighbor, if he will fulfil his part. See ye not the unfruitful trees, how strong they are, how fair, how large also, and smooth, and of great height? But if we had a garden; we should much rather have pomegranates, or fruitful olive trees: for the others are for delight to the eye, not for profit, which in them is but small. Such are those men who only consider their own interest: nay, not such even since these persons are fit only for burning: whereas those trees are useful both for building and for the safety of those within. Such too were those Virgins, chaste indeed, and decent, and modest, but profitable to none (Matt. xxv. 1) wherefore they are burned. Such are they who have not nourished Christ.

17 For observe that none of those are charged with particular sins of their own, with fornication, for instance, or with perjury; in short, with no sin but the having been of no use to another. Such was he who buried his talent, showing indeed a blameless life, but not being useful to another. (ib. 25. How can such an one be a Christian? Say, if the leaven being mixed up with the flour did not change the whole into its own nature, would such a thing be leaven? Again, if a perfume shed no sweet odor on those who approach it, could we call it a perfume? Say not, "It is impossible for me to induce others (to become Christians)"-for if thou art a Christian, it is impossible but that it should be so. For as the natural properties of things cannot be gainsaid, so it is here: the thing is part of the very nature of the Christian. Do not insult God. To say, that the sun cannot shine, would be to insult Him: to say that a Christian cannot do good, is to insult God, and call Him a liar. For it is easier for the sun not to give heat, nor to shine, than for the Christian not to

send forth light: it is easier for the light to be darkness, than for this to be so. Tell me not that it is impossible: the contrary is the impossible. Do not insult God.

¹⁸ If we once get our own affairs in a right state, the other will certainly follow as a natural and necessary consequence. It is not possible for the light of a Christian to be hid; not possible for a lamp so conspicuous as that to be concealed. Let us not be careless. For, as the profit from virtue reaches both to ourselves, and to those who are benefited by it: so from vice there is a two-fold loss, reaching both to ourselves, and to those who are injured by it. Let there be (if you will) some private man, who has suffered numberless ills from some one, and let no one take his part, yet let that man still return good offices; what teaching so mighty as this? What words, or what exhortations could equal it? What wrath were it not enough to extinguish and soften? Knowing therefore these things, let us hold fast to virtue, as knowing that it is not possible to be saved otherwise, than by passing through this present life in doing these good works, that we may also obtain the good things which are to come, through the grace and mercy of our Lord Jesus Christ, with Whom to the Father together with the Holy Spirit be glory, might, honor, now and ever, world without end. Amen.

HOMILY 21

¹ ACTS IX. 26, 27.-"And when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple. But Barnabas took him, and brought him to the Apostles, and declared unto them how he had seen the Lord in the way." ² One may well be much at a loss here to understand how it is that, whereas in the Epistle to the Galatians Paul says, "I went not to Jerusalem," but "into Arabia" and "to Damascus," and, "After three years I went up to Jerusalem," and "to see Peter" (Gal. i. 17), (istorhsai Cat. here the writer says the contrary. (There, Paul says,) "And none of the Apostles saw I; but here, it is said (Barnabas), brought him to the Apostles."-Well, then, either (Paul) means, "I went not up with intent to refer or attach myself to them (anaquesqai)-for what saith he? "I referred not myself, neither went I to Jerusalem to those who were Apostles before me: or else, that the laying await for him in Damascus was after his return from Arabia; or else, again, that the visit to Jerusalem was after he came from Arabia. Certainly of his own accord he went not to the Apostles, but "assayed to join himself unto the disciples "-as being a

teacher, not a disciple-" I went not," he says, "for this purpose, that I should go to those who were Apostles before me: certainly, I learnt nothing from them. Or, he does not speak of this visit, but passes it by, so that the order is, "I went into Arabia, then I came to Damascus, then to Jerusalem, then to Syria: or else, again, that he went up to Jerusalem, then was sent to Damascus, then to Arabia, then again to Damascus, then to Caesarea.

3 Also, the visit "after fourteen years," probably, was when he brought up the [alms to the] brethren together with Barnabas: (Gal. ii. 1) or else he means a different occasion. (Acts xi. 30. For the Historian for conciseness, often omits incidents, and condenses the times. Observe how unambitious the writer is, and how he does not even relate (related in ch. xxii. 17-21) that vision, but passes it by. "He assayed," it says, "to join himself to the disciples. And they were afraid of him. By this again is shown the ardor of Paul's character: not (only) from the mouth of Ananias, and of those who wondered at him there, but also of those in Jerusalem: "they believed not that he was a disciple: for truly that was beyond all human expectation. He was no longer a wild beast, but a man mild and gentle! And observe how he does not go to the Apostles, such is his forbearance, but to the disciples, as being a disciple. He was not thought worthy of credit. "But Barnabas"- "Son of Consolation" is his appellation, whence also he makes himself easy of access to the man: for "he was a kind man" (ch. xi. 24), exceedingly, and this is proved both by the present instance, and in the affair of John (Mark)-" having taken him, brought him to the Apostles, and related to them how he had seen the Lord in the way. (xv. 39. It is likely that at Damascus also he had heard all about him:

4 whence he was not afraid but the others were, for he was a man whose glance inspired fear. "How," it says, "he had seen the Lord in the way, and that He had spoken unto him, and how in Damascus he had spoken boldly in the name of the Lord. And he was with them coming in and going out at Jerusalem, and speaking boldly in the name of Jesus" (v. 28): these things were demonstrative of the former, and by his acts he made good what was spoken of him. "And he spake, and disputed with the Hellenists. (v. 29. So then the disciples were afraid of him, and the Apostles did not trust him; by this therefore he relieves them of their fear. "With the Hellenists: he means those who used the Greek tongue: and this he did, very wisely; for those others, those profound Hebrews had no mind even to see him. "But they," it says,

"went about to slay him: a token, this, of his energy, and triumphant victory, and of their exceeding annoyance at what had happened. Thereupon, fearing lest the issue should be the same as in the case of Stephen, they sent him to Caesarea. For it says, "When the brethren were aware of this, they brought him down to Caesarea, and sent him forth to Tarsus" (v. 30), at the same time to preach, and likely to be more in safety, as being in his own country.

5 But observe, I pray you, how far it is from being the case that everything is done by (miraculous) grace; how, on the contrary, God does in many things leave them to manage for themselves by their own wisdom and in a human way; so to cut off the excuse of idle people: for if it was so in the case of Paul, much more in theirs. "Then, it says, "the Church throughout all Judea and Galilee and Samaria had peace (they), being edified, and walking in the fear of the Lord, and abounded in the comfort of the Holy Ghost. (v. 31. He is about to relate that Peter goes down (from Jerusalem), therefore that you may not impute this to fear, he first says this. For while there was persecution, he was in Jerusalem, but when the affairs of the Church are everywhere in security, then it is that he leaves Jerusalem. See how fervent and energetic he is! For he did not think, because there was peace, therefore there was no need of his presence. Paul departed, and there was peace: there is no war nor disturbance. Them, they respected most, as having often stood by them, and as being held in admiration by the multitude: but him, they despised, and were more savage against him. See, how great a war, and immediately, peace! See what that war effected. It dispersed the peace-makers. In Samaria, Simon was put to shame: in Judea, the affair of Sapphira took place.

6 Not that, because there was peace, therefore matters became relaxed, but such was the peace as also to need exhortation. "And it came to pass, as Peter passed throughout all quarters, he came down also to the saints which dwelt at Lydda. (v. 32. Like the commander of an army, he went about, inspecting the ranks, what part was compact, what in good order, what needed his presence. See how on all occasions he goes about, foremost. When an Apostle was to be chosen, he was the foremost: when the Jews were to be told, that these were "not drunken," when the lame man was to be healed, when harangues to be made, he is before the rest: when the rulers were to be spoken to, he was the man; when Ananias, he (ch. i. 15; ii. 15; iii. 4-12; iv. 8; v. 3-15.): when healings were wrought by the shadow, still it was he. And look: where there was danger, he was the man, and where good management (was needed); but

where all is calm, there they act all in common, and he demands no greater honor (than the others). When need was to work miracles, he starts forward, and here again he is the man to labor and toil. "And there he found a certain man named Aeneas, which had kept his bed eight years, and was sick of the palsy. And Peter said unto him, Aeneas, Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately. (v. 33, 34.

7 And why did he not wait for the man's faith, and ask if he wished to be healed? In the first place, the miracle served for exhortation to many: hear then how great the gain. "And all that dwelt at Lydda and Saron saw him, and turned to the Lord. (v. 35. For the man was notable. "Arise, and make thy bed: he does well to give a proof of the miracle: for they not only released men of their diseases, but in giving the health they gave the strength also. Moreover, at that time they had given no proofs of their power, so that the man could not reasonably have been required to show his faith, as neither in the case of the lame man did they demand it. (ch. iii. 6. As therefore Christ in the beginning of His miracles did not demand faith, so neither did these. For in Jerusalem indeed, as was but reasonable, the faith of the parties was first shown; "they brought out their sick into the streets, but as Peter passed by, his shadow at least might fall upon some of them" (ch. v. 15); for many miracles had been wrought there; but here this is the first that occurs. For of the miracles, some were wrought for the purpose of drawing others (to faith); some for the comfort of them that believed. "Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and alms-deeds which she did.

8 And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid her in an upper chamber. And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not delay to come to them. (v. 36-38). Why did they wait till she was dead? Why was not Peter solicited (eskulh) before this? So right-minded (filosofountej) were they, they did not think it proper to trouble (skullein) the Disciples about such matters, and to take them away from the preaching: as indeed this is why it mentions that the place was near, seeing they asked this as a thing beside his mark, and not now in the regular course. "Not to delay to come unto them: for she was a disciple. And Peter arose, and went with them. And when he was come, they led him into the upper chamber. (v. 39. They do not beseech, but leave

it to him to give her life (swthrian. See what a cheering inducement to alms is here! "And all the widows," it says, "stood round him weeping, and showing the coats and garments which Dorcas had made while she was with them. Peter went into the apartment, as one who took it calmly, but see what an accession came of it!

9 It is not without a meaning that the Writer has informed us of the woman's name, but to show that the name she bore (ferwnumoj hn) matched her character; as active and wakeful was she as an antelope. For in many instances there is a Providence in the giving of names, as we have often told you. "She was full," it says, "of good works: not only of alms, but "of good works," first, and then of this good work in particular. "Which," it says, "Dorcas made while she was with them. Great humility! Not as we do; but they were all together in common, and in company with them she made these things and worked. "But Peter put them all forth, and kneeled down, and prayed; and turning him to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up. (v. 40. Why does he put them all out? That he may not be confused nor disturbed by their weeping. "And having knelt down, he prayed. Observe the intentness of his prayer. "And he gave her his hand. (v. 41. So did Christ to the daughter of Jairus: "And (says the Evangelist) having taken her by the hand. Mark severally, first the life, then the strength brought into her, the one by the word, the other by his hand-" And he gave her his hand, and lifted her up, and when he had called the saints and widows, presented her alive:

10 to some for comfort, because they received back their sister, and because they saw the miracle, and for kindly support (prostasian) to others. "And it was known throughout all Joppa; and many believed in the Lord. And it came to pass, that he tarried many days in Joppa with one Simon a tanner. (v. 42-43. Mark the unassuming conduct, mark the moderation of Peter, how he does not make his abode with this lady, or some other person of distinction, but with a tanner: by all his acts leading men to humility, neither suffering the mean to be ashamed, nor the great to be elated! "Many days; " for they needed his instruction, who had believed through the miracles.-Let us look then again at what has been said. 11 "Assayed," it says, "to join himself to the disciples. (Recapitulation, v. 26. He did not come up to them unabashed, but with a subdued manner. "Disciples " they were all called at that time by reason of their great virtue, for there was the likeness of the

disciples plainly to be seen. "But they were all afraid of him. See how they feared the dangers, how the alarm was yet at its height in them. "But Barnabas," etc. (v. 27.)-it seems to me that Barnabas was of old a friend of his-" and related," etc.: observe how Paul says nothing of all this himself: nor would he have brought it forward to the others, had he not been compelled to do so. "And he was with them, coming in and going out at Jerusalem, and speaking boldly in the name of the Lord Jesus. (v. 28, 29. This gave them all confidence. "But they went about to slay him: which when the brethren knew" etc. (v. 30. Do you observe how both there (at Damascus), and here, the rest take care for him, and provide for him the means of departure, and that we nowhere find him thus far receiving (direct supernatural) aid from God? So the energy of his character is betokened. "To Caesarea, and sent him forth to Tarsus: so that, I suppose, he did not continue his journey by land, but sailed the rest of it. And this (departure) is Providentially ordered, that he might preach there also:

12 and so likewise were the plots against him ordered by God's Providence, and his coming to Jerusalem, that the story about him might no longer be disbelieved. For there he was "speaking boldly," it says, "in the name of the Lord Jesus; and he spake and disputed against the Hellenists; and again, "he was with them coming in and going out.-So the Church throughout all Judea and Galilee and Samaria had peace" -i.e. it increased: and peace with itself, that peace which is peace indeed: for the war from without would have done them no harm -" they being edified, and walking in the fear of the Lord, and abounded in the consolation of the Holy Ghost. And the spirit consoled them both by the miracles and by the works, and independently of these in the person of each individual. "And it came to pass, etc. And Peter said unto him, Eneas," etc. (v. 32-34. But before discourse, before exhortations, he says to the lame man himself, "Jesus Christ maketh thee whole. This word he believed in any wise, and was made whole. Observe how unassuming he is: for he said not, "In the Name," but rather as a sign he narrates the miracle itself, and speaks as its Evangelist. "And having seen him," it says, "all that dwelt in Lydda, and Saron, turned unto the Lord.-Now there was at Joppa," etc. (v. 35, 36. Observe everywhere the signs taking place. But let us so believe them, as if we were now beholding them.

13 It is not simply said, that Tabitha died, but that she died, having been in a state of weakness. And (yet) they did not call Peter until she died; then

"they sent and told him not to delay to come unto them. Observe, they send and call him by others. And he comes: he did not think it a piece of disrespect, to be summoned by two men: for, it says, "they sent two men unto him." -Affliction, my beloved, is a great thing, and rivets our souls together. Not a word of wailing there, nor of mourning. See how thoroughly matters are cleansed! "Having washed her," it says, "they laid her in an upper chamber: that is, they did all (that was right)for the dead body. Then Peter having come, "knelt down, and prayed; and turning him to the body, said, Tabitha, arise. (v. 40. They did not perform all their miracles with the same ease. But this was profitable for them: for truly God took thought not only for the salvation of others, but for their own. He that healed so many by his very shadow, how is it that he now has to do so much first? There are cases also in which the faith of the applicants coöperated. This is the first dead person that he raises. Observe how he, as it were, awakes her out of sleep: first she opened her eyes: then upon seeing (Peter) she sat up: then from his hand she received strength.

¹⁴"And it was known throughout all Joppa, and many believed in the Lord. (v. 42. Mark the gain, mark the fruit, that it was not for display. Indeed, this is why he puts them all out, imitating his Master in this also. ¹⁵For where tears are-or rather, where miracles are, there tears ought not to be; not where such a mystery is celebrating. Hear, I beseech you: although somewhat of the like kind does not take place now, yet in the case of our dead likewise, a great mystery is celebrating. Say, if as we sit together, the Emperor were to send and invite some one of us to the palace, would it be right, I ask, to weep and mourn? Angels are present, commissioned from heaven and come from thence, sent from the King Himself to call their fellow servant, and say, dost thou weep? Knowest thou not what a mystery it is that is taking place, how awful, how dread, and worthy indeed of hymns and lauds? Wouldest thou learn, that thou mayest know, that this is no time for tears? For it is a very great mystery of the Wisdom of God. As if leaving her dwelling, the soul goes forth, speeding on her way to her own Lord, and dost thou mourn? Why then, thou shouldst do this on the birth of a child: for this in fact is also a birth, and a better than that. For here she goes forth to a very different light, is loosed as from a prison-house, comes off as from a contest. "Yes," say you, "it is all very well to say this, in the case of those of whose salvation we are assured.

16 Then, what ails thee, O man, that even in the case of such, thou dost not take it in this way? Say, what canst thou have to condemn in the little child? Why dost thou mourn for it? What in the newly baptized? for he too is brought into the same condition: why dost thou mourn for him? For as the sun arises clear and bright, so the soul, leaving the body with a pure conscience, shines joyously. Not such the spectacle of Emperor as he comes in state to take possession of the city (epibainontapoLewj), not such the hush of awe, as when the soul having quitted the body is departing in company with Angels. Think what the soul must then be! in what amazement, what wonder, what delight! Why mournest thou? Answer me.—But it is only in the case of sinners thou doest this? Would that it were so, and I would not forbid your mournings, would that this were the object! This lamentation were Apostolic, this were after the pattern of the Lord; for even Jesus wept over Jerusalem. I would that your mournings were discriminated by this rule. But when thou speakest the words of one that would call back (the dead), and speakest of thy long intimacy and his beneficence, it is but for this thou mournest (not because he was a sinner), thou dost but pretend to say it. Mourn, bewail the sinner, and I too will give a loose to tears;

17 I, more than thou, the greater the punishment to which he is liable as such: I too will lament, with such an object. But not thou alone must lament him that is such; the whole city must do the same, and all that meet you on the way, as men bewail them that are led to be put to death. For this is a death indeed, an evil death, the death of sinners. But (with you) all is clean reversed. Such lamentation marks a lofty mind, and conveys much instruction; the other marks a littleness of soul. If we all lamented with this sort of lamentation, we should amend the persons themselves while yet living. For as, if it rested with thee to apply medicines which would prevent that bodily death, thou wouldest use them, just so now, if this death were the death thou lamentest, thou wouldest prevent its taking place, both in thyself and in him. Whereas now our behavior is a perfect riddle; that having it in our power to hinder its coming, we let it take place, and mourn over it when it has come. Worthy indeed of lamentations are they (when we consider), what time as they shall stand before the judgment seat of Christ, what words they shall then hear, what they shall suffer! To no purpose have these men lived: nay, not to no purpose, but to evil purpose! Of them too it may be fitly said, "It were good for them had they never been born. (Mark xiv. 21.

18 For what profit is it, I ask, to have spent so much time to the hurt of his own person? Had it been spent only to no purpose, were not that, I ask you, punishment enough! If one who has been an hired servant twenty years were to find that he has had all his labor in vain, would he not weep and lament, and think himself the most miserable of men? Why, here is a man who has lost all the labor of a whole life: not one day has he lived for himself, but to luxury, to debauchery, to covetousness, to sin, to the devil. Then, say, shall we not bewail this man? shall we not try to snatch him from his perils? For it is, yes, it is possible, if we will, to mitigate his punishment, if we make continual prayers for him, if for him we give alms. However unworthy he may be, God will yield to our importunity. For if Paul showed mercy on one (who had no claims on his mercy), and for the sake of others spared one (whom he would not have spared), much more is it right for us to do this. By means of his substance, by means of thine own, by what means thou wilt, aid him: pour in oil, nay rather, water. Has he no alms-deeds of his own to exhibit? Let him have at least those of his kindred. Has he none done by himself?

19 At least let him have those which are done for him, that his wife may with confidence beg him off in that day, having paid down the ransom for him. The more sins he has to answer for, the greater need has he of alms, not only for this reason, but because the alms has not the same virtue now, but far less: for it is not all one to have done it himself, and to have another do it for him; therefore, the virtue being less, let us by quantity make it the greatest. Let us not busy ourselves about monuments, not about memorials. This is the greatest memorial: set widows to stand around him. Tell them his name: bid them all make for him their prayers, their supplications: this will overcome God: though it have not been done by the man himself, yet because of him another is the author of the almsgiving. Even this pertains to the mercy of God: "widows standing around and weeping" know how to rescue, not indeed from the present death, but from that which is to come. Many have profited even by the alms done by others on their behalf: for even if they have not got perfect (deliverance), at least they have found some comfort thence. If it be not so, how are children saved? And yet there, the children themselves contribute nothing, but their parents do all: and often have women had their children given them, though the children themselves contributed nothing.

20 Many are the ways God gives us to be saved, only let us not be negligent. 21 How then if one be poor? say you. Again I say, the greatness of the alms is not estimated by the quantity given, but by the purpose. Only give not less than thine ability, and thou hast paid all. How then, say you, if he be desolate and a stranger, and have none to care for him? And why is it that he has none, I ask you? In this very thing thou sufferest thy desert, that thou hast none to be thus thy friend, thus virtuous. This is so ordered on purpose that, though we be not ourselves virtuous, we may study to have virtuous companions and friends—both wife, and son, and friend—as reaping some good even through them, a slight gain indeed, but yet a gain. If thou make it thy chief object not to marry a rich wife, but to have a devout wife, and a religious daughter, thou shall gain this consolation; if thou study to have thy son not rich but devout, thou shall also gain this consolation. If thou make these thine objects then wilt thyself be such as they. This also is part of virtue, to choose such friends, and such a wife and children. Not in vain are the oblations made for the departed, not in vain the prayers, not in vain the alms-deeds: all those things hath the Spirit ordered, wishing us to be benefited one by the other. See: he is benefited, thou art benefited: because of him, thou hast despised wealth, being set on to do some generous act:

22 both thou art the means of salvation to him, and he to thee the occasion of thine almsgiving. Doubt not that he shall get some good thereby. It is not for nothing that the Deacon cries, "For them that are fallen asleep in Christ, and for them that make the memorials for them. It is not the Deacon that utters this voice, but the Holy Ghost: I speak of the Gift. What sayest thou? There is the Sacrifice in hand, and all things laid out duly ordered: Angels are there present, Archangels, the Son of God is there: all stand with such awe, and in the general silence those stand by, crying aloud: and thinkest thou that what is done, is done in vain? Then is not the rest also all in vain, both the oblations made for the Church, and those for the priests, and for the whole body? God forbid! but all is done with faith. What thinkest thou of the oblation made for the martyrs, of the calling made in that hour, martyrs though they be, yet even "for martyrs? It is a great honor to be named in the presence of the Lord, when that memorial is celebrating, the dread Sacrifice, the unutterable mysteries.

23 For just as, so long as the Emperor is seated, is the time for the petitioner to effect what he wishes to effect, but when he is risen, say what he

will, it is all in vain, so at that time, while the celebration of the mysteries is going on, it is for all men the greatest honor to be held worthy of mention. For look: then is declared the dread mystery, that God gave Himself for the world: along with that mystery he seasonably puts Him in mind of them that have sinned. For as when the celebration of Emperors' victories is in progress, then, as many as had their part in the victory receive their meed of praise, while at the same time as many as are in bonds are set at liberty in honor of the occasion; but when the occasion is past, he that did not obtain this favor then, no longer gets any: so is it here likewise: this is the time of celebration of a victory. For, saith it, "so often as ye eat this bread, ye do show forth the Lord's death. Then let us not approach indifferently, nor imagine that these things are done in any ordinary sort. But it is in another sense that we make mention of martyrs, and this, for assurance that the Lord is not dead: and this, for a sign that death has received its death's blow, that death itself is dead.

24 Knowing these things, let us devise what consolations we can for the departed, instead of tears, instead of laments, instead of tombs, our alms, our prayers, our oblations, that both they and we may attain unto the promised blessings, by the grace and loving-kindness of His only-begotten Son our Lord Jesus Christ, with Whom to the Father and the Holy Ghost together be glory, dominion, honor, now and ever, world without end. Amen.

HOMILY 22

1 ACTS X. 1-4.-"There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian band, a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway. He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius. And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God." 2 This man is not a Jew, nor of those under the Law, but he had already forestalled our manner of life. Observe, thus far, two persons, both of high rank, receiving the faith, the eunuch at Gaza and this man; and the pains taken on behalf of these men. But do not imagine that this was because of their high rank: God forbid! it was because of their piety. For that the Scripture mentions their dignified stations, is to show the greatness of their piety; since it is more wonderful when a person being in a position of wealth

and power is such as these were. What makes the praise of the former is, his undertaking so long a journey, and this when there was no (festival) season to require it, and his reading on his road, and while riding in his chariot, and his beseeching Philip, and numberless other points: and the great praise of the latter is, that he makes alms and prayers, and is a just man, holding such a command. The reason why the writer describes the man so fully, is, that none may say that the Scripture history relates falsehoods: "Cornelius," he says, "a centurion of the band called the Italian band. (v. 1. A "band," speira, is what we now call a "numerous. "A devout man," he says, "and one that feared God with all his house" (v. 2):

3 that you may not imagine that it is because of his high station that these things are done.-When Paul was to be brought over, there is no angel, but the Lord Himself: and He does not send him to some great one, but to a very ordinary person: but here, on the contrary, He brings the chief Apostle (to these Gentiles), not sends them to him: herein condescending to their weakness, and knowing how such persons need to be treated. As indeed on many occasions we find Christ Himself hasting (to such), as being more infirm. Or (it may be) because (Cornelius) was not able himself to leave his home. But here again is a high commendation of alms, just as was there given by means of Tabitha. "A devout man," it says, "and one that feared God with all his house. Let us hear this, whoever of us neglect them of our own house, whereas this man was careful of his soldiers also. "And that gave alms," it says, "to all the people. Both his doctrines and his life were right. "He saw in a vision evidently, about the ninth hour of the day, an angel of God coming in to him, and saying unto him, Cornelius. (v. 3. Why does he see the angel? This also was in order to the full assurance of Peter, or rather, not of him, but of the others, the weaker ones.

4 "At the ninth hour," when he was released from his cares and was at quiet, when he was engaged in prayers and compunction. "And when he looked on him, he was afraid. (v. 4. Observe how what the angel speaks he does not speak immediately, but first rouses and elevates his mind. At the sight, there was fear, but a fear in moderation, just so far as served to fix his attention. Then also the words relieved him of his fear. The fear roused him: the praise mitigated what was unpleasant in the fear. "Thy prayers," saith he, "and thine alms are come up for a memorial before God. And now send men to Joppa, and call for one Simon, whose surname is Peter. (v. 5. Lest they

should come to a different person, he designates the man not only by his surname, but by the place. "And the same," saith he, "is lodging with one Simon a tanner, who hath his house by the seaside. (v. 6. Do you mark how the Apostles, for love of solitude and quiet, affected the retired quarters of the cities? "With one Simon a tanner: how then if it chanced that there was another? Behold, there is another token, his dwelling by the seaside. All three tokens could not possibly coincide (elsewhere). He does not tell him for what purpose, that he may not take off the intense desire, but he leaves him to an eager and longing expectation of what he shall hear.

5 "And when the Angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually; and when he had declared all these things unto them, he sent them to Joppa. (v. 7, 8. Do you see, that it is not without purpose that the writer says this? (it shows) that those also "who waited on him continually" were such as he. "And when he had declared the whole matter unto them: observe the unassuming character of the man: for he does not say, Call Peter to me: but, in order also to induce him to come, he declared the whole matter:-this was so ordered by Providence;-for he did not choose to use the authority of his rank to fetch Peter to him; therefore "he declared the matter; such was the moderation of the man: and yet no great notion was to be formed of one lodging with a tanner. "And on the morrow, as they journeyed, and drew nigh to the city" (v. 9.)-observe how the Spirit connects the times: no sooner than this, and no later, He Causes this to take place-" Peter about the sixth hour went up upon the housetop to pray: that is, privately and quietly, as in an upper chamber. "And he became very hungry, and would have eaten; but while they made ready, there fell upon him a trance. (v. 10. What means this expression, ekstasij, "trance? Rather, there was presented to him a kind of spiritual view (qewria):

6 the soul, so to say, was caused to be out of the body (ecesth). "And saw heaven opened, and, knit at the four corners, a certain vessel descending unto him, as it had been a great sheet, and let down to the earth: wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to him, Rise, Peter; kill, and eat. But Peter said, Not so, Lord; for I have never eaten anything that is common or unclean. And the voice spake unto him again the second time, What God hath cleansed, that call not thou common. This was done

thrice: and the vessel was received up again into heaven. (v. 11-16. What is this? It is a symbol of the whole world. The man was uncircumcised: and -for he had nothing in common with the Jews-they would all accuse him as a transgressor: "thou wentest in to men uncircumcised, and didst eat with them: (ch. xi. 3). this was a thing altogether offensive to them: observe then what is providentially managed. He himself also says, "I have never eaten: not being himself afraid-far be the thought from us-but it is so contrived by the Spirit, in order that he may have it to say in answer to those accusing him, that he did object: for it was altogether necessary for them to observe the Law. He was in the act of being sent to the Gentiles:

7 therefore that these also may not accuse him, see how many things are contrived (by the Providence of God). For, that it may not seem to be a mere fancy, "this was done thrice. I said," saith he, "Not so, Lord, for I have never eaten aught common or unclean.-And the voice came unto him, What God hath cleansed, that call not thou common. (ch. xi. 8, with x. 14. It seems indeed to be spoken to him, but the whole is meant for the Jews. For if the teacher is rebuked, much more these. The earth then, this is what the linen sheet denotes, and the wild beasts in it, are they of the Gentiles, and the command, "Kill and eat," denotes that he must go to them also; and that this thing is thrice done, denotes baptism. "What God hath cleansed," saith it, "call not thou common. Great daring! Wherefore did he object? That none may say that God was proving him, as in the case of Abraham, this is why he says, "Not so, Lord," etc. not gainsaying-just as to Philip also He said, "How many loaves have ye? Not to learn, but tempting, or "proving him. And yet it was the same (Lord) that had discoursed above (in the Law) concerning things clean and unclean. But in that sheet were also all the four-footed beasts of the earth: the clean with the unclean. And for all this, he knew not what it meant.

8 "Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made enquiry for Simon's house, and stood before the gate, and called, and asked whether Simon, which was surnamed Peter, were lodged there. But while Peter," it says, "doubted in himself" (v. 17, 18), the men come at the right moment to solve his doubt: just as (the Lord) suffered Joseph first to be perturbed in mind, and then sends the Angel: for the soul with ease accepts the solution, when it has first been in perplexity. His perplexity neither lasts

long (when it did occur), nor (did it occur) before this, but just at the moment when they "asked whether he were lodging there. While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee. Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them. (supra, p. 142, and 145, note 7; v. 19, 20. And this again is a plea for Peter in answer to the disciples, that he did doubt, and was instructed to doubt nothing. "For I," saith He, "have sent them. Great is the authority of the Spirit! What God doth, this the Spirit is said to do. Not so the Angel, but having first said, "Thy prayers and thine alms have ascended, for a memorial before God," to show that he is sent from thence, then he adds, "And now send men," etc.:

9 the Spirit not so, but, "For I have sent them. Then Peter went down to the men which were sent unto him from Cornelius; and said, Behold, I am he whom ye seek: what is the cause wherefore ye are come? And they said, Cornelius the centurion, a just man, and one that feareth God and of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee. (v. 21, 22. They speak his praises, so as to persuade him that an Angel has in fact appeared unto him. "Then called he them in," (b) that they may suffer no harm, "and lodged them: thenceforth he without scruple takes his meals with them. "And on the morrow Peter went away with them, and certain brethren from Caesarea accompanied him. And the morrow after, they entered into Caesarea. (v. 23, 24. The man was a person of note, and it was in a city of note that he then was.

10 (a) But let us look over again what has been said. "There was a certain man in Caesarea," etc. (Recapitulation, v. 1, 2. Observe with whom the beginning of the Gentiles is made-with "a devout man," and one proved to be worthy by his works. For if, though the case be so, they are still offended, if this had not been the case, what would not have been the consequence! But mark the greatness of the assurance. (c) To this end all is done (in the way it is done), and the affair takes its beginning from Judea. (d) "He saw in a vision, evidently," etc. (v. 3). It was not in his sleep that the Angel appeared to him, but while he was awake, in the daytime, "about the ninth hour. He saw an Angel of God coming in unto him, and saying unto him, Cornelius. And when he looked on him, he was afraid. So occupied was he with himself. Implying, that it was in consequence of the Angel's calling him by a voice that

he saw him; as, had he not called him, he would not have seen him: so taken up was he with the act in which he was engaged. But the Angel says to him, "Thy prayers and thine alms are come up for a memorial before God, and now send men to Joppa, and call for one Simon, who is called Peter. (v. 5.

¹¹ So far, he signified that the sending for him would be for good consequences, but in what way good, he did not intimate. So, neither does Peter relate the whole matter, but everywhere, the narratives are in part only, for the purpose of making the hearers apply their minds to what is said. "Send and call for Simon: in like manner the Angel only calls Philip. "And as they went on their journey, and drew nigh to the city" (v. 9): in order that Peter should not be in perplexity too long. "Peter went up upon the housetop," etc. Observe, that not even his hunger forced him to have recourse to the sheet. "Rise, Peter," saith the Voice, "kill and eat. (v. 13. Probably he was on his knees when he saw the vision.-To me it seems that this also denotes the Gospel (or, "the Preaching"). That the thing taking place was of God (the circumstances made evident, namely), both that he sees it (descending) from above, and that he is in a trance; and, that the voice comes from thence, and the thrice confessing that the creatures there were unclean, and its coming from thence, and being drawn back thither (all this), is a mighty token of the cleanness (imparted to them).-But why is this done? For the sake of those thereafter, to whom he is about to relate it. For to himself it had been said, "Go not into the way of the Gentiles. (Matt.

¹² x. 5.) * * For if Paul needed both (to give) circumcision, and (to offer) sacrifice, much more (was some assurance needed) then, in the beginning of the Preaching, while they were as yet weaker. (Acts xvi. 3; xxi. 16.)-Observe too how he did not at once receive them. For, it says, they "called, and asked, whether Simon, which was surnamed Peter, were lodging there. (v. 18. As it was a mean looking house, they asked below, they inquired of the neighbors. "And while Peter thought, the Spirit said unto him, Arise, get thee down, and go, nothing doubting, for I have sent them. (v. 19, 20. And he does not say, For to this end did the vision appear unto thee; but, "I have sent them. Then Peter went down" (v. 21)-this is the way the Spirit must be obeyed, without demanding reasons. For it is sufficient for all assurance to be told by Him, This do, this believe: nothing more (is needed)-" Then Peter went down, and said, Behold, I am he whom ye seek: what is the cause wherefore ye are come? He saw a soldier, saw a man: it was not that he was afraid, on the

contrary, having first confessed that he was the person whom they sought, then he asks for the cause (of their coming); that it may not be supposed that the reason of his asking the cause, was, that he wished to hide himself:

¹³(he asks it) in order, that if it be immediately urgent, he may also go forth with them, but if not, may receive them as guests. "And they said, etc. into his house. (v. 22. This he had ordered them. Do not think he has done this out of contempt: not as of contempt has he sent, but so he was ordered. "And Cornelius was waiting for them, and had called together his kinsmen and near friends. (v. 24. It was right that his kinsmen and friends should be gathered to him. But being there present, they would have heard from him (what had happened). ¹⁴ See how great the virtue of alms, both in the former discourse, and here! There, it delivered from death temporal; here, from death eternal; and opened the gates of heaven. Such are the pains taken for the bringing of Cornelius to the faith, that both an angel is sent, and the Spirit works, and the chief of the Apostles is fetched to him, and such a vision is shown, and, in short, nothing is left undone. How many centurions were there not besides, and tribunes, and kings, and none of them obtained what this man did! Hear, all ye that are in military commands, all ye that stand beside kings. "A just man," it says, "fearing God; devout (v. 2, and 22); and what is more than all, with all his house. Not as we (who): that our servants may be afraid of us, do everything. but not that they may be devout. And over the domestics too, so * *. Not so this man; but he was "one that feared God with all his house" (v. 2), for he was as the common father of those with him, and of all the others (under his command. But observe what (the soldier) says himself. For, fearing * *, he adds this also: "well reported of by all the nation. For what if he was uncircumcised? Nay, but those give him a good report. Nothing like alms: great is the virtue of this practice, when the alms is poured forth from pure stores;

¹⁵for it is like a fountain discharging mud, when it issues from unjust stores, but when from just gains, it is as a limpid and pure stream in a paradise, sweet to the sight, sweet to the touch, both light and cool, when given in the noon-day heat. Such is alms. Beside this fountain, not poplars and pines, nor cypresses, but other plants than these, and far better, of goodly stature: friendship with God, praise with men, glory to Godward, good-will from all; blotting out of sins, great boldness, contempt of wealth. This is the fountain by which the plant of love is nourished: for nothing is so wont to

nourish love, as the being merciful: it makes its branches to lift themselves on high. This fountain is better than that in Paradise (Gen. ii. 10); a fountain, not dividing into four heads, but reaching unto Heaven itself: this gives birth to that river "which springeth up into eternal life" (John iv. 14): on this let Death light, and like a spark it is extinguished by the fountain: such, wherever it drops, are the mighty blessings it causes. This quenches, even as a spark, the river of fire: this so strangles that worm, as naught else can do. (Mark ix. 44. He that has this, shall not gnash his teeth. Of the water of this, let there be dropped upon the chains, and it dissolves them:

16 let it but touch the firebrands, it quenches all.-A fountain does not give out streams for a while and anon run dry,-else must it be no more a fountain,-but ever gushes: so let our fountain give out more copiously of the streams of mercy (in alms). This cheers him that receives: this is alms, to give out not only a copious, but a perennial, stream. If thou wouldest that God rain down His mercy upon thee as from fountains, have thou also a fountain. And yet there is no comparison (between God's fountain and thine): for if thou open the mouths of this fountain, such are the mouths of God's Fountain as to surpass every abyss. God does but seek to get an opportunity on our part, and pours forth from His storehouses His blessings. When He expends, when He lavishes, then is He rich, then is He affluent. Large is the mouth of that fountain: pure and limpid its water. If thou stop not up the fountain here, neither wilt thou stop up that fountain.-Let no unfruitful tree stand beside it, that it may not waste its spray. Hast thou wealth? Plant not poplars there: for such is luxury: it consumes much, and shows nothing for it in itself, but spoils the fruit. Plant not a pine-tree-such is wantonness in apparel, beautiful only to the sight, and useful for nothing-nor yet a fir-tree, nor any other of such trees as consume indeed, but are in no sort useful. Set it thick with young shoots:

17 plant all that is fruitful, in the hands of the poor, all that thou wilt. Nothing richer than this ground. Though small the reach of the hand, yet the tree it plants starts up to heaven and stands firm. This it is to plant. For that which is planted on the earth will perish, though not now, at any rate a hundred years hence. Thou plantest many trees, of which thou shalt not enjoy the fruit, but ere thou canst enjoy it, death comes upon thee. This tree will give thee its fruit then, when thou art dead.-If thou plant, plant not in the maw of gluttony, that the fruit end not in the draught-house: but plant

thou in the pinched belly, that the fruit may start up to heaven. Refresh the straightened soul of the poor, lest thou pinch thine own roomy soul.-See you not, that the plants which are over-much watered at the root decay, but grow when watered in moderation? Thus also drench not thou thine own belly, that the root of the tree decay not: water that which is thirsty, that it may bear fruit. If thou water in moderation, the sun will not wither them, but if in excess, then it withers them: such is the nature of the sun. In all things, excess is bad; wherefore let us cut it off, that we also may obtain the things we ask for.-Fountains, it is said, rise on the most elevated spots.

¹⁸ Let us be elevated in soul, and our alms will flow with a rapid stream: the elevated soul cannot but be merciful, and the merciful cannot but be elevated. For he that despises wealth, is higher than the root of evils.-Fountains are oftenest found in solitary places: let us withdraw our soul from the crowd, and alms will gush out with us. Fountains, the more they are cleaned, the more copiously they flow: so with us, the more we spend, the more all good grows.-He that has a fountain, has nothing to fear: then neither let us be afraid. For indeed this fountain is serviceable to us for drink, for irrigation, for building, for everything. Nothing better than this draught: it is not possible for this to inebriate. Better to possess such a fountain, than to have fountains running with gold. Better than all gold-bearing soil is the soul which bears this gold. For it advances us, not into these earthly palaces, but into those above. The gold becomes an ornament to the Church of God. Of this gold is wrought "the sword of the Spirit (Eph. vi. 17), the sword by which the dragon is beheaded. From this fountain come the precious stones which are on the King's head.

¹⁹ Then let us not neglect so great wealth, but contribute our alms with largeness, that we may be found worthy of the mercy of God, by the grace and tender compassion of His only begotten Son, with Whom to the Father and Holy Ghost together be glory, dominion, honor, now and ever, world without end. Amen.

HOMILY 23

¹ ACTS X. 23, 24.-"Then called he them in, and lodged them. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him. And the morrow after they entered into Caesarea. And Cornelius waited for them, and had called together his kinsmen and near friends." ² "He" called them in, and lodged them. Good, that first he gives

the men friendly treatment, after the fatigue of their journey, and makes them at home with him; "and on the morrow," sets out with them. And certain accompany him: this too as Providence ordered it, that they should be witnesses afterwards when Peter would need to justify himself. "And Cornelius was waiting for them, and had called together his kinsmen and near friends. This is the part of a friend, this the part of a devout man, that where such blessings are concerned, he takes care that his near friends shall be made partakers of all. Of course (his "near" friends), those in whom he had ever full confidence; fearing, with such an interest at stake, to entrust the matter to others. In my opinion, it was by Cornelius himself that both friends and kinsmen had been brought to a better mind. "And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him. (v. 25. This, both to teach the others, and by way of giving thanks to God, and showing his own humility: thereby making it plain, that though he had been commanded, yet in himself he had great piety. What then did Peter? "But Peter took him up, saying, Stand up; I myself also am a man. (v. 26. Do you mark how, before all else (the Apostles) teach them this lesson, not to think great things of them?

3 "And as he talked with him, he went in, and found many that were come together. And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath showed me that I should not call any man common or unclean. (v. 27, 28. Observe, he straightway speaks of the mercy of God, and points out to them that it is a great grace that God has shown them. Observe also how while he utters great things, at the same time he speaks modestly. For he does not say, We, being men who do not deign to keep company with any (such), have come to you: but what says he? "Ye know" -God commanded this -" that it is against law to keep company with, or come unto, one of another nation. Then he goes on to say, "And to me God has shown" -this he says, that none may account the thanks due to him -"that I should call no man"-that it may not look like obsequiousness to him, "no human being," says he-"common or unclean. (v. 29. "Wherefore also"-that they may not think the affair a breach of the law on his part, nor (Cornelius) suppose that because he was in a station of command therefore he had complied, but that they may ascribe all to God,-" wherefore also I came without gainsaying as soon as I was sent for:

⁴(though) not only to keep company, but even to come unto (him) was not permitted. "I ask therefore, for what intent ye have sent for me. Already Peter had heard the whole matter from the soldiers also, but he wishes them first to confess, and to make them amenable to the Faith. What then does Cornelius? He does not say, Why, did not the soldiers tell thee? but observe again, how humbly he speaks. For he says, "From the fourth day I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing, and said, Cornelius, thy prayer is heard, and thine alms are come up for a memorial before God. And at the ninth hour," he says, "I was praying. (v. 30, 31. It seems to me, that this man had also fixed for himself set times of a life under stricter rule, and on certain days). For this is why he hesays, "From the fourth day. See how great a thing prayer is! When he advanced in piety, then the Angel appears to him. "From the fourth day: i.e. of the week; not "four days ago. For, "on the morrow Peter went away with them, and on the morrow after they entered into Caesarea: this is one day: and the day on which the persons sent came (to Joppa) one day: and on the third (the Angel) appeared: so that there are two days after that on which (Cornelius) had been praying.

⁵"And, behold, a man stood before me in bright clothing: he does not say, an Angel, so unassuming is he: "and said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God. Send therefore to Joppa, and call hither Simon, whose surname is Peter: he is lodged in the house of one Simon a tanner by the seaside: who, when he cometh, shall speak unto thee. Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God. (v. 31-33. (b) See what faith, what piety! He knew that it was no word of man that Peter spake, when he said, "God hath shown me. Then says the man, "We are present to hear all things that are commanded thee of the Lord. (a) Therefore it was that Peter asked, "For what intent have ye sent for me? on purpose that he might so speak these very words. (d) "Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth Him, and worketh righteousness, is acceptable to him. (v. 34, 35. That is, be he uncircumcised or circumcised. (c) This also Paul declaring, saith, "For there is no respect of persons with God. (Rom. ii. 11. (e) What then? (it may be asked) is the man yonder in Persia acceptable to Him?

6 If he be worthy, in this regard he is acceptable, that it should be granted him to be brought unto faith (tw kataciwqhnaï thj pistewj). The Eunuch from Ethiopia He overlooked not. "What shall one say then of the religious men who have been overlooked? It is not the case, that any (such) ever was overlooked. But what he says is to this effect, that God rejects no man. "In every nation, he that feareth God and worketh righteousness: (by righteousness) he means, all virtue. Mark, how he subdues all elation of mind in him. That (the Jews) may not seem to be in the condition of persons cast off (he adds), "The word which He sent unto the children of Israel, preaching peace by Jesus Christ: He is Lord of all (v. 36): this he says also for the sake of those present (of the Jews), that He may persuade them also: this is why he forces Cornelius to speak. "He," saith he, "is Lord of all. But observe at the very outset, "The word," says he, "which He sent unto the children of Israel; he gives them the preëminence. Then he adduces (these Gentiles) themselves as witnesses: "ye know," says he, "the matter which came to pass throughout all Judea, beginning at Galilee-then he confirms it from this also-" after the baptism which John preached (v. 37)-("even Jesus of Nazareth, how God anointed Him with the Holy Ghost and with power. (v. 38.

7 He does not mean, Ye know Jesus, for they did not know Him, but he speaks of the things done by Him: "Who went about doing good, and healing all that were oppressed of the devil: by this he shows that many cases of lost senses or paralyzed limbs are the devil's work, and a wrench given to the body by him: as also Christ said. "For God was with Him. Again, lowly terms. "And we are witnesses of all things which He did, both in the country of the Jews, and in Jerusalem" (v. 39): both "we," saith he, and ye. Then the Passion, and the reason why they do not believe: "Whom also they slew, and hanged on a tree. Him God raised up the third day, and showed Him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with Him after He rose from the dead. (v. 40, 41. This is a proof of the Resurrection. "And he commanded us to preach unto the people, and to testify that it is He which was ordained of God to be the Judge of quick and dead. (v. 42. This is great. Then he adduces the testimony from the Prophets: "To Him give all the prophets witness, that through His name, whosoever believeth in Him shall receive remission of sins. (v. 43. This is a proof of that which was about to be: this is the reason why he here cites the Prophets.

8 But let us look over again what relates to Cornelius. (Recapitulation. He sent, it it says, to Joppa to fetch Peter. "He was waiting for him," etc; see how fully he believed that Peter would certainly come: (b) "and fell down at his feet, and worshipped him. (v. 24, 25. (a) Mark how on every side it is shown how worthy he is! (So) the Eunuch there desired Philip to come up and sit in the chariot (ch. viii. 31), although not knowing who he was, upon no other introduction (epaggelia) than that given by the Prophet. But here Cornelius fell at his feet. (c) "Stand up, I myself also am a man. (v. 26. Observe how free from adulation his speech is on all occasions, and how full of humility. "And conversing with him, he came in. (a) (v. 27. Conversing about what? I suppose saying these words: "I myself also am a man. (e) Do you mark (Peter's) unassuming temper? He himself also shows that his coming is God's doing: "Ye know that it is unlawful for a man that is a Jew," etc. (v. 28. And why did he not speak of the linen sheet? Observe Peter's freedom from all vainglory: but, that he is sent of God, this indeed he mentions; of the manner in which he was sent, he speaks not at present;

9 when the need has arisen, seeing he had said, "Ye know that it is unlawful for a man that is a Jew to keep company with, or to come unto, one of another nation," he simply adds, "but to me God hath shown," etc. There is nothing of vainglory here. "All ye," he says, "know. He makes their knowledge stand surety for him. But Cornelius says, "We are present before God to hear all things that are commanded thee of the Lord" (v. 33): not, Before man, but, "Before God. This is the way one ought to attend to God's servants. Do you see his awakened mind? do you see how worthy he was of all these things? "And Peter," it says, "opened his mouth, and said, Of a truth I perceive that God is no respecter of persons. (v. 34. This he said also by way of justifying himself with the Jews then present. For, being at the point to commit the Word to these (Gentiles), he first puts this by way of apology. What then? Was He "a respecter of persons" beforetime? God forbid! For beforetime likewise it was just the same: "Every one," as he saith, "that feareth Him, and worketh righteousness, would be acceptable to Him. As when Paul saith, "For when the Gentiles which have not the Law, do by nature the things of the Law. (Rom. ii. 14. "That feareth God and worketh righteousness: he assumes both doctrine and manner of life: is "accepted with Him;

10 for, if He did not overlook the Magi, nor the Ethiopian, nor the thief, nor the harlot, much more them that work righteousness, and are willing,

shall He in anywise not overlook. "What say you then to this, that there are likely persons (*epieikeij*), men of mild disposition, and yet they will not believe? (Above, p. 149, note . Lo, you have yourself named the cause: they will not. But besides the likely person he here speaks of is not this sort of man, but the man "that worketh righteousness: that is, the man who in all points is virtuous and irreproachable, when he has the fear of God as he ought to have it. But whether a person be such, God only knows. See how this man was acceptable: see how, as soon as he heard, he was persuaded. "Yes, and now too," say you, "every one would be persuaded, be who he may. But the signs that are now, are much greater than those, and more wonderful.-Then Peter commences his teaching, and reserves for the Jews the privilege of their birth. "The word," he says, "which He sent unto the children of Israel, preaching peace (v. 36), not bringing judgment. He is sent to the Jews also: yet for all this He did not spare them. "Preaching peace through Jesus Christ. He is Lord of all. First he discourses of His being Lord and in exceeding elevated terms, seeing he had to deal with a soul more than commonly elevated, and that took all in with ardor.

11 Then he proves how He was Lord of all, from the things which He achieved "throughout all Judea. For ye know," saith he, "the matter which came to pass throughout all Judea: and, what is the wonderful part of it, "beginning at Galilee: after the baptism which John preached. (v. 37. First he speaks of His success, and then again he says concerning Him, "Jesus of Nazareth. Why, what a stumbling-block, this birthplace! "How God anointed Him with the Holy Ghost and with power. (v. 38. Then again the proof-how does that appear?-from the good that He did. "Who went about doing good, and healing all that were oppressed of the devil: and the greatness of the power shown when He overcomes the devil; and the cause, "Because God was with Him. Therefore also the Jews spake thus: "We know that Thou art a teacher come from God: for none can do these miracles except God be with him. (John iii. 2. Then, when he has shown that He was sent from God, he next speaks of this, that He was slain: that thou mayest not imagine aught absurd. Seest thou how far they are from hiding the Cross out of view, nay, that together with the other circumstances they put also the manner? "Whom also," it says, "they slew by hanging on a tree. And gave Him," it is added, "to be made manifest not to all the people, but to witnesses before or-

dained of God, even unto us: and yet it was (Christ) Himself that elected them;

¹² but this also he refers to God. "To the before-ordained," he says, "even to us, who did eat and drink with Him after that He was risen from the dead. (v. 39, 41. See whence he fetches his assurance of the resurrection. What is the reason that being risen he did no sign, but only ate and drank? Because the Resurrection itself was a great sign, and of this nothing was so much a sign as the eating and drinking. "To testify," saith he-in a manner calculated to alarm-that they may not have it in their power to fall back upon the excuse of ignorance: and he does not say, "that He is the Son of God," but, what would most alarm them, "that it is He which is ordained of God, to be the Judge of quick and dead. (v. 42. "To him give all the Prophets witness," etc. (v. 43. When by the terror he has agitated them, then he brings in the pardon, not spoken from himself but from the Prophets. And what is terrifying is from him, what is mild from the Prophets.

¹³ All ye that have received this forgiveness, all ye to whom it has been vouchsafed to attain unto faith, learn, I beseech you, the greatness of the Gift, and study not to be insolent to your Benefactor. For we obtained forgiveness, not that we should become worse, but to make us far better and more excellent. Let none say that God is the cause of our evil doings, in that He did not punish, nor take vengeance. If (as it is said) a ruler having taken a murderer, lets him go, say, is he (not) judged to be the cause of the murders afterwards committed? See then, how we expose God to the tongues of the wicked. For what do they not say, what leave unuttered? "(God) Himself," say they, "allowed them; for he ought to have punished them as they deserved, not to honor them, nor crown them, nor admit them to the foremost privileges, but to punish and take vengeance upon them: but he that, instead of this, honors them, has made them to be such as they are. Do not, I beseech and implore you, do not let any man utter such speech as far as we are concerned. Better to be buried ten thousand times over, than that God through us should be so spoken of! The Jews, we read, said to (Christ) Himself, "Thou that destroyest the Temple, and in three days buildest it up, come down from the Cross" (Matt. xxvii. 40): and again, "If Thou be the Son of God:

¹⁴ but the reproaches here are more grievous than those, that through us He should be called a teacher of wickedness! Let us cause the very opposite to be said, by having our conversation worthy of Him that calleth us, and (wor-

thily) approaching to the baptism of adoption. For great indeed is the might of baptism (fwtismatoj): it makes them quite other men than they were, that partake of the gift; it does not let the men be men (and nothing more). Make thou the Gentile (ton #Ellhna), to believe that great is the might of the Spirit, that it has new-moulded, that it has fashioned thee anew. Why waitest thou for the last gasp, like a runaway slave, like a malefactor, as though it were not thy duty to live unto God? Why dost thou stand affected to Him, as if thou hadst in Him a ruthless, cruel Master? What can be more heartless (yuxroteron), what more miserable, than those who make that the time to receive baptism? God made thee a friend, and vouchsafed thee all His good things, that thou mayest act the part of a friend.

15 Suppose you had done some man the greatest of wrongs, had insulted him, and brought upon him disgraces without end, suppose you had fallen into the hands of the person wronged, and he, in return for all this, had honored you, made you partaker of all that he had, and in the assembly of his friends, of those in whose presence he was insulted, had crowned you, and declared that he would hold you as his own begotten son, and then straight-way had died: say, would you not have bewailed him? would you not have deemed his death a calamity? would you not have said, Would that he were alive, that I might have it in my power to make the fit return, that I might requite him, that I might show myself not base to my benefactor? So then, where it is but man, this is how you would act; and where it is God, are you eager to be gone, that you may not requite your benefactor for so great gifts? Nay rather, choose the time for coming to Him so that you shall have it in your power to requite Him like for like. True, say you, but I cannot keep (the gift). Has God commanded impossibilities? Hence it is that all is clean reversed, hence that, all the world over, every thing is marred-because nobody makes it his mark to live after God.

16 Thus those who are yet Catechumens, because they make this their object, (how they may defer baptism to the last,) give themselves no concern about leading an upright life: and those who have been baptized (fwtisqentej), whether it be because they received it as children, or whether it be that having received it in sickness, and afterwards recovered (anenegkontej), they had no hearty desire to live on (to the glory of God), so it is, that neither do these make an earnest business of it: nay, even such as received it in health, have little enough to show of any good impression, and warmly affected for

the time, these also presently let the fire go out. Why do you flee? why do you tremble? what is it you are afraid of? You do not mean to say that you are not permitted to follow your business? I do not part you from your wife! No, it is from fornication that I bar you. I do not debar you from the enjoyment of your wealth? No, but from covetousness and rapacity. I do not oblige you to empty out all your coffers? No, but to give some small matter according to your means to them that lack, your superfluities to their need, and not even this unrewarded. We do not urge you to fast? We do but forbid you to besot yourselves with drunkenness and gormandizing. The things we would re-trench are but the very things which bring you disgrace;

17 things which even here, on this side of hell-fire, you yourselves confess to be things to be shunned and hated. We do not forbid you to be glad and to rejoice? Nay, only rejoice not with a disgraceful and unbecoming merri-ment. What is it you dread, why are you afraid, why do you tremble? Where marriage is, where enjoyment of wealth, where food in moderation, what matter of sin is there in these things? And yet, they that are withoutenjoin the opposites to these, and are obeyed. For they demand not according to thy means, but they say, Thou must give thus much: and if thou allege poverty, they will make no account of that. Not so Christ: Give, saith He, of what thou hast, and I inscribe thee in the first rank. Again those say, If thou wilt distinguish thyself, forsake father, mother, kindred, friends, and keep close attendance on the Palace, laboring, toiling, slaving, distracted, suffering miseries without number. Not so Christ; but keep thou, saith He, at home with thy wife, with thy children, and as for thy daily occupations reform and regulate them on the plan of leading a peaceable life, free from cares and from perils. True, say you, but the other promises wealth. Aye, but Christ a kingdom, and more, He promises wealth also with it. For, "Seek ye," saith He, "the kingdom of Heaven, and all these things shall be added unto you" (Matt. vi. 33): throwing in, by way of additional boon, what the other holds out as the main thing:

18 and the Psalmist says, he has "never seen the righteous forsaken, nor his seed begging their bread. (Ps. xxxvii. 25. Let us set about practising virtue, let us make a beginning; let us only lay hold on it, and you shall see what the good will be. For surely in these (worldly) objects you do not succeed so without labor, that you should be so faint-hearted for these (higher) objects- that you should say, Those are to be had without labor, these only with toil.

Nay,-what need to tell you what is the true state of the case?-those are had only with greater labor. Let us not recoil from the Divine Mysteries, I beseech you. Look not at this, that one who was baptized before thee, has turned out ill, and has fallen from his hope: since among soldiers also we see some not doing their duty by the service, while we see others distinguishing themselves, and we do not look only at the idle ones, but we emulate these, the men who are successful. But besides, consider how many, after their baptism, have of men become angels!

19 Fear the uncertainty of the future. "As a thief in the night," so death comes: and not merely as a thief, but while we sleep it sets upon us, and carries us off while we are idling. To this end has God made the future uncertain, that we may spend our time in the practice of virtue, because of the uncertainty of expectation. But He is merciful, say you. How long shall we hear this senseless, ridiculous talk? I affirm not only that God is merciful, but that nothing can be more merciful than He, and that He orders all things concerning us for our good. How many all their life do you see afflicted with the worst form of leprosy! (en elefanti diagontaj, "Elephantiasis,") how many blind from their earliest youth even to old age! others who have lost their eyesight, others in poverty, others in bonds, others again in the mines, others entombed (kataxwsqentaj) together, others (slaughtered) in wars! These things say you, do not look like mercy. Say, could He not have prevented these things had He wished, yet He permits them? True, say you. Say, those who are blind from their infancy, why are they so? I will not tell you, until you promise me to receive baptism, and, being baptized, to live aright. It is not right to give you the solution of these questions. The preaching is not meant just for amusement. For even if I solve this, on the back of this follows another question: of such questions there is a bottomless deep.

20 Therefore do not get into a habit of looking to have them solved for you: else we shall never stop questioning. For look, if I solve this, I do but lead the way to question upon question, numberless as the snowflakes. So that this is what we learn, rather to raise questions, not to solve the questions that are raised. For even if we do solve them, we have not solved them altogether, but (only) as far as man's reasoning goes. The proper solution of such questions is faith: the knowing that God does all things justly and mercifully and for the best: that to comprehend the reason of them is impossible. This is the one solution, and another better than this exists not. For say, what is

the use of having a question solved? This, that one needs no longer to make a question of the thing which is solved. And if thou get thyself to believe this, that all things are ordered by the Providence of God, Who, for reasons known to Himself, permits some things and actively works others, thou art rid of the need of questioning, and hast gotten the gain of the solution. But let us come back to our subject. Do you not see such numbers of men suffering chastisements? God (say you) permits these things to be. Make the right use of the health of the body, in order to the health of the soul.

21 But you will say, What is the use to me of labors and toil, when it is in my power to get quit of all (my sins) without labor? In the first place, this is not certain. It may happen, that a person not only does not get quit of his sins without labor, but that he departs hence with all his sins upon him. However, even if this were certain, still your argument is not to be tolerated. He has drawn thee to the contests: the golden arms lie there. When you ought to take them, and to handle them, you wish to be ingloriously saved, and to do no good work! Say, if war broke out, and the Emperor were here, and you saw some charging into the midst of the phalanxes of the enemy, hewing them down, dealing wounds by thousands, others thrusting (with the sword's point), others hounding (now here, now there), others dashing on horseback, and these praised by the Emperor, admired, applauded, crowned: others on the contrary thinking themselves well off if they take no harm, and keeping in the hindmost ranks, and sitting idly there; then after the close of the war, the former sort summoned, honored with the greatest gifts, their names proclaimed by the heralds: while of the latter, not even the name becomes known, and their reward of the good obtained is only that they are safe: which sort would you wish to belong to?

22 Why, if you were made of stone, if you were more stupid even than senseless and lifeless things, would you not ten thousand times rather belong to the former? Yea, I beseech and implore you. For if need were to fall fighting, ought you not eagerly to choose this? See you not how it is with them that have fallen in the wars, how illustrious they are, how glorious? And yet they, die a death, after which there is no getting honor from the emperor. But in that other war, there is nothing of the kind, but thou shalt in any wise be presented with thy scars. Which scars, even without persecutions, may it be granted all us to have to exhibit, through Jesus Christ our Lord, with

Whom to the Father and the Holy Ghost together be glory, dominion, honor, now and ever, and world without end. Amen.

HOMILY 24

¹ ACTS X. 44, 46.-"While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God." ² Observe God's providential management. He does not suffer the speech to be finished, nor the baptism to take place upon a command of Peter, but, when He has made it evident how admirable their state of mind is, and a beginning is made of the work of teaching, and they have believed that assuredly baptism is the remission of sins, then forthwith comes the Spirit upon them. Now this is done by God's so disposing it as to provide for Peter a mighty ground of justification And it is not simply that the Spirit came upon them, but, "they spake with tongues: which was the thing that astonished those who had come together. They altogether disliked the matter, wherefore it is that the whole is of God; and as for Peter, it may almost be said, that he is present only to be taught (with them) the lesson, that they must take the Gentiles in hand, and that they themselves are the persons by whom this must be done. For whereas after all these great events, still both in Caesarea and in Jerusalem a questioning is made about it, how would it have been if these (tokens) had not gone step by step with the progress of the affair? Therefore it is that this is carried to a sort of excess. Peter seizes his advantage, and see the plea he makes of it. "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? (v. 47.

³ Mark the issue to which he brings it; how he has been travailing to bring this forth. So (entirely) was he of this mind! "Can any one, he asks, "forbid water? It is the language, we may almost say, of one triumphantly pressing his advantage (epembainontoj) against such as would forbid, such as should say that this ought not to be. The whole thing, he says, is complete, the most essential part of the business, the baptism with which we were baptized. "And he commanded them to be baptized in the name of Jesus Christ. (v. 48. After he has cleared himself, then, and not before, he commands them to be baptized: teaching them by the facts themselves. Such was the dislike the Jews had to it! Therefore it is that he first clears himself, although

the very facts cry aloud, and then gives the command. "Then prayed they him"-well might they do so-"to tarry certain days: and with a good courage thenceforth he does tarry.

4 "And the Apostles and brethren that were in Judea heard that the Gentiles had also received the word of God. And when Peter was come up to Jerusalem, they that were of the circumcision contended with him, saying, Thou wentest in to men uncircumcised, and didst eat with them. (ch. xi. 1-3. After such great things, "they of the circumcision contended: not the Apostles; God forbid It means, they took no small offence. And see what they allege. They do not say, Why didst thou preach? but, Why didst thou eat with them? But Peter, not stopping to notice this frigid objection-for frigid indeed it is-takes his stand (istatai) on that great argument, If they had the Spirit Itself given them, how could one refuse to give them the baptism? But how came it that in the case of the Samaritans this did not happen, but, on the contrary, neither before their baptism nor after it was there any controversy, and there they did not take it amiss, nay, as soon as they heard of it, sent the Apostles for this very purpose? (ch. viii. 14. True, but neither in the present case is this the thing they complain of; for they knew that it was of Divine Grace: what they say is, Why didst thou eat with them? Besides, the difference is not so great for Samaritans as it is for Gentiles. Moreover, it is so managed (as part of the Divine plan) that he is accused in this way: on purpose that they may learn:

5 for Peter, without some cause given, would not have related the vision. But observe his freedom from all elation and vainglory. For it says, "But Peter rehearsed the matter from the beginning, and expounded it by order unto them, saying, I was in the city of Joppa, praying: he does not say why, nor on what occasion: "and in a trance I saw a vision, a certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me (v. 4, 5): upon the which when I had fastened mine eyes, I considered, and saw fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And I heard a voice saying unto the, Arise, Peter; slay and eat. (v. 6, 7. As much as to say, This of itself was enough to have persuaded me-my having seen the linen sheet: but moreover a Voice was added. "But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth. (v. 8. Do you mark? "I did my part," says he: "I said, that I have never eaten aught common or unclean: with reference to this

that they said, "Thou wentest in, and didst eat with them. But this he does not say to Cornelius: for there was no need to mention it to him. "But the voice answered me again from heaven, What God hath cleansed, that call not thou common. And this was done three times:

6 and all were drawn up again into heaven. (v. 9, 10. The essential points were those (that ensued at Caesarea); but by these he prepares the way for them. Observe how he justifies himself (by reasons), and forbears to use his authority as teacher. For the more mildly he expresses himself, the more tractable he makes them. "At no time," says he, "has aught common or unclean entered into my mouth.-And, behold-this too was part of his defence-three men stood at the house in which I was, sent to me from Caesarea. And the Spirit bade me go with them, nothing doubting. (v. 11, 12. Do you mark that it is to the Spirit the enacting of laws belongs! "And these also accompanied me"-nothing can be more lowly, when he alleges the brethren for witnesses!-these six men, and we entered into the man's house: and he showed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter; who shall tell thee words, whereby thou and all thy house shall be saved. (v. 13, 14. And he does not mention the words spoken by the Angel to Cornelius, "Thy prayers and thine alms are come up for a memorial before God, that he may not disgust them; but what says he? "He shall tell thee words, whereby thou and all thy house shall be saved: with good reason this is added. Also he says nothing of the man's fitness (epieikei).

7 "The Spirit," he might say, "having sent (me), God having commanded, on the one part having summoned (me) through the Angel, on the other urging (me) on, and solving my doubt about the things, what was I to do? He says none of these things, however: but makes his strong point of what happened last, which even in itself was an incontrovertible argument. "And as I began to speak," etc. (v. 15. Then why did not this happen alone? Of superabundance (ek periousiaj) this is wrought by God, that it might be shown that the beginning too was not from the Apostle. But had he set out of his own motion, without any of these things having taken place, they would have been very much hurt: so that from the beginning he disposes their minds in his favor*69: saying to them, "Who have received the Holy Ghost even as we. And not content with this, he reminds them also of the words of the Lord: "Then remembered I the word of the Lord, how that he said, John

indeed baptized with water; but ye shall be baptized with the Holy Ghost. (v. 16. He means, that no new thing has happened, but just what the Lord foretold. "But there was no need to baptize? (Comp. p. 158. But the baptism was completed already. And he does not say, I ordered them to be baptized: but what says he? "Forasmuch then as God gave them the like gift as He did unto us, who believed on the Lord Jesus Christ;

8 what was I, that I could withstand God? (v. 17. He shows that he had himself done nothing: for the very thing which we have obtained, he says, that same did those men receive. That he may more effectually stop their mouths, therefore he says, "The like gift. Do you perceive how he does not allow them to have less: when they believed, says he, the same gift did God give unto them, as He did to us who believed on the Lord, and Himself cleanses them. And he does not say, To you, but to us. Why do you feel aggrieved, when we call them partakers (with us? "When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life. (v. 18. Do you mark that it all came of Peter's discourse, by his admirably skilful way of relating the facts? They glorified God that He had given repentance to themselves (kai autoij) also: they were humbled by these words. Hence was the door of faith opened thenceforth to the Gentiles. But, if you please, let us look over again what has been said.

9 "While Peter yet spake," etc. (Recapitulation. He does not say that Peter was astonished, but, "They of the circumcision: since he knew what was in preparation. And yet they ought to have marvelled at this, how they themselves had believed. When they heard that they had believed, they were not astonished, but when God gave them the Spirit. Then "answered Peter and said," etc. (v. 47. And therefore it is that he says, "God hath shown that I should not call common or unclean any human being. (v. 28. He knew this from the first, and plans his discourse beforehand (with a view to it). Gentiles? What Gentiles henceforth? They were no longer Gentiles, the Truth being come. It is nothing wonderful, he says, if before the act of baptism they received the Spirit: in our own case this same happened. Peter shows that not as the rest either were they baptized, but in a much better way. This is the reason why the thing takes place in this manner, that they may have nothing to say, but even in this way may account them equal with themselves. "And they besought him," it says, "to tarry certain days. (v. 48. "And

the Apostles and brethren, etc. And they of the circumcision contended with him. (ch. xi. 1. xi. 2. Do you remark how they, were not kindly disposed towards him? Saying Thou wentest in to men uncircumcised, and didst eat with them. (v. 3. Do you note what zeal they had for the Law?

¹⁰ Not Peter's authority abashed them, not the signs which had taken place, not the success achieved, what a thing it was, the Gentiles having "received the word: but they contended about those petty things. For if none of those (signs) had taken place, was not the success (itself) enough? But not so does Peter frame his defence: for he was wise, or rather it was not his wisdom, but the Spirit that spake the words. And by the matter of his defence, he shows that in no one point was he the author, but in every point God, and upon Him he casts the whole. "The trance," he says-"it was He that caused me to fall into it, for "I was in Joppa," etc.: the vessel-it was He that showed it; I objected: again, He spake, and even then I did not hear: the Spirit commanded me to go, and even then though I went, I did not run: I told that God had sent me, and after these things, even then I did not baptize, but again God did the whole. God baptized them, not I. And he does not say, Was it not right then to add the water? but, implying that nothing was lacking, "What was I, that I should withstand God? What a defence is here! For he does not say, Then knowing these things, hold your peace; but what? He stands their attack, and to their impeachment he pleads-"What was I, to be able to hinder God?

¹¹ It was not possible for me to hinder-a forcible plea indeed, and such as might well put them to shame. Whence being at last afraid, "they held their peace and glorified God." ¹² In like manner ought we also to glorify God for the good things which befall our neighbors, only not in the way that the rest of the newly-baptized are insulted, when they see others receiving baptism, and immediately departing this life. It, is right to glorify God, even though all be saved: and as for thee, if thou be willing, thou hast received a greater gift (than they): I do not mean in respect of the baptism, for the gift there is the same for him as for thee, but in regard that thou hast received a set time for winning distinction. The other put on the robe, and was not suffered to exhibit himself therewith in the procession, whereas to thee, God hath given full opportunity to use thine arms for the right purpose, thereby to make proof of them. The other goes his way, having only the reward of his faith: thou standest in the course, both able to obtain an abundant recompense for

thy works, and to show thyself as much more glorious than he, as the sun is than the smallest star, as the general, nay rather as the Emperor himself, than the lowest soldier. Then blame thyself, or rather not blame, but correct: for it is not enough to blame thyself; it is in thy power to contend afresh. Hast thou been thrown? hast thou taken grievous hurt? Stand up, recover thyself: thou art still in the course, the meeting (qeatron) is not yet broken up.

¹³ Do you not see how many that have been thrown in the wrestling have afterwards resumed the combat? Only do not willingly come by thy fall. Dost thou count him a happy man for departing this life? Much rather count thyself happy. Was he released of his sins? But thou, if thou wilt, shalt not only wash away thy sins, but shalt also have achievements (of good works), which in his case is not possible. It is in our power to recover ourselves. Great are the medicinal virtues (farmaka) Of repentance: let none despair of himself. That man truly deserves to be despaired of, who despairs of himself; that man has no more salvation, nor any hopes. It is not the having fallen into a depth of evils, it is the lying there when fallen, that is dreadful, it is not the having come into such a condition, it is the making light of it that is impious. The very thing that ought to make thee earnest, say, is it this that makes thee reckless? Having received so many wounds, hast thou fallen back? Of the soul, there can be no incurable wound; for the body, there are many such, but none for the soul: and yet for those we cease not in our endeavors to cure them, while for these we are supine. Seest thou not the thief (on the cross), in how short a time he achieved (his salvation)? Seest thou not the Martyrs, in how short a time they accomplished the whole work?

¹⁴ "But martyrdom is not to be had nowadays. True, but there are contests to be had, as I have often told you, if we had the mind. "For they that wish," says the Apostle, "to live godly in Christ Jesus, shall suffer persecution. (2 Tim. iii. 12. They that live godly are always undergoing persecution, if not from men, at any rate from evil spirits, which is a more grievous persecution. Yes, and it is in consequence, first and foremost, of ease and comfort, that those who are not vigilant undergo this. Or thinkest thou it is a trifling persecution to be living at ease? This is more grievous than all, this is worse than persecution. For, like a running flux, ease makes the soul languid (xaunoi): and as summer and winter, so persecution and ease. But to show you that this is the worse persecution, listen: it induces sleep in the soul, an excessive yawn-

ing and drowsiness, it stirs up the passions on every side, it arms pride, it arms pleasure, it arms anger, envy, vainglory, jealousy. But in time of persecution none of these is able to make a disturbance; but fear, entering in, and plying the lash vigorously, as one does to a barking dog, will not let any of these passions so much as attempt to give tongue. Who shall be able in time of persecution to indulge in vainglory? Who to live in pleasure? Not one:

¹⁵ but there is much trembling and fear, making a great calm, composing the harbor into stillness, filling the soul with awe. I have heard from our fathers (for in our own time God grant it may not happen, since we are bidden not to ask for temptation), that in the persecution of old time one might see men that were indeed Christian. None of them cared for money, none for wife, none for children, nor home, nor country: the one great concern with all was to save their lives (or, souls). There were they hiding, some in tombs and sepulchres, some in deserts: yes tender and dainty women too, fighting all the while with constant hunger. ¹⁶ Then think whether any longing for sumptuous and dainty living at all came into the mind of a woman, while in hiding beside a coffin (*para larnaki*), and waiting for her maid-servant to bring her meal, and trembling lest she should be taken, and lying in her terror as in a furnace: was she even aware that there ever was such a thing as dainty living, that such things as dress and ornaments exist at all (*oti kosmoj olwj estin*)? Seest thou that now is the persecution, with our passions, like wild beasts, setting upon us on every side? Now is the trying persecution, both in this regard, and especially if it is not even thought to be persecution at all. For this (persecution) has also this evil in it, that being war, it is thought to be peace, so that we do not even arm ourselves against it, so that we do not even rise: no one fears, no one trembles. But if ye do not believe me, ask the heathen, the persecutors, at what time was the conduct of the Christians more strict, at what time were they all more proved? Few indeed had they then become in number, but rich in virtue. For say, what profit is it, that there should be hay in plenty, when there might be precious stones? The amount consists not in the sum of numbers, but in the proved worth. Elias was one: yet the whole world was not worth so much as he. And yet the world consists of myriads:

¹⁷ but they are no myriads, when they do not even come up to that one. "Better is one that doeth the will of God, than ten thousand who are transgressors: for the ten thousands have not yet reached to the one." Desire not a

multitude of unprofitable children. (Ecclus. xvi. 1. Such bring more blasphemy against God, than if they were not Christians. What need have I of a multitude? It is (only) more food for the fire. This one might see even in the body, that better is moderate food with health, than a (fatted) calf with damage. This is more food than the other: this is food, but that is disease. This too one may see in war: that better are ten expert and brave men, than ten thousand of no experience. These latter, besides that they do no work, hinder also those that do work. The same too one may see to be the case in a ship, viz. that better are two experienced mariners, than ever so great a number of unskilful ones: for these will sink the ship. These things I say, not as looking with an evil eye upon your numbers, but wishing that all of you should be approved men, and not trust in your numbers. Many more in number are they who go down into hell: but greater than it is the Kingdom, however few it contain. As the sand of the sea was the multitude of the people (Israel) yet one man saved them.

¹⁸ Moses was but one, and yet he availed more than they all: Joshua was one and he was enabled to do more than the six hundred thousand. Let us not make this our study merely, that (the people) may be many, but rather, that they may be excellent; when this shall have been effected, then will that other follow also. No one wishes at the outset to make a spacious house, but he first makes it strong and sure, then spacious: no one lays the foundations so that he may be laughed at. Let us first aim at this, and then at the other. Where this is, that also will be easy: but where this is not, the other, though it be, is to no profit. For if there be those who are able to shine in the Church, there will soon be also numbers: but where these are not, the numbers will never be good for anything. How many, suppose you, may there be in our city who are likely to be saved (touj swzomenouj)? It is disagreeable, what I am going to say, but I will say it nevertheless. Among all these myriads, there are not to be found one hundred likely to be saved: nay, even as to these, I question it. For think, what wickedness there is in the young, what supineness in the aged! None makes it his duty to look after his own boy, none is moved by anything to be seen in his elder, to be emulous of imitating such an one.

¹⁹ The patterns are defaced, and therefore it is that neither do the young become admirable in conduct. Tell not me, "We are a goodly multitude: this is the speech of men who talk without thought or feeling (yuxrwn. In the

concerns of men indeed, this might be said with some show of reason: but where God is concerned, (to say this with regard to Him) as having need of us, can never be allowed. Nay, let me tell you, even in the former case, this is a senseless speech (yuxron). Listen. A person that has a great number of domestics, if they be a corrupt set what a wretched time will he have of it! For him who has none, the hardship, it seems, amounts to this, that he is not waited on: but where a person has bad servants, the evil is, that he is ruining himself withal, and the damage is greater (the more there are of them. For it is far worse than having to be one's own servant, to have to fight with others, and take up a (continual) warfare. These things I say, that none may admire the Church because of its numbers, but that we may study to make the multitude proof-worthy; that each may be earnest for his own share of the duty—not for his friends only, nor his kindred as I am always saying, nor for his neighbors, but that he may attract the strangers also. For example, Prayer is going on;

²⁰ there they lie (on bended knees), all the young, stupidly unconcerned (yuxroi), (yes,) and old too: filthy nuisances rather than young men; giggling, laughing outright, talking—for I have heard even this going on—and jeering one another as they lie along on their knees: and there stand you, young man or elder: rebuke them, if you see them (behaving thus): if any will not refrain, chide him more severely: call the deacon, threaten, do what is in your power to do: and if he dare do anything to you, assuredly you shall have all to help you. For who is so irrational, as, when he sees you chiding for such conduct, and them chidden not to take your part? Depart, having received your reward from the Prayer.—In a master's house, we count those his best-disposed servants, who cannot bear to see any part of his furniture in disorder. Answer me; if at home you should see the silver plate lie tossed out of doors, though it is not your business, you will pick it up and bring it into the house: if you see a garment flung out of its place, though you have not the care of it, though you be at enmity with him whose business it is, yet, out of good-will to the master, will you not put it right? So in the present case. These are part of the furniture: if you see them lying about in disorder, put them to rights: apply to me, I do not refuse the trouble:

²¹ inform me, make the offender known to me: it is not possible for me to see all: excuse me (in this). See, what wickedness overspreads the whole world! Said I without reason that we are (no better than) so much hay (dis-

orderly as) a troubled sea? I am not talking of those (young people), that they behave thus; (what I complain of, is) that such a sleepy indifference possesses those who come in here, that they do not even correct this misbehavior.

²² Again I see others stand talking while Prayer is going on; while the more consistent of them (do this) not only during the Prayer, but even when the Priest is giving the Benediction. O, horror! When shall there be salvation? when shall it be possible for us to propitiate God?—Soldiers go to their diversion, and you shall see them, all keeping time in the dance, and nothing done negligently, but, just as in embroidery and painting, from the well-ordered arrangement in each individual part of the composition, there results at once an exceeding harmony and good keeping, so it is here: we have one shield, one head, all of us (in common): and if but some casual point be deranged by negligence, the whole is deranged and is spoilt, and the good order of the many is defeated by the disorder of the one part. And, fearful indeed to think of, here you come, not to a diversion, not to act in a dance, and yet you stand disorderly. Know you not that you are standing in company with angels? with them you chant, with them sing hymns, and do you stand laughing? Is it not wonderful that a thunderbolt is not launched not only at those (who behave thus), but at us? For such behavior might well be visited with the thunderbolt. The Emperor is present, is reviewing the army: and do you, even with His eyes upon you, stand laughing, and endure to see another laughing? How long are we to go on chiding, how long complaining?

²³ Ought not such to be treated as very pests and nuisances; as abandoned, worthless reprobates, fraught with innumerable mischiefs, to be driven away from the Church? When will these forebear laughing, who laugh in the hour of the dread Mystery (en wra frikhj)? when refrain from their trifling, who talk at the instant of the Benediction? Have they no sense of shame before those who are present? have they no fear of God? Are our own idle thoughts not enough for us, is it not enough that in our prayers we rove hither and thither, but laughter also must needs intrude, and bursts of merriment? Is it a theatrical amusement, what is done here? Aye, but, methinks, it is the theatres that do this: to the theatres we owe it that the most of you so refuse to be curbed by us, and to be reformed. What we build up here, is thrown down there: and not only so, but the hearers themselves cannot help being filled with other filthinesses besides: so that the case is just the same as

if one should want to clean out a place with a fountain above it discharging mire; for however much you may clean out, more runs in. So it is here.

²⁴ For when we clean people out, as they come here from the theatres with their filthiness, thither they go again, and take in a larger stock of filthiness, as if they lived for the purpose of only giving us trouble, and then come back to us, laden with ordure, in their manners, in their movements, in their words, in their laughter, in their idleness. Then once more we begin shovelling it out afresh, as if we had to do this only on purpose that, having sent them away clean, we may again see them clogging themselves with filth. Therefore I solemnly protest to you, the sound members, that this will be to you judgment and condemnation, and I give you over to God from this time forth, if any having seen a person behaving disorderly, if any having seen any person talking, especially in that part (of the Service), shall not inform against him, not bring him round (to a better behavior). To do this is better than prayer. Leave thy prayer and rebuke him, that thou mayst both do him good, and thyself get profit, and so we may be enabled all to be saved and to attain unto the Kingdom of Heaven, through the grace and loving-kindness of our Lord Jesus Christ, with Whom to the Father and the Holy Ghost together be glory, dominion, honor, now and ever, and world without end. Amen.

HOMILY 25

¹ ACTS XI. 19.-"Now they which were scattered abroad upon the persecution that rose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only." ² The persecution turned out to be no slight benefit as "to them that love God all things work together for good. (Rom. viii. 28. If they had made it their express study how best to establish the Church, they would have done no other thing than this—they dispersed the teachers. Mark in what quarters the preaching was extended. "They travelled," it says, "as far as Phenice and Cyprus and Antioch; to none however did they preach the word but to Jews only. Dost thou mark with what wise purposes of Providence so much was done in the case of Cornelius? This serves both to justify Christ, and to impeach the Jews. When Stephen was slain, when Paul was twice in danger, when the Apostles were scourged, then the Gentiles received the word, then the Samaritans. Which Paul also declares: "To you it was necessary that the Word of God should first be spoken; but since ye thrust it from you, and judge yourselves unworthy, lo,

we turn unto the Gentiles. (ch. xiii. 46. Accordingly they went about, preaching to Gentiles also. "But some of them were men of Cyprus and Cyrene, who, when they were come to Antioch, spake unto the Greeks, preaching the Lord Jesus: (v. 20. for it is likely both that they could now speak Greek, and that there were such men in Antioch. "And the hand of the Lord," it says, "was with them," that is, they wrought miracles; "and a great number believed, and turned unto the Lord. (v. 21.

3 Do you mark why now also there was heed of miracles (namely) that they might believe? "Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch. (v. 22. What may be the reason that, when such a city received the word, they did not come themselves? Because of the Jews. But they send Barnabas. However, it is no small part of the providential management even so that Paul comes to be there. It is both natural, and it is wisely ordered, that they are averse to him, and (so) that Voice of the Gospel, that Trumpet of heaven, is not shut up in Jerusalem. Do you mark how on all occasions, Christ turns their ill dispositions to needful account and for the benefit of the Church? Of their hatred to the man, He availed Himself for the building up of the Church. But observe this holy man-Barnabas, I mean-how he looked not to his own interests, but hastened to Tarsus. "Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart, they would cleave unto the Lord. For he was a good man, and full of the Holy Ghost, and of faith: and much people was added unto the Lord. (v. 23, 24. He was a very kind man, and single-hearted, and considerate (suggnwmonikoj). "Then departed Barnabas to Tarsus, for to seek Saul. (v. 25.

4 He came to the athletic wrestler, the general (fit to lead armies), the champion of single combat, the lion-I am at a loss for words, say what I will-the hunting-dog, killer of lions, bull of strength, lamp of brightness, mouth sufficing for a world. "And when he had found him, he brought him to Antioch. (v. 26. Verily this is the reason why it was there they were appointed to be called Christians, because Paul there spent so long time! "And it came to pass, that a whole year they assembled themselves with the Church, and taught much people. And the disciples were first called Christians at Antioch. No small matter of praise to that city! This is enough to make it a match for all, that for so long a time it had the benefit of that mouth, it

first, and before all others: wherefore also it was there in the first place that men were accounted worthy of that name. Do you observe the benefit resulting (to that city) from Paul, to what a height that name, like a standard (shmeion), exalted it? Where three thousand, where five thousand, believed, where so great a multitude, nothing of the sort took place, but they were called "they of the way: here they were called Christians. "And in these days came prophets from Jerusalem unto Antioch. (v. 27. It was need that the fruit of alms should also be planted there. And see how of necessity (anagkaiw) (it comes about that) none of the men of note becomes their teacher.

5 They got for their teachers, men of Cyprus, and Cyrene, and Paul-though he indeed surpassed (the Apostles) themselves-since Paul also had for teachers Ananias and Barnabas. But here of necessity (this was the case). "And there stood up one of them named Agabus, and signified by the spirit that there would be great dearth throughout the world, which also came to pass in the days of Claudius Caesar. (v. 28. "By the Spirit," it says: for; that they may not imagine that this was the reason why the famine came, (namely) because Christianity was come in, because the demons were departed, the Holy Ghost foretells it: this, however, was nothing wonderful, for in fact Christ predicted it. Not this was the reason, else this must have been the case from the beginning: but it was because of the evils done to the Apostles-and God had borne long with them; but, when they pressed upon them, a great famine ensues, betokening to the Jews the coming woes. "If it was because of them, in any wise it ought to have stopped (there), when it did exist. What harm had the Gentiles done, that they should have their share in the evils? They ought rather to have been marked as approved (eudokimhsai), because they were doing their part, were slaying, punishing, taking vengeance, persecuting on every side. And mark also at what time the famine comes: precisely when the Gentiles were thenceforth added to the Church.

6 But if, as you say, it was because of the evils (done by the Jews), these ought to have been exempted. How so? Christ, forestalling this objection, said, "Ye shall have tribulation. (John xvi. 33. (It is) just as if you should say, They ought not to have been scourged either. "Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea. (v. 29. Mark how the famine becomes to them the means of salvation, an occasion of alms-giving, a harbinger of many blessing. And (so it might have been) to you, one may say, if you were so minded, but ye would

not. But it is predicted, that they might be prepared beforehand for almsgiving. "Unto the brethren which dwelt in Judaea; for they were enduring great hardships, but before this, they were not suffering from famine. "Which also they did, and sent it to the elders by the hands of Barnabas and Saul. (v. 30. Do you mark them, that no sooner do they believe than they bring forth fruit, not only for their own but for those afar off? And Barnabas is sent and Saul, to minister (the same. Of this occasion ('Entauqa) he says (to the Galatians), "And James, Cephas, and John gave to me and Barnabas the right hands of fellowship, only" (they would) "that we should remember the poor. (Gal. ii. 9. James was yet living.

7 "Now they which were scattered abroad upon the persecution," etc. (Recapitulation. Do you mark how even in the tribulation instead of falling to lamentations and tears, as we do, they give themselves up to a great and good work? "Travelled as far as Phenice, and Cyprus, and Antioch," and there with more security preached the word. "And some of them, which were men of Cyprus and Cyrene," etc. (v. 20. And they did not say, "(What), we, Cyrenians and Cyprians, to attack this splendid and great city! but trusting in the grace of God, they applied themselves to the work of teaching, nor did these (Gentiles) themselves think scorn to learn anything of them. Mark how by small means all is brought about: mark the preaching how it spreads: mark those in Jerusalem, having like care for all, holding the whole world as one house. "They heard that Samaria had received the word, and" (ch. viii. 14) to Samaria they send the Apostles: they heard what had befallen at Antioch, and to Antioch they send Barnabas: they also send again, and (these) prophets. For the distance was great, and it was not meet the Apostles at present should separate from thence, that they might not be thought to be fugitives, and to have fled from their own people. But then, almost precisely, is the time of their parting from Jerusalem, when the state (of the Jews) was shown to be past remedy, when the war was close at hand, and they must needs perish: when the sentence was made absolute.

8 For, until Paul went to Rome, the Apostles were there (at Jerusalem). But they depart, not because afraid of the war-how should it be so?-seeing those they went to, were those that should bring the war: and moreover the war breaks out only after the Apostles were dead. For of them (the Apostles) says, "The wrath is come upon them unto the end. (1 Thess. ii. 16. The more insignificant the persons, the more illustrious the grace, working great res-

ults by small means.-" And he exhorted them to cleave unto the Lord, for he was a good man. (v. 23, 24. By "good man," I take it, he means one that is kind, (xrhston) sincere, exceedingly desirous of the salvation of his neighbors-" for he was a good man, and full of the Holy Ghost and of faith. To cleave unto the Lord with purpose of heart" (this is said): with encomium and praise. "And much people was added unto the Lord: for like rich land this city received the word, and brought forth much fruit. "Then departed Barnabas to Tarsus," etc. (v. 25. But why did he take him off from Tarsus and bring him here? Not without good reason; for here were both good hopes, and a greater city, and a great, body of people. See how grace works all, not Paul: by small means the affair was taking its commencement. When it is become difficult the Apostles take it up. Why did they not before this seen Barnabas? Because they had enough to do (hsxolhnto) with Jerusalem.

9 Again they justified themselves to the Jews, that the Gentiles were receiving (proselambane) the word, even without enjoying so great attention. There is about to be a questioning: therefore the affair of Cornelius forestalled it. Then indeed they say, "That we to the Gentiles, and they to the Circumcision. (Gal. ii. 9. Observe, henceforth the very stress of the famine introduces the fellowship on the part of the Gentiles, namely, from the alms. For they receive the offerings sent from them. 10 "Now they which were scattered abroad," etc. (v. 19) and not as we who pass our time in lamentations and tears, in our calamities; but with more fearlessness they passed their time, as having got to a distance from those hindering them, and as being among men not afraid of the Jews: which also helped. And they came to Cyprus, where they had the sea between them, and greater freedom from anxiety: so they made no account of the fear of men, but (still) they gave the precedence to the regard of the Law: "they spake to Jews only. But there were in Antioch certain men of Cyprus and Cyrene: these, of all others, least cared for the Jews: "who spake unto the Greeks, preaching the Lord Jesus. (v. 20. Probably it was because of their not knowing Hebrew, that they called them Greeks. And "when" Barnabas, it says, "came and had seen the grace of God,"-not the diligence of men-"he exhorted them to cleave unto the Lord" (v. 23): and by this he converted more. "And much people was added unto the Lord. Why do they not write to Paul, but send Barnabas? They They did not yet know the virtue of the man: but it is providentially ordered that Barnabas should come. As there was a multitude, and none to hinder, well

might the faith grow, and above all because they had no trials to undergo. Paul also preaches, and is no longer compelled to flee.

¹¹ And it is well ordered, that not they speak of the famine, but the prophets. The men of Antioch also did not take it amiss that they sent not the Apostles, but were content with their teachers: so fervent were they all for the word. They did not wait for the famine to come, but before this they sent: "according as each had the ability. And observe, among the Apostles, others are put in charge with this trust, but here Paul and Barnabas. For this was no small order (*oikonomia*) of Providence. Besides, it was the beginning, and it was not fit they should be offended. ¹² "As each had the ability, they sent. But now, none does this, although there is a famine more grievous than that. For the cases are not alike, for (all) to bear the calamity in common, and, while all (the rest) abound, for the poorer to be famishing. And the expression shows that the givers also were poor, for, it says, "as each of them had the means. A twofold famine, even as the abundance is twofold: a severe famine, a famine not of hearing the word of the Lord, but of being nourished by alms. Then, both the poor in Judea enjoyed the benefit, and so did those in Antioch who gave their money; yea, these more than those: but now, both we and the poor are famishing: they being in lack of necessary sustenance, and we in luxurious living, lacking the mercy of God. But this is a food, than which nothing can be more necessary. This is not a food, from which one has to undergo the evils of repletion: not a food, of which the most part ends in the draught. (*afedrwna*. Nothing more beautiful, nothing more healthful, than a soul nurtured by this food: it is set high above all disease, all pestilence, all indigestion and distemper: none shall be able to overcome it, (*elein*) but just as, if one's body were made of adamant, no iron, nor anything else, would have power to hurt it, even so when the soul is firmly compact by almsgiving, nothing at all shall be able to overcome it.

¹³ For say, what shall spoil this? Shall poverty? It cannot be, for it is laid up in the royal treasuries. But shall robber and housebreaker? Nay, those are walls which none shall be able to break through. But shall the worm? Nay, this treasure is set far above the reach of this mischief also. But shall envy and the evil eye? Nay, neither by these can it be overcome. But shall false accusations and plottings of evil? No, neither shall this be, for safe as in an asylum is this treasure. But it were a shame should I make it appear as if the advantages which belong to almsgiving were only these (the absence of these evils),

and not (the presence of) their opposites. For in truth it is not merely that it is secure from ill-will; it also gets abundant blessing from those whom it benefits. For as the cruel and unmerciful not only have for enemies those whom they have injured, but those also who are not themselves hurt, partake the grief and join in the accusation: so those that have done great good have not only those who are benefited, but those also who are not themselves affected, to speak their praises. Again (that), it is secure from the attacks of the evil-disposed, and robbers, and housebreakers-what, is this all the good, or is it this-that besides the not suffering diminution, it grows also and increases into multitude? What more shameful than Nebuchadnezzar, what more foul, what more iniquitous? The man was impious;

¹⁴ after tokens and signs without number he refused to come to his senses (anenegkein), but cast the servants of God into a furnace: and (yet) after these doings, he worshipped. What then said the Prophet? "Wherefore," saith he, "O king let my counsel be acceptable unto thee, ransom (lutrwsai) thy sins by alms, and thine iniquities by mercies to the poor: peradventure there shall be pardon for thy transgressions. (Dan. iii. 27. In so speaking, he said it not doubting, nay, with entire confidence, but wishing to put him in greater fear, and to make a stronger necessity of doing these things. For if he had spoken it as a thing unquestionable, the king would have been more supine: just as it is with us, we then most urge some person (whom we wish to persuade), when they say to us, "Exhort such an one," and do not add, "he will be sure to hear," but only, "peradventure he will hear: for by leaving it doubtful, the fear is made greater, and urges him the more. This is the reason why the Prophet did not make the thing certain to him. What sayest thou? For so great impieties shall there be pardon? Yes. There is no sin, which alms cannot cleanse, none, which alms cannot quench: all sin is beneath this: it is a medicine adapted for every wound. What worse than a publican? The very matter (upoqesij) (of his occupation) is altogether one of injustice: and yet Zaccheus washed away all these (sins).

¹⁵ Mark how even Christ shows this, by the care taken to have a purse, and to bear the contributions put into it. And Paul also says, "Only that we remember the poor" (Gal. ii. 10): and everywhere the Scripture has much discourse concerning this matter. "The ransom," it saith, "of a man's soul is his own wealth" (Prov. 13, 8): and with reason: for, saith (Christ), "if thou wouldest be perfect, sell what thou hast, and give to the poor, and come, fol-

low Me. (Matt. xix. 21. This may well be part of perfection. But alms may be done not only by money, but by acts. For example: one may kindly stand (*prosthnai*) by a person (to succor and defend him), one may reach to him a helping hand: the service rendered (*prostasia*) by acts has often done more good even than money. Let us set to work all the different kinds of almsgiving. Can you do alms by money? Be not slack. Can you by good offices? Say not, Because I have no money, this is nothing. This is a very great point: look upon it as if you had given gold. Can you do it by kind attentions (*qerapeia*)? Do this also. For instance, if you be a physician, (give) your skill: for this also is a great matter. Can you by counsel? This (service) is much greater than all: this (alms) is better than all, or it is also more, by how much the gain it has is greater.

¹⁶ For in so doing you put away not starvation, but a grievous death. (ch. iii. 6; vi. 4. With such alms the Apostles above measure abounded: therefore it was that the distribution of money they put into the hands of those after them, themselves exhibiting the (mercy) shown by words. Or is it, think you, a small alms, to a lost, castaway soul, a soul in uttermost jeopardy, possessed by a burning fever (*purwsewj*), to be able to rid it of its disease? For example, do you see one possessed by love of money? Pity the man. Is he in danger of suffocation? Quench his fire. "What if he will not be persuaded? Do your part, and be not remiss. Have you seen him in bonds?—for wealth is indeed bonds. (Matt. xxv. 35 ff. Go to him, visit him, console him, try to release him of his bonds. if he refuse, he shall bear the blame himself. Have you seen him naked, and a stranger?—for he is indeed naked, and a stranger to heaven. Bring him to your own inn, clothe him with the garment of virtue, give him the city which is in heaven. "What if I myself be naked? say you. Clothe also yourself first: if you know that you are naked, assuredly you know that you need to be clothed; if you know what sort of nakedness this is. What numbers of women now wear silken apparel but are indeed naked of the garments of virtue! Let their husbands clothe these women.

¹⁷ "But they will not admit those garments; they choose to have these. Then do this also first: induce them to have a longing for those garments: show them that they are naked: speak to them of judgment to come: answer me, what is the clothing we shall need there? But if ye will bear with me, I also will show you this nakedness. He that is naked, when it is cold, shrinks and shudders, and stands there cowering, and with his arms folded: but in

summer heat, not so. If then I shall prove to you that your rich men, and rich women, the more they put on, the more naked they are, do not take it amiss. How then, I ask you, when we raise the subject of hell-fire, and of the torments there? Do not these shrink and shudder more than those naked ones? Do they not bitterly groan and condemn themselves? What? when they come to this or that man, and say to him, Pray for me, do they not speak the same words as those (naked wretches)?

¹⁸ Now indeed, after all that we can say, the nakedness is not yet apparent: but it will be plain enough there. How, and in what way? When these silken garments and precious stones shall have perished, and it shall be only by the garments of virtue and of vice that all men are shown, when the poor shall be clad with exceeding glory, but the rich, naked and in disgraceful sort, shall be baled away to their punishments. What more naked (Edd. "more dainty ") than that rich man who arrayed himself in purple? What poorer than Lazarus? Then which of them uttered the words of beggars? which of them was in abundance? Say, if one should deck his house with abundance of tapestry hangings, and himself sit naked within, what were the benefit? So it is in the case of these women. Truly, the house of the soul, the body I mean, they hang round with plenty of garments: but the mistress of the house sits naked within. Lend me the eyes of the soul, and I will show you the soul's nakedness. For what is the garment of the soul? Virtue, of course. And what its nakedness? Vice. For just as, if one were to strip any decent person, that person would be ashamed, and would shrink and cower out of sight; just so the soul, if we wish to see it, the soul which has not these garments, blushes for shame.

¹⁹ How many women, think you, at this moment feel ashamed, and would fain sink to the very depth, as if seeking some sort of curtain, or screen, that they may not hear these words? But those who have no evil conscience, are exhilarated, rejoice, find delight, and gayly deck themselves (egkallwpizontai) with the things said. Hear concerning that blessed Thekla, how, that she might see Paul, she gave even her gold: and thou wilt not give even a farthing that thou mayest see Christ: thou admirest what she did, but dost not emulate her. Hearest thou not that "Blessed are the merciful, for they shall obtain mercy? (Matt. v. 7. What is the gain of your costly garments? how long shall we continue agape for this attire? Let us put on the glory of Christ: let us array ourselves with that beauty, that both here we may

be praised, and there attain unto the eternal good things, by the grace and mercy of our Lord Jesus Christ, with Whom, to the Father and the Holy Ghost together, be glory, dominion, honor, now and ever, world without end. Amen.

HOMILY 26

¹ACTS XII. 1, 2.-"Now at that time Herod the King stretched forth his hands to vex certain of the Church. And he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also. Then were the days of unleavened bread." ²"At that time," of course meaning the time immediately following: for this is the custom of Scripture. And he well says that Herod "the king" (did this): this was not he of Christ's time. Lo, a different sort of trial-and mark what I said in the beginning, how things are blended, how rest and trouble alternate in the whole texture of the history-not now the Jews, nor the Sanhedrim, but the king. Greater the power, the warfare more severe, the more it was done to obtain favor with the Jews. "And," it says, "he slew James the brother of John with the sword: (taking him) at random and without selection. But, should any raise a question, why God permitted this, we shall say, that it was for the sake of these (Jews) themselves: thereby, first, convincing them, that even when slain (the Apostles) prevail, just as it was in the case of Stephen: secondly, giving them opportunity, after satiating their rage, to recover from their madness; thirdly, showing them that it was by His permission this was done. "And when he saw," it says, "that it pleased the Jews, he proceeded further to seize Peter also. O excessive wickedness! On whose behalf was it, that he gratified them by doing murders thus without plan or reason? "And it was the day of unleavened bread. Again, the idle preciseness of the Jews: to kill indeed they forbade not, but at such a time they did such things!

³"Whom having arrested, he put in ward, having delivered him to four quaternions of soldiers. (v. 4. This was done both of rage, and of fear. "He slew," it says, "James the brother of John with the sword. Do you mark their courage? For, that none may say that without danger or fear of danger they brave death, as being sure of God's delivering them, therefore he permits some to be put to death, and chief men too, Stephen and James, thereby convincing their slayers themselves, that not even these things make them fall away, and hinder them. "Peter therefore was kept in prison: but prayer was made without ceasing of the Church unto God for him. (v. 5. For the contest

was now for life and death: both the slaying of the one made them fearful, and the casting of the other into prison. "And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains; and the keepers before the door kept the prison. And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. (v. 6, 7. In that night He delivered him. "And a light shined in the prison," that he might not deem it fancy: and none saw the light, but he only.

⁴For if, notwithstanding this was done, he thought it a fancy, because of its unexpectedness; if this had not been, much more would he have thought this: so prepared was he for death. For his having waited there many days and not being saved caused this. Why then, say you, did He not suffer him to fall into the hands of Herod, and then deliver him? Because that would have brought people into astonishment, whereas this was credible: and they would not even have been thought human beings. But in the case of Stephen, what did He not do? Did He not show them his face as it had been the face of an angel? But what in short did He leave undone here also? "And the angel said to him, Gird thyself, and bind on thy sandals. (v. 8. Here again it shows, that it was not done of craft: for one that is in haste and wishes to break out (of prison), is not so particular as to take his sandals, and gird himself. "And he did so And he said unto him, Put on thy cloak, and follow me. And he went out, and followed him; and wist not that it was true which was done by the Angel; but thought he saw a vision. When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of its own accord. (v. 9, 10. Behold, a second miracle.

⁵"And they went out, and passed on through one street; and forthwith the angel departed from him. And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent His Angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews. (v. 10, 11. When the angel departed, then Peter understood: "Now I perceive," says he, not then. But why is this so, and why is Peter not sensible of the things taking place, although he had already experienced a like deliverance when all were released? (ch. v. 18. (The Lord) would have the pleasure come to him all at once, and that he should first be at liberty, and then be sensible of what had happened. The circumstance also of the

chains having fallen off from his hands, is a strong argument of his not having fled. "And when he had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying. (v. 12. Observe how Peter does not immediately withdraw, but first brings the good tidings to his friends. "And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda. And when she knew Peter's voice, she opened not the gate for gladness,"-Mark even the servant-girls, how full of piety they are,-"but ran in, and told how Peter stood before the gate. (v. 13-15.

6 But they, though it was so, shook their heads (incredulously): "And they said unto her, Thou art mad. But she constantly affirmed that it was even so. And they said, It is his angel. "But Peter continued knocking: and when they had opened the door, and saw him, they were astonished. But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go show these things unto James, and to the brethren. And he departed, and went into another place. (v. 16, 17. But let us review the order of the narrative. 7 (Recapitulation. "At that time," it says, "Herod the king stretched forth his hands to afflict certain of the Church. (v. 1. Like a wild beast, he attacked all indiscriminately and without consideration. This is what Christ said: "My cup indeed ye shall drink, and with the baptism wherewith I am baptized, shall ye be baptized. (Mark x. 39. (b) "And he killed James the brother of John. (v. 2. For there was also another James, the brother of the Lord: therefore to distinguish him, he says, "The brother of John. Do you mark that the sum of affairs rested in these three, especially Peter and James? (a) And how was it he did not kill Peter immediately? It mentions the reason: "it was the day of unleavened bread: and he wished rather to make a display (*ekpompeusai*) with the killing of him. "And when he saw it pleased the Jews. (v. 3. For their own part, they now in consequence of Gamaliel's advice, abstained from bloodshedding: and besides, did not even invent accusations; but by means of others they compassed the same results. (c) This (counsel of Gamaliel's) above all was their condemnation: for the preaching was shown to be no longer a thing of men. "He proceeded further to kill Peter also. (ch. v. 8. In very deed was that fulfilled, "We are accounted as sheep for the slaughter. (Psa. xlv. 13. "Seeing," it says, "it was a pleasing thing to the Jews. (Rom. viii. 36. A pleasing thing, bloodshed, and unrighteous bloodshed, wickedness, impiety!

8 He ministered to their senseless (atopoi) lusts: for, whereas he ought to have done the contrary, to check their rage, he made them more eager, as if he were an executioner, and not a physician to their diseased minds. (And this) though he had numberless warnings in the case of both his grandfather and his father Herod, how the former in consequence of his putting the children to death suffered the greatest calamities, and the latter by slaying John raised up against himself a grievous war. But as they thought * * He feared lest Peter, in consequence of the slaying of James, should withdraw; and wishing to have him in safe keeping, he put him in prison: "and delivered him to four quaternions of soldiers" (v. 4): the stricter the custody, the more wondrous the display. "Peter therefore was kept in prison. (v. 5. But this was all the better for Peter, who was thereby made more approved, and evinced his own manly courage. And it says, "there was earnest prayer making. It was the prayer of (filial) affection: it was for a father they asked, a father mild. "There was," it says, "earnest prayer. Hear how they were affected to their teachers. No factions, no perturbation: but they betook them to prayer, to that alliance which is indeed invincible, to this they betook them for refuge. They did not say, "What? I, poor insignificant creature that I am, to pray for him! for, as they acted of love, they did not give these things a thought.

9 And observe, it was during the feast, that (their enemies) brought these trials upon them, that their worth might be the more approved. "And when Herod," etc. (v. 6. See Peter sleeping, and not in distress or fear! That same night, after which he was to be brought forth, he slept, having cast all upon God. "Between two soldiers, bound with two chains. (comp. 1 Pet. v. 7. Mark, how strict the ward! "And says, Arise. (v. 7. The guards were asleep with him, and therefore perceived nothing of what was happening. "And a light shined. What was the light for? In order that Peter might see as well as hear, and not imagine it to be all fancy. And the command, "Arise quickly, " that he may not be remiss. He also smote him; so deeply did he sleep. (a) "Rise," says he, "quickly: this is not to hurry him (qorubountoj) but to persuade him not to delay. (c) "And" immediately "his chains fell off from his hands. (b) How? answer me: where are the heretics?-let them answer. "And the Angel said unto him," etc. (v. 8) by this also convincing him that it is no fancy: to this end he bids him gird himself and put on his shoes, that he may shake off his sleep, and know that it is real. (a) (e) "And he wist not that it was true that was done by the Angel, but thought he saw a vision" (v. 9):

¹⁰(e) well he might, by reason of the excessive greatness (uperbolhn) of the things taking place. Do you mark what a thing it is for a miracle to be excessive (ekplhttei shmeiou)? how it amazes (ekplhttei) the beholder? how it will not let the thing be believed? For if Peter "thought he saw a vision," though he had girded himself and put on his shoes, what would have been the case with another? "And," it says, "when they had passed the first and the second ward, they came to the iron gate, which opened unto them of its own accord" (v. 10): and yet the things that had happened within (the prison) were more marvellous: but this was now more after the manner of man. "And having gone out, they went along one street and immediately (all 'until') the Angel departed from him. (v. 11. When there was no hindrance, then the Angel departed. For Peter would not have gone along (prohlqen), there being so many hindrances. "And when he came to himself: for in very truth, it was indeed an amazement (ekplhcij). "Now," saith he, "I know"-now, not then, when I was in the prison,-"that the Lord hath sent His Angel, and hath delivered me out of the hand of Herod and from all the expectation of the people of the Jews. And when he had considered" (v. 12), it says: viz. where he was, or, that he must not without more ado depart but requite his Benefactor: "he came to the house of Mary the mother of John.

¹¹Who is this John? Probably he that was always with them: for this is why he adds his distinctive name (to parashmon), "whose surname was Mark. But observe, "praying" in the night, how much they got by it: what a good thing affliction is; how wakeful it made them! Do you see how great the gain resulting from the death of Stephen? do you see how great the benefit accruing from this imprisonment? For it is not by taking vengeance upon those who wronged them that God shows the greatness of the Gospel: but in the wrong-doers themselves, without any harm happening to those, he shows what a mighty thing the afflictions in themselves are, that we may not seek in any wise deliverance from them, nor the avenging of our wrongs. And mark how the very servant-girls were henceforth upon an equality with them. "For joy," it says, "she opened not. (v. 13, 14. This too is well done, that they likewise may not be amazed by seeing him at once, and that they may be incredulous, and their minds may be exercised. "But ran in," etc. just as we are wont to do, she was eager to be herself the bringer of the good tidings, for good news it was indeed. "And they said unto her, Thou art mad: but she

constantly affirmed that it was even so: then said they, It is his Angel. (v. 15. This is a truth, that each man has an Angel. And what would the Angel?

¹² It was from the time (of night) that they surmised this. But when he "continued knocking, and when they had opened, and saw him, they were astonished. But he beckoning to them with his hand" (v. 16, 17), made them keep quiet, to hear all that had happened to him. He was now an object of more affectionate desire to the disciples, not only in consequence of his being saved, but by his sudden coming in upon them and straightway departing. Now, both his friends learn all clearly; and the aliens also learn, if they had a mind, but they had not. The same thing happened in the case of Christ. "Tell these things," he says, "to James, and to the brethren. How free from all vainglory! Nor did he say, Make known these things to people everywhere, but, "to the brethren. And he withdrew to another place: for he did not tempt God, nor fling himself into temptation: since, when they were commanded to do this, then they did it. "Go," it was said, "speak in the temple to the people. (ch. v. 20. But this the Angel said not (here);

¹³ on the contrary, by silently removing him and bringing him out by night, he gave him free permission to withdraw-and this too is done, that we may learn that many things are providentially brought about after the manner of men-so that he should not again fall into peril.-For that they may not say, "It was his Angel," after he was gone, they say this first, and then they see himself overthrowing their notion of the matter. Had it been the Angel, he would have knocked at the door, would not have retired to another place. And what followed in the day, make them sure. ¹⁴ "So Peter was kept in the prison," etc. (v. 5.) They, being at large, were at prayer: he, bound, was in sleep. "And he wist not that it was true." (v. 9.) If he thought it was true that was happening, he would have been astonished, he would not have remembered (all the circumstances): but now, seeming to be in a dream, he was free from perturbation. "When," it says, "they were past the first and the second ward"-see also how strong the guard was-"they came unto the iron gate." (v. 10.) "Now know I that the Lord hath sent His Angel." (v. 11.) Why is not this effected by themselves? (I answer,) By this also the Lord honors them, that by the ministry of His Angels he rescues them. Then why was it not so in the case of Paul? There with good reason, because the jailer was to be converted, whereas here, it was only that the Apostle should be released. (ch. xvi. 25.) And God disposes all things in divers ways. And there too, it is

beautiful, that Paul sings hymns, while here Peter was asleep. "And when he had considered, he came to the house of Mary," etc. (v. 12.) Then let us not hide God's marvels, but for our own good let us study to display these abroad for the edifying of the others. For as he deserves to be admired for choosing to be put into bonds, so is he worthy of more admiration, that he withdrew not until he had reported all to his friends. "And he said, Tell James and the brethren." (v. 17.) That they may rejoice: that they may not be anxious. Through these those learn, not those through him: such thought had he for the humbler part!-

¹⁵ Truly, nothing better than affliction not above measure (summetrou). What think you must have been their state of mind-how full of delight! Where now are those women, who sleep the whole night through? Where are those men, who do not even turn themselves in their bed? Seest thou the watchful soul? With women, and children, and maid-servants, they sang hymns to God, made purer than the sky by affliction. But now, if we see a little danger, we fall back. Nothing ever was more splendid than that Church. Let us imitate these, let us emulate them. Not for this was the night made, that we should sleep all through it and be idle. To this bear witness the artisans, the carriers, and the merchants (to this), the Church of God rising up in the midst of the night. Rise thou up also, and behold the quire of the stars, the deep silence, the profound repose: contemplate with awe the order (oikonomian) of thy Master's household. Then is thy soul purer: it is lighter, and subtler, and soaring disengaged: the darkness itself, the profound silence, are sufficient to lead thee to compunction. And if also thou look to the heavens studded with its stars, as with ten thousand eyes, if thou bethink thee that all those multitudes who in the daytime are shouting, laughing, frisking, leaping, wronging, grasping, threatening, inflicting wrongs without number, lie all one as dead, thou wilt condemn all the self-willedness of man. Sleep hath invaded and defeated (hlegcen) nature: it is the image of death, the image of the end of all things. If thou (look out of window and) lean over into the street, thou wilt not hear even a sound: if thou look into the house, thou wilt see all lying as it were in a tomb. All this is enough to arouse the soul, and lead it to reflect on the end of all things.

¹⁶ Here indeed my discourse is for both men and women. Bend thy knees, send forth groans, beseech thy Master to be merciful: He is more moved by prayers in the night, when thou makest the time for rest a time for mourn-

ing. Remember what words that king uttered: "I have been weary with my groaning: every night will I wash my bed, I will water my couch with my tears. (Ps. vi. 6. However delicate a liver thou mayest be, thou art not more delicate than he: however rich thou mayest be, thou art not richer than David. And again the same Psalmist saith, "At midnight I rose to give thanks unto Thee for the judgments of Thy righteousness. (Ps. cxix. 62. No vain-glory then intrudes upon thee: how can it, when all are sleeping, and not looking at thee? Then neither sloth nor drowsiness invades thee: how can they, when thy soul is aroused by such great things? After such vigils come sweet slumbers and wondrous revelations. Do this, thou also the man, not the woman only. Let the house be a Church, consisting of men and women. For think not because thou art the only man, or because she is the only woman there, that this is any hindrance. "For where two," He saith, "are gathered together in My Name, there am I in the midst of them. (Matt. xviii. 20. Where Christ is in the midst, there is a great multitude.

¹⁷ Where Christ is, there needs must Angels be, needs must Archangels also and the other Powers be there. Then ye are not alone, seeing ye have Him Who is Lord of all. Hear again the prophet also saying, "Better is one that doeth the will of the Lord, than ten thousand transgressors. (comp. Eccclus. xvi. 3. Nothing more weak than a multitude of unrighteous men, nothing more strong than one man who lives according to the law of God. If thou hast children wake up them also, and let thy house altogether become a Church through the night: but if they be tender, and cannot endure the watching, let them stay for the first or second prayer, and then send them to rest: only stir up thyself, establish thyself in the habit. Nothing is better than that storehouse which receives such prayers as these. Hear the Prophet speaking: "If I remembered Thee upon my bed, I thought upon Thee in the dawn of the morning. (Ps. lxxiii. 7. But you will say: I have labored much during the day, and I cannot. Mere pretext this and subterfuge. For however much thou hast labored, thou wilt not toil like the smith, who lets fall such a heavy hammer from a great height upon the (metal flying off in) sparks, and takes in the smoke with his whole body: and yet at this work he spends the greater part of the night.

¹⁸ Ye know also how the women, if there is need for us to go into the country, or to go forth unto a vigil, watch through the whole night. Then have thou also a spiritual forge, to fashion there not pots or cauldrons, but

thine own soul, which is far better than either coppersmith or goldsmith can fashion. Thy soul, waxen old in sins, cast thou into the smelting-furnace of confession: let fall the hammer from on high: that is, the condemnation of thy words (twn rhmatwn thn katagnwsin): light up the fire of the Spirit. Thou hast a far mightier craft (than theirs). Thou art beating into shape not vessels of gold, but the soul, which is more precious than all gold, even as the smith hammers out his vessel. For it is no material vessel that thou art working at, but thou art freeing thy soul from all imaginations belonging to this life. Let a lamp be by thy side, not that one which we burn, but that which the prophet had, when he said, "Thy law is a lamp unto my feet. (Ps. cxix. 105. Bring thy soul to a red heat, by prayer: when thou seest it hot enough, draw it out, and mould it into what shape thou wilt. Believe me, not fire so effectual to burn off rust, as night prayer to remove the rust of our sins. Let the night-watchers, if no one else, shame us.

¹⁹ They, by man's law, go their rounds in the cold, shouting loudly, and walking through lanes (stenwpwn) and alleys, oftentimes drenched with rain and (all) congealed with cold, for thee and for thy safety, and the protection of thy property. There is he taking such care for thy property, while thou takest none even for thy soul. And yet I do not make thee go thy rounds in the open air like him, nor shout loudly and rend thy sides: but in thy closet itself, or in thy bedchamber, bend thy knees, and entreat thy Lord. Why did Christ Himself pass a whole night on the mountain? Was it not, that He might be an ensample to us? Then is it that the plants respire, in the night, I mean: and then also does the soul take in the dew even more than they. What the sun has parched by day becomes cool again at night. More refreshing than all dew, the tears of the night descend upon our lusts and upon all heat and fever of the soul, and do not let it be affected in any such way. But if it do not enjoy the benefit of that dew, it will be burnt up in the daytime. But God forbid (it should be so)!

²⁰ Rather, may we all, being refreshed, and enjoying the mercy of God, be freed from the burden of our sins, through the grace and mercy of our Lord Jesus Christ, with Whom to the Father together with the Holy Spirit be glory, might, honor, now and ever, world without end. Amen.

HOMILY 27

¹ ACTS XII. 18, 19.-"Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter. And when Herod had sought for

him, and found him not, he examined the keepers, and commanded that they should be put to death. And he went down from Judea to Caesarea, and there abode." ² Some persons, it is likely, are at a loss how to explain it, that God should quietly look on while (His) champions are put to death, and now again the soldiers on account of Peter: and yet it was possible for Him after (delivering) Peter to rescue them also. But it was not yet the time of judgment, so as to render to each according to his deserts. And besides, it was not Peter that put them into his hands. For the thing that most annoyed him was the being mocked; just as in the case of his grandfather when he was deceived by the wise men, that was what made him (feel) cut to the heart-the being (eluded and) made ridiculous. "And having put them to the question," it says, "he ordered them to be led away to execution. (Matt. ii. 16. And yet he had heard from them-for he had put them to the question-both that the chains had been left, and that he had taken his sandals, and that until that night he was with them. "Having put them to the question: but what did they conceal? Why then did they not themselves also flee? "He ordered them to be led away to execution: and yet he ought to have marvelled, ought to have been astonished at this. The consequence is, by the death of these men (the thing), is made manifest to all: both his wickedness is exposed to view, and (it is made clear that) the wonder (is) of God.

³ "And he went down from Judea to Caesarea, and there abode: and Herod was highly displeased with them of Tyre and Sidon: but they came with one accord to him, and, having made Blastus the king's chamberlain their friend, desired peace; because their country was nourished by the king's country. And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them. And the people gave a shout, saying, 'It is the voice of a god, and not of a man,' And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost. (v. xx. 23.) * * But see how (the writer) here does not hide these things. Why does he mention this history? Say, what has it to do with the Gospel, that Herod is incensed with the Tyrians and Sidonians? It is not a small matter, even this, how immediately justice seized him; although not because of Peter, but because of his arrogant speaking. And yet, it may be said, if those shouted, what is that to him? Because he accepted the acclamation, because he accounted himself to be worthy of the adoration. Through him those most receive a lesson, who so thoughtlessly flattered him

(al. oi kolakeuontej). Observe again, while both parties deserve punishment, this man is punished.

⁴ For this is not the time of judgment, but He punishes him that had most to answer for, leaving the others to profit by this man's fate. "And the word of God," it says, "grew," i.e. in consequence of this, "and multiplied. (v. 24. Do you mark God's providential management? "But Barnabas and Saul returned from Jerusalem, when they had fulfilled their ministry, and took with them John, whose surname was Mark. (v. 25. "Now there were in the Church that was at Antioch, certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaën, which had been brought up with Herod the tetrarch, and Saul. (ch. xiii. 1. He still mentions Barnabas first: for Paul was not yet famous, he had not yet wrought any sign. "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate Me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away. (v. 2, 3. What means, "Ministering? Preaching. "Separate for Me," it says, "Barnabas and Saul. What means, "Separate for Me? For the work, for the Apostleship. See again by what persons he is ordained (gumnotera. Cat. semnotera, "more awful.") By Lucius the Cyrenean and Manaën, or rather, by the Spirit. The less the persons, the more palpable the grace. He is ordained henceforth to Apostleship, so as to preach with authority. How then does he himself say, "Not from men, nor by man? (Gal.

⁵ i. 1. Because it was not man that called or brought him over: this is why he says, "Not from men. Neither by man," that is, that he was not sent by this (man), but by the Spirit. Wherefore also (the writer) thus proceeds: "So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus. (v. 4. But let us look over again what has been said. ⁶ (Recapitulation. "And when it was day," etc. (v. 18. For if the Angel had brought out the soldiers also, along with Peter, it would have been thought a case of flight. Then why, you may ask, was it not otherwise managed? Why, where is the harm? Now, if we see that they who have suffered unjustly, take no harm, we shall not raise these questions. For why do you not say the same of James? Why did not (God) rescue him? "There was no small stir among the soldiers. So (clearly) had they perceived nothing (of what had happened). Lo, I take up the plea in their defence. The chains were there, and the keepers within, and the prison shut, nowhere a wall broken through, all told the

same tale: the man had been carried off: why dost thou condemn them? Had they wished to let him off, they would have done it before, or would have gone out with him. "But he gave them money? (ch. iii. 6. And how should he, who had not to give even to a poor man, have the means to give to these? And then neither had the chains been broken, nor were they loosed. He ought to have seen, that the thing was of God, and no work of man. "And he went down from Judea to Caesarea, and there abode. And Herod was highly displeased with them of Tyre and Sidon," etc. (v. 19. He is now going to mention (a matter of) history:

7 this is the reason why he adds the names, that it may be shown how he keeps to the truth in all things. "And," it says, "having made Blastus the king's chamberlain their friend, they desired peace; because their country was nourished by the king's country. (v. 20, 21. For probably there was a famine. "And on a set day," etc. (Joseph. Ant. xix. Josephus also says this, that he fell into a lingering disease. Now the generality were not aware of this, but the Apostle sets it down: yet at the same time their ignorance was an advantage, in regard that they imputed what befell (Agrippa) to his putting James and the soldiers to death. Observe, when he slew the Apostle, he did nothing of this sort but when (he slew) these; in fact he knew not what to say about it: as being at a loss, then, and feeling ashamed, "he went down from Judea to Caesarea. I suppose it was also to bring those (men of Tyre and Sidon) to apologize, that he withdrew (from Jerusalem): for with those he was incensed, while paying such court to these. See how vainglorious the man is: meaning to confer the boon upon them, he makes an harangue. But Josephus says, that he was also arrayed in a splendid robe made of silver. Observe both what flatterers those were, and what a high spirit was shown by the Apostles: the man whom the whole nation so courted, the same they held in contempt. (v. 24.

8 But observe again a great refreshing granted to them, and the numberless benefits accruing from the vengeance inflicted upon him. But if this man, because it was said to him, "It is the voice of God and not of a man (v. 22) although he said nothing himself, suffered such things: much more should Christ, had He not Himself been God (have suffered) for saying always as He did, "These words of mine are not Mine" (John xiv. 10; xviii. 36) and, "Angels minister to Me," and such like. But that man ended His life by a shameful and miserable death, and thenceforth no more is seen of him. And

observe him also, easily talked over even by Blastus, like a poor creature, soon incensed and again pacified, and on all occasions a slave of the populace, with nothing free and independent about him. But mark also the authority of the Holy Ghost: "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate Me Barnabas and Saul. (ch. xiii. 2. What being would have dared, if not of the same authority, to say this? "Separate," etc. But this is done, that they may not keep together among themselves. The Spirit saw that they had greater power, and were able to be sufficient for many. And how did He speak to them? Probably by prophets: therefore the writer premises, that there were prophets also. And they were fasting and ministering: that thou mayest learn that there was need of great sobriety.

9 In Antioch he is ordained, where he preaches. Why did He not say, Separate for the Lord, but, "For me? It shows that He is of one authority and power. "And when they had fasted," etc. Seest thou what a great thing fasting is? "So they being sentforth by the Holy Ghost: it shows that the Spirit did all. 10 A great, yes a great good is fasting: it is circumscribed by no limits. When need was to ordain, then they fast: and to them while fasting, the Spirit spake. Thus much only do I enjoin: (I say) not fast, but abstain from luxury. Let us seek meats to nourish, not things to ruin us; seek meats for food, not occasions of diseases, of diseases both of soul and body: seek food which hath comfort, not luxury which is full of discomfort: the one is luxury, the other mischief; the one is pleasure, the other pain; the one is agreeable to nature, the other contrary to nature. For say, if one should give thee hemlock juice to drink, would it not be against nature? if one should give thee logs and stones, wouldest thou not reject them? Of course, for they are against nature. Well, and so is luxury. For just as in a city, under an invasion of enemies when there has been siege and tumult, great is the uproar, so is it in the soul, under invasion of wine and luxury. "Who hath woe? who hath tumults? who hath discomforts and babblings? Are they not they that tarry long at the wine? Whose are bloodshot eyes? (Prov. xxiii. 29, 30,) But yet, say what we will, we shall not bring off those who give themselves up to luxury, unless we bring into conflict therewith a different affection. And first, let us address ourselves to the women.

11 Nothing uglier than a woman given to luxury, nothing uglier than a woman given to drink. The bloom of her complexion is faded: the calm and mild expression of the eyes is rendered turbid, as when a cloud intercepts the

rays of the sunshine. It is a vulgar, (aneleuqeron) slave-like, thoroughly low-lived habit. How disgusting is a woman when from her breath you catch sour whiffs of fetid wine: a woman belching, giving out a fume (xumon) of decomposing meats; herself weighed down, unable to keep upright; her face flushed with an unnatural red; yawning incessantly, and everything swimming in a mist before her eyes! But not such, she that abstains from luxurious living: no (this abstinence makes her look) a more beautiful, well-bred (swfronestera) woman. For even to the body, the composure of the soul imparts a beauty of its own. Do not imagine that the impression of beauty results only from the bodily features. Give me a handsome girl, but turbulent (tetaragmenhn), loquacious, railing, given to drink, extravagant, (and tell me) if she is not worse-looking than any ugly woman? But if she were bashful, if she would hold her peace, if she learnt to blush, if to speak modestly (summetrwj), if to find time for fastings; her beauty would be twice as great, her freshness would be heightened, her look more engaging, fraught with modesty and good breeding (swfrosunhj kai kosmiothtoj). Now then, shall we speak of men? What can be uglier than a man in drink?

¹² He is an object of ridicule to his servants, of ridicule to his enemies, of pity to his friends; deserving condemnation without end: a wild beast rather than a human being; for to devour much food is proper to panther, and lion, and bear. No wonder (that they do so), for those creatures have not a reasonable soul. And yet even they, if they be gorged with food more than they need, and beyond the measure appointed them by nature, get their whole body ruined by it: how much more we? Therefore hath God contracted our stomach into a small compass; therefore hath He marked out a small measure of sustenance, that He may instruct us to attend to the soul. ¹³ Let us consider our very make, and we shall see there is in us but one little part that has this operation—for our mouth and tongue are meant for singing hymns, our throat for voice—therefore the very necessity of nature has tied us down, that we may not, even involuntarily, get into much trouble (pragmateian) (in this way). Since, if indeed luxurious living had not its pains, nor sickness and infirmities, it might be tolerated: but as the case is, He hath stinted thee by restrictions of nature, that even if thou wish to exceed, thou mayest not be able to do so. Is not pleasure thine object, beloved? This thou shalt find from moderation. Is not health? This too thou shalt so gain. Is not easiness of mind? This too. Is not freedom? is not vigor and good habit of body, is

not sobriety and alertness of mind? (All these thou shalt find); so entirely are all good things there, while in the other are the contraries to these, discomfort, distemper, disease, embarrassment-waste of substance (*aneleuqeria*). Then how comes it, you will ask, that we all run eagerly after this? It comes of disease. For say, what is it that makes the sick man hanker after the thing that does him harm? Is not this very hankering a part of his disease? Why is it that the lame man does not walk upright? This very thing, does it come of his being lazy, and not choosing to go to the physician?

14 For there are some things, in which the pleasure they bring with them is temporary, but lasting the punishment: others just the contrary, in which the endurance is for a time, the pleasure perpetual. He, therefore, that has so little solidity and strength of purpose as not to slight present sweets for future, is soon overcome. Say, how came Esau to be overcome? how came he to prefer the present pleasure to the future honor? Through want of solidity and firmness of character. (Gen. xxv. 33. And this fault itself, say you, whence comes it? Of our ourselves: and it is plain from this consideration. When we have the mind, we do rouse ourselves, and become capable of endurance. Certain it is, if at any time necessity comes upon us, nay, often only from a spirit of emulation, we get to see clearly what is useful for us. When therefore thou art about to indulge in luxury, consider how brief the pleasure, consider the loss-for loss it is indeed to spend so much money to one's own hurt-the diseases, the infirmities: and despise luxury. How many shall I enumerate who have suffered evils from indulgence? Noah was drunken, and was exposed in his nakedness, and see what evils came of this. (Gen. ix. 20. Esau through greediness abandoned his birthright, and was set upon fratricide. The people of Israel "sat down to eat and to drink, and rose up to play. (Ex. xxxii. 6. Therefore saith the Scripture, "When thou hast eaten and drunken, remember the Lord thy God. (Deut.

15 vi. 12. For they fell over a precipice, in falling into luxury. "The widow," he saith, "that liveth in pleasure, is dead while she liveth" (1 Tim. v. 6): and again, "The beloved waxed sleek, grew thick, and kicked" (Deut. xxxii. 15): and again the Apostle, "Make not provision for the flesh, to fulfil the lusts thereof. (Rom. xiii. 14. I am not enacting as a law that there shall be fasting, for indeed there is no one who would listen; but I am doing away with daintiness, I am cutting off luxury for the sake of your own profit: for like a winter torrent, luxury overthrows all: there is nothing to stop its course: it

casts out from a kingdom: what is the gain of it (ti to pleon)? Would you enjoy a (real) luxury? Give to the poor; invite Christ, so that even after the table is removed, you may still have this luxury to enjoy. For now, indeed, you have it not, and no wonder: but then you will have it. Would you taste a (real) luxury? Nourish your soul, give to her of that food to which she is used: do not kill her by starvation.-It is the time for war, the time for contest: and do you sit enjoying yourself? Do you not see even those who wield sceptres, how they live frugally while abroad on their campaigns? "We wrestle not against flesh and blood" (Eph. vi. 12); and are you fattening yourself when about to wrestle?

16 The adversary stands grinding his teeth, and are you giving a loose to jollity, and devoting yourself to the table? I know that I speak these things in vain, yet not (in vain) for all. "He that hath ears to hear, let him hear. (Luke viii. 8. Christ is pining through hunger, and are you frittering yourself away (diaspoj) with gluttony? Two inconsistencies (Duo ametriai). For what evil does not luxury cause? It is contrary to itself: so that I know not. how it gets its name: but just as that is called glory, which is (really) infamy, and that riches, which in truth is poverty, so the name of luxury is given to that which in reality is nauseousness. Do we intend ourselves for the shambles, that we so fatten ourselves? Why cater for the worm that it may have a sumptuous larder? Why make more of their humors (ixwraj)? Why store up in yourself sources of sweat and rank smelling? Why make yourself useless for everything? Do you wish your eye to be strong? Get your body well strung? For in musical strings, that which is coarse and not refined, is not fit to produce musical tones, but that which has been well scraped, stretches well, and vibrates with full harmony. Why do you bury the soul alive? why make the wall about it thicker? Why increase the reek and the cloud, with fumes like a mist steaming up from all sides?

17 If none other, let the wrestlers teach you, that the more spare the body, the stronger it is: and (then) also the soul is more vigorous. In fact, it is like charioteer and horse. But there you see, just as in the case of men giving themselves to luxury, and making themselves plump, so the plump horses are unwieldy, and give the driver much ado. One may think one's self (agaphton) well off, even with a horse obedient to the rein and well-limbed, to be able to carry off the prize: but when the driver is forced to drag the horse along, and when the horse falls, though he goad him ever so much, he

cannot make him get up, be he ever so skilful himself, he will be deprived of the victory. Then let us not endure to see our soul wronged because of the body, but let us make the soul herself more clear-sighted, let us make her wing light, her bonds looser: let us feed her with discourse, with frugality, (feeding) the body only so much that it may be healthy, that it may be vigorous, that it may rejoice and not be in pain: that having in this sort well ordered our concerns, we may be enabled to lay hold upon the highest virtue, and to attain unto the eternal good things by the grace and loving-kindness of our Lord Jesus Christ, with Whom, to the Father and Holy Ghost together, be glory, dominion, honor, now and ever, world without end. Amen.

HOMILY 28

¹ ACTS XIII. 4, 5.-"So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus. And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John to their minister." ² As soon as they were ordained they went forth, and hasted to Cyprus, that being a place where was no ill-design hatching against them, and where moreover the Word had been sown already. In Antioch there were (teachers) enough, and Phoenice too was near to Palestine; but Cyprus not so. However, you are not to make a question of the why and wherefore, when it is the Spirit that directs their movements: for they were not only ordained by the Spirit, but sent forth by Him likewise. "And when they were come to Salamis, they preached the word of God in the synagogues of the Jews. Do you mark how they make a point of preaching the word to them first, not to make them more contentious? The persons mentioned before "spake to none but to Jews only" (ch. xi. 19), and so here they betook them to the synagogues. "And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-jesus: which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God. But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith. (v. 6-8. Again a Jew sorcerer, as was Simon. And observe this man, how, while they preached to the others, he did not take it much amiss, but only when they approached the proconsul.

³ And then in respect of the proconsul the wonder is, that although prepossessed by the man's sorcery, he was nevertheless willing to hear the

Apostles. So it was with the Samaritans: and from the competition (sug-krisewj) the victory appears, the sorcery being worsted. Everywhere, vain-glory and love of power are a (fruitful) source of evils! "But Saul, who is also Paul,"-(v. 9) here his name is changed at the same time that he is ordained, as it was in Peter's case, -"filled with the Holy Ghost, looked upon him, and said, O full of all guile and all villany, thou child of the devil: (v. 10) and observe, this is not abuse, but accusation: for so ought forward, impudent people to be rebuked "thou enemy of all righteousness; here he lays bare what was in the thoughts of the man, while under pretext of saving he was ruining the proconsul: "wilt thou not cease," he says, "to pervert the ways of the Lord? (He says it) both confidently (aciopistwj), It is not with us thou art warring, nor art thou fighting (with us), but "the ways of the Lord" thou art perverting, and with praise (of these, he adds) "the right" ways. "And now, behold, the hand of the Lord is upon thee, and thou shalt be blind. (v. 11. It was the sign by which he was himself converted, and by this he would fain convert this man. As also that expression, "for a season," puts it not as an act of punishing, but as meant for his conversion:

⁴ had it been for punishment, he would have made him lastingly blind, but now it is not so, but "for a season" (and this), that he may gain the proconsul. For, as he was prepossessed by the sorcery, it was well to teach him a lesson by this infliction (and the sorcerer also), in the same way as the magicians (in Egypt) were taught by the boils. (Ex. ix. 11. "And immediately there fell on him a mist and a darkness: add he went about seeking some to lead him by the hand. Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord. (v. 12. But observe, how they do not linger there, as (they might have been tempted to do) now that the proconsul was a believer, nor are enervated by being courted and honored, but immediately keep on with their work, and set out for the country on the opposite coast. "Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia; and John departing from them returned to Jerusalem. But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down. (v. 13, 14. And here again they entered the synagogues, in the character of Jews, that they might not be treated as enemies, and be driven away: and in this way they carried the whole matter successfully.

5 "And after the reading of the Law and the Prophets, the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on. (v. 15. From this point, we learn the history of Paul's doings, as in what was said above we have learned not a little about Peter. But let us review what has been said. 6 (Recapitulation. "And when they were come to Salamis," the metropolis of Cyprus, "they preached the word of God. (v. 5. They had spent a year in Antioch: it behooved that they should go hither also (to Cyprus) and not sit permanently where they were (the converts in Cyprus): needed greater teachers. See too how they remain no time in Seleucia, knowing that (the people there) might have reaped much benefit from the neighboring city (of Antioch): but they hasten on to the more pressing duties. When they came to the metropolis of the island, they were earnest to disabuse (diorqwsai) the proconsul. But that it is no flattery that (the writer) says, "he was with the proconsul, a prudent man" (v. 7), you may learn from the facts; for he needed not many discourses, and himself wished to hear them. And he mentions also the names. * * * Observe, how he said nothing to the sorcerer, until he gave him an occasion: but they only "preached the word of the Lord. Since (though Elymas) saw the rest attending to them, he looked only to this one object, that the proconsul might not be won over. Why did not (Paul) perform some other miracle? Because there was none equal to this, the taking the enemy captive. And observe, he first impeaches, and then punishes, him. He shows how justly the man deserved to suffer, by his saying, "O full of all deceit" (v. 10): (" full of all,") he says: nothing wanting to the full measure:

7 and he well says, of all "deceit," for the man was playing the part of a hypocrite.-"Child of the devil," because he was doing his work: "enemy of all righteousness," since this (which they preached) was the whole of righteousness (though at the same time): I suppose in these words he reproves his manner of life. His words were not prompted by anger, and to show this, the writer premises, "filled with the Holy Ghost," that is, with His operation. "And now behold the hand of the Lord is upon thee. (v. 11. It was not vengeance then, but healing: for it is as though he said: "It is not I that do it, but the hand of God. Mark how unassuming! No "light," as in the case of Paul, "shone round about him. (ch. ix. 3. "Thou shalt be blind," he says, "not seeing the sun for a season," that he may give him opportunity for repentance: for we nowhere find them wishing to be made conspicuous by the more stern

(exercise of their authority), even though it was against enemies that this was put forth: in respect of those of their own body (they used severity), and with good reason, but in dealing with those without, not so; that (the obedience of faith) might not seem to be matter of compulsion and fear. It is a proof of his blindness, his "seeking some to lead him by the hand. (ch. v. 1. ff.

8 And the proconsul sees the blindness inflicted, "and when he saw what was done, he believed: and both alone believed not merely this, but, "being astonished at the doctrine of the Lord" (v. 12): he saw that these things were not mere words, nor trickery. Mark how he loved to receive instruction from his teachers, though he was in a station of so high authority. And (Paul) said not to the sorcerer, "Wilt thou not cease to pervert" the proconsul? What may be the reason of John's going back from them? For "John," it says, "departing from them returned to Jerusalem" (v. 13): (he does it) because they are undertaking a still longer journey: and yet he was their attendant, and as for the danger, they incurred it (not he).-Again, when they were come to Perga, they hastily passed by the other cities, for they were in haste to the metropolis, Antioch. And observe how concise the historian is. "They sat down in the synagogue," he says, and, "on the sabbath day" (v. 14, 15): that they might prepare the way beforehand for the Word. And they do not speak first, but when invited: since as strangers, they called upon them to do so. Had they not waited, there would have been no discourse. Here for the first time we have Paul preaching. And observe his prudence: where the word was already sown, he passes on: but where there was none (to preach), he makes a stay: as he himself writes:

9 "Yea, so have I strived to preach the Gospel, not where Christ was named. (Rom. xv. 20. Great courage this also. Truly, from the very outset, a wonderful man! crucified, ready for all encounters (paratetagenoj), he knew how great grace he had obtained, and he brought to it zeal equivalent. He was not angry with John: for this was not for him: but he kept to the work, he quailed not, he was unappalled, when shut up in the midst of a host. Observe how wisely it is ordered that Paul should not preach at Jerusalem: the very hearing that he is become a believer, this of itself is enough for them; for him to preach, they never would have endured, such was their hatred of him: so he departs far away, where he was not known. But it is well done, that "they entered the synagogue on the sabbath day" when all were collected together. "And after the reading of the Law and the Prophets, the

rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word or exhortation for the people, say on. (v. 15. Behold how they do this without grudging, but no longer after this. If ye did wish this (really), there was more need to exhort.

¹⁰ He first convicted the sorcerer (and showed), what he was; and that he was such, the sign showed: "thou shalt be blind, not seeing the sun" this was a sign of the blindness of his soul: "for a season" (v. 11): he says, to bring him to repentance. But, oh that love of rule! oh, that lust of vainglory! how it does overturn and ruin everything; makes people stand up against their own, against each other's salvation; renders them blind indeed, and dark, in-somuch that they have even to seek for some to lead them by the hand! Oh that they did even this, oh that they did seek were it but some to lead them by the hand! But no, they no longer endure this, they take the whole matter into their own hands. (This vice) will let no man see: like a mist and thick darkness it spreads itself over them, not letting any see through it. What pleas shall we have to offer, we who for one evil affection, overcome another evil affection (*supra* p. 176), but not for the fear of God! For example, many who are both lewd and covetous, have for their niggardliness put a bridle upon their lust, while other such, on the contrary, have for pleasure's sake, despised riches. Again, those who are both the one and the other, have by the lust of vainglory overcome both, lavishing their money unsparingly, and practising temperance to no (good) purpose;

¹¹ others again, who are exceedingly vainglorious, have despised that evil affection, submitting to many vile disgraces for the sake of their amours, or for the sake of their money: others again, that they may satiate their anger, have chosen to suffer losses without end, and care for none of them, provided only they may work their own will. And yet, what passion can do with us, the fear of God is impotent to effect! Why speak I of passion? What shame before men can do with us, the fear of God has not the strength to effect! Many are the things we do right and wrong, from a feeling of shame before men; but God we fear not. How many have been shamed by regard to the opinions of men into flinging away money! How many have mistakenly made it a point of honor to give themselves up to the service of their friends (only), to their hurt! How many from respect for their friendships have been shamed into numberless wrong acts! Since then both passion and regard for the opinion of men are able to put us upon doing wrong things and right, it

is idle to say, "we cannot: we can, if we have the mind: and we ought to have the mind. Why canst not thou overcome the love of glory, when others do overcome it, having the same soul as thou, and the same body; bearing the same form, and living the same life? Think of God, think of the glory that is from above:

¹² weigh against that the things present, and thou wilt quickly recoil from this worldly glory. If at all events thou covet glory, covet that which is glory, indeed. What kind of glory is it, when it begets infamy? What kind of glory, when it compels one to desire the honor of those who are inferior, and stands in need of that? Real honor is the gaining the esteem of those who are greater than one's self. If at all events thou art enamoured of glory, be thou rather enamoured of that which comes from God. If enamoured of that glory thou despisest this world's glory, thou shall see how ignoble this is: but so long as thou seest not that glory, neither wilt thou be able to see this, how foul it is, how ridiculous. For as those who are under the spell of some wicked, hideously ugly woman, so long as they are in love with her, cannot see her ill-favoredness, because their passion spreads a darkness over their judgment: so is it here also: so long as we are possessed with the passion, we cannot perceive what a thing it is. How then might we be rid of it? Think of those who (for the sake of glory) have spent countless sums, and now are none the better for it: think of the dead, what glory they got, and (now) this glory is nowhere abiding, but all perished and come to naught: bethink thee how it is only a name, and has nothing real in it.

¹³ For say, what is glory? give me some definition. "The being admired by all," you will say. With justice, or also not with justice? For if it be not with justice, this is not admiration, but crimination (*kathgoria*), and flattery, and misrepresentation (*diabolh*). But if you say, With justice, why that is impossible: for in the populace there are no right judgments; those that minister to their lusts, those are the persons they admire. And if you would (see the proof of this), mark those who give away their substance to the harlots, to the charioteers, to the dancers. But you will say, we do not mean these, but those who are just and upright, and able to do great and noble good acts. Would that they wished it, and they soon would do good: but as things are, they do nothing of the kind. Who, I ask you, now praises the just and upright man? Nay, it is just the contrary. Could anything be more preposterous than for a just man, when doing any such good act, to seek glory of the

many-as if an artist of consummate skill, employed upon an Emperor's portrait, should wish to have the praises of the ignorant! Moreover, a man who looks for honor from men, will soon enough desist from the acts which virtue enjoins. If he will needs be gaping for their praises, he will do just what they wish, not what himself wishes. What then would I advise you?

¹⁴ You must look only to God, to the praise that is from Him, perform all things which are pleasing to Him, and go after the good things (that are with Him), not be gaping for anything that is of man: for this mars both fasting and prayer and alms-giving, and makes all our good deeds void. Which that it be not our case, let us flee this passion. To one thing alone let us look, to the praise which is from God, to the being accepted of Him, to the commendation from our common Master; that, having passed through our present life virtuously, we may obtain the promised blessings together with them that love Him, through the grace and mercy of our Lord Jesus Christ, with whom to the Father, together with the Holy Ghost, be glory, might, honor, now and ever, world without end. Amen.

HOMILY 29

¹ ACTS XIII. 16, 17.-"Then Paul stood up, and beckoning with his hand said, Men of Israel, and ye that fear God, give audience. The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arm brought He them out of it."

² Behold Barnabas giving place to Paul-how should it be otherwise?-to him whom he brought from Tarsus; just as we find John on all occasions giving way to Peter: and yet Barnabas was more looked up to than Paul: true, but they had an eye only to the common advantage. "Then Paul stood up," it says;-this was a custom of the Jews-" and beckoned with his hand. And see how he prepares the way beforehand for his discourse: having first praised them, and showed his great regard for them in the words, "ye that fear God," he so begins his discourse. And he says not, Ye proselytes, since it was a term of disadvantage. "The God of this people chose our fathers: and the people"-See, he calls God Himself their God peculiarly, Who is the common God of men; and shows how great from the first were His benefits, just as Stephen does. This they do to teach them, that now also God has acted after the same custom, in sending His own Son; (Luke xx. 13): as (Christ) Himself (does) in the parable of the vineyard-"And the people," he says, "He exalted when it so-journed in the land of Egypt"-and yet the contrary was the case: true, but

they increased in numbers; moreover, the miracles were wrought on their account: "and with an high arm brought He them out of it. Of these things (the wonders) which were done in Egypt, the prophets are continually making mention.

³ And observe, how he passes over the times of their calamities, and nowhere brings forward their faults, but only God's kindness, leaving those for themselves to think over. "And about the time of forty years suffered He their manners in the wilderness. (v. 18. Then the settlement. "And when he had destroyed seven nations in the land of Canaan, He divided their land to them by lot. (v. 19. And the time was long; four hundred and fifty years. "And after that He gave unto them judges about the space of four hundred and fifty years, until Samuel the prophet. (v. 20. Here he shows that God varied His dispensations towards them (at divers times). "And afterward they desired a king: and (still) not a word of their ingratitude, but throughout he speaks of the kindness of God. "And God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years. (v. 21. "And when he had removed him, He raised up unto them David to be their king: to whom also He gave testimony, and said, I have found David the son of Jesse, a man after Mine own heart, which shall fulfil all My will. Of this man's seed hath God according to His promise raised unto Israel a Saviour, Jesus. (v. 22, 23. This was no small thing that Christ should be from David. Then John bears witness to this:

⁴ "When John had first preached before His coming the baptism of repentance to all the people of Israel. And as John fulfilled his course, he said, Whom think ye that I am? I am not He. But, behold, there cometh one after me, whose shoes of His feet I am not worthy to loose. (v. 24, 25. And John too not merely bears witness (to the fact), but (does it in such sort that) when men were bringing the glory to him, he declines it: for it is one thing (not to affect) an honor which nobody thinks of offering; and another, to reject it when all men are ready to give it, and not only to reject it, but to do so with such humility. "Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent. For they that dwell at Jerusalem, and their rulers, because they knew Him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled them in condemning Him. And though they found no cause of death in Him, yet desired they Pilate that He should be slain. (v. 26-28.

On all occasions we find them making a great point of showing this, that the blessing is peculiarly theirs, that they may not flee (from Christ), as thinking they had nothing to do with Him, because they had crucified Him. "Because they knew Him not," he says: so that the sin was one of ignorance.

5 See how he gently makes an apology even on behalf of those (crucifiers). And not only this: but he adds also, that thus it must needs be. And how so? "By condemning Him, they fulfilled the voices of the prophets. Then again from the Scriptures. "And when they had fulfilled all that was written of Him, they took Him down from the tree, and laid Him in a sepulchre. But God raised Him from the dead. And He was seen many days of them which came up with Him from Galilee to Jerusalem, who are His witnesses unto the people-" (v. 29-31) that He rose again. "And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that He hath raised up Jesus again; as it is also written in the second Psalm, Thou art My Son, this day have I begotten Thee. And as concerning that He raised Him up from the dead, now no more to return to corruption, He said on this wise, I will give you the sure mercies of David. Wherefore he saith also in another Psalm, Thou shall not suffer Thine Holy One to see corruption. For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption: but He, Whom God raised again, saw no corruption.

6 Be it known unto you therefore, men and brethren, that through this Man is preached unto you the forgiveness of sins: and by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses. (v. 32-39. Observe how Paul here is more vehement in his discourse: we nowhere find Peter saying this. Then too he adds the terrifying words: "Beware therefore, lest that come upon you, which is spoken of in the prophets; Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you. (v. 40, 41.) 7 (a) Observe how he twines (the thread of) his discourse (alternately) from things present, from the prophets. Thus, "from (this man's) seed according to the promise"-(v. 23): (c) the name of David was dear to them; well then, is it not (a thing to be desired) that a son of his, he says, should be their king?-(b) then he adduces John: then again the prophets, where he says, "By condemning they fulfilled," and gain, "All that was written: then the Apostles as witnesses of the Resurrection: then David bearing

witness. For neither the Old Testament proofs seemed so cogent when taken by themselves as they are in this way, nor yet the latter testimonies apart from the former: wherefore he makes them mutually confirm each other. "Men and brethren," etc. (v. 26. For since they were possessed by fear, as having slain Him, and conscience made them aliens (the Apostles), discourse not with them as unto Christicides, neither as putting into their hands a good which was not theirs, but one peculiarly their own. (d) "For they that dwell at Jerusalem, and their rulers: as much as to say, not ye, but they: and again, apologizing even for those, "Because they knew Him not, and the voices of the Prophets which are read every sabbath day, in condemning Him, they fulfilled them. A great charge it is against them that they continually hearing heeded not. But no marvel: for what was said above concerning Egypt and the wilderness, was enough to show their ingratitude.

⁸ And observe how this Apostle also, as one moved by the Spirit Himself, continually preaches the Passion, the Burial. (g) "Having taken Him down from the tree. Observe, what a great point they make of this. He speaks of the manner of His death. Moreover they bring Pilate (conspicuously) forward, that (the fact of) the Passion may be proved by the mention of the tribunal (by which he was condemned), but at the same time, for the greater impeachment of those (His crucifiers), seeing they delivered Him up to an alien. And he does not say, They made a complaint (against Him), (entuxon, al. entugxanei) but, "They desired, though having found no cause of death" (in Him), "that He should be slain. (e) Who appeared," he says, "for many days to them that came up with Him from Galilee to Jerusalem. (Rom. xi. 2. Instead of ** he says, "Who are His witnesses unto the people," to wit, "The men which came up with Him from Galilee to Jerusalem. Then he produces David and Esaias bearing witness. "The faithful (mercies)," the abiding (mercies), those which never perish. (h) Paul loved them exceedingly. And observe, he does not enlarge on the ingratitude of the fathers, but puts before them what they must fear. For Stephen indeed with good reason does this, seeing he was about to be put to death, not teaching them; and showing them, that the Law is even now on the point of being abolished: (ch. vii. but not so Paul;

⁹ he does but threaten and put them in fear. (f) And he does not dwell long on these, as taking it for granted that the word is of course believed; nor enlarge upon the greatness of their punishment, and assail that which

they affectionately love, by showing the Law about to be cast out: but dwells upon that which is for their good (telling them), that great shall be the blessings for them being obedient, and great the evils being disobedient. ¹⁰ But let us look over again what has been said. "Ye men of Israel," etc. (v. 16-21.) The Promise then, he says, the fathers received; ye, the reality. (j) And observe, he nowhere mentions right deeds of theirs, but (only) benefits on God's part: "He chose: Exalted: Suffered their manners:" these are no matters of praise to them: "They asked, He gave." But David he does praise (and him) only, because from him the Christ was to come. "I have found David, the son of Jesse, a man after Mine own heart, which shall fulfil all My will." (v. 22.) (i) Observe also; it is with praise (that he says of him), "David after that he had served the will of God:" just as Peter-seeing it was then the beginning of the Gospel-making mention of him, said, "Let it be permitted me to speak freely of the patriarch David." (ch. ii. 29.) Also, he does not say, Died, but, "was added to his fathers. (k) Of this man's seed," etc. "When John," he says, "had first preached before His entry"-by entry he means the Incarnation-"the baptism of repentance to all the people of Israel." (v. 23-25.) Thus also John, writing his Gospel, continually has recourse to him: for his name was much thought of in all parts of the world. And observe, he does not say it "Of this man's seed," etc. from himself, but brings John's testimony.

¹¹ "Men and brethren, children of the stock of Abraham"-he also calls them after their father-"unto you was the word of this salvation sent. (v. 26. Here the expression, "Unto you," does not mean, Unto (you) Jews. but it gives them a right to sever themselves from those who dared that murder. And what he adds, shows this plainly. "For," he says, "they that dwell at Jerusalem, because they know Him not. (v. 27. And how, you will say, could they be ignorant, with John to tell them? What marvel, seeing they were so, with the prophets continually crying aloud to them? Then follows another charge: "And having found no cause of death in Him: in which ignorance had nothing to do. For let us put the case, that they did not hold Him to be the Christ: why did they also kill Him? And "they desired of Pilate, he says, that He should be slain. (v. 28. "And when they had fulfilled all that was written of Him. (v. 29. Observe what a point he makes of showing that the(whole) thing was a (Divine) Dispensation. See, by saying what did they persuade men? (By telling them) that He was crucified? Why, what could be less persuasive than this? That He was buried-by them to whom it was promised that

He should be salvation? that He who was buried forgives sins, yea, more than the Law (has power to do)?

¹² And (observe), he does not say, From which ye would not but, "from which ye could not be justified by the Law of Moses. (v. 39. "Every one," he says: be who he may. For those (ordinances) are of no use, unless there be some benefit (accruing therefrom. This is why he brings in forgiveness later: and shows it to be greater, when, the thing being (otherwise) impossible, yet this is effected. "Who are His witnesses," he says, "unto the people"-the people that slew Him. Who would never have been so, were they not strengthened by a Divine Power: for they would never have borne such witness to blood-thirsty men, to the very persons that killed Him. But, "He hath raised up Jesus again: This day," he says, "I have begotten thee. (v. 33. Aye, upon this the rest follows of course. Why did he not allege some text by which they would be persuaded that forgiveness of sins is by Him? Because the great point with them was to show, in the first place, that He was risen: this being acknowledged, the other was unquestionable. "Through this man," nay more, by Him, "is remission of sins. (v. 38. And besides, he wished to bring them to a longing desire of this great thing. Well then, His death was not dereliction, but fulfilling of Prophecy.-For the rest, he puts them in mind of historical facts, wherein they through ignorance suffered evils without number. And this he hints in the conclusion, saying, "Look, ye despisers, and behold.

¹³ And observe how, this being harsh, he cuts it short. Let not that, he says, come upon you, which was spoken for the others, that "I work a work which ye shall in no wise believe, though one declare it unto you. (v. 41. Marvel not that it seems incredible: this very thing was foretold from the first-(that it would not be believed). "Behold, ye despisers," as regards those who disbelieve in the Resurrection. ¹⁴ This too might with reason be said to us: "Behold ye despisers. For the Church indeed is in very evil case, although ye think her affairs to be in peace. For the mischief of it is, that while we labor under so many evils, we do not even know that we have any. "What sayest thou? We are in possession of our Churches, our Church property, and all the rest, the services are held, the congregation comes to Church every day. True, but one is not to judge of the state of a Church from these things. From what then? Whether there be piety, whether we return home with profit each day, whether reaping some fruit, be it much or little, whether we do it not merely of routine and for the formal acquittance of a duty (afosioumenoi).

Who has become a better man by attending (daily) service for a whole month? That is the point: otherwise the very thing which seems to bespeak a flourishing condition (of the Church,) does in fact bespeak an ill condition, when all this is done, and nothing comes of it. Would to God (that were all), that nothing comes of it: but indeed, as things are, it turns out even for the worse. What fruit do ye get from your services?

¹⁵ Surely if you were getting any profit by them, ye ought to have been long leading the life of true wisdom (*thj filosofiaj*), with so many Prophets twice in every week discoursing to you, so many Apostles, and Evangelists, all setting forth the doctrines of salvation, and placing before you with much exactness that which can form the character aright. The soldier by going to his drill, becomes more perfect in his tactics: the wrestler by frequenting the gymnastic ground becomes more skilful in wrestling: the physician by attending on his teacher becomes more accurate, and knows more, and learns more: and thou-what hast thou gained? I speak not to those who have been members of the Church only a year, but to those who from their earliest age have been attending the services. Think you. that to be religious is to be constant in Church-going (*paraballein th sunacei*)? This is nothing, unless we reap some fruit for ourselves: if (from the gathering together in Church) we do not gather (*sunagwmen*) something for ourselves, it were better to remain at home. For our forefathers built the Churches for us, not just to bring us together from our private houses and show us one to another: since this could have been done also in a market-place, and in baths, and in a public procession :-but to bring together learners and teachers, and make the one better by means of the other. With us it has all become mere customary routine, and formal discharge of a duty:

¹⁶ a thing we are used to; that is all. Easter comes, and then great the stir, great the hubbub, and crowding of-I had rather not call them human beings, for their behavior is not commonly human. Easter goes, the tumult abates, but then the quiet which succeeds is again fruitless of good. "Vigils, and holy hymn-singing."-And what is got by these? Nay, it is all the worse. Many do so merely out of vanity. Think how sick at heart it must make me, to see it all like (so much water) poured into a cask with holes in it! But ye will assuredly say to me, We know the Scriptures. And what of that? If ye exemplify the Scriptures by your works, that is the gain, that the profit. The Church is a dyer's vat: if time after time perpetually ye go hence without re-

ceiving any dye, what is the use of coming here continually? Why, the mischief is all the greater. Who (of you) has added ought to the customary practices he received from his fathers? For example: such an one has a custom of observing the memorial of his mother, or his wife, or his child: this he does whether he be told or whether he be not told by us, drawn to it by force of habit and conscience. Does this displease thee, you ask? God forbid: on the contrary, I am glad of it with all my heart:

¹⁷ only, I would wish that he had gained some fruit also from our discoursing, and that the effect which habit has, were also the effect as regards us (your teachers)-the superinducing of another habit. Else why do I weary myself in vain, and talk uselessly, if ye are to remain in the same state, if the Church services work no good in you? Nay, you will say, we pray. And what of that? "Not every one that saith unto Me, Lord, Lord, shall enter into the Kingdom of heaven; but he that doeth the will of My Father which is in heaven. (Matt. vii. 21. Many a time have I determined to hold my peace, seeing no benefit accruing to you from my words; or perhaps there does accrue some, but I, through insatiableness and strong desire, am affected in the same way as those that are mad after riches. For just as they, however much they may get, think they have nothing; so I, because I ardently desire your salvation, until I see you to have made good progress, think nothing done, because of my exceeding eager desire that you should arrive at the very summit. I would that this were the case, and that my eagerness were in fault, not your sloth: but I fear I conjecture but too rightly. For ye must needs be persuaded, that if any benefit had arisen in all this length of time, we ought ere now to have done speaking.

¹⁸ In such case, there were no need to you of words, since both in those already spoken there had been enough said for you, and you would be yourselves able to correct others. But the fact, that there is still a necessity of our discoursing to you, only shows, that matters with you are not in a state of high perfection. Then what would we have to be brought about? for one must not merely find fault. I beseech and entreat you not to think it enough to have invaded the Church, but that ye also withdraw hence, having taken somewhat, some medicine, for the curing of your own maladies: and, if not from us, at any rate from the Scriptures, ye have the remedies suitable for each. For instance, is any passionate? Let him attend to the Scripture-readings, and he will of a surety find such either in history or exhortation. In ex-

hortation, when it is said, "The sway of his fury is his destruction" (Ecclus. i. 22); and, "A passionate man is not seemly" (Prov. xi. 25); and such like: and again, "A man full of words shall not prosper" (Ps. cxi. 11); and Christ again, "He that is angry with his brother without a cause" (Matt. v. 22); and again the Prophet, "Be ye angry, and sin not" (Ps. iv. 4); and, "Cursed be their anger, for it was fierce. (Gen. xlix. 7. And in histories, as when thou hearest of Pharaoh filled with much wrath, and the Assyrian.

¹⁹ Again, is any one taken captive by love of money? let him hear, that "There is not a more wicked thing than a covetous man: for this man setteth even his own soul for sale (Ecclus. ix. 9); and how Christ saith, "Ye cannot serve God and mammon" (Matt. vi. 24); and the Apostle, that "the love of money is a root of all evils" (1 Tim. vi. 10); and the Prophet, "If riches flow in, set not your heart upon them" (Ps. lxxii. 10); and many other like sayings. And from the histories thou hearest of Gehazi, Judas, the chief scribes, and that "gifts blind the eyes of the wise. (Exod. xxxiii. 8 and Deut. xvi. 19. Is another proud? Let him hear that "God resisteth the proud" (James iv. 6); and, "Pride is the beginning of sin" (Ecclus. x. 14) and, "Every one that hath a high heart, is impure before the Lord. (Prov. xvi. 5. And in the histories, the devil, and all the rest. In a word, since it is impossible to recount all, let each choose out from the Divine Scriptures the remedies for his own hurts.

²⁰ So wash out, if not the whole at once, a part at any rate, part today, and part tomorrow, and then the whole. And with regard to repentance too, and confession, and almsgiving, and justice also, and temperance, and all other things, thou wilt find many examples. "For all these things," says the Apostle, "were written for our admonition. (1 Cor. x. 11. If then Scripture in all its discoursing is for our admonition, let us attend to it as we ought. Why do we deceive ourselves in vain? I fear it may be said of us also, that "our days have fallen short in vanity, and our years with haste. (Ps. lxxvii. 33. Who from hearing us has given up the theatres? Who has given up his covetousness? Who has become more ready for almsgiving? I would wish to know this, not for the sake of vainglory, but that I may be inspirited to more zeal, seeing the fruit of my labors to be clearly evident. But as things now are, how shall I put my hand to the work, when I see that for all the rain of doctrine pouring down upon you shower after shower, still our crops remain at the same measure, and the plants have waxed none the higher? Anon the time of threshing

is at hand (and) He with the fan. I fear me, lest it be all stubble: I fear, lest we be all cast into the furnace. The summer is past, the winter is come:

²¹ we sit, both young and old, taken captive by our own evil passions. Tell not me, I do not commit fornication: for what art thou the better, if though thou be no fornicator thou art covetous? It matters not to the sparrow caught in the snare that he is not held tight in every part, but only by the foot: he is a lost bird for all that; in the snare he is, and it profits him not that he has his wings free, so long as his foot is held tight. Just so, thou art caught, not by fornication, but by love of money: but caught thou art nevertheless; and the point is, not how thou art caught, but that thou art caught. Let not the young man say, I am no money-lover: well, but perchance thou art a fornicator: and then again what art thou the better? For the fact is, it is not possible for all the passions to set upon us at one and the same time of life: they are divided and marked off, and that, through the mercy of God, that they may not by assailing us all at once become insuperable, and so our wrestling with them be made more difficult.

²² What wretched inertness it shows, not to be able to conquer our passions even when taken one by one, but to be defeated at each several period of our life, and to take credit to ourselves for those which (let us alone) not in consequence of our own hearty endeavors, but merely because, by reason of the time of life, they are dormant? Look at the chariot-drivers, do you not see how exceedingly careful and strict they are with themselves in their training-practice, their labors, their diet, and all the rest, that they may not be thrown down from their chariots, and dragged along (by the reins)?-See what a thing art is. Often even a strong man cannot master a single horse: but a mere boy who has learnt the art shall often take the pair in hand, and with ease lead them and drive them where he will. Nay, in India it is said that a huge monster of an elephant shall yield to a stripling of fifteen, who manages him with the utmost ease. To what purpose have I said all this? To show that, if by dint of study and practice we can throttle into submission (agxomen) even elephants and wild horses, much more the passions within us. Whence is it that throughout life we continually fail (in every encounter)? We have never practised this art: never in a time of leisure when there is no contest, talked over with ourselves what shall be useful for us.

²³ We are never to be seen in our place on the chariot, until the time for the contest is actually come. Hence the ridiculous figure we make there. Have

I not often said, Let us practise ourselves upon those of our own family before the time of trial? With our servants (*paidaj*) at home we are often exasperated, let us there quell our anger, that in our intercourse with our friends we may come to have it easily under control. And so, in the case of all the other passions, if we practised ourselves beforehand, we should not make a ridiculous figure in the contests themselves. But now we have our implements and our exercises and our trainings for other things, for arts and feats of the palaestra, but for virtue nothing of the sort. The husbandman would not venture to meddle with a vine, unless he had first been practised in the culture of it: nor the pilot to sit by the helm, unless he had first practised himself well at it: but we, in all respects unpractised, wish for the first prizes! It were good to be silent, good to have no communication with any man in act or word, until we were able to charm (*katapadein*) the wild beast that is within us. The wild beast, I say: for indeed is it not worse than the attack of any wild beast, when wrath and lust make war upon us?

²⁴ Beware of invading the market-place (*Mh embalhj eij agoran*) with these beasts, until thou have got the muzzle well upon their mouths, until thou have tamed and made them tractable. Those who lead about their tame lions in the market-place, do you not see what a gain they make of it, what admiration they get, because in the irrational beast they have succeeded in producing such tameness-but, should the lion suddenly take a savage fit, how he scares all the people out of the market-place, and then both the man that leads him about is himself in danger, and if there be loss of life to others, it is his doing? Well then do thou also first tame thy lion, and so lead him about, not for the purpose of receiving money, but that thou mayest acquire a gain, to which there is none equal. For there is nothing equal to gentleness, which both to those that possess it, and to those who are its objects, is exceeding useful. This then let us follow after, that having kept in the way of virtue, and with all diligence finished our course therein, we may be enabled to attain unto the good things eternal, through the grace and mercy of our Lord Jesus Christ, with Whom to the Father and the Holy Ghost together be glory, might, honor, now and ever, world without end. Amen.

HOMILY 30

¹ ACTS XIII. 42.-"And as they were going out (text rec. 'from the syn. of the Jews,') they besought (the Gentiles) that these words might be spoken unto them on the following sabbath." ² Do you mark Paul's wisdom? He not only

gained admiration at the time, but put into them a longing desire for a second hearing, while in what he said he dropped some seeds (*eipwn tina spermata*) as it were, and forbore to solve (the questions raised), or to follow out the subject to its conclusion, his plan being to interest them and engage their good-will to himself, and not make (people) listless and indifferent by casting all at once into the minds of those (who first heard him). He told them the fact, that "through this Man is remission of sins announced unto you," but the how, he did not declare. "And when the congregation was broken up, many of the Jews and worshipping proselytes followed Paul and Barnabas"-after this point he puts Paul first -"who, speaking unto them, persuaded them to continue in the grace of God. (v. 43. Do you observe the eagerness, how great it is? They "followed" them, it says. Why did they not baptize them immediately? It was not the proper time: there was need to persuade them in order to their steadfast abiding therein." And the next sabbath day came almost the whole city together to hear the word of God. (v. 44. "But when the Jews saw the multitudes, they were filled with envy, and contradicted the things spoken by Paul, contradicting and blaspheming. (v. 45. See malice wounded in wounding others: this made the Apostles more conspicuous-the contradiction which those offered.

³In the first instance then they of their own accord besought them to speak (and now they opposed them): "contradicting," it says, "and blaspheming. O recklessness! "Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. (v. 46. Do you mark how by their contentious behavior they the more extended the preaching, and (how the Apostles here) gave themselves the more to the Gentiles, having (by this very thing) pleaded their justification, and made themselves clear of all blame with their own people (at Jerusalem)? (c) See how by their "envy" they bring about great things, other (than they looked for): they brought it about that the Apostles spake out boldly, and came to the Gentiles! For this is why he says, "And speaking out boldly, Paul and Barnabas said. They were to go out to the Gentiles: but observe the boldness coming with measure: for if Peter pleaded in his justification, much more these needed a plea, none having called them there. (ch. xi. 4. But by saying "To you first," he showed that to those also it was their duty (to preach), and in saying "Necessary," he showed that it was

necessary to be preached to them also. "But since ye turn away from it"-he does not say, "Woe unto you," and "Ye are punished," but "We turn unto the Gentiles.

⁴ With great gentleness is the boldness fraught! (a) Also he does not say, "Ye are unworthy," but "Have judged yourselves unworthy. Lo, we turn unto the Gentiles. For so hath the Lord commanded us, saying, I have sent thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth. (v. 47. For that the Gentiles might not be hurt at hearing this, as if the case were so that, had the Jews been in earnest, they themselves would not have obtained the blessings, therefore he brings in the prophecy, saying, "A light of the Gentiles," and, "for salvation unto the ends of the earth. And hearing" (this) "the Gentiles" (v. 48)-this, while it was more cheering to them, seeing the case was this, that whereas those were of right to hear first, they themselves enjoy the blessing, was at the same time more stinging to those-"and the Gentiles," it says, "hearing" (this) "were glad, and glorified the word of the Lord: and believed, as many as were ordained unto eternal life": i.e., set apart for God. Observe how he shows the speediness of the benefit: "And the word of the Lord was borne through all the region," (v. 49) *diefereto*, instead of *diekomizeto*, "was carried or conveyed through (it). (d) "But the Jews stirred up the devout and honorable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts. (v. 50. "The devout women," (b) instead of the proselyte-women.

⁵ They did not stop at "envy," but added deeds also. (e) Do you see what they effected by their opposing the preaching? to what dishonor they brought these ("honorable women")? "But they shook off the dust of their feet against them, and came unto Iconium. (v. 51. Here now they used that terrible sign. which Christ enjoined, "If any receive you not, shake off the dust from your feet" (Matt. x. 14; Mark vi. 11); but these did it upon no light ground, but because they were driven away by them. This was no hurt to the disciples; on the contrary, they the more continued in the word: "And the disciples were filled with joy, and with the Holy Ghost" (v. 52) for the suffering of the teacher does not check his boldness, but makes the disciple more courageous. ⁶ "And it came to pass in Iconium, that they went both together into the synagogue of the Jews. (ch. xiv. 1. Again they entered into the synagogues. See how far they were from becoming more timid! Having said,

"We turn unto the Gentiles," nevertheless (by going into the synagogues) they superabundantly fortify their own justification (with their Jewish brethren). "So that," it says, "a great multitude both of Jews and Greeks believed. For it is likely they discoursed as to Greeks also. "But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren. (v. 2. Together (with themselves) now they took to stirring up the Gentiles too, as not being themselves sufficient. Then why did the Apostles not go forth thence? Why, they were not driven away, only attacked. "Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of His grace, and granted signs and wonders to be done by their hands. (v. 3. This caused their boldness; or rather, of their boldness indeed their own hearty good-will was the cause-therefore it is that for a long while they work no signs-while the conversion of the hearers was (the effect) of the signs, though their boldness also contributed somewhat. "But the multitude of the city was divided: and part held with the Jews, and part with the Apostles. (v. 4. No small matter this dividing. And this was what the Lord said, "I am not come to bring peace, but a sword. (Matt. x. 34.

7 "And when there was an assault made both of the Gentiles, and also of the Jews with their rulers, to use them despitefully, and to stone them, they were ware of it, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about: and there they preached the Gospel. (v. 5-7. Again, as if they purposely wished to extend the preaching after it was increased, they once more sent them out. See on all occasions the persecutions working great good, and defeating the persecutors, and making the persecuted illustrious. For having come to Lystra, he works a great miracle, by raising the lame man. "And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked: the same heard Paul speak: who steadfastly beholding him, and perceiving that he had faith to be healed, said with a loud voice"-why with a loud voice? that the multitude should believe-"Stand upright on thy feet. (v. 8, 9. But observe, he gave heed, it says, to the things spoken by Paul. Do you mark the elevation of the man's mind (filosofian)? He was nothing defeated (pareblabh) by his lameness for earnestness of hearing. "Who fixing his eyes upon him, and perceiving," it says, "that he had faith to be made whole. He was already pre-disposed in purpose of mind. And yet in the case of the others, it was the reverse:

8 for first receiving healing in their bodies, they were then taken in hand for cure of their souls, but this man not so. It seems to me, that Paul saw into his soul. "And he leaped," it says, "and walked. (v. 10. It was a proof of his perfect cure, the leaping. "And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men. And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker. Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people. (v. 11-13. But this purpose was not yet manifest, for they spake in their own tongue, saying, "The gods in the likeness of men are come down to us: therefore the Apostle said nothing to them as yet. But when they saw the garlands, then they went out, and rent their garments, "Which when the Apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out, and saying, Sirs, why do ye these things? We also are men of like passions with you. (v. 14, 15. See how on all occasions they are clean from the lust of glory, not only not coveting, but even repudiating it when offered:

9 just as Peter also said, "Why gaze ye on us, as though by our own power or holiness we had made him to walk" (ch. iii. 12)? so these also say the same. And Joseph also said of he dreams, "Is not their interpretation of God? Gen. lx. 8. And Daniel in like manner, "And to me also, not through the wisdom that is in me was it revealed. (Dan. ii. 30. And Paul everywhere says this, as when he says, "And for these things who is sufficient? Not that we are sufficient of ourselves to think (ought) as of ourselves, but our sufficiency is of God. (2 Cor. ii. 16; iii. 5. But let us look over again what has been said. 10 (Recapitulation. "And when they were gone out," etc. (v. 42). Not merely were the multitudes drawn to them, but how? they besought to have the same words spoken to them again, and by their actions they showed their earnestness. "Now when the congregation," etc. (v. 43. See the Apostles on all occasions exhorting, not merely accepting men, nor courting them, but, "speaking unto them," it says, "they persuaded them to continue in the grace of God. But when the Jews," etc. (v. 45. Why did they not contradict before this? Do you observe who on all occasions they were moved by passion? And they not only contradicted, but blasphemed also. For indeed malice stops at nothing. But see what boldness of speech! "It was necessary," he says, "that the word should have been spoken first to you, but since ye put it from you,"- (v.

46) it is not put as affronting (though) it is in fact what they did in the case of the prophets: "Talk not to us," said they, "with talk"-(Is. xxx. 10): "but since ye put it from you" - it, he saith, not us: for the affront on your part is not to us. For that none may take it as an expression of their piety (that he says,) "Ye judge not yourselves worthy," therefore he first says, "Ye put it from you," and then, "We turn unto the Gentiles. The expression is full of gentleness.

¹¹ He does not say, We abandon you, but so that it is possible-he would say-that we may also turn hither again: and this too is not the consequence of the affront from you, "for so hath (the Lord) commanded us."- (v. 47. "Then why have ye not done this? It was indeed needful that the Gentiles should hear, and this not before you: it is your own doing, the "before you. "For so hath the Lord commanded us: I have set thee for a light of the Gentiles, that thou shouldest be for salvation," i.e. for knowledge which is unto salvation, and not merely of the Gentiles, but of all men, "unto the ends of the earth-As many as were ordained unto eternal life" (v. 48.): this is also a proof, that their having received these Gentiles was agreeable with the mind of God. But "ordained," not in regard of necessity: "whom He foreknew," saith the Apostle, "He did predestinate. (Rom. viii. 29. "And the word of the Lord," etc. (v. 49. No longer in the city (only) were (their doctrines) disseminated, but also in the (whole) region. For when they of the Gentiles had heard it, they also after a little while came over. "But the Jews stirred up the devout women, and raised persecution"-observe even of what is done by the women, they are the authors-"and cast them," it says, "out of their coasts" (v. 50), not from the city merely.

¹² Then, what is more terrible, "they shook off the dust of their feet against them, and came unto Iconium. But the disciples, it says, were filled with joy, and with the Holy Ghost. (v. 51, 52. The teachers were suffering persecution, and the disciples rejoiced. ¹³ "And so spake, that a great multitude," etc. (ch. xiv. 1.) Do you mark the nature of the Gospel, the great virtue it has? "Made their minds evil-affected," it says, "against the brethren:" (v. 2.) i.e. slandered the Apostles, raised numberless accusations against them: (these people, being simple, they "made evil-affected," disposed them to act a malignant part. And see how on all occasions he refers all to God. "Long time," he says, "abode they speaking boldly in the Lord, which gave testimony unto the word of His grace." (v. 3.) Think not this (expression, "Gave testimony,") hath aught derogatory (to the Lord's Divine Majesty): "Who witnessed," it is

said, "before Pontius Pilate." (1 Tim. vi. 13.) Then the boldness—"and granted signs and wonders to be done by their hands." Here he speaks it as concerning their own nation. "And the multitude of the city," etc. (v. 4, 5.) Accordingly they did not wait for it, but saw the intention of attacking them, and fled, on no occasion kindling their wrath, "to the cities of Lycaonia, Lystra, and Derbe, and the adjacent region." (v. 6.) They went away into the country, not into the cities only.—Observe both the simplicity of the Gentiles, and the malignity of the Jews. By their actions they showed that they were worthy to hear: they so honored them from the miracles only. The one sort honored them as gods, the other persecuted them as pestilent fellows: and (those) not only did not take offence at the preaching, but what say they? "The gods, in the likeness of men, are come down to us; but the Jews were offended." And they called Barnabas, Jupiter; and Paul, Mercurius." (v. 11, 12.) I suppose Barnabas was a man of dignified appearance also. Here was a new sort of trial, from immoderate zeal, and no small one: but hence also is shown the virtue of the Apostles, (and) how on all occasions they ascribe all to God.

¹⁴ Let us imitate them: let us think nothing our own, seeing even faith itself is not our own, but more God's (than ours). "For by grace are ye saved through faith; and this," saith he, "not of ourselves; it is the gift of God. (Eph. ii. 8. Then let us not think great things of ourselves, nor be puffed up, being as we are, men, dust and ashes, smoke and shadow. For say, Why dost thou think great things of thyself? Hast thou given alms, and lavished thy substance? And what of that? Think, what if God had chosen not to make thee rich? think of them that are impoverished, or rather, think how many have given (not their substance only, but) their bodies moreover, and after their numberless sacrifices, have felt still that they were miserable creatures! Thou gavest for thyself, Christ (not for Himself, but) for thee: thou didst but pay a debt, Christ owed thee not.—See the uncertainty of the future, and "be not high-minded, but fear" (Rom. xi. 20); do not lessen thy virtue by boastfulness. Wouldest thou do something truly great? Never let a surmise of thy attainments as great enter thy mind. But thou art a virgin? So were those in (the Gospel) virgins, but they got no benefit from their virginity, because of their cruelty and inhumanity. (Matt.xxv. 12. Nothing like humility: this is mother, and root, and nurse, and foundation, and bond of all good things: without this we are abominable, and execrable, and polluted.

15 For say-let there be some man raising the dead, and healing the lame, and cleansing the lepers, but with proud self-complacency: than this there can be nothing more execrable, nothing more impious, nothing more detestable. Account nothing to be of thyself. Hast thou utterance and grace of teaching? Do not for this account thyself to have aught more than other men. For this cause especially thou oughtest to be humbled, because thou hast been vouchsafed more abundant gifts. For he to whom more was forgiven, will love more (Luke vii. 47): if so, then oughtest thou to be humbled also, for that God having passed by others, took notice of thee. Fear thou because of this: for often this is a cause of destruction to thee, if thou be not watchful. Why thinkest thou great things of thyself? Because thou teachest by words? But this is easy, to philosophize in words: teach me by thy life: that is the best teaching. Sayest thou that it is right to be moderate, and dost thou make a long speech about this thing, and play the orator, pouring forth thy eloquence without a check? But "better than thou is he" shall one say to thee, "who teaches me this by his deeds"-for not so much are those lessons wont to be fixed in the mind which consist in words, as those which teach by things: since if thou hast not the deed, thou not only hast not profited him by thy words, but hast even hurt him the more-"better thou wert silent. Wherefore?

16 "Because the thing thou proposest to me is impossible: for I consider, that if thou who hast so much to say about it, succeedest not in this, much more am I excusable. For this cause the Prophet says, "But unto the sinner said God. Why declarest thou My statutes? (Ps. lx. 16. For this is a worse mischief, when one who teaches well in words, impugns the teaching by his deeds. This has been the cause of many evils in the Churches. Wherefore pardon me, I beseech you, that my discourse dwells long on this evil affection (paqei). Many take a deal of pains to be able to stand up in public, and make a long speech: and if they get applause from the multitude, it is to them as if they gained the very kingdom (of heaven): but if silence follows the close of their speech, it is worse than hell itself, the dejection that falls upon their spirits from the silence! This has turned the Churches upside down, because both you desire not to hear a discourse calculated to lead you to compunction, but one that may delight you from the sound and composition of the words, as though you were listening to singers and minstrels (kīqarwdwn kai kīqaristwn, supra p. 68): and we too act a preposterous and pitiable part in being led by your lusts, when we ought to root them out.

17 And so it is just as if the father of a poor cold-blooded child (already, more delicate than it ought to be, should, although it is so feeble, give it cake and cold (drink) and whatever only pleases the child, and take no account of what might do it good; and then, being reproved by the physicians, should excuse himself by saying, "What can I do? I cannot bear to see the child crying. Thou poor, wretched creature, thou betrayer! for I cannot, call such a one a father: how much better were it for thee, by painning him for a short time, to restore him to health forever, than to make this short-lived pleasure the foundation of a lasting sorrow? Just such is our case, when we idly busy ourselves about beautiful expressions, and the composition and harmony of our sentences, in order that we may please, not profit: (when) we make it our aim to be admired, not to instruct; to delight, not prick to the heart; to be applauded and depart with praise, not to correct men's manners! Believe me, I speak not other than I feel-when as I discourse I hear myself applauded, at the moment indeed I feel it as a man (for why should I not own the truth?): I am delighted, and give way to the pleasurable feeling:

18 but when I get home, and bethink me that those who applauded received no benefit from my discourse, but that whatever benefit they ought to have got, they lost it while applauding and praising, I am in pain, and groan, and weep, and feel as if I had spoken all in vain. I say to myself: "What profit comes to me from my labors, while the hearers do not choose to benefit by what they hear from us? Nay, often have I thought to make a rule which should prevent all applauding, and persuade you to listen with silence and becoming orderliness. But bear with me, I beseech you, and be persuaded by me, and, if it seem good to you, let us even now establish this rule, that no hearer be permitted to applaud in the midst of any person's discourse, but if he will needs admire, let him admire in silence: there is none to prevent him: and let all his study and eager desire be set upon the receiving the things spoken.-What means that noise again? I am laying down a rule against this very thing, and you have not the forbearance even to hear me!-Many will be the good effects of this regulation: it will be a discipline of philosophy. Even the heathen philosophers-we hear of their discoursing, and nowhere do we find that noisy applause accompanied their words:

19 we hear of the Apostles, making public speeches, and yet nowhere do the accounts add, that in the midst of their speeches the hearers interrupted the speakers with loud expressions of approbation. A great gain will this be to

us. But let us establish this rule: in quiet let us all hear, and speak the whole (of what we have to say). For if indeed it were the case that we departed retaining what we had heard, what I insist upon is, that even so the praise is not beneficial -but not to go too much into particulars (on this point); let none tax me with rudeness -but since nothing is gained by it, nay, it is even mischievous, let us loose the hindrance, let us put a stop to the boundings, let us retrench the gambollings of the soul. Christ spoke publicly on the Mount: yet no one said aught, until He had finished His discourse. I do not rob those who wish to be applauded: on the contrary, I make them to be more admired. It is far better that one's hearer, having listened in silence, should by his memory throughout all time applaud, both at home and abroad, than that having lost all he should return home empty, not possessed of that which was the subject of his applauses. For how shall the hearer be otherwise than ridiculous?

20 Nay, he will be deemed a flatterer, and his praises no better than irony, when he declares that the teacher spoke beautifully, but what he said, this he cannot tell. This has all the appearance of adulation. For when indeed one has been hearing minstrels and players, it is no wonder if such be the case with him, seeing he knows not how to utter the strain in the same manner: but where the matter is not an exhibition of song or of voice, but the drift and purport of thoughts and wise reflection (*filosofiaj*), and it is easy for every one to tell and report what was said, how can he but deserve the accusation, who cannot tell what the matter was for which he praised the speaker? Nothing so becomes a Church as silence and good order. Noise belongs to theatres, and baths, and public processions, and market-places: but where doctrines, and such doctrines, are the subject of teaching, there should be stillness, and quiet, and calm reflection, and a haven of much repose (*filosofia kai polnj o limhn*). These things I beseech and entreat: for I go about in quest of ways by which I shall be enabled to profit your souls. And no small way I take this to be: it will profit not you only, but us also. So shall we not be carried away with pride (*ektraxhlizesqai*), not be tempted to love praises and honor, not be led to speak those things which delight, but those which profit:

21 so shall we lay the whole stress of our time and diligence not upon arts of composition and beauties of expression, but upon the matter and meaning of the thoughts. Go into a painter's study, and you will observe how silent all

is there. Then so ought it to be here: for here too we are employed in painting portraits, royal portraits (every one of them), none of any private man, by means of the colors of virtue-How now? Applauding again? This is a reform not easy, but (only) by reason of long habit, to be effected -The pencil moreover is the tongue, and the Artist the Holy Spirit. Say, during the celebration of the Mysteries, is there any noise? any disturbance? when we are baptizing (baptizwmeqa), when we are doing all the other acts? Is not all Nature decked (as it were) with stillness and silence? Over all the face of heaven is scattered this charm (of repose).-On this account are we evil spoken of even among the Gentiles, as though we did all for display and ostentation. But if this be prevented, the love of the chief seats also will be extinguished. It is sufficient, if any one be enamoured of praise, that he should obtain it after having been heard, when all is gathered in.

22 Yea, I beseech you, let us establish this rule, that doing all things according to God's will, we may be found worthy of the mercy which is from Him, through the grace and compassion of His only begotten Son our Lord Jesus Christ, with Whom to the Father together with the Holy Spirit be glory, dominion, honor, now and ever, world without end. Amen.

HOMILY 31

1 ACTS XIV. 14, 15.-"Which when the Apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out and saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein."

2 Mark the vehemence with which all this is done by the Apostles: "rent their clothes, ran in, cried out," all from strong affection of the soul, revolted by the things that were done. For it was a grief, indeed a grief inconsolable, that they should needs be thought gods, and introduce idolatry, the very thing which they came to destroy! This also was a contrivance of the devil-but he did not prevail. But what say they? "We also are men of like passions with you. At the very outset they overthrew the evil. They said not simply, "Men," but "As ye. Then, that they may not seem to honor the gods, hear what they add: "Preaching unto you, that ye should turn from these vanities unto the living God, Who made heaven, the sea, and all things that are therein. Observe how they nowhere mention things invisible (b) For they had learnt that one should study not so much to say somewhat worthy of God, as to say what is

profitable for the hearers. (a) What then? if He be Maker of all things, why does He not also attend to these things by His Providence?-"Who in times past suffered all nations to walk in their own ways" (v. 16)-but wherefore He suffered them, this he does not say, for at present he keeps to the matter of immediate importance, nowhere bringing in the name of Christ. Observe, he does not wish to swell the accusation against them, but rather that they themselves should refer all to God.

³ "Nevertheless, He left not Himself without witness, in that He did good, giving you rain from heaven, and fruitful seasons, filling your hearts with food and gladness. (v. 17. (c) See how covertly he puts the accusation "in that He did good," etc. And yet if God did this, He could not have "let them alone; on the contrary, they ought to be punished, for that, enjoying so great benefits, they had not acknowledged Him, not even as their feeder. "From heaven," he says, "giving you rain. Thus also David said, "From the fruit of their corn and wine and oil were they made to abound" (Ps. iv. 7), and in many places speaking of Creation, he brings forward these benefits: and Jeremiah mentions first Creation, then Providence (shown) by the rains, so that the Apostle here discourses as taught from those Scriptures. "Filling," he says, "with food and gladness. (Jer. v. 24. With large liberality (*filotimiai*) the food is given, not merely for a frugal sufficiency, nor stinted by the need. "And saying these things, they scarcely stopped the multitudes" (v. 18)-indeed by this very thing they gained most admiration-"from sacrificing to them. Do you observe that this was the point with them to put an end to that madness?

⁴ "But there came," it says, "certain Jews from Antioch and Iconium" (v. 19).-Indeed children of the devil, that not in their own cities only, but also beyond them, they did these things, and as much made it their study to make an end of the preaching, as the Apostles were in earnest to establish it!-"and having persuaded the multitude and stoned Paul, they dragged him out of the city. (e) So then, the Gentiles regarded them as gods, but these "dragged" him, "out of the city, supposing he had been dead. Having persuaded the multitude"-for it is not likely that all thus revered them. In the very city in which they received this reverence, in the same were they thus terribly ill treated. And this also profited the beholders. "Lest any man," he says, "should think of me above that which he seeth me to be, or that he heareth aught from me. (v. 20.)-"Howbeit as the disciples stood round about

him, he rose up and came into the city. (d) Here is fulfilled that saying, "My grace is sufficient for thee, for My strength is made perfect in weakness. (2 Cor. xii. 9. Greater this than the raising of the lame man! (f) "Came into the city. Do you mark the zeal, do you mark how fervent he is, how set on fire! He came into the city itself again: for proof that if on any occasion he did retire, it was because he had sown the word, and because it was not right to inflame their wrath.

5(h) Then they went over all the cities in which they had been in danger. "And on the morrow," it says, "he went forth with Barnabas to Derbe. And when they had preached the Gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch, confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God. (v. 21, 22. This they said, this they showed. But it is purposely so done, not only by the Apostles, but by the disciples also, that they may learn from the very outset both the might of the preaching, and that they must themselves also suffer such things, that they may stand nobly, not idly gaping for the miracles, but much more (ready) for the trials. Therefore also the Apostle himself said, "Having the same conflict which ye saw in me and heard. (Phil. i. 30. Persecutions succeeded to persecutions: wars, fightings, stonings. (g) These things, not less than the miracles, both made them more illustrious, and prepared for them a greater rejoicing. The Scripture nowhere says that they returned rejoicing because they had done miracles, but (it does say that they rejoiced), that "they were counted worthy for that Name to suffer shame. (ch. v. 41. And this they were taught of Christ, saying, "Rejoice not that the devils obey you. (Luke x. 20. For the joy indeed and without alloy is this, to suffer aught for Christ's sake.

6(i) "And that through much tribulation: what sort of cheering (protoph) is this? how did they persuade them, by telling them at the outset of tribulations? Then also another consolation. "And when they had appointed for them elders in every Church, and had prayed with fasting, they commended them to the Lord, on whom they believed. (v. 23. Do you mark Paul's ardor?-Then other consolation: "Commended them," it says, "to the Lord. And after they had passed throughout Pisidia, they came to Pamphylia. And when they had preached the word in Perga, they went down into Attalia (v. 24, 25): (l) and thence sailed to Antioch, from whence they had

been recommended to the grace of God for the work which they fulfilled. (v. 26. Why do they come back to Antioch? To report what had taken place yonder. And besides, there is a great purpose of Providence concerned: for it was needful that they should thenceforth preach with boldness to the Gentiles. They come therefore, reporting these things, that they may be able to know them: and it is providentially ordered, that just then came those who forbade to keep company with the Gentiles in order that from Jerusalem they might obtain great encouragement, and so go their ways with boldness. And besides, it shows that in their temper there was nothing of self-will:

7 for they come, at the same time showing their boldness, in that without the authority of those (at Jerusalem) they had preached to the Gentiles, and their obedience, in that they refer the matter to them: for they were not made arrogant, as (apenohqhsan) having achieved so great successes. "Whence," it says, "they had been recommended to the grace of God for the work which they had fulfilled. And yet moreover the Spirit had said, "Separate Me Barnabas and Saul for the work whereunto I have called them. (ch. xiii. 2. "And when they were come, and had gathered the Church together, they rehearsed all that God had done with them, and how He had opened the door of faith unto the Gentiles. And there they abode long time with the disciples. (v. 27, 28. For the city being great had need of teachers.-But let us look over again what has been said.

8 (Recapitulation. "Which when the Apostles," etc. (v. 14). First by the sight they checked them, by rending their garments. This did Joshua the son of Nun upon the occasion of the defeat of the people. Then think not that this action was unworthy of them: for such was the eagerness, they would not otherwise have restrained it would not otherwise have quenched the conflagration (puran). Therefore when need is to do something that is fit to be done, let us not decline it. For if even after all this they hardly persuaded them, if they had not acted thus, what might have been the consequence? For if they had not done thus, they would have been thought to make a show of humility (tapeinoqronein), and to be all the more desirous of the honor. And observe their language, how in rebuking it is moderated, alike full of wonder and of rebuke. This above all it was that hindered them, the saying, "Preaching unto you to turn from these vanities unto God. (v. 15. We are men indeed, they say, but greater than these: for these are dead things, Mark how they not only subvert (the false), but teach (the true), saying nothing

about things invisible—"Who made," say they, "heaven and earth, and the sea, and all things that are therein. Who in times past," etc. (v. 16, 17. He names as witnesses even the years (in their courses). "And there came thither certain Jews," etc. (v. 19. O that Jewish madness!

9 Among a people [that had so honored the Apostles, they had the hardihood to come, and to stone Paul. "And they dragged him out of the city," being afraid of those (others),—"Supposing he had been dead. (k) "Howbeit," etc. "and came into the city. (v. 20. For that the spirits of the disciples might not be downcast because they who were accounted gods suffered such treatment, they came in unto them and discoursed. "Then on the morrow," etc. And observe, first he goes forth to Derbe, and then comes back to Lystra and Iconium and Antioch, (v. 21) giving way to them while their passions are roused, but when they have ceased, then attacking them again. Do you mark, that it was not by (supernatural) grace that they managed all that they did, but by their own diligence? "Confirming," it says "the souls of the disciples: episthrizontej, "further establishing; so that they were established, but they added more thereto. "And that we must," etc. (v. 22): they foretold (this), that they might not be offended. "And when they had appointed for them," etc. Again the ordinations accompanied with fastings: and again fasting, that purifying of our souls. (m) "And having prayed," it says, "with fastings, they commended them unto the Lord" (v. 23): they taught them to fast also in their trials. (o) Why did they not make elders in Cyprus nor in Samaria? Because the latter was near to Jerusalem, the former to Antioch, and the word was strong there;

10 whereas in those parts they needed much consolation, especially they of the Gentiles, who behooved to have much instruction. "And when they were come," etc. (v. 27. They came, teaching them that with good reason had they been ordained by the Spirit. (n) They said not what they themselves, but "what God had done with them. It seems to me, that they mean their trials. It was not for nothing that they, come here, nor to rest, but providentially guided by the Spirit, to the end that the preaching to the Gentiles might be firmly established. (p) And mark Paul's ardor. He does not ask whether it be right to speak to Gentiles, but he straightway speaks: therefore it is that he says, "I did not refer myself to flesh and blood. (Gal. i. 16.) 11 For it is indeed a great thing, a great, a generous soul (like this)! How many have since believed, and none of them all has shone like him! What we want is earnest-

ness, exceeding ardor, a soul ready to encounter death. Else is it not possible to attain unto the Kingdom, not being crucified. Let us not deceive ourselves. For if in war it is impossible to come off safe while living daintily, and trafficking, and huckstering and idling, much more in this war. Or think ye not that it is a war worse than all others? (Infra, p. 204, note 1. "For we wrestle not," he says, "against flesh and blood. (Eph. vi. 12. Since even while taking our meals and walking, and bathing, the enemy is present with us, and knows no time of truce, except that of sleep only: nay, often even then he carries on the war, injecting into us unclean thoughts, and making us lewd by means of dreams. We watch not, we do not rouse ourselves up, do not look to the multitude of the forces opposed to us, do not reflect, that this very thing constitutes the greatest misfortune—that though surrounded by so great wars, we live daintily as in time of peace. Believe me, worse than Paul suffered may have to be suffered now. Those enemies wounded him with stones: there is a wounding with words, even worse than stones. What then must we do? The same that he did:

12 he did not hate those who cast stones at him, but after they had dragged him out, he entered again into their city, to be a benefactor to those who had done him such wrongs. If thou also endurest him who harshly insults thee, and has done thee wrongs, then hast thou too been stoned. Say not, "I have done him no injury. For what injury had Paul done, that he should be stoned? He was announcing a Kingdom, he was bringing men away from error, and bringing them to God: benefits these, worthy of crowns, worthy of proclamation by voice of herald, worthy of a thousand good things—not of stones. And yet (far from resenting) he did just the contrary. For this is the splendid victory. "And they dragged him," (v. 19) it says, These too they often drag: but be not thou angry; on the contrary, preach thou the word with gentleness. Hath one insulted thee? Hold thy peace, and bless if thou canst, and thou also hast preached the word, hast given a lesson of gentleness, a lesson of meekness. I know that many do not so smart under wounds, as they do under the blow which is inflicted by words: as indeed the one wound the body receives the other the soul. But let us not smart, or rather feeling the smart let us endure. Do you not see the pugilists, how, with their heads sorely battered, they bite their teeth into their lips, and so bear their smarts kindly?

¹³No need to grind the teeth, no need to bite (the lips). Remember thy Master, and by the remembrance thou hast at once applied the remedy. Remember Paul: reflect that thou, the beaten hast conquered, and he the beater, is defeated; and by this hast thou cured the whole. It is the turning of the scale a moment and thou hast achieved the whole: be not hurried away, do not even move, thou hast extinguished the whole (fire). Great eloquence of persuasion there is in suffering aught for Christ: thou preachest not the word of faith, but thou preachest the word of patience (*filosofia*). But, you will say, the more he sees my gentleness, the more he sets upon me. Is it for this then that thou art pained, that he increases thy rewards the more? "But this is the way," you say, "to make him unbearable. This is mere pretext of thine own littleness of mind: on the contrary, the other is the way to make him unbearable, namely, that thou avenge thyself. If God had known, that through forbearance of revenge, the unjust became unbearable, He would not have done this Himself: on the contrary, He would have said, Avenge thyself: but He knew, that other than this is the more likely way to do good. Make not thou a law contrary to God: do as He bids thee. Thou art not kinder than He that made us. He hath said, "Bear to be wronged: thou sayest, "I requite wrong for wrong, that he may not become unbearable.

¹⁴Hast thou then more care for him than God has? Such talk is mere passion and ill temper, arrogance and setting up laws against God's laws. For even if the man were hurt (by our forbearance), would it not be our duty to obey? When God orders anything, let us not make a contrary law. "A submissive answer," we read, turneth away wrath" (Prov. xvi. 1): not an answer of opposition. If it profits thee, it profits him also: but if it hurts thee who art to set him right, how much more will it hurt him? "Physician, heal thyself. Hath one spoken ill of thee? Commend him thou. Hath he reviled thee? Praise him thou. Hath he plotted against thee? Do him a kindness. Requite him with the contrary things, if at least thou at all carest for his salvation and wish not thou to revenge thine own suffering. And yet, you will say, though he has often met with long-suffering from me he has become worse. This is not thine affair, but his. Wilt thou learn what wrongs God suffered? They threw down His altars, and slew His prophets (1 Kings xix. 10), yet He endured it all. Could He not have launched a thunderbolt from above? Nay, when He had sent His prophets, and they killed them, then He sent His Son (Matt. xxi. 37), when they wrought greater impieties, then He sent them

greater benefits. And thou too, if thou seest one exasperated, then yield the more: since this madness has greater need of soothing (paramqiaj).

15 The more grievous his abuse of thee, the more meekness does he need from thee: and even as a gale when it blows strong, then it requires yielding to, so also he who is in a passion. When the wild beast is most savage, then we all flee: so also should we flee from him that is angry. Think not that this is an honor to him: for is it an honor we show to the wild beast, and to madmen, when we turn aside out of their way? By no means it is a dishonor and a scorn: or rather not dishonor and scorn, but compassion and humanity. Seest thou not how the sailors, when the wind blows violently, take down their sails, that the vessel may not sink? how, when the horses have run away with the driver, he only leads them into the (open) plain, and does not pull against them that he may not voluntarily exhaust his strength? This do thou also. Wrath is afire, it is a quick flame needing fuel: do not supply food to the fire, and thou hast soon extinguished the evil. Anger has no power of itself; there must be another to feed it. For thee there is no excuse. He is possessed with madness, and knows not what he does; but when thou, seeing what he is,allest into the same evils, and art not brought to thy right senses by the sight, what excuse can there be for thee?

16 If coming to a feast thou see at the very outset of the feast some one drunken and acting unseemly, would not he, who after seeing him makes himself drunk, be much more inexcusable? Just so it is here. Do we think it any excuse to say, I was not the first to begin? This is against us, that even the sight of the other in that condition did not bring us to our right senses. It is just as if one should say, "I did not murder him first. For this very thing makes thee deserving of punishment, that even upon the warning of such a spectacle thou didst not restrain thyself. If thou shouldest see the drunken man in the act of vomiting, retching, bursting, his eyes strained, filling the table with his filthiness, everybody hurrying out of his way, and then shouldest fall into the same state thyself, wouldest thou not be more hateful? Like him is he that is in a passion: more than he who vomits, he has his veins distended, his eyes inflamed, his bowels racked; he vomits forth words far more filthy than that food; all crude what he utters, nothing duly digested, for his passion will not let it be. But as in that case excess of fumes (kumwn), making an uproar in the stomach, often rejects all its contents;

¹⁷ so here, excess of heat, making a tumult in the soul suffers him not to conceal what it were right to leave unsaid, but things fit and unfit to be spoken, he says all alike, not putting the hearers but himself to shame. As then we get out of the way of those that vomit, so let us from those who are angry. Let us cast dust upon their vomit: By doing what? By holding our peace: let us call the dogs to eat up the vomit. I know that ye are disgusted at hearing this: but I wish you to feel this same disgust when ye see these things take place, and not to be pleased at the thing. The abusive man is filthier than the dog that returneth to its own vomit. For if indeed having vomited once he were done with it, he would not be like that dog: but if he vomits the same things again, it is plain that he does so from having eaten the same again. What then is more abominable than such an one? What filthier than that mouth which chews such food? And yet this is a work of nature, but the other not or rather both the one and the other are contrary to nature. How? Since it is not according to nature to be causelessly abusive, but against nature: he speaks nothing then like a man, but part as beast, part as madman. As then the disease of the body is contrary to nature, so also is this.

¹⁸ And to show that it is contrary to nature, if he shall continue in it, he will perish by little and little: but if he continue in that which is natural, he will not perish. I had rather sit at table with a man who eats dirt, than with one who speaks such words. See ye not the swine devouring dung? So also do these. For what is more stinking than the words which abusive men utter? It is their study to speak nothing wholesome, nothing pure, but whatever is base, whatever is unseemly, that they study both to do and say: and what is worse, they think to disgrace others, while they in fact are disgracing themselves. For that it is themselves they disgrace is plain. For, leaving out of the question those who speak lies (in their railings), say it be some notorious harlot, or even from the stage some other (abandoned creature), and let that person be having a fight with some other person: then let the latter cast this up to the former (what she or he is), and the former retort upon the latter the same reproach: which of them is most damaged by the words? For the former is but called what in fact he or she is, which is not the case with the other: so that the first gets nothing more in the way of shame (than there was before), while to the other there accrues a great accession of disgrace. But again, let there be some hidden actions (mod.

¹⁹ text eirgasmena "which have been done"), and let only the person abusing know of them: then, holding his peace until now, let him openly parade (ekpompeuetw) the reproach: even so, he himself is more disgraced than the other. How? by making himself the herald of the wickedness, so getting for himself either the imputation of not being privy to any such thing, or the character of one not fit to be trusted. And you shall see all men forthwith accuse him: "If indeed he had been privy to a murder being done, he ought to have revealed it all: and so they regard him with aversion as not human even, they hate him, they say he is a wild beast, fierce and cruel: while the other they pardon much rather than him. For we do not so much hate those that have wounds, as those that compel one to uncover and show them. Thus that man has not only disgraced the other, but himself as well and his hearers, and the common nature of men: he has wounded the hearer, done no good. For this reason Paul says: "If there be any word that is good for edifying, that it may minister grace unto the hearers. (Eph. iv. 29. Let us get a tongue speaking only good things, that we may be lovely and amiable. But indeed, everything is come to that pitch of wickedness, that many boast of the very things, for which they should hide their faces. For the threats of the many are of this kind:

²⁰ "thou canst not bear my tongue," say they. Words, these, worthy only of a woman, of an abandoned drunken old hag, one of those that are dragged (to punishment) in the forum, a procuress. Nothing more shameful than these words, nothing more unmanly, more womanlike, than to have your strength in the tongue, and to think great things of yourself because you can rail, just like the fellows in processions, like the buffoons, parasites, and flatterers. Swine they are rather than men, who pride themselves upon this. Whereas you should (sooner) have buried yourself, and if another gave you this character, should recoil from the charge as odious and unmanly, instead of that you have made yourself the herald of (your own) disgrace (ubrewn). But you will not be able to hurt him you speak ill of. Wherefore I beseech you, considering how the wickedness is come to such a height, that many boast of it, let us return to our senses, let us recover those who are thus mad, let us take away these councils out of the city, let us make our tongue gracious, let us rid it of all evil speaking, that being clean from sins, we may be able to draw down upon us the good-will from above, and to have mercy vouchsafed unto us from God, through the grace and compassion of His

only-begotten Son, with Whom to the Father, together with the Holy Spirit, be glory, might, honor, now and ever, world without end. Amen.

HOMILY 32

¹ ACTS XV. 1.-"And certain men which came down from Judea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved." ² Mark how at every step of the right progress in respect of the Gentiles, the beginning is brought in as matter of necessity. Before this (Peter) being found fault with, justified himself, and said all that he said in the' tone of apology, which was what made his words acceptable: then, the Jews having turned away, upon this (Paul) came to the Gentiles. Here again, seeing another extravagance coming in, upon this (the apostle) enacts the law. For as it is likely that they, as being taught of God, discoursed to all indifferently, this moved to jealousy them of the Jews (who had believed). And they did not merely speak of circumcision, but they said, Ye cannot even be saved. Whereas the very opposite to this was the case, that receiving circumcision they could not be saved. Do you mark how closely the trials succeed each other, from within, from without? It is well ordered too, that this happens when Paul is present, that he may answer them. "When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question. (v. 2. And Paul does not say, What? Have I not a right to be believed after so many signs? but he complied for their sakes. "And being brought on their way by the Church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles:

³ and they caused great joy unto all the brethren. (v. 3. And observe, the consequence is that all the Samaritans also, learn what has come to the Gentiles: and they rejoiced. "And when they were come to Jerusalem, they were received of the Church, and of the apostles and elders, and they declared all things that God had done with them. (v. 4. See what a providence is here! "But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses. And the apostles and elders came together to consider of this matter. And when there had been much disputing, Peter rose up and said unto them, Men and brethren, ye know how that of old days God made choice among us, that the Gentiles by my mouth should hear the word of

the Gospel, and believe. (v. 5-7. Observe Peter from the first standing aloof (kexwrismenon) from the affair, and even to this time judaizing. And yet (says he) "ye know. (ch. x. 45; xi, 2. Perhaps those were present who of old found fault with him in the matter of Cornelius, and went in with him (on that occasion): for this reason he brings them forward as witnesses. "From old days," he says, "did choose among you. What means, "Among you? Either, in Palestine, or, you being present. "By my mouth. Observe how he shows that it was God speaking by him, and no human utterance.

⁴ "And God, that knoweth the hearts, gave testimony unto them: he refers them to the spiritual testimony: "by giving them the Holy Ghost even as unto us. (v. 8. Everywhere he puts the Gentiles upon a thorough equality. "And put no difference between us and them, having purified their hearts by faith. (v. 9. From faith alone, he says, they obtained the same gifts. This is also meant as a lesson to those (objectors); this is able to teach even them that faith only is needed, not works nor circumcision. For indeed they do not say all this only by way of apology for the Gentiles, but to teach (the Jewish believers) also to abandon the Law. However, at present this is not said. "Now therefore why tempt ye God, to put a yoke upon the neck of the disciples? (v. 10. What means, "Tempt ye God? As if He had not power to save by faith. Consequently, it proceeds from a want of faith, this bringing in the Law. Then he shows that they themselves were nothing benefited by it, and he turns the whole (stress of his speech) against the Law, not against them, and (so) cuts short the accusation of them: "which neither our fathers nor we were able to bear. But we believe that through the grace of the Lord Jesus we shall be saved, even as they. (v. 11. How full of power these words! The same that Paul says at large in the Epistle to the Romans, the same says Peter here.

⁵ "For if Abraham," says (Paul), "was justified by works, he hath whereof to glory, but not before God. (Rom. iv. 2. Do you perceive that all this is more a lesson for them than apology for the Gentiles? However, if he had spoken this without a plea for speaking, he would have been suspected: an occasion having offered, he lays hold of it, and speaks out fearlessly. See on all occasions how the designs of their foes are made to work with them. If those had not stirred the question, these things would not have been spoken, nor what follows. ⁶ (Recapitulation. (b) But let us look more closely at what has been said. "And certain men," etc. In Jerusalem, then, there were not any believers from among the Gentiles: but in Antioch of course there were. There-

fore there came down certain yet laboring under this disease of the love of rule, and wishing to have those of the Gentiles attached to them. And yet Paul, though he too was learned in the Law, was not thus affected. "When therefore Paul and Barnabas had no small disputation with them," etc. (v. 2. But when he returned from thence, the doctrine also became more exact. For if they at Jerusalem enjoin no such thing, much more these (have no right to do so). "And being brought on their way," etc, "they caused no small joy to the brethren. (v. 3. Do you mark, as many as are not enamoured of rule, rejoiced in their believing? It was no ambitious feeling that prompted their recitals, neither was it for display, but in justification of the preaching to the Gentiles. (v. 4. Thus they say nothing of what had happened in the matter of the Jews. "But there arose up certain of the sect of the Pharisees which believed," etc. (v. 5. (a) But even if they would needs bring over the Gentiles to their side, they learn that neither must the Apostles overlook it. "And the Apostles and elders," etc. (v. 6. "Among us," he says, "God chose: and "from old days: long ago, he says, not now.

7 And this too is no small point-at a time when Jews believed, not turned away (from the Gospel). "Among us; an argument from the place: "of old days," from the time. And that expression, "Chose: just as in their own case he says not, (so) willed it, but, "Chose that the Gentiles by my mouth should hear the word of the Gospel and believe. Whence is this proved? From the Spirit. Then he shows that the testimony given them is not of grace merely, but of their virtue. "And God which knoweth the hearts bare them witness" (v. 8); having afforded to them nothing less (than to us), for, he says, "Put no difference between us and them. (v. 9. Why then, hearts are what one must everywhere look to. And it is very appositely said, "God that knoweth the hearts bare them witness: as in the former instance, "Thou, Lord, that knowest the hearts of all men. (ch. i. 24. For to show that this is the meaning, observe what he adds, "Put no difference between us and them. When he has mentioned the testimony borne to them, then he utters that great word, the same which Paul speaks, "Neither circumcision availeth anything, nor uncircumcision. (1 Cor. vii, 19. "That he may make the twain one in Himself. (Eph. ii. 5. Of all these the seeds lie in Peter's discourse. And he does not say (between) them of the circumcision, but "Between us," that is the Apostles, "and them.

8 Then, that the expression, "no difference" may not seem an outrage, After faith, he says-"Having purified their hearts by faith" (v. 10)-He thoroughly cleansed them first. Then he shows, not that the Law was evil, but themselves weak.-"But we believe that through the grace of the Lord Jesus we shall be saved even as they. (v. 11. Mark how he ends with a fearful consideration. He does not discourse to them from the Prophets, but from things present, of which themselves were witnesses. Of course (the Prophets) also themselves anon add their testimony (*infra* v. 15), and make the reason stronger by what has now come to pass. And observe, he first permits the question to be moved in the Church, and then speaks. "And put no difference between"-he said not, them of the circumcision, but "us and them," i.e. the Gentiles: for this (gradual advance) little by little is stronger. "Why therefore tempt ye God? who is become (the) God of the Gentiles: far this was tempting: * * * whether He is able to save even after the Law. See what he does. He shows that they are in danger. For if, what the Law could not do, faith had power to do, "we believe that through the grace of the Lord Jesus we shall be saved even as they" (*comp.* Gal. ii. 16): but faith falling off, behold, themselves (are) in destruction. And he did not say, Why do ye disbelieve? which was more harsh, but, "Tempt God," and that when the fact is demonstrated.

9(c) Great effrontery this, of the Pharisees, that even after faith they set up the Law, and will not obey the Apostles. But see these, how mildly they speak, and not in the tone of authority: such words are amiable, and more apt to fix themselves in the mind. Observe, it is nowhere a display of words, but demonstration by facts, by the Spirit. And yet, though they have such proofs, they still speak gently. And observe they do not come accusing those at Antioch, but "declaring all things that God had done with them:" (v. 4) but thence again these men lay hold upon the occasion (to compass their own objects), "but there rose up," etc. (v. 1.) Such were the pains they took in their love of power: and it was not with the knowledge of the Apostles that they Paul and Barnabas were blamed. But still they brought forward none of these charges: but when they have proved the matter, then (the Apostles) write in stronger terms.

10 For gentleness is everywhere a great good: gentleness, I say, not stupid indifference; gentleness, not adulation: for between these there is a vast difference. Nothing ruffled Paul, nothing discomposed Peter. When thou hast

convincing proofs, why lose thy temper, to render these of none effect? It is impossible for one who is out of temper ever to persuade. Yesterday also we discoursed about anger; but there is no reason why we should not to-day also; perchance a second exhortation coming directly after the first will effect somewhat. For indeed a medicine though of virtue to heal a wound, unless it be constantly renewed, mars all. And think not that our continual discoursing about the same things is a condemning of you: for if we condemned you, we should not discourse; but now, hoping that you will gain much, we speak these things. Would indeed that we did speak constantly of the same things: would that there were no other subject of our discourses, than how we might overcome our passions. For is it not contrary to allreason, that while emperors, living in luxury and so great honor, have no subject of discourse either while sitting at table, or at any other time, save only how to overcome their enemies -and therefore it is that they hold their assemblies each day, and appoint generals and soldiers, and demand taxes and tributes;

¹¹ and that of all state affairs, the moving causes are these two, the overcoming of those who make war upon them, and the establishing of their subjects in peace-we have no mind for such themes as this, nor ever even dream of conversing upon them: but how we may buy land, or purchase slaves, and make our property greater, these are subjects we can talk about every day, and never be tired of them: while concerning things in ourselves and really our own, we neither wish to speak ourselves, nor so much as dream of tolerating advice, nor of enduring to hear others speaking about them? But answer me, what do you talk about? About dinner? Why that is a subject for cooks. Of money? Nay, that is a theme for hucksters and merchants. Of buildings? That belongs to carpenters and builders. Of land? That talk is for husbandmen. But for us, there is no other proper business, save this, how we may make wealth for the soul. Then let not the discourse be wearisome to you. Why is it that none finds fault with the physician for always discoursing of the healing art, nor with people of other crafts for talking about their peculiar arts? If indeed the mastery over our passions were really achieved, so that there were no need of putting us in mind, we might reasonably be taxed with ambition and display: or rather, not then either.

¹² For even if it were gained, for all that, there would be need of discoursing, that one might not relapse and remain uncorrected: as in fact physicians discourse not only to the sick, but also to the whole, and they have books on

this subject, on the one part how to free from disease, on the other how to preserve health. So that even if we are well, still we must not give over, but must do all in order to the preserving of our health. And when we are sick there is a twofold necessity for advice: first, that we may be freed from the disease; secondly, that having been freed, we may not fall into it again. Well then, we are discoursing now by the method of treating the sick, not by the rules for the treatment of the healthy. ¹³ How then may one root out this evil passion? how subdue (*uposkeliseie*) this violent fever? Let us see whence it had its birth, and let us remove the cause. Whence is it wont to arise? From arrogance and much haughtiness. This cause then let us remove, and the disease is removed together with it. But what is arrogance? whence does it arise? for perhaps we are likely to have to go back to a still higher origin. But whatever course the reason of the thing may point out, that let us take, that we may go to the bottom of the mischief, and pluck it up by the roots. Whence then comes arrogance? From our not looking into our own concerns, but instead of that, busying ourselves about the nature of land, though we are not husbandmen, and the nature of gold, though we are not merchants, and concerning clothing, and everything else: while to ourselves and our own nature we never look at all. And who, you will say, is ignorant of his own nature? Many: perhaps all, save a few: and if ye will, I will show the proof of it. For, tell me, what is man? If one were asked, will he be able to answer outright to the questions, In what he differs from the brutes, in what he is akin to the heavenly inhabitants, what can be made of man? For as in the case of any other material, so also in this case:

¹⁴ man is the subject-matter, but of this can be made either an angel or a beast. Does not this seem a strange saying? And yet ye have often heard it in the Scriptures. For of certain human beings it was said, "he is the angel of the Lord" (Mal. ii. 7): and "from his lips," saith it, "they shall seek judgment" (Mal. iii. 1): and again, "I send My angel before Thy face: but of some, "Serpents, generation of vipers. (Matt. xii. 34. So then, it all depends upon the use. Why do I say, an angel? the man can become God, and a child of God. For we read, "I have said, Ye are gods, and all of you are children of the Most High. (Ps. lxxxii. 6. And what is greater, the power to become both God and angel and child of God is put into his own hands. Yea, so it is, man can be the maker of an angel. Perchance this saying has startled you? Hear however Christ saying: "In the Resurrection they neither marry nor are given in mar-

riage, but are like unto the angels. (Matt. xxii. 30. And again, "He that is able to receive it, let him receive it. (Matt. xix. 12. In a word, it is virtue which makes angels: but this is in our power: therefore we are able to make angels, though not in nature, certainly in will. For indeed if virtue be absent, it is no advantage to be an angel by nature;

¹⁵ and the Devil is a proof of this, who was an angel once: but if virtue be present, it is no loss to be a man by nature; and John is a proof of this, who was a man, and Elias who went up into heaven, and all those who are about to depart thither. For these indeed, though with bodies, were not prevented from dwelling in heaven: while those others, though without bodies, could not remain in heaven. Let no one then grieve or be vexed with his nature as if it were a hindrance to him, but with his will. He (the Devil) from being incorporeal became a lion: for lo! it saith, "Our adversary, as a roaring lion, walketh about, seeking whom he may devour (1 Pet. v. 8): we from being corporeal, become angels. For just as if a person, having found some precious material, should despise it, as not being an artificer, it will be a great loss to him, whether it be pearls, or a pearl shell, or any other such thing that he has seen; so we likewise, if we are ignorant of our own nature, shall despise it much: but if we know what it is, we shall exhibit much zeal, and reap the greatest profits. For from this nature is wrought a king's robe, from this a king's house, from this nature are fashioned a king's members: all are kingly. Let us not then misuse our own nature to our hurt.

¹⁶ He has made us "a little lower than the angels," (Ps. viii. 5), I mean, by reason of death: but even that little we have now recovered. There is nothing therefore to hinder us from becoming nigh to the angels, if we will. Let us then will it, let us will it, and having exercised ourselves thoroughly, let us return honor to the Father, and the Son, and the Holy Spirit, now and ever, world without end, Amen.

HOMILY 33

¹ ACTS XV. 13, 15.-"And after they had held their peace, James answered, saying, Men and brethren, hearken unto me: Symeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets." ² This (James) was bishop, as they say, and therefore he speaks last, and herein is fulfilled that saying, "In the mouth of two or three witnesses shall every word be established. (Deut. xvii. 6; Matt. xviii. 16. But observe the discretion shown by him also,

in making his argument good from the prophets, both new and old. For he had no acts of his own to declare, as Peter had and Paul. And indeed it is wisely ordered that this (the active) part is assigned to those, as not intended. to be locally fixed in Jerusalem, whereas (James) here, who performs the part of teacher, is no way responsible for what has been done, while however he is not divided from them in opinion. (b) "Men and brethren," he says, "hearken unto me. Great is the moderation of the man. His also is a more complete oration, as indeed it puts the completion to the matter under discussion. (a) "Symeon," he says, "declared: (namely,) in Luke, in that he prophesied, "Which Thou hast prepared before the face of all nations, a light to lighten the Gentiles, and the glory of Thy people Israel. (c) "How God at the first did visit the Gentiles, to take out of them a people for His Name. (Luke ii. 25. Then, since that (witness), though from the time indeed he was manifest, yet had not authority by reason of his not being ancient, therefore he produces ancient prophecy also, saying, "And to this agree the words of the Prophets, as it is written:

3 After this I wilt return, and will build again the tabernacle of David which is fallen down; and I will build again the ruins thereof, and I will set it up. (v. 16. What? was Jerusalem raised up? Was it not rather thrown down? What sort of raising up does he call that which took place after the return from Babylon? "That the residue of men," he says, "may seek the Lord, even all the Gentiles upon whom My Name is called. (v. 17. Then, what makes his word authoritative-"Saith the Lord, which doeth all these things: and, for that this is no new thing, but all was planned from the beginning, "Known unto God are all His works from everlasting. (v. 18. And then again his authority (kai to aciwmā palin) (as Bishop): "Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God: but that we write unto them, that they abstain from pollution of idols, and from fornication, and from things strangled, and from blood. For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day. (v. 19-21. Since then they had heard of the Law, with good reason he enjoins these things from the Law, that he may not seem to make it of no authority. And (yet) observe how he does not let them be told these things from the Law, but from himself, saying, It is not that I heard these things from the Law, but how?

⁴ "We have judged. Then the decree is made in common. "Then pleased it the Apostles and elders, together with the whole Church, to choose men of their own company"-do you observe they do not merely enact these matters, and nothing more?-"and send them to Antioch with Paul and Barnabas:namely, Judas surnamed Barsabas, and Silas, chief men among the brethren: and they wrote letters by them after this manner. (v. 22. And observe, the more to authenticate the decree, they send men of their own, that there may be no room for regarding Paul and his company with suspicion. "The Apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia. (v. 23. And mark with what forbearance of all harsh vituperation of those (brethren) they indite their epistle. "Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the Law: to whom we gave no such commandment. (v. 24. Sufficient was this charge against the temerity of those men, and worthy of the Apostles' moderation, that they said nothing beyond this.

⁵ Then to show that they do not act despotically, that all are agreed in this, that with deliberation they write this-"It seemed good to us, being assembled with one accord, to send men of ours whom we have chosen" (v. 25)-then, that it may not look like disparagement of Paul and Barnabas, that those men are sent, observe the encomium passed upon them-"together with our beloved Barnabas and Paul, men that have hazarded their lives for the name of our Lord Jesus Christ. We have sent therefore Judas and Silas; who shall also tell you the same things by mouth. For it seemed good to the Holy Spirit and to us"-it is not man's doing, it says-"to lay upon you no greater burden"-again it calls the Law a burden: then apologizing even for these injunctions-"save these necessary things" (v. 26-28): "That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication from which if ye keep yourselves, ye shall do well. (v. 29. For these things the New Testament did not enjoin: we nowhere find that Christ discoursed about these matters; but these things they take from the Law. "From things strangled," it says, "and from blood. here it prohibits murder. (Comp. Gen. ix. 5. "So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle: which when they had read, they rejoiced for the consolation. (v. 30, 31. Then those (brethren) also exhorted them:

6 and having established them, for towards Paul they were contentiously disposed, so departed from them in peace. "And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed them And after they had tarried there a space, they were let go in peace from the brethren unto the Apostles. (v. 32, 33. No more factions and fightings, but thenceforth Paul taught. 7 (Recapitulation. "Then all the multitude kept silence," etc. (v. 12. There was no arrogance in the Church. After Peter Paul speaks, and none silences him: James waits patiently, not starts up (for the next word). Great the orderliness (of the proceedings). No word speaks John here, no word the other Apostles, but held their peace, for James was invested with the chief rule, and think it no hardship. So clean was their soul from love of glory. "And after that they had held their peace, James answered," etc. (v. 13. (b) Peter indeed spoke more strongly, but James here more mildly: for thus it behooves one in high authority, to leave what is unpleasant for others to say, while he himself appears in the milder part. (a) But what means it, "How God first (prwtōn) did visit? (v. 14. (It means) from the beginning (ec arxhj). (c) Moreover he well says, "Symeon expounded" (echghsato) (or, interpreted), implying that he too spake the mind of others. "And to this agree," etc. Observe how he shows that this is a doctrine of old time. "To take out of the Gentiles," he says, "a people for His Name. (v. 15. Not simply, Chose, but, "for His Name," that is for His glory. His Name is not shamed by the taking (prolhyei) the Gentiles first, but it is even a greater glory.-Here some even great thing is hinted at: that these are chosen before all. "After this I will return, and rebuild the tabernacle of David which is fallen down. (v. 16.

8 But if one would look into the matter closely, the kingdom of David does in fact now stand, his Offspring reigning everywhere. For what is the good of the buildings and the city, with none obeying there? And what is the harm arising from the destruction of the city, when all are willing to give their very souls? There is that come which is more illustrious than David: in all parts of the world is he now sung. This has come to pass: if so, then must this also come to pass, "And I will build again the ruins thereof, and I will set it up: to what end? "that the residue of men may seek the Lord, and all the Gentiles, upon whom My Name is called. (v. 17. If then it was to this end that the city rose again (namely) because of Him (that was to come) of them, it shows that of the building of the city the cause is, the calling of the Gentiles. Who are "the residue? those who are then left. "And all the Gentiles, upon

whom My Name is called: but observe, how he keeps the due order, and brings them in second. "Saith the Lord, which doeth these things. Not "saith" (only), but "doeth. Why then, it was God's work.-"But the question is other than this (namely), what Peter spoke more plainly, whether they must be circumcised. Then why dost thou harangue about these matters?

9 For what the objectors asserted, was not that they must not be received upon believing, but that it must be with the Law. And upon this Peter well pleaded: but then, as this very thing above all others troubled the hearers, therefore he sets this to rights again (qerapeuei). And observe, that which was needful to be enacted as a rule, that it is not necessary to keep the Law, this Peter introduced: but the milder part, the truth which was received of old, this James saith, and dwells upon that concerning which nothing is written, in order that having soothed their minds by that which is acknowledged, he may opportunely introduce this likewise. "Wherefore," saith he, "my sentence is, not to trouble them which from among the Gentiles do turn unto God" (v. 19), that is, not to subvert: for, if God called them, and these observances subvert, we fight against God. And again, "them which from the Gentiles," he saith, "do turn. And he says well, with authority, the "my sentence is. But that we write unto them that they abstain from pollutions of idols, and from fornication"- (b) and yet they often insisted upon these points in discoursing to them -but, that he may seem also to honor the Law (he mentions), these also, speaking (however) not as from Moses but from the Apostles, and to make the commandments many, he has divided the one into two (saying), "and from things strangled, and from blood. (v. 20.

10 For these, although relating to the body, were necessary to be observed, because (these things) caused great evils, "For Moses hath of old times in every city," etc. (v. 21. This above all quieted them. (anepausen) (a) For this cause I affirm that it is good (so "to write to them.") Then why do we not write the same injunctions to Jews also? Moses discourses unto them. See what condescension (to their weakness)! Where it did no harm, he set him up as teacher, and indulged them with a gratification which hindered nothing, by permitting Jews to hear him in regard of these matters, even while leading away from him them of the Gentiles. See what wisdom! He seems to honor him, and to set him up as the authority for his own people, and by this very thing he leads away the Gentiles from him! "Being read in the synagogues every sabbath day. Then why do they not learn (what is to be learnt)

out of him, for instance * *: Through the perversity of these men. He shows that even these (the Jews) need observe no more (than these necessary thing's). And if we do not write to them, it is not that they are bound to observe anything more, but only that they have one to tell them. And he does not say, Not to offend, nor to turn them back, which is what Paul said to the Galatians, but, "not to trouble them:

¹¹ he shows that the point (katorqwma) if carried is nothing but a mere troubling. Thus he made an end of the whole matter; and while he seems to preserve the Law by adopting these rules from it, he unbinds it by taking only these. (c) There was a design of Providence in the disputation also, that after the disputation the doctrine might be more firm. "Then pleased it the Apostles to send chosen men of their own company," etc., no ordinary persons, but the "leading men; having written" (letters) "by them after this manner. To those in Antioch," it says, "and Syria and Cilicia. (v. 22, 23) where the disease had its birth. Observe how they say nothing harsher (fortikwteron) against those men, but look to one thing only, namely, to undo (the mischief) which has been done. For this would make even the movers of the faction there to confess (that they were wrong). They do not say, The seducers, the pestilent fellows, or suchlike: though where need is, Paul does this, as when he says, "O full of all guile" (ch. xiii. 10): but here, the point being carried, there was no need. And observe, they do not put it, That certain from us ordered you to keep the Law, but, "Troubled you with words, subverting your souls,"-nothing could be more proper (kuriwteron) than that word: none (of the other speakers) has so spoken of the things done by those men.

¹² "The souls," he says, already strongly established, these persons are anaxeuazontej as in speaking of a building, "taking them down again: displacing them (metatiqentej) from the foundation). "To whom," he says, "we gave no such commandment. It seemed good therefore to us being assembled with one accord, to send chosen men unto you together with our beloved Barnabas and Paul, men that have hazarded their lives for the Name of our Lord Jesus Christ. (v. 25, 26. If "beloved," they will not despise them, if they "have hazarded their lives," they have themselves a right to be believed. "We have sent," it saith, "Judas and Silas, who shall also tell you the same things by word of mouth. (v. 27. For it was necessary that there should be not merely the Epistle there by itself, lest they should say that Paul and Barnabas

had suppressed (the real purport), that they said one thing instead of another. The encomium passed upon Paul stopped their mouths. For this is the reason why neither Paul comes alone nor Barnabas (with him), but others also from the Church; that he may not be suspected, seeing it was he that advocated that doctrine: nor yet those from Jerusalem alone. It shows that they have a right to be believed. "For it seemed good," say they, "to the Holy Ghost and to us" (v. 28): not making themselves equal (to Him)-they are not so mad. But why does it put this (so)?

13 Why did they add, "And to us," and yet it had sufficed to say, "To the Holy Ghost? The one, "To the Holy Ghost," that they may not deem it to be of man; the other, "To us," that they may be taught that they also themselves admit (the Gentiles), although themselves being in circumcision. They have to speak to men who are still weak and afraid of them: this is the reason why this also is added. And it shows that it is not by way of condescension that they speak, neither because they spared them, nor as considering them weak, but the contrary; for great was the reverence of the teachers also. "To lay upon you no greater burden"-they are ever calling it a burden-and again, "save these necessary things: for that was a superfluous burden. See here a brief Epistle, with nothing more in it (than was needed), neither arts of persuasion (kataskeuaj) nor reasonings, but simply a command: for it was the Spirit's legislating. "So when they were dismissed they came to Antioch, and having gathered the multitude together, they delivered to them the epistle. (v. 30. After the epistle, then (Judas and Silas) also themselves exhort them by word (v. 31): for this also was needful, that (Paul and Barnabas) might be quit of all suspicion. "Being prophets also themselves," it says, exhorted the brethren "with many words. It shows here the right that Paul and Barnabas have to be believed.

14 For Paul also might have done this, but it behooved to be done by by these. "And after they had tarried there a space, they were let go in peace. (v. 33.) 15 No more faction. On this occasion, I suppose, it was that they received the right hand, as he says himself, "They gave to me and Barnabas right hands of fellowship." (Gal. ii. 9.) There he says, "They added nothing to me." (ib. 6.) For they confirmed his view: they praised and admired it.-It shows that even from human reasonings it is possible to see this, not to say from the Holy Ghost only, that they sinned a sin not easy to be corrected. For such things need not the Spirit.-It shows that the rest are not necessary,

but superfluous. seeing these things are necessary. "From which if ye keep yourselves," it saith, "ye shall do well." It shows that nothing is lacking to them, but this is sufficient. For it might have been done also without letters, but that there may be a law in writing (they send this Epistle): again, that they may obey the law (the Apostles), also told those men (the same things), and they did this, "and confirmed them, and having tarried a space were let go in peace."

¹⁶ Let us not then be offended on account of the heretics. For look, here at the very outset of the preaching, how many offences there were: I speak not of those which arose from them that were without; for these were nothing: but of the offences which were within. For instance, first Ananias, then the "murmuring," then Simon the sorcerer; afterwards they that accused Peter on account of Cornelius, next the famine, lastly this very thing, the chief of the evils. For indeed it is impossible when any good thing has taken place, that some evil should not also subsist along with it. Let us not then be disturbed, if certain are offended, but let us thank God even for this, because it makes us more approved. For not tribulations only, but even temptations also render us more illustrious. A man is no such great lover of the truth, only for holding to it when there is none to lead him astray from it: to hold fast to the truth when many are drawing him away, this makes the proved man. What then? Is this why offences come? I am not speaking as if God were the author of them: God forbid! but I mean, that even out of their wickedness He works good to us: it was never His wish that they should arise: "Grant to them," He saith, "that they may be one" (John xvii. 21): but since offences do come, they are no hurt, to these, but even a benefit:

¹⁷ just as the persecutors unwillingly benefit the Martyrs by dragging them to martyrdom, and yet they are not driven to this by God; just so is it here. Let us not look (only at this), that men are offended: this very thing is itself a proof of the excellence of the doctrine—that many stimulate and counterfeit it: for it would not be so, if it were not good. And this I will now show, and make on all hands plain to you. Of perfumes, the fragrant spices are they which people adulterate and counterfeit; as, for instance, the amomum leaf. For because these are rare and of necessary use, therefore there come to be spurious imitations likewise. Nobody would care to counterfeit any common article. The pure life gets many a false pretender to it: no man would care to counterfeit the man of vicious life; no, but the man of mon-

astic life.-What then shall we say to the heathen? There comes a heathen and says, "I wish to become a Christian, but I know not whom to join: there is much fighting and faction among you, much confusion: which doctrine am I to choose? How shall we answer him? "Each of you" (says he) "asserts, 'I speak the truth.'" (b) No doubt: this is in our favor. For if we told you to be persuaded by arguments, you might well be perplexed: but if we bid you believe the Scriptures, and these are simple and true, the decision is easy for you.

¹⁸ If any agree with the Scriptures, he is the Christian; if any fight against them, he is far from this rule. (a) "But which am I to believe, knowing as I do nothing at all of the Scriptures? The others also allege the same thing for themselves. What then (c) if the other come, and say that the Scripture has this, and you that it has something different, and ye interpret the Scriptures diversely, dragging their sense (each his own way)? And you then, I ask, have you no understanding, no judgment? "And how should I be able (to decide)," says he, "I who do not even know how to judge of your doctrines? I wish to become a learner, and you are making me forthwith a teacher. If he say this, what, say you, are we to answer him? How shall we persuade him? Let us ask whether all this be not mere pretence and subterfuge. Let us ask whether he has decided (kategnwke) against the heathen (that they are wrong). The fact he will assuredly affirm, for of course, if he had not so decided, he would not have come to (enquire about) our matters let us ask the grounds on which he has decided, for to be sure he has not settled the matter out of hand. Clearly he will say, "Because (their gods) are creatures, and are not the uncreated God. Good. If then he find this in the other parties (aireseij), but among us the contrary, what argument need we?

¹⁹ We all confess that Christ is God. But let us see who fight (against this truth), and who not. Now we, affirming Him to be God speak of Him things worthy of God, that He hath power, that He is not a slave, that He is free, that He doeth of Himself: whereas the other says the reverse. Again I ask: if you would learn (to be) a physician, * * *? And yet among them are many (different) doctrines. For if you accept without more ado just what you are told, this is not acting like a man: but if you have judgment and sense, you shall assuredly know what is good. We affirm the Son to be God, we verify (epalhqueuomen) what we affirm: but they affirm indeed, but (in fact) confess not.-But to mention (something) even plainer: those have certain persons from whom they are called, openly showing the name of the heresiarch

himself, and each heresy in like manner: with us, no man has given us a name, but the faith itself. However, this (talk of yours) is mere pretence and subterfuge. For answer me: how is it that if you would buy a cloak, though ignorant of the art of weaving, you do not speak such words as these-"I do not know how to buy; they cheat me"-but do all you can to learn, and so whatever else it be that you would buy: but here you speak these words? For at this rate, you will accept nothing at all.

²⁰ For let there be one that has no (religious) doctrine whatever: if he should say what you say about the Christians-"There is inch a multitude of men, and they have different doctrines; this a heathen, that a Jew, the other a Christian: no need to accept any doctrine whatever, for they are at variance one with another; but I am a learner, and do not wish to be a judge" -but if you have yielded (so far as) to pronounce against (kataginwskein) one doctrine, this pretext no longer has place for you. For just as you were able to reject the spurious, so here also, having come, you shall be able to prove what is profitable. For he that has not pronounced against any doctrine at all, may easily say this: but he that has pronounced against any, though he have chosen none, by going on in the same way, will be able to see what he ought to do. Then let us not make pretexts and excuses, and all will be easy. For, to show you that all this is mere excuse, answer me this: Do you know what you ought to do, and what to leave undone? Then why do you not what you ought? Do that, and by right reason seek of God, and He will assuredly reveal it to thee. "God," it saith, "is no respecter of persons, but in every nation he that feareth Him, and worketh righteousness, is accepted with Him. (ch. x. 34, 35.

²¹ It cannot be that he who hears without prejudice should not be persuaded. For just as, if there were a rule, by which everything behooved to be put straight, it would not need much consideration, but it would be easy to detect the person who measures falsely (ton parametrounta labein), So is it here. "Then how is it they do not see it at a glance? Many things are the cause of this: both preconceived opinion, and human causes: (aitiai). The others, say you, say the same thing about us. How? For are we separated from the Church? have we our heresiarchs? Are we called after men-as one of them has Marcion, another Manichaeus, a third Arius, for the author and leader (of his sect)? Whereas if we likewise do receive an appellation from any man, we do not take them that have been the authors of some heresy, but men that

presided over us, and governed the Church. We have no "masters upon the earth"-God forbid-we have "One Master that is in heaven. (Matt. xxiii. 9, xxiii. 10. "And those also," says he, "say the same. But there stands the name set over them, accusing them, and stopping their mouths.-How is it, there have been many heathen, and none of them asked these questions: and among the philosophers there were these (differences), and yet none of those holding the right party (airesin) was hindered (thereby)?-Why did not (those believers) say, when (the others) raised these questions, "Both these and those are Jews: which must we believe?

22 But they believed as they ought. Then let us also obey the laws of God, and do all things according to His good pleasure, that having virtuously passed this life present, we may be enabled to attain unto the good things promised to them that love Him, by the grace and mercy of our Lord Jesus Christ, with Whom to the Father and the Holy Ghost together, be glory, dominion, honor, now and ever, world without end. Amen.

HOMILY 34

1 ACTS XV. 35.-"Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also." 2 Observe again their humility, how they let others also take part in the preaching. "And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do. And Barnabas determined to take with them John, whose surname was Mark. But Paul thought not good (hcieu see note 3 p. 213) to take him with them, who departed from them from Pamphylia, and went not with them to the work. And the contention (or exasperation) was so sharp between them, that they departed asunder one from the other. (v. 36-39. And already indeed Luke has described to us the character of the Apostles, that the one was more tender and indulgent, but this one more strict and austere. For the gifts are diverse-(the gifts, I say), for that this is a gift is manifest-but the one befitting one, the other another set of characters, and if they change places, harm results instead of good. (b) In the Prophets too we find this: diverse minds, diverse characters: for instance, Elias austere, Moses meek. So here Paul is more vehement. And observe for all this, how gentle he is. "Thought not good," it says, "to take him with them that had departed from them from Pamphylia. (a) And there seems indeed to be exas-

peration (*parocusmoj*), but in fact the whole matter is a plan of the Divine Providence, that each should receive his proper place:

³ and it behooved that they should not be upon a par, but the one should lead, and the other be led. "And so Barnabas took Mark, and sailed unto Cyprus; and Paul chose Silas, and departed, being recommended by the brethren unto the grace of God. And he went through Syria and Cilicia, confirming the Churches. (v. 39-41. And this also is a work of Providence. For the Cyprians had exhibited nothing of the like sort as they at Antioch and the rest: and those needed the softer character, but these needed such a character as Paul's. "Which then," say you, "did well? he that took, or he that left?" *** (c)For just as a general would not choose to have a low person always to his baggage-bearer, so neither did the Apostle. This corrected the other's, and instructed (Mark) himself. "Then did Barnabas ill? say you. "And how is it not amiss (*atopon*), that upon so small a matter there should arise so great an evil? In the first place then, no evil did come of it, if, sufficing each for whole nations, they were divided the one from the other, but a great good. And besides, they would not readily have chosen to leave each other. But admire, I pray you, the writer, how he does not conceal this either. "But at any rate," say you, "if they must needs part, let it be without exasperation.

⁴Nay, but if nothing more, observe this, that in this too is shown what was of man (in the preaching of the Gospel). For if the like behooved to be shown (even) in what Christ did, much more here. And besides, the contention cannot be said to be evil, when each disputes for such objects (as here) and with just reason. I grant you, if the exasperation were in seeking his own, and contending for his own honor, this might well be (reproved): but if wishing, both the one and the other, to instruct and teach, the one took this way and the other that, what is there to find fault with? For in many things they acted upon their human judgment; for they were not stocks or stones. And observe how Paul impeaches (Mark), and gives the reason. For of his exceeding humility he revered Barnabas, as having been partner with him in so great works, and being with him: but still he did not so reverence him, as to overlook (what was necessary). Now which of them advised best, it is not for us to pronounce: but thus far (we may affirm), that it was a great arrangement of Providence, if these were to be vouchsafed a second visitation, but those were not to be visited even once.

⁵(a) "Teaching and preaching the word of the Lord. (v. 35. They did not simply tarry in Antioch, but taught. What did they "teach," and what "preach" (evangelize)? They both (taught) those that were already believers, and (evangelized) those that were not yet such. "And some days after," etc. (v. 36. For because there were offences without number, their presence was needed. (d) "How they do," he says. And this he did not know: naturally. See him ever alert, solicitous, not bearing to sit idle, though he underwent dangers without end. Do you mark, it was not of cowardice that he came to Antioch? He acts just as a physician does in the case of the sick. And the need of visiting them he showed by saying, "In which we preached the word. And Barnabas determined," etc. (v. 37-40. (So) Barnabas "departed, and went not With (him). (b) The point to be considered, is not that they differed in their opinions, but that they accommodated themselves the one to the other (seeing), that thus it was a greater good their being parted: and the matter took a pretext from this What then? did they withdraw in enmity? God forbid! In fact you see after this Barnabas receiving many encomiums from Paul in the Epistles. There was "sharp contention," it says, not enmity nor quarrelling. The contention availed so far as to part them. "And Barnabas took Mark," etc. And with reason: for what each supposed to be profitable, he did not forego thereafter, because of the fellowship with the other.

⁶Nay, it seems to me that the parting took place advisedly (*kata sunesin*), and that they said one to another "As I wish not, and thou wishest, therefore that we may not fight, let us distribute the places. So that in fact they did this, altogether yielding each to the other: for Barnabas wished Paul's plan to stand, therefore withdrew; on the other hand, Paul wished the other's plan to stand, therefore he withdrew. Would to God we too made such separations, as to go forth for preaching. A wonderful man this is; and exceedingly great! To Mark this contest was exceedingly beneficial. For the awe inspired by Paul converted him, while the kindness of Barnabas caused that he was not left behind: so that they contend indeed, but the gain comes to one and the same end. For indeed, seeing Paul choosing to leave him, he would be exceedingly awed, and would condemn himself, and seeing Barnabas so taking his part, he would love him exceedingly: and so the disciple was corrected by the contention of the teachers: so far was he from being offended thereby. For if indeed they did this with a view to their own honor, he might well be offended: but if for his salvation, and they contend for one and the same ob-

ject, to show that he who honored him * * * had well determined, what is there amiss (atopon) in it?

7(e) "But Paul," it says, "departed, having chosen Silas, and being commended to the grace of God." What is this? They prayed it says: they besought God. See on all occasions how the prayer of the brethren can do great things. And now he journeyed by land, wishing even by his journeying to benefit those who saw (touj orwntaj) him. For when indeed they were in haste they sailed, but now not so. (c) "And he went through Syria and Cilicia, confirming the Churches. Then came he to Derbe and Lystra." (v. 41.) Mark the wisdom of Paul: he does not go to other cities before he has visited them which had received the Word. For it is folly to run at random. This let us also do: let us teach the first in the first place, that these may not become an hindrance to them that are to come after.

8 "And, behold a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father was a Greek: which was well reported of by the brethren that were at Lystra and Iconium. Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters; for they knew all that his father was a Greek. (ch. xvi. 1-3. It is indeed amazing, the wisdom of Paul! He that has had so many battles about circumcision, he that moved all things to this end, and did not give over until he had carried his point, now that the decree is made sure, circumcises the disciple. He not only does not forbid others, but himself does this thing. (b) "Him," it says, "he would have to go forth with him. And the wonder is this, that he even took him unto him. "Because of the Jews," it says, "which were in those parts: for they would not endure to hear the word from one uncircumcised. (a) Nothing could be wiser. So that in all things he looked to what was profitable: he did nothing upon his own preference (prolhYei). (c) And what (then)? Mark the success: he circumcised, that he might take away circumcision: for he preached the decrees of the Apostles. "And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the Apostles and elders which were at Jerusalem.

9 And so were the Churches established in the faith, and increased in number daily. (v. 4, 5. Dost thou mark fighting, and by fighting, edification? Not warred upon by others, but themselves doing contrary things, so they edified the Church! They introduced a decree not to circumcise, and he cir-

cumcises! "And so were the Churches," it says, "established in the faith," and in multitude: "increased," it says, "in number daily. Then he does not continue to tarry with these, as having come to visit them: but how? he goes further. "Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy, Ghost to preach the word in Asia," (v. 6. having left Phrygia and Galatia, they hastened into the interior. For, it says, "After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not. (v. 7. Wherefore they were forbidden, he does not say, but that they were "forbidden," he does say, teaching us to obey and not ask questions, and showing that they did many things as men. "And the Spirit," it says, "suffered them not: but having passed by Mysia they came down to Troas. (v. 8. "And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us. (v. 9. Why a vision, and not the Holy Ghost? because He forbade the other. He would even in this way draw them over:

¹⁰ since to the saints also He appeared in a dream, and in the beginning (Paul) himself saw a vision, "a man coming in and laying his hands upon him. (ch. ix. 12. In this manner also Christ appears to him, saying, "Thou must stand before Caesar. Then for this reason also He draws him thither, that the preaching may be extended. This is why he was forbidden to tarry long in the other cities, Christ urging him on. For these were to enjoy the benefit of John for a long time, and perhaps did not extremely need him (Paul), but thither he behooved to go. And now he crosses over and goes forth. "And after he had seen the vision, immediately we endeavored to go into Macedonia, assuredly gathering that the Lord had called us for to preach the Gospel unto them. (v. 10. Then the writer mentions also the places, as relating a history, and showing where he made a stay (namely), in the greater cities, but passed by the rest. "Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis; and from thence to Philippi, which is the chief city of that part of Macedonia, and a colony. (v. 11, 12. It is a high distinction for a city, the being a colony. "And in this city we were tarrying certain days. But let us look over again what has been said.

¹¹ (Recapitulation. "And after some days, Paul said," etc. (ch. xv. 36. He put to Barnabas a necessity for their going abroad, saying "Let us visit the cities? which we preached the word. "But Paul begged," etc. (v. 38. And yet no need

for him to beg, who had to make an accusation presently. This happens even in the case where God and men are the parties: the man requests, God is wroth. For instance, when He saith, "If her father had spit in her face" (Num. xii. 14): and again, "Let me alone, and in Mine anger I will blot out this people. (Ex. xxxii. 32. And Samuel when he mourns for Saul. (1 Sam. xv. 35. For by both, great good is done. Thus also here: the one is wroth, the other not so. The same happens also in matters where we are concerned. And the sharp contention with good reason, that Mark may receive a lesson, and the affair may not seem mere stage-playing. For it is not to be thought that he who bids, "Let not the sun go down upon your wrath," (Eph. iv. 26) would have been wroth because of such a matter as this: nor that he who on all occasions gave way would not have given way here, he who so greatly loved Paul that before this he sought him in Tarsus, and brought him to the Apostles, and undertook the alms in common with him, and in common the business relating to the decree.

¹² But they take themselves so as to instruct and make perfect by their separation them that need the teaching which was to come from them. And he rebukes others indeed, but bids do good to all men. As in fact he does elsewhere, saying, "But ye, be not weary in well-doing. (2 Thess. iii. 13. This we also do in our common practice. Here it seems to me that others also were alike displeased with Paul. And thereupon taking them also apart, he does all, and exhorts and admonishes. Much can concord do, much can charity. Though it be for a great matter thou askest; though thou be unworthy, thou shall be heard for thy purpose of heart: fear not. ¹³ "He went," it says, "through" the cities "And, behold, there was a disciple, by name Timothy, who had a good report of the brethren which were in Lystra and Iconium. (v. 41; xvi. 1. Great was the grace of Timothy. When Barnabas departed (apesth), he finds another, equivalent to him. Of him he saith, "Remembering thy tears and thy unfeigned faith, which dwelt first in thy grandmother Lois, and in thy mother Eunice. (2 Tim. i. 5. His father continued to be a Gentile, and therefore it was that (Timothy) was not circumcised. (a) Observe the Law already broken. Or if not so, I suppose he was born after the preaching of the Gospel but this is perhaps not so. (c) He was about to make him a bishop, and it was not meet that he should be uncircumcised. (e) And this was not a small matter, seeing it offended after so long a time: (b) "for from a child," he says, "thou hast known the Holy Scriptures. (ib. iii. 15. (d) "And as they went

through the cities, they delivered them the decrees for to keep. (v. 4. For until then, there was no need for the Gentiles to keep any such. The beginning of the abrogation was the Gentiles' not keeping these things, and being none the worse for it: nor having any inferiority in respect of faith: anon, of their own will they abandoned the Law. (f) Since therefore he was about to preach, that he might not smite the Jews a double blow, he circumcised Timothy.

¹⁴ And yet he was but half (a Jew by birth), his father being a Greek: but yet, because that was a great point carried in the cause of the Gentiles, he did not care for this: for the Word must needs be disseminated: therefore also he with his own hands circumcised him. "And so were the churches established in the faith. Do you mark here also how from going counter (to his own object) a great good results? "And increased in number daily. (v. 5. Do you observe, that the circumcising not only did no harm, but was even of the greatest service? "And a vision appeared unto Paul in the night. (v. 9. Not now by Angels, as to Philip, as to Cornelius, but how? By a vision it is now shown to him: in more human sort, not now as before (i.e., v. 6, 7) in more divine manner. For where the compliance is more easy, it is done in more human sort; but where great force was needed, there in more divine. For since he was but urged to preach, to this end it is shown him in a dream: but to forbear preaching, he could not readily endure: to this end the Holy Ghost reveals it to him. Thus also it was then with Peter, "Arise, go down. (ch. x. 20. For of course the Holy Spirit did not work what was otherwise easy: but (here) even a dream sufficed him.

¹⁵ And to Joseph also, as being readily moved to compliance, the appearance is in a dream, but to the rest in waking vision. (Matt. i. 20; ii. 13, 19. Thus to Cornelius, and to Paul himself. "And lo, a man of Macedonia," etc. and not simply enjoining, but "beseeching," and from the very persons in need of (spiritual) cure. (ch. x. 3; ix. 3. "Assuredly gathering," it says, "that the Lord had called us. (v. 10), that is, inferring, both from the circumstance that Paul saw it and none other, and from the having been "forbidden by the Spirit," and from their being on the borders; from all these they gathered. "Therefore loosing from Troas, we came with a straight course," etc. (v. 11. That is, even the voyage made this manifest: for there was no tardiness. It became the very root of Macedonia. It was not always in the way of "sharp contention" that the Holy Spirit wrought: but this so rapid progress (of the

Word) was a token that the thing was more than human. And yet it is not said that Barnabas was exasperated, but, "Between them there arose a sharp contention. (v. 39. If the one was not exasperated neither was the other.

16 Knowing this, let us not merely pick out (eklegwmen) these things, but let us learn and be taught by them : for they were not written without a purpose. It is a great evil to be ignorant of the Scriptures: from the things we ought to get good from, we get evil. Thus also medicines of healing virtue, often, from the ignorance of those who use them, ruin and destroy: and arms which are meant to protect, are themselves the cause of death unless one know how to put them on. But the reason is, that we seek everything rather than what is good for ourselves. And in the case of a house, we seek what is good for it, and we would not endure to see it decaying with age, or tottering, or hurt by storms: but for our soul we make no account: nay, even should we see its foundations rotting, or the fabric and the roof, we make no account of it. Again, if we possess brute creatures, we seek what is good for them: we call in both horse-feeders and horse-doctors, and all besides: we attend to their housing, and charge those who are entrusted with them, that they may not drive them at random or carelessly, nor take them out by night at unseasonable hours nor sell away their provender; and there are many laws laid down by us for the good of the brute creatures: but for that of our soul there is no account taken.

17 But why speak I of brute creatures which are useful to us? There are many who keep small birds (or "sparrows") "which are useful for nothing except that they simply amuse, and there are many laws even about them, and nothing is neglected or without order, and we take care for everything rather than for our own selves. Thus we make our selves more worthless than all. And if indeed a person abusively call us "dog," we are annoyed: but while we are opprobrious to ourselves, not in word, but in deed, and do not even bestow as much care on our soul as on dogs, we think it no great harm. Do you see how all is full of darkness? How many are careful about their dogs, that they may not be filled with more than the proper food, that so they may be keen and fit for hunting, being set on by famine and hunger: but for themselves they have no care to avoid luxury: and the brute creatures indeed they teach to exercise philosophy, while they let themselves sink down into the savageness of the brutes. The thing is a riddle. "And where are your philosophic brutes? There are such; or, say, do you not take it to be philo-

sophy, when a dog gnawed with hunger, after having hunted and caught his prey, abstains from the food; and though he sees his meal ready before him, and with hunger urging him on, yet waits for his master? Be ashamed of yourselves:

¹⁸ teach your bellies to be as philosophic. You have no excuse. When you have been able to implant such philosophic self-command in an irrational nature, which neither speaks nor hears reason, shall you not much more be able to implant it in yourself? For that it is the effect of man's care, not of nature is plain: since otherwise all dogs ought to have this habit. Do you then become as dogs. For it is you that compel me to fetch my examples thence: for indeed they should be drawn from heavenly things; but since if I speak of those, you say, "Those are (too) great," therefore I speak nothing of heavenly things: again, if I speak of Paul, you say, "He was an Apostle : therefore neither do I mention Paul: if again I speak of a man, you say, "That person could do it: therefore I do not mention a man even, but a brute creature; a creature too, that has not this habit by nature, lest you should say that it effected this by nature, and not (which is the fact) from choice: and what is wonderful, choice not self-acquired, but (the result of) your care. The creature does not give a thought to the fatigue, the wear and tear it has undergone in running down the prey, not a thought to this, that by its own proper toil it has made the capture: but casting away all these regards, it observes the command of its master, and shows itself superior to the cravings of appetite. "True;

¹⁹ because it looks to be praised, it looks to get a greater meal. Say then to yourself, that the dog through hope of future pleasure, despises that which is present: while you do not choose for hope of future good things to despise those which are present; but he indeed knows, that, if he tastes of that food at the wrong time and against his master's will, he will both be deprived of that, and not get even that which was apportioned to him, but receive blows instead of food: whereas you cannot even perceive this, and that which he has learnt by dint of custom, you do not succeed in acquiring even from reason. Let us imitate the dogs. The same thing hawks also and eagles are said to do: what the dogs do with regard to hares and deer, the same do those with regard to birds; and these too act from a philosophy learnt from men. These facts are enough to condemn us, these enough to convict us. To mention another thing :-they that are skilled in breaking horses, shall take them, wild,

fierce, kicking, biting, and in a short time so discipline them, that though the teacher be not there, it is a luxury to ride them, their paces are so thoroughly well-ordered: but the paces of the soul may be all disordered, and none cares for it:

²⁰ it bounds, and kicks, and its rider is dragged along the ground like a child, and makes a most disgraceful figure, and yet no one puts curbs on her, and leg-ties, and bits, nor mounts upon her the skilful rider-Christ, I mean. And therefore it is that all is turned upside down. For when you both teach dogs to master the craving of the belly, and tame the fury in a lion, and the unruliness of horses, and teach the birds to speak plainly, how inconsistent must it not be-to implant achievements of reason in natures that are without reason, and to import the passions of creatures without reason into natures endowed with reason? There is no excuse for us, none. All who have succeeded (in mastering their passions) will accuse us, both believers and unbelievers: for even unbelievers have so succeeded; yea, and wild beasts, and dogs, not men only: and we shall accuse our own selves, since we succeed, when we will, but when we are slothful, we are dragged away. For indeed many even of those who live a very wicked life, have oftentimes changed themselves when they wished. But the cause is, as I said, that we go about seeking for what is good for other things, not what is good for ourselves. If you build a splendid house, you know what is good for the house, not what is good for yourself: if you take a beautiful garment, you know what is good for the body, not for yourself:

²¹ and if you get a good horse, it is so likewise. None makes it his mark how his soul shall be beautiful; and yet, when that is beautiful, there is no need of any of those things: as, if that be not beautiful, there is no good of them. For like as in the case of a bride, though there be chambers hung with tapestry wrought with gold, though there be choirs of the fairest and most beautiful women, though there be roses and garlands, though there be a comely bridegroom, and the maidservants and female friends, and everybody about them be handsome, yet, if the bride herself be full of deformity, there is no good of all those; as on the other hand if she were beautiful, neither would there be any loss arising from (the want of) those, nay just the contrary; for in the case of an ugly bride, those would make her look all the uglier, while in the other case, the beautiful would look all the more beautiful: just so, the soul, when she is beautiful, not only needs none of those ad-

juncts, but they even cast a shade over her beauty. For we shall see the philosopher shine, not so much when in wealth, as in poverty. For in the former case many will impute it to his riches, that he is not superior to riches:

22 but when he lives with poverty for his mate, and shines through all, and will not let himself be compelled to do anything base, then *notre* claims shares with him in the crown of philosophy. Let us then make our soul beautiful, if at least we would fain be rich. What profit is it, when your mules indeed are white and plump and in good condition, but you who are drawn by them are lean and scurvy and ill-favored? What is the gain, when your carpets indeed are soft and beautiful, full of rich embroidery and art, and your soul goes clad in rags, or even naked and foul? What the gain, when the horse indeed has his paces beautifully ordered, more like dancing than stepping, while the rider, together with his choral train and adorned with more than bridal ornaments, is more crooked than the lame, and has no more command over hands and feet than drunkards and madmen? Tell me now, if some one were to give you a beautiful horse, and to distort your body, what would be the profit? Now you have your soul distorted, and care you not for it? Let us at length, I beseech you, have a care for our own selves. Do not let us make our own selves more worthless than all beside. If anyone insult us with words, we are annoyed and vexed: but insulting ourselves as we do by our deeds, we do not give a thought to it.

23 Let us, though late, come at last to our senses, that we may be enabled by having much care for our soul, and laying hold upon virtue, to obtain eternal good things, through the grace and mercy of our Lord Jesus Christ, with Whom to the Father, together with the Holy Spirit, be glory, might, honor, now and evermore, world without end. Amen.

HOMILY 35

1 ACTS XVI. 13, 14.-"And on the sabbath we went out of the city by a river side, where prayer was wont (*Chrys.* "was thought likely") to be made; and we sat down, and spake unto the women which resorted thither. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul." 2 See again Paul judaizing. "Where it was thought," it says, both from the time and from the place, "that prayer would be.-Out of the city, by a river side: for it is not to be supposed that they prayed only where there was a synagogue; they also prayed out of synagogue,

but then for this purpose they set apart, as it were, a certain place, because as Jews they were more corporeal-and, "on the sabbath-day," when it was likely that a multitude would come together. "And we sat down, and spake to the women which resorted thither. Mark again the freedom from all pride. "And a certain woman : a woman and she of low condition, from her trade too: but mark (in her) a woman of elevated mind (filosofon). In the first place, the fact of God's calling her bears testimony to her: "And when she was baptized," it says, "she and her household"-mark how he persuaded all of them-"she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us " (v. 15): then look at her wisdom, how she importunes (duspei), the Apostles how full of humility her words are, how full of wisdom. "If ye have judged me faithful," she says. Nothing could be more persuasive. Who would not have been softened by these words? She did not request (or, "claim") did not entreat simply: but she left them to decide, and (yet) exceedingly forced them: "And she constrained.

3 us," it says, by those words. And again in a different way: for see how she straightway bears fruit, and accounts it a great gain. "If ye have judged me," that is, That ye did judge me is manifest, by your delivering to me such (holy) mysteries (i.e. sacraments, see p. 225, note 3): and she did not dare to invite them before this. But why was there any unwillingness on the part of Paul and those with them, that they should need to be constrained? It was either by way of calling her to greater earnestness of desire, or because Christ had said, "Enquire who is worthy, and there abide. (Luke x. 8. (It was not that they were unwilling), but they did it for a purpose. -"And it came to pass," it says, "as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying: the same followed Paul and us, and cried, saying, These men are the servants of the most high God, which show unto us the way of salvation. (v. 16, 17. What may be the reason that both the demon spoke these words, and Paul forbade him? Both the one acted maliciously, and the other wisely: the demon wished in fact to make himself credible. For if Paul had admitted his testimony, he would have deceived many of the believers, as being received by him: therefore he endures to speak what made against himself, that he may establish what made for himself:

4 and so the demon himself uses accommodation (*sugkatabasei*) in order to destruction. At first then, Paul would not admit it, but scorned it, not wishing to cast himself all at once upon miracles; but when it continued to do this, and pointed to their work (*kai to ergon edeiknu*) "who preach unto us the way of salvation," then he commanded it to come out. For it says, "Paul being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour. (a) And when her masters saw that the hope of their gains was gone, they caught Paul and Silas. (v. 18, 19. (d) So then Paul did all, both miracles and teaching, but of the dangers Silas also is partaker. And why says it, "But Paul being grieved? It means, he saw through the malice of the demon, as he saith, "For we are not ignorant of his devices. (2 Cor. ii. 11. (b) "And when her masters saw that the hope of their gains was gone. Everywhere money the cause of evils. O that heathen cruelty! they wished the girl to be still a demoniac, that they might make money by her. "They caught Paul and Silas," it says, "and dragged them into the marketplace unto the rulers, and brought them unto the magistrates, saying, These men, being Jews, do exceedingly trouble our city! (v. 20): by doing what? Then why did you not drag them (hither) before this? "Being Jews:

5 the name was in bad odor. "And teach customs, which are not lawful for us to receive, neither to observe, being Romans. (v. 21. They made a charge of treason of it (*epi kaqosiwsin hgagon*). (e) Why did they not say, Because they cast out the demon, they were guilty of impiety against God? For this was a defeat to them: but instead of that, they have recourse to a charge of treason (*epi kaqosiwsin*): like the Jews when they said, "We have no king but Caesar: whoso maketh himself a king speaketh against Caesar. (John xix. 14, 12. (c) "And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat them. (v. 22. O the irrational conduct! They did not examine, did not allow them to speak. And yet, such a miracle having taken place, ye ought to have worshipped them, ought to have held them as saviors and benefactors. For if money was what ye wished, why, having found so great wealth, did ye not run to it? This makes you more famous, the having power to cast out demons than the obeying them. Lo, even miracles, and yet love of money was mightier. (f) "And when they had laid many stripes upon them, they cast them into prison."-great was their wrath-" charging the jailer to keep them safely" (v. 23): "who, having

received such a charge, thrust them into the inner prison, and made their feet fast in the stocks. (v. 24.

⁶ Observe, he also again thrust them into the "inner" prison: and this too was done providentially, because there was to be a great miracle. ⁷ (Recapitulation. "Out of the city. (v. 13. The place was convenient for hearing the word, aloof from troubles and dangers. (b) "On the sabbath. As there was no work going on, they were more attentive to what was spoken. (a) "And a certain woman, named Lydia, a seller of purple" (v. 14): observe how the writer of the history is not ashamed of the occupations (of the converts): (c) moreover neither was this city of the Philippians a great one. Having learnt these things, let us also be ashamed of no man. Peter abides with a tanner (ch. ix. 43): (Paul) with a woman who was a seller of purple, and a foreigner. Where is pride? "Whose heart the Lord opened. Therefore we need God, to open the heart: but God opens the hearts that are willing: for there are hardened hearts to be seen. "So that she attended to the things which were spoken of Paul. The opening, then, was God's work, the attending was hers: so that it was both God's doing and man's. And she was baptized (v. 15), and receives the Apostles with such earnestness of entreaty; with more than that used by Abraham. And she speaks of no other token than that whereby she was saved (Gen. xviii. 3): she says not, "If ye have judged me" a great, a devout woman; but what? "faithful to the Lord: if to the Lord, much more to you. "If ye have judged me: if ye do not doubt it.

⁸ And she says not, Abide with me, but, "Come into my house and abide: with great earnestness (she says it). Indeed a faithful woman!-"A certain damsel possessed with a spirit of Python. (v. 16. Say, what is this demon? The god, as they call him, Python: from the place he is so called. Do you mark that Apollo also is a demon? And (the demon) wished to bring them into temptation: (therefore) to provoke them, "the same followed Paul and us, and cried, saying, These men are the servants of the most high God, which show unto us the way of salvation. (v. 17. O thou accursed, thou execrable one! if then thou knowest that it is "His way of salvation" that "they show," why dost thou not come out freely? But just what Simon wished, when he said, "Give me, that on whomsoever I lay my hands, he may receive the Holy Ghost" (ch. viii. 19), the same did this demon: since he saw them becoming famous, here also he plays the hypocrite: by this means he thought to be allowed to remain in the body, if he should preach the same things. But if

Christ "receive not testimony from man," (John v. 34), meaning John, much less from a demon. "Praise is not comely in the mouth of a sinner" (Ecclus. xv. 9), much less from a demon. For that they preach is not of men, but of the Holy Ghost. Because they did not act in a spirit of boasting. "And Paul being grieved," etc.

9 By their clamor and shouting they thought to alarm them (the magistrates): saying, "These men do exceedingly trouble our city. (v. 18-20. What sayest thou? Dost thou believe the demon? Why not here also? He saith, They are "servants of the most high God; thou sayest, "They exceedingly trouble our city: he saith, "They show us the way of salvation; thou sayest, "They teach customs which are not lawful for us to receive. (v. 21. Observe, how they do not attend even to the demon, but look only to one thing, their covetousness. But observe them (Paul and Silas), how they do not answer, nor plead for themselves; (b) "For when," saith he, "I am weak, then am I strong. My grace is sufficient for thee, for My strength is made perfect in weakness" (2 Cor. xii. 9): so that by reason of their gentleness also they should be admired. (a) "And the magistrates," etc., "charging the jailer to keep them safely" (v. 22): that they may be the means of a greater miracle. (c) The stricter the custody, the greater the miracle. It was probably from the wish to cut short the disturbance, that the magistrates did these things; because they saw the crowd urgent, and wished to stay their passion at the instant, therefore they inflicted the stripes: at the same time it was their wish to hear the matter, and that was why they cast them into prison and gave charge "to keep them safely.

10 And, it says, "he made them fast in the stocks" (v. 24), (to culon) as we should say, the nervum (nerbon). 11 What tears do not these things call for! (Think) what they suffer, while we (live) in luxury, we in theatres, we perishing and drowning (in dissolute living), seeking always idle amusement, not enduring to suffer pain for Christ, not even as far as words, not even as far as talk. These things I beseech you let us ever call to mind, what things they suffered, what things they endured, how undismayed they were, how unoffended. They were doing God's work, and suffered these things! They did not say, Why do we preach this, and God does not take our part? But even this was a benefit to them, even apart from the truth, in the thing itself; it made them more vigorous, stronger, intrepid. "Tribulation worketh endurance." (Rom. v. 4.) Then let us not seek loose and dissolute living. For as in

the one case the good is twofold, that the sufferers are made strong, and that the rewards are great; so in the other the evil is twofold, that such are rendered more enervated, and that it is to no good, but only evil. For nothing can be more worthless than a man who passes all his time in idleness and luxury. For the man untried, as the saying is, is also unapproved; unapproved not only in the contests, but also in everything else. Idleness is a useless thing, and in luxury itself nothing is so unsuited to the end proposed as the leading a luxurious life: for it palls with satiety, so that neither the enjoyment of the viands is so great, nor the enjoyment of relaxation, but all becomes vapid, and runs to waste.

12 Then let us not seek after this. For if we will consider which has the pleasanter life, he that is toiled and hardworked, or he that lives in luxury, we shall find it to be the former. For in the first place, the bodily senses are neither clear nor sound, but dull (*kaunai*) and languid; and when those are not right, even of health there is plainly no enjoyment. Which is the useful horse, the pampered or the exercised? which the serviceable ship, that which sails, or that which lies idle? which the best water, the running or the stagnant? which the best iron, that which is much used, or that which does no work? does not the one shine bright as silver, while the other becomes all over rusty, useless, and even losing some of its own substance? The like happens also to the soul as the consequence of idleness: a kind of rust spreads over it, and corrodes both its brightness and everything else. How then shall one rub off this rust? With the whetstone of tribulations: so shall one make the soul useful and fit for all things. Else, how, I ask, will she be able to cut off the passions, with her edge turned (*anaklwshj*) and bending like lead? How shall she wound the devil?—And then to whom can such an one be other than a disgusting spectacle—a man cultivating obesity, dragging himself along like a seal?

13 I speak not this of those who are naturally of this habit, but of those who by luxurious living have brought their bodies into such a condition, of those who are naturally of a spare habit. The sun has risen, has shot forth his bright beams on all sides, and roused up each person to his work: the husbandman goes forth with his spade, the smith with his hammer, and each artisan with his several instruments, and you will find each handling his proper tools; the woman also takes either her distaff or her webs: while he, like the swine, immediately at the first dawn goes forth to feed his belly,

seeking how he may provide sumptuous fare. And yet it is only for brute beasts to be feeding from morning to night; and for them, because their only use is to be slaughtered. Nay, even of the beasts, those which carry burdens and admit of being worked, go forth to their work while it is yet night. But this man, rising from his bed, when the (noon-tide) sun has filled the market-place, and people are tired of their several works, then this man gets up, stretching himself out just as if he were indeed a hog in fattening, having wasted the fairest part of the day in darkness.

14 Then he sits there for a long time on his bed, often unable even to lift himself up from the last evening's debauch, and having wasted (still) more time in this (listlessness), proceeds to adorn himself, and issues forth, a spectacle of unseemliness, with nothing human about him, but with all the appearance of a beast with a human shape: his eyes rheumy from the effect of wine, * * * while the miserable soul, just like the lame, is unable to rise, bearing about its bulk of flesh, like an elephant. Then he comes and sits in (various) places, and says and does such things, that it were better for him to be still sleeping than to be awake. If it chance that evil tidings be announced, he shows himself weaker than any girl; if good, more silly than any child; on his face there is a perpetual yawn. He is a mark for all that would do harm, if not for all men, at least for all evil passions; and wrath easily excites such a man, and lust, and envy, and all other passions. All flatter him, all pay court to him, rendering his soul weaker than it is already: and each day he goes on and on, adding to his disease. If he chance to fall into any difficulty of business, he becomes dust and ashes, and his silken garments are of no help to him.

15 We have not said all this without a purpose, but to teach you, that none of you should live idly and at random. For idleness and luxury are not conducive to work, to good reputation, to enjoyment. For who will not condemn such a man? Family, friends, kinsfolk (will say), He is indeed a very encumbrance of the ground. Such a man as this has come into the world to no purpose: or rather, not to no purpose, but to ill purpose against his own person, to his own ruin, and to the hurt of others. But that this is more pleasant-let us look to this; for this is the question. Well then, what can be less pleasant than (the condition of) a man who has nothing to do; what more wretched and miserable? Is it not worse than all the fetters in the world, to be always gaping and yawning, as one sits in the market-place, looking at the passers

by? For the soul, as its nature is to be always on the move, cannot endure to be at rest. God has made it a creature of action: to work is of its very nature; to be idle is against its nature. For let us not judge of these things from those who are diseased, but let us put the thing itself to the proof of fact. Nothing is more hurtful than leisure, and having nothing to do: indeed therefore hath God laid on us a necessity of working: for idleness hurts everything.

¹⁶ Even to the members of the body, inaction is a mischief. Both eye, if it perform not its work, and mouth, and belly, and every member that one could mention, falls into the worst state of disease: but none so much as the soul. But as inaction is an evil, so is activity in things that ought to be let alone. For just as it is with the teeth, if one eats not, one receives hurt to them, and if one eats things unfitting, it jars them, and sets them on edge: so it is here; both if the soul be inactive, and if inactive in wrong things, it loses its proper force. Then let us eschew both alike; both inaction, and the activity which is worse than inaction. And what may that be? Covetousness, anger, envyings, and the other passions. As regards these, let us make it our object to be inactive, in order that we may obtain the good things promised to us, through the grace and mercy of our Lord Jesus Christ, with Whom to the Father, together with the Holy Spirit, be glory, might, honor, now and ever, world without end. Amen.

HOMILY 36

¹ ACTS XVI. 25, 26.-"And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken, and immediately all the doors were opened, and every one's bands were loosed."

² What could equal these souls? These men had been scourged, had received many, stripes, they had been misused, were in peril of their lives, were thrust into the inner prison, and set fast in the stocks: and for all this they did not suffer themselves to sleep, but kept vigil all the night. Do you mark what a blessing tribulation is? But we, in our soft beds, with none to be afraid of, pass the whole night in sleep. But belike this is why they kept vigil, because they were in this condition. Not the tyranny of sleep could overpower them, not the smart of pain could bow them, not the fear of evil east them into helpless dejection: no, these were the very things that made them wakeful: and they were even filled with exceeding delight. "At midnight," it says, "and the prisoners listened to them : it was so strange and surprising! "And sud-

denly there was a great earthquake, so that the foundations of the prison were shaken, and immediately, all the doors were opened, and every one's bands were loosed. And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, drew out his sword, and would have killed himself, supposing that the prisoners had been fled. (v. 27. There was an earthquake, that the keeper should be roused from sleep, and the doors flew open, that he should wonder at what had happened: but these things the prisoners saw not: otherwise they would all have fled:

3 but the keeper of the prison was about to slay himself, thinking the prisoners were escaped. "But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here" (v. 28. (b) "Then he called for lights, and sprang in, and came trembling, and fell down before Paul and Silas; and brought them out, and said, Sirs, what must I do to be saved? (v. 29, 30. Do you mark how the wonder overpowered him? (a) He wondered more at Paul's kindness; he was amazed at his manly boldness, that he had not escaped when he had it in his power, that he hindered him from killing himself. (c) "And they said, believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house. (v. 31, 35) and (so) immediately gave proof of their kindness towards him. And he took them the same hour of the night and washed their stripes; and was baptized, he and all his, straightway. (v. 33. He washed them, and was himself baptized, he and his house. "And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house. And when it was day, the magistrates sent the sergeants, saying, Let those men go. (v. 34, 35. It is likely the magistrates had learnt what had happened, and did not dare of themselves to dismiss them.

4 "And the keeper of the prison told these words to Paul, saying, the magistrates have sent to let you go now therefore depart, and go in peace. But Paul said unto them, they have beaten us openly uncondemned, being Romans, and have cast us into prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out. And the sergeants told these words unto the magistrates: and they feared, when they heard that they were Romans. And they came and besought them, and brought them out, and desired them to depart out of the city. And they went out of the prison, and entered into the house of Lydia: and when they had seen the brethren, they comforted them, and departed. (v. 36-40. Even upon the declaration of

the magistrates Paul does not go out, but for the sake both of Lydia and the rest he puts them in fear: that they may not be supposed to have come out upon their own request, that they may set the rest in a posture of boldness. The impeachment was twofold: that "being Romans," and "uncondemned," they had openly cast them into prison. You see that in many things they took their measures as men.

5 (Recapitulation) "And at midnight," etc. (v. 25. Let us compare, beloved, with that night these nights of ours, with their revellings, their drunkenness, and wanton excesses, with their sleep which might as well be death, their watchings which are worse than sleep. For while some sleep without sense or feeling, others lie awake to pitiable and wretched purpose, plotting deceits, anxiously thinking about money, studying how they may be revenged upon those who do them wrong, meditating enmity, reckoning up the abusive words spoken during the day: thus do they rake up the smouldering embers of wrath, doing things intolerable. Mark how Peter slept. (ch. xii. 6. Both there, it was wisely ordered (that he should be asleep); for the Angel came to him, and it behooved that none should see what happened; and on the other hand it was well ordered here (that Paul should be awake), in order that the keeper of the prison might be prevented from killing himself. "And suddenly there was a great earthquake. (v. 26. And why did no other miracle take place? Because this was, of all others, the thing sufficient for his conversion, seeing he was personally in danger: for it is not so much miracles that overpower us, as the things which issue in our own deliverance. That the earthquake should not seem to have come of itself, there was this concurrent circumstance, bearing witness to it: "the doors were opened, and all their bonds were loosed. And it appears in the night-time;

6 for the Apostles did not work for display, but for men's salvation "And the keeper of the prison," etc. (v. 27. The keeper was not an evil-disposed man that he "thrust them into the inner prison," (v. 24) was because of his "having received such a command," not of himself. The man was all in a tumult of perturbation. "What shall I do to be saved? he asks. Why not before this? Paul shouted, until he saw, and is beforehand with him saying, "We are all here. And having called for lights," it says, "he sprang in, and fell down at the feet" of the prisoner; he, the prison keeper, saying, "Sirs, what must I do to be saved? (v. 28-30. Why, what had they said? Observe, he does not, on finding himself safe, think all is well; he is overcome with awe at the miracu-

lous power. ⁷ Do you mark what happened in the former case, and what here? There a girl was released from a spirit, and they cast them into prison, because they had liberated her from the spirit. Here, they did but show the doors standing open, and it opened the doors of his heart, it loosed two sorts of chains; that (prisoner) kindled the (true) light; for the light in his heart was shining. "And he sprang in, and fell before them; and he does not ask, How is this? What is this? but straightway he says, "What must I do to be saved? What then answers Paul? "Believe on the Lord Jesus Christ, and thou shalt be saved, thou and thine house. (v. 31. For this above all, wins men: that one's house also should be saved. "And they spake the word to him, and to all that were in his house. And he took them the same hour of the night, and washed their stripes," etc. (v. 32, 33), washed them and was washed: those he washed from their stripes, himself was washed from his sins: he fed and was fed. "And rejoiced," it says: although there was nothing but words only and good hopes: "having believed in God with all his house (v. 34): this was the token of his having believed-that he was released of all. What worse than a jailer, what more ruthless, more savage? He entertained them with great honor. Not, because he was safe, he made merry, but, having believed God.

⁸(a) "Believe on the Lord," said the Apostle: therefore it is that the writer here says, "Having believed. -(d) Now therefore," it says, "depart, and go in peace" (v. 36): that is, in safety, fearing no man. (b) "But Paul said unto them" (v. 37): that he may not seem to be receiving his liberty as one condemned, and as one that has done wrong: therefore it is that he says, "Having openly beaten us uncondemned," etc.-that it may not be matter of grace on their part. (e) And besides, they wish the jailer himself to be out of danger, that he may not be called to account for this afterwards. And they do not say, "Having beaten us," who have wrought miracles: for they (the magistrates) did not even heed these: but, that which was most effectual to shake their minds, "uncondemned, and being Romans. (c) Observe how diversely grace manages things: how Peter went out, how Paul, though both were Apostles. "They feared," (v. 38) it says: because the men were Romans, not because they bad unjustly cast them into prison, "And besought them to depart out of the city" (v. 39): begged them as a favor. And they went to the house of Lydia, and having confirmed her, so departed. For it was not right to leave their hostess in distress and anxiety. But they went out, not in compliance with the

request of those rulers, but hasting to the preaching: the city having been sufficiently benefited by the miracle:

9 for it was fit they should not be there any longer. For in the absence of them that wrought it, the miracle appeared greater, itself crying out more loudly: the faith of the jailer was a voice in itself. What equal to this? He is put in bonds, and looses, being bound: looses a twofold bond: him that bound him, he looses by being bound. These are indeed works of (supernatural) grace. 10 (f) Let us constantly bear in mind this jailer, not the miracle: how, prisoner as he was (the Apostle), persuaded his jailer. What say the heathen? "And of what things," say they, "was such a man as this to be persuaded—a vile, wretched creature, of no understanding, full of all that is bad and nothing else, and easily brought over to anything? For these, say they, are the things, a tanner, a purple-seller, an eunuch, slaves, and women believed. This is what they say. What then will they be able to say, when we produce the men of rank and station, the centurion, the proconsul, those from that time to the present, the rulers themselves, the emperors? But for my part, I speak of something else, greater than this: let us look to these very persons of no consideration." And where is the wonder? say you. Why, this, I say, is a wonder. For, if a person be persuaded about any common things, it is no wonder: but if resurrection, a kingdom of heaven, a life of philosophic self-command, be the subjects, and, discoursing of these to persons of mean consideration, one persuades them, it will be more wonderful than if one persuaded wise men. For when there is no danger attending the things of which one persuades people, then (the objector) might with some plausibility allege want of sense on their part:

11 but when (the preacher) says—to the slave, as you will have it—"If thou be persuaded by me, it is at thy peril, thou wilt have all men for thine enemies, thou must die, thou must suffer evils without number," and yet for all this, convinces that man's soul, there can be no more talk here of want of sense. Since, if indeed the doctrines contained what was pleasant, one might fairly enough say this: but if, what the philosophers would never have chosen to learn, this the slave does learn, then is the wonder greater. And, if you will, let us bring before us the tanner himself, and see what were the subjects on which Peter conversed with him: or if you will, this same jailer. What then said Paul to him? "That Christ rose again," say you; "that there is a resurrection of the dead, and a kingdom: and he had no difficulty in persuading him,

a man easily led to anything. How? Said he nothing about the mode of life; that he must be temperate, that he must be superior to money, that he must not be unmerciful, that he must impart of his good things to others? For it cannot be said, that the being persuaded to these things also was from the want of power of mind; no, to be brought to all this required a great soul. For be it so, that as far as the doctrines went, they were rendered more apt to receive these by their want of intelligence:

12 but to accept such a virtuous, self-denying rule of life, how could that be owing to any defect of understanding? So that the less understanding the person may have, if nevertheless he is persuaded to things, to which even philosophers were unable to persuade their fellow-philosophers, the greater the wonder—when women and slaves are persuaded of these truths, and prove it by their actions, of which same truths the Platos and all the rest of them were never able to persuade any man. And why say I, "any man? Say rather, not themselves even: on the contrary, that money is not to be despised, Plato persuaded (his disciples) by getting, as he did, such an abundance of property, and golden rings, and goblets; and that the honor to be had from the many is not to be despised, this Socrates himself shows, for all that he may philosophize without end on this point: for in everything he did, he had an eye to fame. And if you were conversant with his discourses, I might go at great length into this subject, and show what a deal of insincerity (*eirwneian*) there was in them,—if at least we may believe what his disciple says of him,—and how that all his writings have their ground-work in vainglory. But, leaving them, let us direct the discourse to our own selves. For besides the things that have been said, there is this also to be added, that men were persuaded of these things to their own peril.

13 Be not thou therefore shameless, but let us think over that night, the stocks, and the hymns of praise. This let us also do, and we shall open for ourselves—not a prison, but—heaven. If we pray, we shall be able even to open heaven. Elias both shut and opened heaven by prayer. (James v. 17. There is a prison in heaven also. "Whatsoever," He saith, "ye shall bind on earth, shall be bound in heaven. (Matt. xvi. 19. Let us pray by night, and we shall loose these bonds. For that prayers loose sins, let that widow convince us, let that friend convince us, who at that untimely hour of the night persists and knocks (Luke xi. 5): let Cornelius convince us, for, "thy prayers," it says, "and thine alms are come up before God. (ch. x. 4. Let Paul convince us, who says,

"Now she that is a widow indeed and desolate, trusteth in God, and continueth in supplications night and day. (1 Tim. v. 5. If he speaks thus of a widow, a weak woman, much more would he of men. I have both before discoursed to you on this, and now repeat it: let us arouse ourselves during the night: though thou make not many prayers, make one with watchfulness, and it is enough, I ask no more: and if not at midnight, at any rate at the first dawn. Show that the night is not only for the body, but also for the soul:

¹⁴ do not suffer it to pass idly, but make this return to thy Master: nay rather (the benefit) itself returns to thee. Say, if we fall into any difficult strait, to whom do we not make request? and if we soon obtain our request, we breathe freely again. What a boon were it for thee, to have a friend to go to with thy request, who shall be ready to take it as a kindness, and to be obliged to thee for thy asking? What a boon, not to have to go about and seek one to ask of, but to find one ready? to have no need of others through whom thou mayest solicit? What could be greater than this? Since here is One who then does most, when we make not our requests of others than Himself: just as a sincere friend then most complains of us for not trusting in his friendship, when we ask of others to make request to him. Thus also let us act. "But what," you will ask, "if I should have offended Him? Cease to give offence, and weep, and so draw near to Him, and thou wilt quickly render Him propitious as to thy former sins. Say only, I have offended: say it from thy soul and with a sincere mind, and all things are remitted to thee. Thou dost not so much desire thy sins to be forgiven, as He desires to forgive thee thy sins.

¹⁵ In proof that thou dost not so desire it, consider that thou hast no mind either to practice vigils, or to give thy money freely: but He, that He might forgive our sins, spared not His Only-begotten and True Son, the partner of His throne. Seest thou how He more desires to forgive thee thy sins (than thou to be forgiven)? Then let us not be slothful, nor put off this any longer. He is merciful and good: only let us give Him an opportunity.

¹⁶ And (even) this (He seeks), only that we may not become unprofitable, since even without this He could have freed us from them: but like as we (with the same view) devise and arrange many things for our servants to do, so does He in the matter of our salvation. "Let us anticipate His face with thanksgiving. (Ps. xcv. 2. "Let us come before His presence. E.V.), since He is good and kind. But if thou call not upon Him, what will He do? Thou dost

not choose to say, Forgive; thou wilt not say it from thy heart, but with thy mouth only. What is it, to call in truth? (To call) with purpose of heart, with earnestness, with a sincere mind; just as men say of perfumes, "This is genuine, and has nothing spurious," so here. He who truly calls on Him, he who truly prays to Him, continually attends to it, and desists not, until he obtain (his request): but he who does it in a merely formal manner (*afosioumeno*), and even this only by way of fulfilling a law, does not call in truth. Whosoever thou art, say not only, "I am a sinner," but be earnest also to rid thyself of this character; say not this only, but also grieve. If thou grieveest, thou art in earnest: if thou art not in earnest, thou grieveest not: if thou grieveest not, thou triflest. What sort of man is he who shall say, "I am sick," and not to do all to be freed from his sickness?

¹⁷ A mighty weapon is Prayer. "If ye," saith the Lord, "know how to give good gifts to your children, how much more your Father? (Luke xi. 13. Then wherefore art thou unwilling to approach Him? He loves thee, He is of more power than all besides. Both willing is He and able, what is there to hinder? Nothing. But then, on our part, let us draw near with faith, draw near, offering the gifts that He desires, forgetfulness of wrongs, kindness, meekness. Though thou be a sinner, with boldness shalt thou ask of Him forgiveness of thy sins, if thou canst show that this has been done by thyself: but though thou be righteous, and possess not this virtue of forgetfulness of injuries, thou art none the better for it. It cannot be that a man who has forgiven his neighbor should not obtain perfect forgiveness: for God is beyond comparison more merciful than we. What sayest thou? If thou sayest, "I have been wronged, I have subdued my anger, I have endured the onset of wrath because of Thy command, and dost Thou not forgive? Full surely He will forgive: and this is plain to all. Therefore let us purge our soul from all resentment. This is sufficient for us, in order that we may be heard;

¹⁸ and let us pray with watching and much perseverance, that having enjoyed His bountiful mercy, we may be found worthy of the good things promised, through the grace and mercy of our Lord Jesus Christ, with Whom to the Father, together with the Holy Spirit, be glory, might, honor, now and ever, world without end. Amen.

HOMILY 37

¹ ACTS XVII. 1, 2, 3.-"Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews:

and Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the Scriptures, opening and alleging that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ." ² Again they haste past the small cities, and press on to the greater ones, since from those. the word was to flow as from a fountain into the neighboring cities. "And Paul, as his manner was, went into the synagogue of the Jews. Although he had said, "We turn to the Gentiles" (ch. xiii. 46), he did not leave these alone: such was the longing affection he had towards them. For hear him saying, "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved" (Rom. x. 1): and, "I wished myself accursed from Christ for my brethren. (ib. ix. 3. But he did this because of God's promise and the glory: and this, that it might not be a cause of offence to the Gentiles. "Opening," it says, "from the Scriptures, he reasoned with them for three sabbaths, putting before them that the Christ must suffer. Do thou mark how before all other things he preaches the Passion: so little were they ashamed of it, knowing it to be the cause of salvation. "And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few. (v. 4. The writer mentions only the sum and substance of the discoursing: he is not given to redundancy, and does not on every occasion report the sermons.

³ "But the Jews which believed not (the best texts omit "which believed not"), moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people. And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also; whom Jason hath received: and these all do contrary to the decrees of Caesar, saying that there is another king, one Jesus. (v. 5-7. Oh! what an accusation! again they get up a charge of treason against them, "saying, there is another king (one) Jesus. And they troubled the people and the rulers of the city, when they heard these things. And when they had taken security of Jason, and of the other, they let them go. (v. 8, 9. A man worthy to be admired, that he put himself into danger, and sent them away from it. "And the brethren immediately sent away Paul and Silas by night unto Berea: who coming thither went into the synagogue of the Jews. These were more

noble," it says, "than they of Thessalonica: more noble," i. e. more gentle (*epieikesteroi*) (in their behavior): "in that they received the word with all readiness," and this not inconsiderately, but with a strictness wherein was no passion, "searching the Scriptures whether these things were so. (v. 10, 11.

4 "Therefore many of them believed; also of honorable women which were Greeks, and of men, not a few. But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people. And then immediately the brethren sent away Paul to go as it were to the sea: but Silas and Timotheus abode there still. (v. 12-14. See how he at one time gives way, at another presses on, and in many things takes his measures upon human considerations. "And they that conducted Paul brought him unto Athens: and receiving a commandment unto Silas and Timotheus for to come to him with speed, they departed. (v. 15. But let us look again at what has been said. 5 (Recapitulation. "Three sabbath-days," it says, being the time when they had leisure from work, "he reasoned with them, opening out of the Scriptures" (v. 2): for so used Christ also to do: as on many occasions we find Him reasoning from the Scriptures, and not on all occasions (urging men) by miracles. Because to this indeed they stood in a posture of hostility, calling them deceivers and jugglers; but he that persuades men by reasons from the Scriptures, is not liable to this imputation. And on many occasions we find (Paul) to have convinced men simply by force of teaching: and in Antioch "the whole city was gathered together" (ch. xiii. 44): so great a thing is this also, for indeed this itself is no small miracle, nay, it is even a very great one. And that they might not think that they did it all by their own strength, but rather that God permitted it, two things resulted, namely, "Some of them were persuaded," etc. (c) "And of devout Greeks a great multitude, and of the chief women not a few : but those others did the contrary: "the Jews moved with envy," etc. (v. 4, 5) (b) and, from the fact that the being called was itself a matter of God's fore-ordering, (a) they neither thought great things of themselves as if the triumph were their own, nor were terrified as being responsible (for all). But how comes it that he said, "That we should go unto the heathen, and they unto the circumcision" (Gal.

6 ii. 9), and yet discoursed to the Jews? (a) He did this as a thing over and above. (b) For he did other things also more than he was obliged. For instance, Christ ordained that they should "live by the Gospel" (1 Cor. ix. 14; i.

17), but our Apostle did it not: Christ sent him not to baptize, yet he did baptize. Mark how he was equal to all. Peter to the circumcision, he to the Gentiles, to the greater part. (a) Since if it was necessary for him to discourse to Jews, how said he again: "For He that wrought effectually in him toward the circumcision, the same was mighty also in me toward the Gentiles" (Gal. ii. 8)? In the same way as those Apostles also had intercourse with the Gentiles, though they had been set apart for the circumcision, so likewise did our Apostle. The more part of his work indeed was with the Gentiles: still he did not neglect the Jews either, that they might not seem to be severed from them. And how was it, you will ask, that he entered in the first place into the synagogues, as if this were his leading object? True; but he persuaded the Gentiles through the Jews, and from the things which he discoursed of to the Jews. And he knew, that this was most suitable for the Gentiles, and most conducive to belief. Therefore he says: "Inasmuch as I am the "Apostle of the Gentiles. (Rom. xi. 13.

7 And his Epistles too all fight against the Jews.-That the Christ," he says, "must needs have suffered. (v. 3. If there was a necessity for His suffering, there was assuredly, a necessity for His rising again: for the former was far more wonderful than the latter. For if He gave Him up to death Who had done no wrong, much rather did He raise Him up again. "But the Jews which believed not took unto them certain of the baser sort, and set all the city on an uproar (v. 5): so that the Gentiles were more in number. The Jews thought not themselves enough to raise the disturbance: for because they had no reasonable pretext, they ever effect such purposes by means of uproar, and by taking to themselves base men. "And when they found them not," it says, "they haled Jason and certain brethren. (v. 6. O the tyranny! dragged them without any cause out of their houses. "These all," say they, "do contrary to the decrees of Caesar" (v. 7): for since they spoke nothing contrary to what had been decreed, nor made any commotion in the city, they bring them under a different charge: "saying that there is another king, one Jesus. And they troubled the people," etc. (v. 8. And what are ye afraid of, seeing He is dead? (b) "And when they had taken security," etc. (v. 9. See how by giving security Jason sent Paul away: so that he gave his life (to the hazard) for him. (a) "And brethren," etc. (v. 10.

8 See how the persecutions in every case extend the preaching. "Now these," it says, "were more noble than those in Thessalonica" (v. 11): i.e. they

were not (men) practising base things, but some were convinced, and the others (who were not), did nothing (of that sort). (b) "Daily," it says, "searching the Scriptures whether these things were so: not merely upon a sudden impetus or (burst of) zeal. "More noble," it says: i. e. in point of virtue (a) "Therefore many of them," etc. (v. 12. And here again are Greeks. (b) "But when the Jews of Thessalonica," etc. (v. 13), because there were lewd persons there. And yet that city was greater. But it is no wonder in the greater city the people were worse: nay, of course to the greater city there go the worse men, where the occasions of disturbances are many. And as in the body, where the disease is more violent for having more matter and fuel, just so is it here. (a) But look, I beg you, how their fleeing was providentially ordered, not from cowardice: otherwise they would have ceased to preach, and would not have exasperated them still more. But from this (flight) two things resulted: both the rage of those (Jews) was quenched, and the preaching spread. But in terms befitting their disorderly conduct, he says, "Agitating the multitude. (b) Just what was done at Iconium-that they may have the additional condemnation of destroying others besides themselves. (ch. xiv. 2, 19. This is what Paul says of them:

9 "Forbidding to preach to the Gentiles, to fill up their sins alway, for the wrath is come upon them to the uttermost. (1 Thess. ii. 16. Why did he not stay? for if (at Lystra, ch. xiv. 19, 21) there, where he was stoned, he nevertheless stayed a long time, much more here. Why? (The Lord) did not wish them to be always doing signs; for this is itself a sign, not less than the working of signs-that being persecuted, they overcame without signs. So that just as now He prevails without signs, so was it on many occasions His will to prevail then. Consequently neither did the Apostles run after signs: as in fact he says himself, "We preach Christ crucified" (1 Cor. i. 23)-to them that crave signs, to them that crave wisdom, we give that which cannot even after signs persuade, and yet we do persuade! So that this was a mighty sign. See then, how when the preaching is extended, they are not in a hurry to run after signs. a For it was right that thenceforth the believers should be mighty signs to the rest. Howbeit, by retreating and advancing they did these things. (a) "And immediately," it says, "the brethren sent away Paul. (v. 14. Here now they send Paul alone: for it was for him they feared, lest he should suffer some harm, the head and front of all being in fact none other than he. (b) "They sent him away," it says, "as it were to the sea:

¹⁰ that it might not be easy for them to seize him. For at present they could not have done much by themselves; and with him they accomplished and achieved many things. For the present, it says, they wished to rescue him. (a) So far is it from being the case, that (supernatural) Grace worked all alike on all occasions: on the contrary, it left them to take their measures upon human judgment, (only) stirring them up and rousing them out of sleep, and making them to take pains. Thus, observe, it brought them safe only as far as Philippi, but no more after that. "And receiving," it says, "a commandment unto Silas and Timotheus for to come to him with all speed, they departed. (v. 15. For though he was a Paul, nevertheless he needed them. And with good reason are they urged by God to go into Macedonia, for there lay Greece moreover bright (before them). (ch. xvi. 9.)

¹¹ See what zeal the rest of the disciples showed with respect to their leaders: not as it is now with us, who are separated and divided into great and small: some of us exalted, while others are envious: for this is the reason why those are envious, because we are puffed up, because we will not endure to be put upon a par with them. The reason why there is harmony in the body, is because there is no puffing up: and there is no puffing up, because the members are of necessity made to stand in need of each other, and the head has need of the feet. And God has made this to be the case with us, and, for all that, we will not endure it: although even without this, there ought to be love among us. Hear ye not how they that are without accuse us when they say, "Needs make friendships? The laity have need of us; and we again exist for them. Since teacher or ruler would not exist, if there were not persons to be taught, nor would he perform his part, for it would not be possible. As the land has need of the husbandman, and the husbandman of the land, so is it here. What reward is there for the teacher to receive, when he has none to produce that he has taught? and what for the taught, who have not had the benefit of the best teaching?

¹² So that we need each other alike in turn, both the governed, them that govern, and leaders, them that obey: for rulers are for the sake of many. Since no one is sufficient to do anything by himself alone, whether need be to ordain (xeirotoneisai), or to examine men's counsels and opinions. but they become more honorable by assembly and numbers. For instance, the poor need givers, the givers again need receivers. "Considering one another" he says, "to provoke unto love and to good works. (Heb. x. 24. On this ac-

count the assembly of the whole Church has more power: and what each cannot do by himself singly, he is able to do when joined with the rest. Therefore most necessary are the prayers offered up, here, for the world, for the Church, from the one end of the earth to the other, for peace, for those who are in adversities. And Paul shows this when he says, "That for the gift bestowed upon us by the means of many persons thanks may be given by many on our behalf" (2 Cor. i. 11); that is, that He might confer the favor on many. And often he asks for their prayers. See also what God says with regard to the Ninevites: "And shall not I spare that city, wherein dwell more than six score thousand persons? (Jonah iv. 11. For if, "where two or three," He says, "are gathered together in My Name" (Matt. xviii. 20), they prevail much, how much more, being many?

¹³ And yet thou mayest prevail, though thou be but one; yet not equally so. For why art thou but one? Why dost thou not make many? Why dost thou not become the maker of love? Why dost thou not create (*kataskeuazei*) friendship? Thou lackest the chief excellence of virtue. For as men's being bad by agreement together more provokes God; so for men to be good by unanimity delights Him more. "Thou shall not follow a multitude," He says, "to do evil. (Ex. xxiii. 2. "They are all gone out of the way, they are together become unprofitable" (Rom. iii. 12), and have become as it were men singing in concert in their wickedness. Make for thyself friends in preference to domestics, and all besides. If the peacemaker is a son of God, how much more he who makes friends also? (Matt. v. 9. If he who reconciles only is called a son of God, of what shall not he be worthy, who makes friends of those who are reconciled? Let us engage ourselves in this trade, let us make those who are enemies to each other friends, and those who are not indeed enemies, but are not friends, them let us bring together, and before all, our own selves. For as he who is at enmity in his house, and has differences with his wife, carries no authority when reconciling others, but will be told, "Physician, heal thyself" (Luke iv. 23), so will a man be told in this case. What then is the enmity that is in us?

¹⁴ That of the soul against the body, that of vice against virtue. This enmity let us put an end to, this war let us take away, and then being in peace we shall also address others with much boldness of speech, our conscience not accusing us. Anger fights against gentleness, love of money against contempt of it, envy against goodness of heart. Let us make an end of this war,

let us overthrow these enemies, let us set up these trophies, let us establish peace in our own city. We have within us a city and a civil polity, and citizens and aliens many: but let us banish the aliens, that our own people may not be ruined. Let no foreign nor spurious doctrine enter in, no carnal desire. See we not that, if any enemy has been caught in a city, he is judged as a spy? Then let us not only banish aliens, but let us drive out enemies also. If we see one, let us deliver up to the ruler, (that is), to conscience (tw nw), that imagination which is indeed an alien, a barbarian, albeit tricked out with the garb of a citizen. For there are within us many imaginations of this kind, which are by nature indeed enemies, but are clad in sheep's skins.

15 Just as the Persians, when they have put off the tiara, and the drawers, and the barbarian shoes, and put on the other dress which is usual with us, and have shorn themselves close, and converse in our own tongue, conceal war under their outward garb: but once apply the tortures (basanouj or "tests"), and thou bringest to light what is hidden: so here, examine (or "put to the test,") by torture again and again such an imagination as this, and thou wilt quickly see that its spirit is that of a stranger. But to show you also by way of example the sort of spies which the devil sends into us to spy out what is in us, come let us strip one of them, and examine it strictly at the tribunal: and if you please, let us bring forward some of those which were detected by Paul. "Which things," he says, "have indeed a show of wisdom in will-worship, and humility, and neglecting of the body: not in any honor to the satisfying of the flesh. (Col. ii. 23. The devil wished to bring in Judaism: now if he had introduced it in its own form, he would not have carried his point. Accordingly, mark how he brought it about. "You must neglect the body," he says: "this is (the true) philosophy, not to admit of meats, but to guard against them: this is humility. And now again in our own times, in the case of the heretics, he wished to bring us down to the creature.

16 See then how he dressed up his deceit. Had he said, "Worship a creature," he would have been detected: but what says he? "God" (viz. the Son and the Holy Ghost), he says, "is a created being. But let us lay bare for the decision of the judges the meaning of the Apostolic writings: there let us bring him: themselves will acknowledge both the preaching and the language. Many make gains "that they may have wherewith to give to the poor," unjust gains: this too is a wicked imagination. But let us undress it, let us convict it, that we may not be taken by it, but that having escaped all the

devices of the devil, and holding to the sound doctrines with strictness, we may be able both to pass in safety through this life present, and to obtain the good things promised, through the grace and mercy of our Lord Jesus Christ, with Whom to the Father, together with the Holy Ghost, be glory, might, honor, now and ever, world without end. Amen.

HOMILY 38

¹ Acts XVII. 16, 17.-"Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry. Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him." ² Observe how he meets with greater trials among the Jews than among the Gentiles. Thus in Athens he undergoes nothing of this kind; the thing goes as far as ridicule, and there an end: and yet he did make some converts: whereas among the Jews he underwent many perils; so much greater was their hostility against him.-"His spirit," it says, "was roused within him when he saw the city all full of idols. Nowhere else were so many objects of worship to be seen. But again "he disputed with the Jews in the synagogue, and in the market daily with them that met with him. Then certain of the philosophers of the Stoics and Epicureans encountered him. (v. 18. It is a wonder the philosophers did not laugh him to scorn, speaking in the way he did. "And some said, What does this babbler mean to say? insolently, on the instant: -this is far from philosophy. "Other some said, He seemeth to be a setter forth of strange gods," from the preaching, because he had no arrogance. They did not understand, nor comprehend the subjects he was speaking of-how should they? affirming as they did, some of them, that God is a body; others, that pleasure is the (true) happiness. "Of strange gods, because he preached: unto them Jesus and the Resurrection : for in fact they supposed "Anastasis" (the Resurrection) to be some deity, being accustomed to worship female divinities also.

³ "And having taken him, they brought him to the Areopagus" (v. 19)-not to punish, but in order to learn -"to the Areopagus" where the trials for murder were held. Thus observe, in hope of learning (they ask him), saying, "May we know what is this new doctrine spoken of by thee? For thou bringest certain strange matters to our ears" (v. 20): everywhere novelty is the charge: "we would fain know therefore, what these things may mean. It was a city of talkers, that city of theirs. "For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new

thing. Then Paul stood in the midst of Mars hill, and said, Ye men of Athens, I look upon you as being in all things" (v. 21, 22)-he puts it by way of encomium: (the word) does not seem to mean anything offensive-deisidaimonesterouj, that is, eulabesterouj, "more religiously disposed. For as I passed by, and beheld your devotions, I found an altar with his inscription, To an Unknown God. What therefore ye ignorantly worship, this declare I unto you. (v. 23.)-" On which was inscribed, To an Unknown God. The Athenians, namely, as on many occasions they had received gods from foreign parts also-for instance, the temple of Minerva, Pan, and others from different countries-being afraid that there might be some other god not yet known to them, but worshipped elsewhere, for more assurance, forsooth, erected an altar to that god also:

4and as the god was not known, it was inscribed, "To an Unknown God. This God then, he tells them, is Christ; or rather, the God of all. "Him declare I unto you," Observe how he shows that they had already received Him, and "it is nothing strange," says he, "nothing new that I introduce to you. All along, this was what they had been saying: "What is this new doctrine spoken of by thee? For thou bringest certain strange matters to our ears. Immediately therefore he removes this surmise of theirs: and then says, "God that made the world and all things therein, He being Lord of heaven and earth" - for, that they may not imagine Him to be one of many, he presently sets them right on this point; adding, "dwelleth not in temples made with hands" (v. 24), "neither is worshipped with men's hands, as though he needed anything"-do you observe how, little by little, he brings in the philosophy? how he ridicules the heathen error? "seeing it is He that giveth to all life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth. This is peculiar to God. Look, then, whether these things may not be predicated of the Son also. "Being Lord," he saith, "of heaven and earth"-which they accounted to be God's. Both the creation he declares to be His work, and mankind also.

5"Having determined," he says, "the times assigned to them, and the bounds of their habitation," (v. 25, 26), "that they should seek the Lord, if haply they might feel after Him, and find Him, though He be not far from every one of us: for in Him we live, and move, and have our being: as certain also of your own poets have said, For we are also His offspring. (v. 27, 28. This is said by Aratus the poet. Observe how he draws his arguments from things

done by themselves, and from sayings of their own. "Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art. (v. 29. And yet for this reason we ought. By no means: for surely we are not like (to such), nor are these souls of ours. "And imagination of man. How so? * * But some person might say, "We do not think this. But it was to the many that he was addressing himself, not now to Philosophy. How then did they think so unworthily of Him? Again, putting it upon their ignorance, he says, "Now the times of ignorance God overlooked. Having agitated their minds by the fear, he then adds this: and yet he says, "but now he commandeth all men everywhere to repent. (v. 30. "Because He hath appointed a day, in the which He will judge the world in righteousness by that man whom He hath ordained;

6 whereof He hath given assurance unto all men, in that He hath raised Him from the dead. (v. 31. But let us look over again what has been said. 7 (Recapitulation. (b) "And while Paul waited," etc. (v. 16. It is providentially ordered that against his will he stays there, while waiting for those others. (a) "His spirit," it says, "within him" *parwcuneto*. It does not mean there anger or exasperation: just as elsewhere it says, "There was *parocusmoj* between them. (ch. xv. 30. (c) Then what is *parwcuneto*? Was roused: for the gift is far removed from anger and exasperation. He could not bear it, but pined away. "He reasoned therefore in the synagogue," etc. (v. 17. Observe him again reasoning with Jews. By "devout persons" he means the proselytes. For the Jews were dispersed everywhere before (mod. text "since") Christ's coming, the Law indeed being henceforth, so to say, in process of dissolution, but at the same time (the dispersed Jews) teaching men religion. But those prevailed nothing, save only that they got witnesses of their own calamities. (e) "And certain philosophers," etc. (v. 18. How came they to be willing to confer with him? (They did it) when they saw others reasoning, and the man having repute (in the encounter). And observe straightway with overbearing insolence, "some said, What would this babbler say? For the natural man receiveth not the things of the Spirit. (1 Cor. ii. 14. Other some, He seemeth to be a setter-forth of strange deities: *daimoniwn*, for so they called their gods. "And having taken him, they brought him," etc. (v. 19. (a) The Athenians no longer enjoyed their own laws, but were become subject to the Romans.

8 (g) (Then) why did they hale him to the Areopagus? Meaning to overawe him-(the place) where they held the trials for bloodshed. "May we know,

what is this new doctrine spoken of by thee? For thou bringest certain strange things to our ears; we would fain know therefore what these things mean. For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing. (v. 20, 21. Here the thing noted is, that though ever occupied only in this telling and hearing, yet they thought those things strange-things which they had never heard. "Then Paul standing in the midst of the Areopagus said, Ye men of Athens, I look upon you as being in all things more religiously disposed" (v. 22): (f) for the cities were full of gods (daimonwn, al. eidwlwn): (h) this is why he says deisidaimonesterouj. For as I passed by and viewed the objects of your worship -he does not say simply touj daimonaj (the demons, or deities), but paves the way for his discourse: "I beheld an altar," etc. (v. 23. This is why he says, "I look upon you as being more religiously disposed," viz. because of the altar. "God," he says, "that made the world. (v. 24. He uttered one word, by which he has subverted all the (doctrines) of the philosophers. For the Epicureans affirm all to be fortuitously formed and (by concurrence) of atoms, the Stoics held it to be body and fire (ekpurwsin).

9 "The world and all that is therein. Do you mark the conciseness, and in conciseness, clearness? Mark what were the things that were strange to them: that God made the world! Things which now any of the most ordinary persons know, these the Athenians and the wise men of the Athenians knew not. "Seeing He is Lord of heaven and earth: for if He made them, it is clear that He is Lord. Observe what he affirms to be the note of Deity-creation. Which attribute the Son also hath. 10 For the Prophets everywhere affirm this, that to create is God's prerogative. Not as those affirm that another is Maker but not Lord, assuming that matter is uncreated. Here now he covertly affirms and establishes his own, while he overthrows their doctrine. "Dwelleth not in temples made with hands. For He does indeed dwell in temples, yet not in such, but in man's soul. He overthrows the corporeal worship. What then? Did He not dwell in the temple at Jerusalem? No indeed: but He wrought therein. "Neither is worshipped by men's hands. (v. 25. How then was He worshipped by men's hands among the Jews? Not by hands, but by the understanding. "As though He needed anything: since even those (acts of worship) He did not in this sort seek, "as having need. Shall I eat," saith He, "the flesh of bulls, or drink the blood of goats? (Ps. l. 13. Neither is this enough-the having need of naught-which he has affirmed: for though this is

Divine, yet a further attribute must be added. "Seeing it is He that giveth unto all, life and breath and all things. Two proofs of Godhead: Himself to have need of naught, and to supply all things to all men. Produce here Plato (and) all that he has philosophized about God, all that Epicurus has: and all is but trifling to this! "Giveth," he says, "life and breath. Lo, he makes Him the Creator of the soul also, not its begetter. See again how he overthrows the doctrine about matter.

¹¹ "And made," he says, "of one blood every nation of men to dwell upon all the face of the earth. (v. 26. These things are better than the former: and what an impeachment both of the atoms and of matter, that (creation) is not partial (work), nor the soul of man either. But this, which those say, is not to be Creator. -But by the mind and understanding He is worshipped.-" It is He that giveth," etc. He not the partial (merikoi daimonej) deities. "And all things. it is "He," he saith.-How man also came into being. -First he showed that "He dwelleth not," etc., and then declared that He "is not worshipped as though He had need of aught. If God, He made all: but if He made not, He is not God. Gods that made not heaven and earth, let them perish. He introduces much greater doctrines, though as yet he does not mention the great doctrines; but he discoursed to them as unto children. And these were much greater than those. Creation, Lordship, the having need of naught, authorship of all good-these he has declared. But how is He worshipped? say. It is not yet the proper time. What equal to this sublimity? Marvellous is this also-of one, to have made so many: but also, having made, Himself sustains them (sugkratei) in being, "giving life and breath and all things.

¹² (b) And hath determined the times appointed, and the bounds of their habitation, that they should seek God, if haply they might feel after Him and find Him. (v. 27. (a) It means either this, that He did not compel them to go about and seek God, but according to the bounds of their habitation: (c) or this, that He determined their seeking God, yet not determined this (to be done) continually, but (determined) certain appointed times (when they should do so): showing now, that not having sought they had found: for since, having sought, they had not found, he shows that God was now as manifest as though He were in the midst of them palpably (yhlafrwmenoij). (e) "Though He be not far," he saith, "from every one of us," but is near to all. See again the power (or, "what it is to be God,") of God. What saith he? Not

only He gave "life and breath and all things," but, as the sum and substance of all, He brought us to the knowledge of Himself, by giving us these things by which we are able to find and to apprehend Him. But we did not wish to find Him, albeit close at hand. "Though He be not far from every one of us. Why look now, He is near to all, to every one all the world over! What can be greater than this? See how he makes clear riddance of the parcel deities (tou merikouj)! What say I, "afar off?

¹³ He is so near, that without Him we live not: "for in Him we live and move and have our being. (v. 28. "In him; to put it by way of corporeal similitude, even as it is impossible to be ignorant of the air which is diffused on every side around us, and is "not far from every one of us," nay rather, which is in us. (d) For it was not so that there was a heaven in one place, in another none, nor yet (a heaven) at one time, at another none. So that both at every "time" and at every "bound" it was possible to find Him. He so ordered things, that neither by place nor by time were men hindered. For of course even this, if nothing else, of itself was a help to them-that the heaven is in every place, that it stands in all time. (f) See how (he declares) His Providence, and His upholding power (sugkrathsin); the existence of all things from Him, (from Him) their working (to energein), (from Him their preservation) that they perish not. And he does not say, "Through Him," but, what was nearer than this, "In him."-That poet said nothing equal to this, "For we are His offspring. He, however, spake it of Jupiter, but Paul takes it of the Creator, not meaning the same being as he, God forbid! but meaning what is properly predicated of God: just as he spoke of the altar with reference to Him, not to the being whom they worshipped.

¹⁴ As much as to say, "For certain things are said and done with reference to this (true God), but ye know not that they are with reference to Him. For say, of whom would it be properly said, "To an Unknown God? Of the Creator, or of the demon? Manifestly of the Creator: because Him they knew not, but the other they knew. Again, that all things are filled (with the presence)-of God? or of Jupiter-a wretch of a man, a detestable impostor! But Paul said it not in the same sense as he, God forbid! but with quite a different meaning. For he says we are God's offspring, i.e. God's own, His nearest neighbors as it were. ¹⁵ For lest, when he says, "Being the offspring of God" (v. 29), they should again say, Thou bringest certain strange things to our ears, he produces the poet. He does not say, "Ye ought not to think the Godhead like to

gold or silver," ye accursed and execrable: but in more lowly sort he says, "We ought not. For what (says he)? God is above this? No, he does not say this either: but for the present this-"We ought not to think the Godhead like unto such," for nothing is so opposite to men. "But we do not affirm the Godhead to be like unto this, for who would say that? Mark how he has introduced the incorporeal (nature of God) when he said, "In Him," etc., for the mind, when it surmises body, at the same time implies the notion of distance. (Speaking) to the many he says, "We ought not to think the Godhead like unto gold, or silver, or stone, the shaping of art," for if we are not like to those as regards the soul, much more God (is not like to such). So far, he withdraws them from the notion. But neither is the Godhead, he would say, subjected to any other human conception.

¹⁶ For if that which art or thought has found-this is why he says it thus, "of art or imagination of man" -if that, then, which human art or thought has found, is God, then even in the stone (is) God's essence.-How comes it then, if "in Him we live," that we do not find Him? The charge is twofold, both that they did not find Him, and that they found such as these. The (human) understanding in itself is not at all to be relied upon.-But when he has agitated their soul by showing them to be without excuse, see what he says: "The times of ignorance God overlooked, but now commands all men everywhere to repent. (v. 30. What then? Are none of these men to be punished? None of them that are willing to repent. He says it of these men, not of the departed, but of them whom He commands to repent. He does not call you to account, he would say. He does not say, Took no notice (pareiden); does not say, Permitted: but, Ye were ignorant. "Overlooked," i.e. does not demand punishment as of men that deserve punishment. Ye were ignorant. And he does not say, Ye wilfully did evil.; but this he showed by what he said above -" All men everywhere to repent: again he hints at the whole world. Observe how he takes them off from the parcel deities!

¹⁷ "Because He has appointed a day, in the which He will judge the world in righteousness by that Man whom He hath ordained, whereof He hath given assurance to all men, in that He raised Him from the dead. (v. 31. Observe how he again declares the Passion. Observe the terror again: for, that the judgment is true, is clear from the raising Him up: for it is alleged in proof of that. That all he has been saying is true, is clear from the fact that He rose again. For He did give this "assurance to all men," His rising from the dead:

this (i.e. judgment), also is henceforth certain. ¹⁸ These words were spoken indeed to the Athenians: but it were seasonable that one should say to us also, "that all men everywhere must repent, because he hath appointed a day, in the which He will judge the world. See how he brings Him in as Judge also: Him, both provident for the world, and merciful and forgiving and powerful and wise, and, in a word possessing all the attributes of a Creator. "Having given assurance to all men," i.e. He has given proof in the rising (of Jesus) from the dead. Let us repent then: for we must assuredly be judged. If Christ rose not, we shall not be judged: but if he rose, we shall without doubt be judged. "For to this end," it is said, "did He also die, that he might be Lord both of the dead and living. (Rom. xiv. 9. "For we shall all stand before the judgment seat of Christ, that every one may receive according to that he hath done. (Rom. xiv. 10, and 2 Cor. v. 10. Do not imagine that these are but words. Lo! he introduced also the subject of the resurrection of all men; for in no other way can the world be judged. And that, "In that He hath raised Him from the dead," relates to the body: for that was dead, that had fallen. Among the Greeks, as their notions of Creation, so likewise of the Judgment, are children's fancies, ravings of drunken men.

¹⁹ But let us, who know these things accurately, do something that is to the purpose: let us be made friends unto God. How long shall we be at enmity with Him? How long shall we entertain dislike towards Him? "God forbid! you will say: "Why do you say such things? I would wish not to say the things I say, if ye did not do the things ye do: but as things are, what is the use now in keeping silence from words, when the plain evidence of deeds so cries aloud? How then, how shall we love Him? I have told you thousands of ways, thousands of times: but I will speak it also now. One way I seem to myself to have discovered, a very great and admirable way. Namely, after acknowledging to Him our general obligations,-what none shall be able to express (I mean), what has been done for each of us in his own person, of these also let us bethink ourselves, because these are of great force: let each one of us reckon them up with himself, and make diligent search, and as it were in a book let him have the benefits of God written down; for instance, if at any time having fallen into dangers he has escaped the hands of his enemies; if ever having gone out on a journey at an untimely hour, he has escaped danger; if ever, having had an encounter with wicked men, he has got the better of them;

20 or if ever, having fallen into sickness, he has recovered when all had given him over: for this avails much for attaching us to God. For if that Mordecai, when the services done by him were brought to the king's remembrance, found them to be so available, that he in return rose to that height of splendor (Esther vi. 2-11): much more we, if we call to mind, and make diligent enquiry of these two points, what sins we have committed against God, and what good He has done to us, shall thus both be thankful, and give Him freely all that is ours. But no one gives a thought to any of these things: but just as regarding our sins we say that we are sinners, while we do not enquire into them specifically, so with regard to God's benefits (we say), that God has done us good, and do not specifically enquire, where, and in how great number and at what time. But from this time forth let us be very exact in our reckoning. For if any one can recall even those things which happened long ago, let him reckon up all accurately, as one who will find a great treasure. This is also profitable to us in keeping us from despair.

21 For when we see that he has often protected us, we shall not despair, nor suppose that we are cast off but we shall take it as a strong pledge of His care for us, when we bethink us how, though we have sinned, we are not punished, but even enjoy protection from Him. Let me now tell you a case, which I heard from a certain person, in which was a child, and it happened on a time that he was in the country with his mother, being not yet fifteen years old. Just then there came a bad air, in consequence of which a fever attacked them both, for in fact it was the autumn season. It happened that the mother succeeded in getting into the town before (they could stop her); but the boy, when the physicians on the spot ordered him, with the fever burning within him, to gargle his throat, resisted, having forsooth his own wise view of the matter, and thinking he should be better able to quench the fire, if he took nothing whatever, therefore, in his unseasonable spirit of opposition, boy-like, he would take nothing. But when he came into the town, his tongue was paralyzed, and he was for a long time speechless, so that he could pronounce nothing articulately; however, he could read indeed, and attended masters for a long time, but that was all, and there was nothing to mark his progress. So all his hopes (in life) were cut off, and his mother was full of grief:

22 and though the physicians suggested many plans, and many others did so too, yet nobody was able to do him any good, until the merciful God

loosed the string of his tongue (cf. Mark vii. 35), and then he recovered, and was restored to his former readiness and distinctness of speech. His mother also related, that when a very little child, he had an affection in the nose, which they call a polypus: and then too the physicians had given him over and his father cursed him (for the father was then living), and (even) his mother prayed for him to die; and all was full of distress. But he on a sudden having coughed, owing to the collection of mucus, by the force of the breath expelled the creature (to qhrion) from his nostrils, and all the danger was removed. But this evil having been extinguished, an acrid and viscid running from the eyes formed such a thick gathering of the humors (taj lhmaj), that it was like a skin drawn over the pupil, and what was worse, it threatened blindness, and everybody said this would be the issue. But from this disease also was he quickly freed by the grace of God. So far what I have heard from others: now I will tell you what I myself know.

²³ Once on a time a suspicion of tyrants was raised in our city-at that time I was but a youth-and all the soldiers being set to watch without the city as it chanced, they were making strict inquisition after books of sorcery and magic. And the person who had written the book, had flung it unbound (akata-skeuaston) into the river, and was taken, and when asked for it, was not able to give it up, but was carried all around the city in bonds: when, however, the evidence being brought home to him, he had suffered punishment, just then it chanced that I, wishing to go to the Martyrs' Church, was returning through the gardens by the riverside in company with another person. He, seeing the book floating on the water at first thought it was a linen cloth, but when he got near, perceived it was a book, so he went down, and took it up. I however called shares in the booty, and laughed about it. But let us see, says he, what in the world it is. So he turns back a part of the page, and finds the contents to be magic. At that very moment it chanced that a soldier came by:

²⁴ then having taken from within, he went off. There were we congealed with fear. For who would have believed our story that we had picked it up from the river, when all were at that time, even the unsuspected, under strict watch? And we did not dare to cast it away, lest we should be seen, and there was a like danger to us in tearing it to pieces. God gave us means, and we cast it away, and at last we were free for that time from the extreme peril. And I might mention numberless cases, if I had a mind to recount all. And even

these I have mentioned for your sakes, so that, if any have other cases, although not such as these, let him bear them in mind constantly: for example, if at any time a stone having been hurled, and being about to strike thee, has not struck thee, do thou bear this ever in thy mind: these things produce in us great affection towards God. For if on remembering any men who have been the means of saving us, we are much mortified if we be not able to requite them, much more (should we feel thus) with regard to God. This too is useful in other respects. When we wish not to be overmuch grieved, let us say: "If we have received good things at the hand of the Lord, shall not we endure evil things? (Job ii. 10. And when Paul told them from whence he had been delivered, (2 Tim.

25 iv. 17) the reason was that he might put them also in mind. See too how Jacob kept all these things in his mind: wherefore also he said: "The Angel which redeemed me from my youth up (Gen. xlviii. 16); and not only that he redeemed him, but how and for what purpose. See accordingly how he also calls to mind the benefits he had received in particular. "With my staff," he says, "I passed over Jordan. (Gen. xxxii. 10.)" 26 The Jews also always remembered the things which happened to their forefathers, turning over in their minds the things done in Egypt. Then much more let us, bearing in mind the special mercies which have happened to us also, how often we have fallen into dangers and calamities, and unless God had held his hand over us, should long ago have perished: I say, let us all, considering these things and recounting them day by day, return our united thanks all of us to God, and never cease to glorify Him, that so we may receive a large recompense for our thankfulness of heart, through the grace and compassion of His only begotten Son, with Whom to the Father, together with the Holy Ghost, be glory, might, honor, now and ever, world without end. Amen.

HOMILY 39

1 ACTS XVII. 32-34. XVIII. 1.-"And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this matter. So Paul departed from among them. Howbeit certain men clave unto him, and believed: among the which was Dionysius the Areopagite and a woman named Damaris, and others with them. After these things Paul departed from Athens, and came to Corinth." 2 What can be the reason that, having persuaded (some so far as to say) that they would hear him again, and there being no dangers, Paul is so in haste to leave Athens? Probably he knew

that he should do them no great good; moreover he was led by the Spirit to Corinth. (b) For the Athenians, although fond of hearing strange things, nevertheless did not attend (to him); for this was not their study, but only to be always having something to say; which was the cause that made them hold off from him. But if this was their custom, how is it that they accuse him, "he seemeth to be a setter forth of strange gods? (ch. xvii. 18. Yes, but these were matters they did not at all know what to make of. Howbeit, he did convert both Dionysius the Areopagite, and some others. For those who were careful of (right) living, quickly received the word; but the others not so. It seemed to Paul sufficient to have cast the seeds of the doctrines. (a) To Corinth then, as I said, he was led by the Spirit, in which city he was to abide. (c) "And having found a certain Jew named Aquila, of Pontus by birth, lately come from Italy"—for the greater part of his life had been passed there—"and Priscilla his wife, because that Claudius had commanded all the Jews to depart from Rome. (v. 2.

3 For though it was in the reign of Nero that the war against the Jews was consummated, yet from the time of Claudius and thenceforward it was fanning up, at a distance indeed, so that, were it but so, they might come to their senses, and from Rome they were now driven as common pests. This is why it is so ordered by Providence that Paul was led thither as a prisoner, that he might not as a Jew be driven away, but as acting under military custody might even be guarded there. (Having found these,) "he came to them, and because he was of the same craft, he abode with them and wrought: for by occupation they were tent-makers. (v. 3. Lo, what a justification he found for dwelling in the same house with them! For because here, of all places, it was necessary that he should not receive, as he himself says, "That wherein they glory, they may be found, even as we" (2 Cor. xi. 12), it is providentially ordered that he there abides. "And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks. And when Silas and Timotheus were come from Macedonia, Paul was straitened in the word, testifying to the Jews that Jesus is the Christ. (v. 4, 5. "And when the Jews opposed and blasphemed," i.e. they tried to bear him down (ephreazon), they set upon him—What then does Paul? He separates from them, and in a very awful manner:

4 and though he does not now say, "It was need that the word should be spoken unto you," yet he darkly intimates it to them:—" and when they op-

posed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles. (v. 6. "And he departed thence, and entered into a certain man's house, named Justus, one that worshipped God, whose house joined hard to the synagogue. See how having again said, "Henceforth-" for all that, he does not neglect them; so that it was to rouse them that he said this, and thereupon came to Justus, whose house was contiguous to the synagogue, so that a even from this they might have jealousy, from the very proximity. "And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house. This also was, of all things, enough to bring them over. "And many of the Corinthians hearing believed, and were baptized. Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city. (v. 8-10. See by how many reasons He persuades him, and how He puts last the reason which of all others most prevailed with him, "I have much people in this city.

5 Then how was it, you may ask, that they set upon him? And yet, the writer tells us, they prevailed nothing, but brought him to the proconsul. "And he continued there a year and six months, teaching the word of God among them. And when Gallio was proconsul of Achaia, the Jews ;made insurrection with one accord against Paul, and brought him to the judgment-seat. (v. 11, 12. Do you mark why those men were ever contriving to give a public turn to the misdemeanors (they accused them of)? Thus see here: (b) "Saying, This fellow seduceth men contrary to the law to worship God. And when Paul was about to open his mouth, Gallio said: If indeed it were any wrong-doing or wicked lewdness, O ye Jews, reason would that I should bear with you. But if it be a question of words and names, and of your law, look ye to it; for I will be no judge of such matters. And he drave them from the judgment-seat. (v. 13-16. This Gallio seems to me to have been a sensible man. (a) Thus observe, when these had said, "Against the law he seduceth men to worship God," he "cared for none of these things: and observe how he answers them: "If indeed it were" any matter affecting the city, "any wrong-doing or wicked lewdness," etc. (c) "Then all the Jews took Sosthenes the ruler of the synagogue, and beat him before the judgment-seat: and Gallio cared for none of these things" (v. 17):

6 but their beating him he did not take as an insult to himself. So petulant were the Jews. But let us look over again what has been said. 7 (Recapitulation. "And when they heard," (ch. xvii. 32) what great and lofty doctrines, they did not even attend, but jeered at the Resurrection! "For the natural man," it saith, "receiveth not the things of the Spirit. (1 Cor. ii. 14. "And so," it says, "Paul went forth. (v. 33. How? Having persuaded some; derided by others. "But certain men," it says, "clave unto him, and believed, among whom was also Dionysius the Areopagite and some others. (v. 34. "And after these things," etc. "And having found a certain Jew by name Aquila, of Pontus by birth, lately come from Italy, because that Claudius had ordered all Jews to depart from Rome, he came to them, and because he was of the same craft, he abode with them, and wrought: for by their occupation they were tent-makers. (ch. xviii. 1-3. Being of Pontus, this Aquila * * *. Observe how, not in Jerusalem, nor near it (the crisis), was hasting to come, but at a greater distance. And with him he abides, and is not ashamed to abide, nay, for this very reason he does abide, as having a suitable lodging-place, for to him it was much more suitable than any king's palace. And smile not thou, beloved, to hear (of his occupation). For (it was good for him) even as to the athlete the palaestra is more useful than delicate carpets; so to the warrior the iron sword (is useful), not that of gold. "And wrought," though he preached.

8 Let us be ashamed, who though we have no preaching to occupy us, live in idleness. "And he disputed in the synagogue every sabbath day, and persuaded both Jews and Greeks" (v. 4): but "when they opposed and blasphemed" he withdrew, by this expecting to draw them more. For wherefore having left that house did he come to live hard by the synagogue? was it not for this? For it was not that he saw any danger here. But therefore it is that Paul having testified to them-not teaches now, but testifies- "having shaken his garments," to terrify them not by word only but by action, "said unto them, Your blood be upon your own heads" (v. 6): he speaks the more vehemently as having already persuaded many. "I," says he, "am clean. Then we also are accountable for the blood of those entrusted to us, if we neglect them. "From this time forth I will go to the Gentiles. So that also when he says, "Henceforth let no man trouble me" (Gal. vi. 17), he says it to terrify. For not so much did the punishment terrify, as this stung them. "And having removed thence he came into the house of one named Justus, that worshipped God, whose house was contiguous to the synagogue" (v. 7), and there

abode, by this wishing to persuade them that he was in earnest (*proj ta eqnh hpeigeto*) to go to the Gentiles. Accordingly, mark immediately the ruler of the synagogue converted, and many others, when he had done this.

⁹"Crispus the ruler of the synagogue believed in the Lord, with his whole house: and many of the Corinthians hearing believed, and were baptized."-(v. 8. "With his whole house: observe the converts in those times doing this with their entire household. This Crispus he means where he writes, "I baptized none save Crispus and Gaius. (1 Cor. i. 14. This (same) I take to be called Sosthenes-(evidently) a believer, insomuch that he is beaten, and is always present with Paul. "And the Lord said in the night," etc. Now even the number (of the "much people") persuaded him, but Christ's claiming them for His own (moved him) more. Yet He says also, "Fear not: for the danger was become greater now, both because more believed, and also the ruler of the synagogue. This was enough to rouse him. Not that he was reprov'd as fearing; but that he should not suffer aught; "I am with thee, and none shall set upon thee to hurt thee. (v. 9, 10. For He did not always permit them to suffer evil, that they might not become too weak. For nothing so grieved Paul, as men's unbelief and setting themselves (against the Truth): this was worse than the dangers. Therefore it is that (Christ) appears to him now. "And he continued a year and six months," etc. (v. 11. After the year and six months, they set upon him. "And when Gallio was proconsul of Achaia," etc. (v. 12, 13), because they had no longer the use of their own laws.

¹⁰(c) And observe how prudent he is: for he does not say straightway, I care not, but, "If," says he, "it were a matter of wrong-doing or wicked lewdness, O ye Jews, reason would that I should bear with you; but if it be a question of doctrine and words and of your law, see ye to it, for I do not choose to be a judge of such matters. (v. 14, 15. (g) He taught them that not such are the matters which crave a judicial sentence, but they do all things out of order. And he does not say, It is not my duty, but, "I do not choose," that they may not trouble him again. Thus Pilate said in the case of Christ, "Take ye Him, and judge him according to your law. (John xviii. 31. But they were just like men drunken and mad. (d) "And he drave them from the judgment-seat" (v. 16)-he effectually closed the tribunal against them. "Then all" (the Jews) "having seized Sosthenes the ruler of the synagogue, beat him before the judgment-seat. And Gallio cared for none of these things. (v. 17). (a) This thing, of all others, set them on (to this violence)-their persuasion that the

governor would not even let himself down (to notice it). (e) It was a splendid victory. O the shame they were put to! (b) For it is one thing to have come off victorious from a controversy, and another for those to learn that he cared nothing for the affair.

¹¹(f) "And Gallio cared for none of these things: and yet the whole was meant as an insult to him! But, forsooth, as if they had received authority (they did this). Why did he (Sosthenes), though he also had authority, not beat (them)? But they were (otherwise) trained: so that the judge should learn which party was more reasonable. This was no small benefit to those present—both the reasonableness of these, and the audacity of those. (h) He was beaten, and said nothing. ¹²This man let us also imitate: to them that beat us, let us return blow for blow, by meekness, by silence, by long-suffering. More grievous these wounds, greater this blow, and more heavy. For to show that it is not the receiving a blow in the body that is grievous, but the receiving it in the mind, we often smite people, but since it is in the way of friendship, they are even pleased: but if you smite any indifferent person in an insolent manner, you have pained him exceedingly, because you have touched his heart. So let us smite their heart. But that meekness inflicts a greater blow than fierceness, come, let us prove, so far as that is possible, by words. For the sure proof indeed is by acts and by experience: but if you will, let us also make the enquiry by word, though indeed we have often made it already. Now in insults, nothing pains us so much, as the opinion passed by the spectators; for it is not the same thing to be insulted in public and in private, but those same insults we endure even with ease, when we suffer them in a solitary place, and with none by to witness them, or know of them. So true is it that it is not the insult, as it is in itself, that mortifies us, but the having to suffer it in the sight of all men:

¹³since if one should do us honor in the sight of all men, and insult us in private, we shall notwithstanding even feel obliged to him. The pain then is not in the nature of the insult, but in the opinion of the beholders; that one may not seem to be contemptible. What then, if this opinion should be in our favor? Is not the man attempting to disgrace us himself more disgraced, when men give their opinion in our favor? Say, whom do the bystanders despise? Him who insults, or him who being insulted keeps silence? Passion indeed suggests, that they despise him who is insulted: but let us look into it now while we are free from that excitement, in order that we may not be

carried away when the time comes. Say, whom do we all condemn? Plainly the man who insults: and if he be an inferior, we shall say that he is even mad; if an equal, that he is foolish; if a superior, still we shall not approve of it. For which man, I ask, is worthy of approval, the man who is excited, who is tossed with a tempest of passion, who is infuriated like a wild beast, who demeans himself in this sort against our common nature, or he who lives in a state of calm, in a haven of repose, and in virtuous equanimity? Is not the one like an angel, the other not even like a man?

14 For the one cannot even bear his own evils, while the other bears even those of others also: here, the man cannot even endure himself; there, he endures another too: the one is in danger of shipwreck, the other sails in safety, his ship wafted along the favoring gales: for he has not suffered the squall of passion to catch his sails and overturn the bark of his understanding: but the breath of a soft and sweet air fanning upon it, the breath of forbearance, wafts it with much tranquillity into the haven of wise equanimity. And like as when a ship is in danger of foundering, the sailors know not what they cast away, whether what they lay hands upon be their own or other men's property, but they throw overboard all the contents without discrimination, alike the precious and what is not such: but when the storm has ceased, then reckoning up all that they have thrown out, they shed tears, and are not sensible of the calm for the loss of what they have thrown overboard: so here, when passion blows hard, and the storm is raised, people in flinging out their words know not how to use order or fitness; but when the passion has ceased, then recalling to mind what kind of words they have given utterance to, they consider the loss and feel not the quiet, when they remember the words by which they have disgraced themselves, and sustained most grievous loss, not as to money, but as to character for moderation and gentleness.

15 Anger is a darkness. "The fool," saith Scripture, "hath said in his heart, There is no God. (Ps. xiii. 1. Perhaps also of the angry man it is suitable to say the same, that the angry man hath said, There is no God. For, saith Scripture, "Through the multitude of his anger he will not seek" (after God). (Ps. x. 4. For let what pious thought will enter in, (passion) thrusts and drives all out, flings all athwart. (b) When you are told, that he whom you abused uttered not one bitter word, do you not for this feel more pain than you have inflicted? (a) If you in your own mind do not feel more pain than he whom you have abused, abuse still; (but) though there be none to call you to ac-

count, the judgment of your conscience, having taken you privately, shall give you a thousand lashes, (when you think) how you poured out a flood of railings on one so meek, and humble, and forbearing. We are forever saying these things, but we do not see them exhibited in works. You, a human being, insult your fellow-man? You, a servant, your fellow-servant? But why do I wonder at this, when many even insult God? Let this be a consolation to you when suffering insult. Are you insulted? God also is insulted. Are you reviled? God also was reviled. Are you treated with scorn? Why, so was our Master also. In these things He shares with us, but not so in the contrary things.

¹⁶ For He never insulted another unjustly: God forbid! He never reviled, never did a wrong. So that we are those who share with Him, not ye. For to endure when insulted is God's part: to be merely abusive, is the part of the devil. See the two sides. "Thou hast a devil" (John vii. 20; ib. xviii. 22), Christ was told: He received a blow on the face from the servant of the high-priest. They who wrongfully insult, are in the same class with these. For if Peter was even called "Satan" (Matt. xvi. 23) for one word; much more shall these men, when they do the works of the Jews, be called, as those were called, "children of the devil" (John viii. 44), because they wrought the works of the devil. You insult; who are you, I ask (that you do so)? Nay, rather the reason why you insult, is this, that you are nothing: no one that is human insults. So that what is said in quarrels, "Who are you? ought to be put in the contrary way: "Insult: for you are nothing. Instead of that the phrase is, "Who are you, that you insult: "A better man than you," is the answer. And yet it is just the contrary: but because we put the question amiss, therefore they answer amiss: so that the fault is ours. For as if we thought it was for great men to insult, therefore we ask, "Who are you, that you insult? And therefore they make this answer.

¹⁷ But, on the contrary, we ought to say: "Do you insult? insult still: for you are nobody: whereas to those who do not insult this should be said: "Who are you that you insult not?-you have surpassed human nature. This is nobility, this is generosity, to speak nothing ungenerous, though a man may deserve to have it spoken to him. Tell me now, how many are there who are not worthy to be put to death? Nevertheless, the judge does not this in his own person, but interrogates them; and not this either, in his own person. But if it is not to be suffered, that the judge, sitting in judgment, should (in his own person) speak with a criminal, but he does all by the intervention of a third person, much more is it our duty not to insult our equals in rank; for

all the advantage we shall get of them will be, not so much to have disgraced them, as to be made to learn that we have disgraced ourselves. Well then, in the case of the wicked, this is why we must not insult (even them); in the case of the good there is another reason also because they do not deserve it: and for a third, because it is not right to be abusive. But as things are, see what comes of it; the person abused is a man, and the person abusing is a man, and the spectators men. What then? must the beasts come between them and settle matters?

¹⁸ for only this is left. For when both the wrong-doers and those who delight in the wrong-doing are men, the part of reconciler is left for the beasts: for just as when the masters quarrel in a house, there is nothing left but for the servants to reconcile them,-even if this be not the result, for the nature of the thing demands this,-just so is it here.-Are you abusive? Well may you be so, for you are not even human. Insolence seemed to be a high-born thing; it seemed to belong to the great; whereas it belongs rather to slaves; but to give good words belongs to free men. For as to do ill is the part of those, so to suffer ill is the part of these.-Just as if some slave should steal the master's property, some old hag,-such a thing as that is the abusive man. And like as some detestable thief and runaway, with studied purpose stealing in, looks all around him, wishing to filch something: so does this man, even as he, look narrowly at all on every side, studying how to throw out some (reproach). Or perhaps we may set him forth by a different sort of example. Just as if one should steal filthy vessels out of a house, and bring them out in the presence of all men, the things purloined do not so disgrace the persons robbed, as they disgrace the thief himself:

¹⁹ just so this man, bybringing out his words in the presence of all men, casts disgrace not on others but on himself by the words, in giving vent to this language, and be-fouling both his tongue and his mind. For it is all one, when we quarrel with bad men, as if one for the sake of striking a man who is immersed in putrefying filth should defile himself by plunging his hands into the nastiness. Therefore, reflecting on these things, let us flee the mischief thence accruing, and keep a clean tongue, that being clear from all abusiveness, we may be enabled with strictness to pass through the life present, and to attain unto the good things promised to those that love Him, through the grace and mercy of our Lord Jesus Christ, with Whom to the

Father and the Holy Ghost together be glory, might, honor, now and ever, world without end. Amen.

HOMILY 40

¹ ACTS XVIII. 18.-"And Paul after this tarried there yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having shorn his head in Cenchrea: for he had a vow." ² See how the Law was breaking up; see how they were bound by conscience. This, namely, was a Jewish custom, to shear their heads agreeably with a vow. But then there ought to be also a sacrifice (ch. xxi. 26), which was not the case here. -"Having yet tarried: after the beating of Sosthenes. For it was necessary that he should yet tarry, and comfort them concerning these things. "He sailed for Syria. Why does he desire again to come to Syria? It was there that "the disciples were ordered to be called Christians" (ch. xi. 26): there, that he had been "commended to the grace of God" (xiv. 26): there, that he had effected such things concerning the doctrine. "And with him Priscilla"-lo, a woman also -" and Aquila. But these he left at Ephesus. With good reason, namely, that they should teach. For having been with him so long time, they were learning many things: and yet he did not at present withdraw them from their custom as Jews. "And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews. When they desired him to tarry longer time with them, he consented not; but bade them farewell, saying, I must by all means keep this feast that cometh in Jerusalem. Therefore it was that he was hindered from coming into Asia, being impelled to what was of pressing moment.

³ Thus observe him here, entreated (by them) to stay, but because he could not comply, being in haste to depart, "he bade them farewell. However, he did not leave them without more ado, but with promise (to return): "But I will return again unto you, if God will. And he sailed from Ephesus. (v. 19-21. "And when he had landed at Caesarea, and gone up, and saluted the Church, he went down to Antioch. And after he had spent some time there, he departed, and went over all the country of Galatia and Phrygia in order, strengthening all the disciples. (v. 22-23. He came again to those places which he had previously visited. "And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the Scriptures, came to Ephesus. (v. 24. Lo, even learned men are now urgent, and the disciples henceforth go abroad. Do you mark the spread of the preaching? "This man was

instructed in the way of the Lord; and being fervent in the Spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John. And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly. (v. 25-26. If this man knew only the baptism of John, how is it that he was "fervent in the Spirit," for the Spirit was not given in that way?

4 And if those after him needed the baptism of Christ, much more would he need it. Then what is to be said? For it is not without a meaning that the writer has strung the two incidents together. It seems to me that this was one of the hundred and twenty who were baptized with the Apostles: or, if not so, then the same that took place in the case of Cornelius, took place also in the case of this man. But neither does he receive baptism. That expression, then, "they expounded more perfectly," seems to me to be this, that he behooved also to be baptized. Because the other twelve knew nothing accurate, not even what related to Jesus. And it is likely that he did in fact receive baptism. But if these (disciples) of John, after that baptism again received baptism, was this needful for the disciples also? And wherefore the need of water? These are very different from him, men who did not even know whether there were a Holy Ghost. "He was fervent," then, "in the Spirit, knowing only the baptism of John: but these "expounded to him more perfectly. And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him; who, when he was come, helped them much which had believed through grace. (v. 27. He wished then also to depart into Achaia, and these also encouraged (him to do so), having also given him letters.

5 "Who when he was come, helped them much which had believed through grace: for he mightily convinced the Jews, and that publicly, showing by the Scriptures that Jesus was Christ. (v. 28. "And it came to pass, that, while Apollos was at Corinth, Paul, having passed through the upper coasts"-meaning what we have read as to Caesarea and the other places-"came to Ephesus, and having found certain disciples (ch. xix. 1), "he said to them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on Him who should

come after him, that is, on Christ Jesus. (v. 2-4. For that they did not even believe in Christ is plain from his saying, "that they should believe on Him that was to come after him. And he did not say, The baptism of John is nothing, but, It is incomplete. Nor does he add this (in so many words), but he taught them, and many received the Holy Ghost. "When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied. And all the men were about twelve" (v. 5-7):

6 so that it was likely they had the Spirit, but it did not appear. "And all the men were about twelve." 7 (Recapitulation. "And they came to Ephesus, and there he left them" (v. 19): for he did not wish to take them about with him, but left them at Ephesus. But they subsequently dwelt at Corinth, and he bears high testimony to them, and writing to the Romans, salutes them. (Rom. xvi. 3. Whence it seems to me that they afterwards went back to Rome, in the time of Nero, as having an attachment for those parts whence they had been expelled in the time of Claudius. "But he himself went into the synagogue. It seems to me that the faithful still assembled there, for they did not immediately withdraw them. "And when they besought him to stay, he consented not" (v. 20, 21), for he was hastening to Caesarea. "And having arrived at Caesarea," etc., "passing through the region of Galatia and Phrygia, confirming all the disciples. (v. 22, 23. Through these regions also he merely passes again, just enough to establish them by his presence. "And a certain Jew, Apollos by name," etc. (v. 24. For he was an awakened man, travelling in foreign parts for this very purpose. Writing of him the Apostle said, "Now concerning Apollos our brother. (1 Cor. xvi. 12. b Whom when Aquila and Priscilla had heard," etc. (v. 26. It was not for nothing that he left them at Ephesus, but for Apollos' sake, the Spirit so ordered it, that he might come with greater force to the attack (epibhnai) upon Corinth.

8 What may be the reason that to him they did nothing, but Paul they assault? They knew that he was the leader, and great was the name of the man. "And when he was disposed to pass into Achaia" (v. 27) i. e. in faith, he did all by faith; "the brethren wrote," etc. nowhere envy, nowhere an evil eye. Aquila teaches, or rather this man lets himself be taught. He was minded to depart, and they send letters. (a) "For he mightily convinced the Jews, and that publicly," etc. (v. 28. Now by this, that he "publicly" convinced them, his boldness was shown: by the clearness of his arguing, his power was declared:

by his convicting them out of the Scriptures, his skill (of learning). For neither boldness by itself contributes aught, where there is not power, nor power where there is not boldness. "He mightily convinced," it says. (b) "And it came to pass," etc. (ch. xix. 1. But whence had those, being in Ephesus, the baptism of John? Probably they had been on a visit at Jerusalem at the time (of John's preaching), and did not even know Jesus. And he does not say to them, Do ye believe in Jesus? but what? "Have ye received the Holy Ghost? (v. 2. He knew that they had not, but wishes themselves to say it, that having learnt what they lack, they may ask. "John verily baptized," etc. (v. 4. From the baptism itself he (John) prophesies:

9 and he leads them (to see) that this is the meaning of John's baptism. (a) "That they should believe on Him that was to come: on what kind (of Person)? "I indeed baptize you with water, but He that cometh after me, shall baptize you with the Holy Ghost. (Matt. iii. 11. And when Paul," it says, "had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied. (v. 6. (b) The gift is twofold: tongues and prophesyings. Hence is shown an important doctrine, that the baptism of John is incomplete. And he does not say, "Baptism" of forgiveness, but, "of repentance. What (is it) then? These had not the Spirit: they were not so fervent, not even instructed. And why did (Apollōs) not receive baptism? (The case) seems to me to be this: Great was the boldness of the man. "He taught diligently the things concerning Jesus," but he needed more diligent teaching. Thus, though not knowing all, by his zeal he attracted the Holy Ghost, in the same manner as Cornelius and his company.

10 Perhaps it is the wish of many, Oh that we had the baptism of John now! But (if we had), many would still be careless of a life of virtue, and it might be thought that each for this, and not for the kingdom of heaven's sake, aimed at virtue. There would be many false prophets: for then "they which are approved" would not be very "manifest. (1 Cor. xi. 19. As, "blessed are they that have not seen and yet have believed" (John 20, John 29), so they that (believe) without signs. "Except," saith (Christ), "ye see signs, ye will not believe. (Ib. iv. 48. For we lose nothing (by lack of miracles), if we will but take heed to ourselves. We have the sum and substance of the good things: through baptism we received remission of sins, sanctification, participation of the Spirit, adoption, eternal life. What would ye more? Signs? But they come to an end (alla katargeitai). Thou hast "faith, hope, charity," the abid-

ing things: these seek thou, these are greater than signs. Nothing is equal to charity. For "greater than all," saith he, "is charity. (cf. 1 Cor. xiii. 5. But now, love is in jeopardy, for only its name is left behind, while the reality is nowhere (seen), but we are divided each from the other. What then shall one do to reunite (ourselves)? For to find fault is easy, but how may one make friendship, this is the point to be studied; how we may bring together the scattered members.

¹¹ For be it so, that we have one Church, or one doctrine-yet this is not the (main) consideration: no, the evil is, that in these we have not fellowship-"living peaceably," as the Apostle says, "with all men" (Rom. xii. 18), on the contrary, we are at variance one with another. For be it that we are not having fights every day, yet look not thou to this, but (to this), that neither have we charity, genuine and unswerving. There is need of bandages and oil. Let us bear it in mind, that charity is the cognizance of the disciples of Christ: that without this, all else avails nothing: that it is an easy task if we will. Yes, say you, we know all this, but how (to go to work) that it may be achieved? What (to do), that it may be effected? in what way, that we may love one another? First, let us put away the things which are subversive of charity, and then we shall establish this. Let none be resentful, none be envious, none rejoicing in (others') misfortunes: these are the things that hinder love; well then, the things that make it are of the other sort. For it is not enough to put away the things that hinder; the things that establish must also be forthcoming. Now Sirach tells us the things that are subversive (of friendship), and does not go on to speak of the things which make union. "Reproaching," he says, "and revealing of a secret, and a treacherous wound. (cf.

¹² Eccclus. 22, Eccclus. 27. But in speaking of the men of those times, these things might well be named, seeing they were carnal: but in our case, God forbid they should be (even) named. Not from these things do we bring our inducements for you, but from the others. For us, there is nothing good without friendship. Let there be good things without number, but what is the benefit-be it wealth, be it luxury-without friendship? No possession equal to this, even in matters of this life, just as there is nothing worse than men hating (us). "Charity hides a multitude of sins" (1 Pet. iv. 8): but enmity, even where sins are not, suspects them to be. It is not enough not to be an enemy; no, one must also love. Bethink thee, that Christ has bidden, and this is

enough. Even affliction makes friendships, and draws (men) together. "What then," say you, "now, when there is no affliction? say, how (are we to act) to become friends? Have ye not other friends, I ask? In what way are ye their friends, how do ye continue such? For a beginning, let none have any enemy: this (in itself) is not a small matter: let none envy; it is not possible to accuse the man who envies not. (b) How then shall we be warmly affected? What makes love of persons? Beauty of person. Then let us also make our souls beautiful, and we shall be amiable one to another:

¹³ for it is necessary, of course, not only to love, but also to be loved. Let us first achieve this point, that we may be loved, and the other will be easy. How to act that we may be loved? Let us become beautiful, and let us do this, that we may always have lovers. Let none make it his study to get money, to get slaves, to get houses, (so much) as to be loved, as to have a good name. Better is a name than much wealth. For the one remains, the other perishes: and the one it is possible to acquire, the other impossible. For he that has got an evil character, will with difficulty lay it aside: but by means of his (good) name the poor man may quickly be rich. Let there be a man having ten thousand talents, and another a hundred friends; the latter is more rich in resources than the former. Then let us not merely do this, but let us work it as a kind of trade. "And how can we? say you. "A sweet mouth multiplieth its friends, and a gracious tongue. Let us get a well-spoken mouth, and pure manners. It is not possible for a man to be such, and not to be known.

¹⁴ (a) We have one world that we all inhabit, with the same fruits we all are fed. But these are small matters: by the same Sacraments we partake of the same spiritual food. These surely are justifications of loving! (c) Mark how many (inducements and pleas) for friendship they that are without have ex-cogitated; community of art or trade, neighborhood, relationships: but mightier than all these are the impulses and ties which are among us: this Table is calculated more (than all else) to shame us into friendliness. But many of us who come thereto do not even know one another. The reason, it may be said, is that there are so many of them. By no means; it is only our own sluggish indifference. (Once) there were three thousand (ch. ii. 41)-there were five thousand (iv 4)-and yet they had all one soul: but now each knows not his brother, and is not ashamed to lay the blame on the number, because it is so great! Yet he that has many friends is invincible against all men: stronger he than any tyrant. Not such the safety the tyrant has with his

body-guards, as this man has with his friends. Moreover, this man is more glorious than he: for the tyrant is guarded by his own slaves, but this man by his peers: the tyrant, by men unwilling and afraid of him; this man by willing men and without fear. And here too is a wonderful thing to be seen-many in one, and one in many.

¹⁵ (a) Just as in an harp, the sounds are diverse, not the harmony, and they all together give out one harmony and symphony, (c) I could wish to bring, you into such a city, were it possible, wherein (all) should be one soul: then shouldest thou see surpassing all harmony of harp and flute, the more harmonious symphony. (b) But the musician is the Might of Love: it is this that strikes out the sweet melody, (d) singing, (withal) a strain in which no note is out of tune. This strain rejoices both Angels, and God the Lord of Angels; this strain rouses (to hear it) the whole audience that is in heaven; this even lulls (evil) passions-it does not even suffer them to be raised, but deep is the stillness. For as in a theatre, when the band of musicians plays, all listen with a hush, and there is no noise there; so among friends, while Love strikes the chords, all the passions are still and laid to sleep, like wild beasts charmed and unnerved: just as, where hate is, there is all the contrary to this. But let us say nothing just now about enmity; let us speak of friendship. Though thou let fall some casual hasty word, there is none to catch thee up, but all forgive thee; though thou do (some hasty thing), none puts upon it the worse construction, but all allowance is made: every one prompt to stretch out the hand to him that is falling, every one wishing him to stand.

¹⁶ A wall it is indeed impregnable, this friendship; a wall, which not the devil himself, much less men, can overpower. It is not possible for that man to fall into danger who has gotten many friends. (Where love is) no room is there to get matter of anger, but only for pleasantness of feeling: no room is there to get matter of envying; none, to get occasion of resentment. Mark him, how in all things both spiritual and temporal, he accomplishes all with ease. What then, I pray you, can be equal to this man? Like a city walled on every side is this man, the other as a city unwalled.-Great wisdom, to be able to be a creator of friendship! Take away friendship, and thou hast taken away all, thou hast confounded all. But if the likeness of friendship have so great power, what must the reality itself be? Then let us, I beseech you, make to ourselves friends, and let each make this his art. But, lo! you will say, I do study this, but the other does not. All the greater the reward to thee. True,

say you, but the matter is more difficult. How, I ask? Lo! I testify and declare to you, that if but ten of you would knit yourselves together, and make this your work, as the Apostles made the preaching theirs, and the Prophets theirs the teaching, so we the making of friends, great would be the reward. Let us make for ourselves royal portraits.

17 For if this be the common badge of disciples, we do a greater work than if we should put ourselves into the power to raise the dead. The diadem and the purple mark the Emperor, and where these are not, though his apparel be all gold, the Emperor is not yet manifest. So now thou art making known thy lineage. Make men friends to thyself, and (friends) to others. There is none who being loved will wish to hate thee. Let us learn the colors, with what ingredients they are mixed, with what (tints) this portrait is composed. Let us be affable: let us not wait for our neighbors to move. Say not, if I see any person hanging back (for me to make the first advances), I become worse than he: but rather when thou seest this, forestall him, and extinguish his bad feeling. Seest thou one diseased, and addest to his malady? This, most of all, let us make sure of—"in honor to prefer one another, to account others better than one's self" (Rom. xii. 10), deem not this to be a lessening of thyself. If thou prefer (another) in honor, thou hast honored thyself more, attracting to thyself a still higher extinction. On all occasions let us yield the precedence to others. Let us bear nothing in mind of the evil done to us, but if any good has been done (let us remember only that).

18 Nothing so makes a man a friend, as a gracious tongue, a mouth speaking good things, a soul free from self-elation, a contempt of vain-glory, a despising of honor. If we secure these things, we shall be able to become invincible to the snares of the Devil, and having with strictness accomplished the pursuit of virtue, to attain unto the good things promised to them that love Him, through the grace and mercy of our Lord Jesus Christ, with Whom to the Father and the Holy Ghost together be glory, dominion, honor, now and ever, world without end. Amen.

HOMILY 41

1 ACTS XIX. 8, 9.-"And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God. But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus." 2(a) See

him in every place forcing his way into the synagogue, and in this manner departing thence. For in every place, he wished to have the occasion given him by them. (c) He wished to separate the disciples thence, and to have the beginning for ceasing to assemble with them, given by (the Jews) themselves. And it was not for nothing that he did this (b) which I have said. He was henceforth "provoking them to jealousy. For both the Gentiles readily received him, and the Jews, upon the Gentiles receiving him, repented. (a) This is why he continually made a stir among them, "for three months arguing and persuading concerning the kingdom of God: for you must not suppose because you hear of his "speaking boldly," that there was any harshness: it was of good things that he discoursed, of a kingdom: who would not have heard him? "But when divers were hardened, speaking evil of the way. They might well call it "the way; this was indeed the way, that led into the kingdom of heaven. "He departed from them, and separated the disciples, disputing daily in the school of one Tyrannus. And this was done for the space of two years, so that all that were in Asia heard the word of the Lord, both Jews and Greeks. (v. 10. (a) Do you mark how much was effected by his persisting? "Both Jews and Greeks heard: (c) all that dwelt in Asia:

3 it was for this also that the Lord suffered him not to go into Asia (ch. xvi. 6) (on a former occasion); waiting, as it seems to me, for this same conjuncture. (Hom. xl. p. 245. (b) "And God wrought special miracles by the hands of Paul: so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them. (v. 11, 12. Not touched the wearer only (and so were healed), but also receiving them, they laid them upon the sick (and so healed them). (g) "He that believeth on Me," saith Christ, "doeth greater works than those which I do. (John xiv. 12. This, and the miracle of the shadows is what He meant (in those words). (d) "Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth. (v. 13. So entirely did they do all by way of trade! Observe: vagabond, or, itinerant, Jewish exorcists. And to believe indeed, they had no mind; but by that Name they wished to cast out the demons. "By Jesus, whom Paul preacheth. Only see what a name Paul had got! "And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so. And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye?

⁴ And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded. (v. 14-16. They did it in secret: then their impotence is publicly exposed. (f) Then not the Name does anything, unless it be spoken with faith. (h) See how they used their weapons against themselves! (j) So far were they from thinking Jesus to be anything great: no, they must needs add Paul, as thinking him to be something great. Here one may marvel how it was that the demon did not cooperate with the imposture of the exorcists, but on the contrary exposed them, and laid open their stage-play. He seems to me (to have done this) in exceeding wrath: just as it might be, if a person being in uttermost peril, should be exposed by some pitiful creature, and wish to vent all his rage upon him. "Jesus I know, and Paul I know. For, that there may not seem to be any slight put upon the Name of Jesus, (the demon) first confesses (Him), and then has permission given him. For, to show that it was not any weakness of the Name, but all owing to the imposture of those men, why did not the same take place in the case of Paul? "They fled out of that house naked and wounded: he sorely battered their heads, perhaps rent their garments.

⁵(e) "And this became known to all, both Jews and Greeks, that dwelt at Ephesus, and fear fell upon them all, and the name of the Lord Jesus was magnified. And many of them that had believed came confessing and making known their practices. (v. 17, 18. For since they had got to possess such power as, by means of the demons, to do such things, well might this be the consequence. "And many of them that practised curious arts, brought their books together, and burnt them in the presence of all men;"-having seen that there was no more use of them now that the demons themselves do these things-"and reckoned up the price of them, and found the amount fifty thousand pieces of silver. So mightily grew the word of God and prevailed. (v. 19, 20. (i) "And" (so) "he disputed," in the school of one Tyrannus for two years: where were believers, and believers exceedingly (advanced in the faith). Moreover (Paul) writes (to them) as to great men.

⁶(Recapitulation. (b) "And having entered in to the synagogue," etc. (v. 8. But why *eparrhsiazeto*? It means, he was ready to confront dangers, and disputed more openly, not veiling the doctrines. (a) "But when some were hardened, and spake evil of the way, having departed from them, he separated the disciples. (v. 9. He put a stop, it means, to their evil-speaking: he did

not wish to kindle their envy, nor to bring them rate more contention. (c) Hence let us also learn not to put ourselves in the way of evil-speaking men, but to depart from them: he did not speak evil, when himself evil spoken of. "He disputed daily," and by this gained the many, that, being evil intreated and (evil) spoken of, he did not (utterly) break away from them, and keep aloof. (e) The evil-speakers are defeated. They calumniated the doctrine itself; (therefore) so as neither to rouse the disciples to wrath, nor * * them, he withdrew, showing that everywhere alike they repel salvation from them. Here now he does not even apologize, seeing that the Gentiles everywhere have believed. "In the school of one Tyrannus: it was not that he sought the place, but without more ado where there was a school (there he discoursed). (d) And look, no sooner is the trial from those without over, than this from the demons begins. Mark the infatuated Jewish hardness. Having seen his garments working miracles, they paid no heed to it. What could be greater than this?

7 But, on the contrary, it resulted in just the opposite effect. If any of the heathens believe not, having seen the (very) dust working these effects, let him believe. (f) Wonderful, how great the power of them that have believed! Both Simon for the sake of merchandise sought the grace of the Spirit, and these for this object did this. What hardness (of heart)! Why does not Paul rebuke them? It would have looked like envy, therefore it is so ordered. This same took place in the case of Christ (Mark ix. 36): but then the person is not hindered, for it was the beginning of the new state of things: since Judas also is not hindered, whereas Ananias and Sapphira were struck dead: and many Jews even for opposing (Christ) suffered nothing, while Elymas was blinded. "For I am not come," saith Christ, "to judge the world, but that the world might be saved. (John iii. 17. "And seven sons," etc. (v. 14. See the villany of the men! They still continued to be Jews, while wishing to make a gain of that Name. All that they did was for glory and profit. (g) Look, in every case, how men are converted not so much in consequence of good things as of things fearful. In the case of Sapphira, fear fell upon the Church, and men dared not join themselves to them: here they received handkerchiefs and aprons, and were healed: and after this, then they came confessing their sins.

8 (Hereby) the power of the demons is shown to be a great one, when it is against unbelievers. For why did he not say, "Who is Jesus? He was afraid, lest he also should suffer punishment; but, that it might be permitted him to

take revenge upon those who mocked him, he did this; "Jesus," says he, "I know," etc. He was in dread of Paul. For why did not those wretched men say to him, We believe? How much more splendid an appearance they would have made had they said this, that is, if they had claimed Him as their Master? But instead of that, they spoke even those senseless words, "By Jesus, whom Paul preacheth. Do you mark the forbearance (of the writer), how he writes history and does not call names? This makes the Apostles admirable. "And the evil spirit," etc. (v. 15), for what had happened at Philippi (ch. xvi. 16) had given a lesson to these also. He mentions the name, and the number, thereby giving to the persons then living a credible proof of what he wrote. And why were they itinerant? For the sake of merchandise: not assuredly to bear tidings of the word; how should that be their object? And how ran they anon, preaching by the things they suffered? "Insomuch," it says, "that all that dwelt in Asia heard the word of the Lord. Ought not this to have converted all? And marvel not, for nothing convinces malice.

9 But come now, let us look at the affair of the exorcists, with what an evil disposition (they acted). Why the same was not done in the case of Christ, is an inquiry for another time, and not for the present, save that this also was well and usefully ordered. It seems to me that they did this also in mockery, and that in consequence of this (punishment), none dared even at random to name that Name. Why did this put them upon confession? Because this was a most mighty argument of God's omniscience (therefore), before they should be exposed by the demons, they accused themselves, fearing lest they should suffer the same things. For when the demons their helpers are their accusers, what hope is there thenceforth, save the confession by deeds? 10 But see, I pray you, after such signs had been wrought, what evils within a short space ensue. Such is human nature: it soon forgets. Or, do ye not remember what has been the case among ourselves? Did not God last year shake our whole city? Did not all run to baptism? Did not whoremongers and effeminate and corrupt persons leave their dwellings, and the places where they spent their time, and change and become religious? But three days passed, and they returned again to their own proper wickedness. And whence is this? From the excessive laziness. And what marvel if, when the things have passed away (this be the case), seeing that, the images lasting perpetually, the result is such? The fate of Sodom-say, does it not still last (in its effects)? Well, did the dwellers beside it become any the better? And what say you to the son of

Noah? Was he not such (as he is represented), did he not see with his eyes so vast a desolation, and yet was wicked? Then let us not marvel how, when such things had been done, these Jews (at Ephesus) believe not, when we see that belief itself often comes round for them into its opposite, into malignity; as, for instance, when they say that He hath a devil, He, the Son of God!

¹¹ Do you not see these things even now, and how men are many of them like serpents, both faithless and thankless, men who, viper-like, when they have enjoyed benefits and have been warmed by some, then they sting their benefactors? This we have said, lest any should marvel, how, such signs having been wrought, they were not all converted, For behold, in our own times happened those (miracles) relating to the martyr Babylas, those relating to Jerusalem, those relating to the destruction of the temples, and not all were converted. Why need I speak of ancient things? I have told you what happened last year; and none gave heed to it, but again little by little they fell off and sunk back. The heaven stands perpetually crying aloud that it has a Master, and that it is the work of an Artificer, all this that we see-I mean the world-and yet some say that it is not so. What happened to that Theodorus last year-whom did it not startle? And yet nothing came of it, but having for a season become religious, they returned to the point from which they had started in their attempt to be religious. So it was with the Jews. This is what the Prophet said of them: "When He slew them, then they sought Him, and turned early unto God," (Ps. lxxviii. 34. And what need to speak of those things that are common to all?

¹² How many have fallen into diseases, how many have promised, if raised up, to work so great a change, and yet they have again become the same as ever! This, if nothing else, shows that we have natural free-will-our changing all at once. Were evil natural, this would not be: things that are natural and necessary, we cannot change from. "And yet," you will say, "we do change from them. For do we not see some, who have the natural faculty to see, but are blinded by fear? (True-) because this also is natural: * * if a different (necessity of) nature come not also into operation: (thus) it is natural to us, that being terrified we do not see; it is natural to us that when a greater fear supervenes, the other gives way. "What then," you will say, "if right-mindedness be indeed according to nature, but fear having overpowered it cast it out? What then if I shall show that some even then are not brought to a right mind, but even in these fears are reckless? Is this natural? Shall I speak

of ancient things? Well then, of recent? How many in the midst of those fears continued laughing, mocking, and experienced nothing of the sort? Did not Pharaoh change immediately, and (as quickly) run back to his former wickedness? But here, as if (the demons) knew Him not, they (the exorcists) added, "Whom Paul preacheth," whereas they ought to have said, "the Saviour of the world." Him that rose again.

¹³ By this they show that they do know, but they did not choose to confess His glory. Wherefore the demon exposes them, leaping upon them, and saying, "Jesus I know, and Paul I know, but who are ye? So that not ye are believers, but ye abuse that Name when ye say this. Therefore the Temple is desolate, the implement easy to be overcome. So that ye are not preachers; mine, says he, ye are. Great was the wrath of the demon. The Apostles had power to do this to them, but they did it not as yet. For they that had power over the demons that did these things to them, much more had power over the men themselves. Mark how their forbearance is shown, in that they whom they repulsed do these things, while the demons whom they courted do the contrary. "Jesus," says he, "I know. Be ashamed, ye that are ignorant (of Him). "And Paul I know. Well said, "Think not that it is because I despise them, that I do these things. Great was the fear of the demon. And why without these words did he not rend their garments? For so he would both have sated his wrath, and established the delusion. He feared as I said, the unapproachable force, and would not have had such power had he not said this. But observe how we find the demons everywhere more right minded (than the Jews), not daring to contradict nor accuse the Apostles, or Christ.

¹⁴ There they say, "We know Thee who Thou art" (Matt. viii. 29); and, "Why art Thou come hither before the time to torment us" (Mark i. 24): and again, "I know Thee who Thou art, the Son of God. And here, "These men are servants of the most high God" (ch. xvi. 17): and again, "Jesus I know, and Paul I know. For they exceedingly feared and trembled before those holy persons. Perhaps some one of you, hearing of these things, wishes he were possessed of this power, so that the demons should not be able to look him in the face, and accounts those saints happy for this, that they had such power. But let him hear Christ saying, "Rejoice not because the demons are subject unto you" (Luke x. 20), because He knew that all men rejoice most in this, through vainglory. For if thou seekest that which pleaseth God, and that which is for the common good, there is another, a greater way. It is not so

great to free from a demon as it is to rescue from sin. A demon hinders not to attain unto the kingdom of Heaven, nay, even cooperates, unwillingly indeed, but nevertheless cooperates by making him that has the demon more sober-minded; but sin casts a man out.

¹⁵ But it is likely some man will say, "God forbid it should ever befall me to be sobered in this way!" Nor do I wish it for you, but a very different way, that you should do all from love of Christ: if however, which God forbid, it should so befall you, then even on this behalf I would comfort you. If then the demon does not cast out (from the kingdom of heaven), but sin does cast out, to free a man from sin is greater beneficence. ¹⁶ From this let us study to free our neighbors, and before our neighbors, our own selves. Let us see to it, lest we have a demon: let us examine ourselves strictly. More grievous than a demon is sin, for the demon makes men humble. See ye not those possessed with a demon, when they have recovered from the attack, how downcast they are, of how sad a countenance, how fraught with shame their faces are, how they have not even courage to look one in the face? See the strange inconsistency! While those are ashamed on account of the things they suffer, we are not ashamed on account of the things we do; while they are abashed being wronged, we are not abashed when doing wrong: and yet their condition is not a subject for shame, but for pity and tenderness and indulgence: nay, great is the admiration it calls for, and many the praises, when struggling against such a spirit, they bear all thankfully: whereas our condition in very deed is a subject for ridicule, for shame, for accusation, for correction, for punishment, for the worst of evils, for hell-fire; calling for no compassion whatever. Seest thou, that worse than a demon is sin? And those indeed, from the ills they suffer, reap a double profit: first, their being sobered and brought to more self-control; then, that having suffered here the chastisement of their own sins, they depart hence to their Master, purified.

¹⁷ For indeed upon this we have often discoursed to you, that those who are punished here, if they bear it thankfully, may naturally be supposed to put away thereby many of their sins. Whereas from sins the mischief resulting is twofold; first, that we offend; secondly, that we become worse. Attend to what I say. Not this is the only injury we get from sin, that we commit a sin: but another and a worse is this, that our soul receives a habit. Just as it is in the case of the body-for it will be more plain when put in the form of an example-as he who has taken a fever has got harm not only in this respect,

that he is sick, but also that after the sickness he is become weaker, even though he may return to health after a long disease: just so in the case of sin, though we may regain health, yet we are far from having the strength we need. For take the case of one who has been insolently abusive: does he not suffer his deserts for his abusive conduct? Aye, but there is another and a worse thing to rue (which is), that his soul is become more insensible to shame. For from each several sin that is committed, even after the sin has been done and has ceased, there remains a kind of venom instilled into our souls. Do you not hear people saying, when they are recovered from sickness, "I dare not drink water now?"

¹⁸ And yet the man has regained his health: aye, but the disease has done him this harm also. And whereas those (possessed) persons, albeit suffering ill, are thankful, we, when faring well, blaspheme God, and think ourselves very ill used: for you will find more persons behaving thus in health and wealth than in poverty and sickness. For there stands the demon over (the possessed), like a very hangman, fierce, uttering many (menaces), even as a schoolmaster brandishing the lash, and not suffering them to give way to any laxity. And suppose that some are not at all brought to a sober mind, neither are these liable to punishment; no small thing this: even as fools, even as madmen and children, are not called to account, so neither are these: since for things that are done in a state of unconsciousness, none can be so merciless as to call the doers to account. Why then, in a far worse condition than those who are possessed of evil spirits are we that sin. We do not, indeed, foam at the mouth, nor distort our eyes, or throw about our hands convulsively; but as for this, would that we did it in our body and not in our soul! Will you that I show you a soul, foaming, filthy, and a distortion of the mind's eyes? Think of those who are in a passion and drunken with rage; can any form be filthier than the words they discharge? In very deed it is like a sputtering of noisome slaver.

¹⁹ And just as the possessed know none of those who are present, so neither do these. Their understanding darkened, their eyes distorted, they see not who is friend, who foe, who worthy of respect, who contemptible, but they see all alike without a difference. And then, do you not see them, how they tremble, just like those others? But they do not fall to the ground, say you? True, but their soul lies on the ground and falls there in convulsions: since had it stood upright, it would not have come into the condition it is in.

Or think you not that it betokens a soul abjectly sprawling and lost to all self-possession, the things men can do and say when drunken with rage? There is also another form of madness worse than this. What may this be? When men cannot so much as suffer themselves to vent their anger, but instead of that nourish within their own bosoms, to their own proper hurt, as it were a very hangman with his lash, the rancorous remembrance of wrongs. For it is a bane to themselves first, the malice that they bear. To say nothing of the things to come, what torture, think you, must that man undergo in the scourging of his soul, as day by day he looks how he may avenge himself on his enemy? He chastises himself first, and suffers punishment, swelling (with suppressed passion), fighting against himself, setting himself on fire. For needs must the fire be always burning within thee:

²⁰ while raising the fever to such a height, and not suffering it to wane, thou thinkest thou art inflicting some evil on the other, whereas thou art wasting thyself, ever bearing about with thee a flame which is always at its height, and not letting thy soul have rest, but evermore being in a state of fury, and having thy thoughts in a turmoil and tempest. What is more grievous than this madness, to be always smarting with pain, and ever swelling and inflamed? For such are the souls of the resentful: when they see him on whom they wish to be revenged, straightway it is as if a blow were struck them: if they hear his voice, they cower and tremble: if they be on their bed, they picture to themselves numberless revenges, hanging, torturing that enemy of theirs: and if, beside all this, they see him also to be in renown, O! the misery they suffer! Forgive him the offence, and free thyself from the torment. Why continue always in a state of punishment, that thou wayest once punish him, and take thy revenge? Why establish for thyself a hectic disease? Why, when thy wrath would fain depart from thee, dost thou keep it back? Let it not remain until the evening, says Paul. (Eph. iv. 26. For like some eating rot or moth, even so does it gnaw through the very root of our understanding. Why shut up a beast within thy bowels?

²¹ Better a serpent or an adder to lie within thy heart, than anger and resentment: for those indeed would soon have done with us, but this remains forever fixing in us its fangs, instilling its poison, letting loose upon us an invading host of bitter thoughts. "That he should laugh me to scorn," say you, "that he should despise me! O wretched, miserable man, wouldest thou not be ridiculed by thy fellow-servant, and wouldest thou be hated by thy Mas-

ter? Wouldest thou not be despised by thy fellow-servant, and despisest thou thy Master? ²² To be despised by him, is it more than thou canst bear, but thinkest thou not that God is indignant, because thou ridiculest Him, because thou despisest Him, when thou wilt not do as He bids thee? But that thine enemy will not even ridicule thee, is manifest from hence (that), whereas if thou follow up the revenge, great is the ridicule, great the contempt, for this is a mark of a little mind; on the contrary, if thou forgive him, great is the admiration, for this is a mark of greatness of soul. But you will say, he knows not this. Let God know it, that thou mayest have the greater reward. For He says, "Lend to those of whom ye hope not to receive. (Luke vi. 34. So let us also do good to those who do not even perceive that one is doing them good, that they may not, by returning to us praise or any other thing, lessen our reward. For when we receive nothing from men, then we shall receive greater things from God. But what is more worthy of ridicule, what more paltry, than a soul which is always in anger, and wishing to take revenge? It is womanly, this disposition, it is babyish. For as the babes are angry even with lifeless things, and unless the mother beats the ground, they will not let go their anger: so do these persons wish to revenge themselves on those who have aggrieved them. Why then, it is they who are worthy of ridicule:

²³ for to be overcome by passion, is the mark of a childish understanding, but to overcome it, is a sign of manliness. Why then, not we are the objects of ridicule, when we keep our temper, but they. It is not this that makes men contemptible-not to be conquered by passion: what makes them contemptible is this-to be so afraid of ridicule from without, as on this account to choose to subject one's self to one's besetting passion, and to offend God, and take revenge upon one's self. These things are indeed worthy of ridicule. Let us flee them. Let a man say, that having done us numberless ills, he has suffered nothing in return: let him say that he might again frantically assault us, and have nothing to fear. Why, in no other (better) way could he have proclaimed our virtue; no other words would he have sought, if he had wished to praise us, than those which he seems to say in abuse. Would that all men said these things of me: "he is a poor tame creature; all men heap insults on him, but he bears it: all men trample upon him, but he does not avenge himself. Would that they added, "neither, if he should wish to do so, can he: that so I might have praise from God, and not from men. Let him say, that

it is for want of spirit that we do not avenge ourselves. This does us no hurt, when God knows (all):

²⁴ it does but cause our treasure to be in greater safety. If we are to have regard to them, we shall fall away from everything. Let us not look to what they say, but to what becomes us. But, says he, "Let no man ridicule me," and some make a boast of this. O! what folly! "No man," says he, "having injured me, has ridiculed me: that is, "I had my revenge. And yet for this thou deservest to be ridiculed, that thou didst take revenge. Whence came these words among us-being, as they are, a disgrace to us and a pest, an overthrow of our own proper life and of our discipline? It is in downright opposition to God that thou (so) speakest. The very thing which makes thee equal to God-the not avenging thyself-this thou thinkest a subject for ridicule! Are not we for these things worthy to be laughed at, both by ourselves, and by the heathen, when we thus speak against God? I wish to tell you a story of a thing that happened in the old times (which they tell) not on the subject of anger, but of money. A man had an estate in which there was a hidden treasure, unknown to the owner: this piece of ground he sold. The buyer, when digging it for the purpose of planting and cultivation, found the treasure therein deposited, and came and wanted to oblige the seller to receive the treasure, urging that he had bought a piece of ground, not a treasure.

²⁵ The seller on his part repudiated the gift, saying, "The piece of ground (is not mine), I have sold it, and I have no concern whatever with this (treasure). So they fell to altercation about it, the one wishing to give it, the other standing out against receiving it. So chancing upon some third person, they argued the matter before him, and said to him, "To whom ought the treasure to be assigned? The man could not settle that question; he said, however, that he would put an end to their dispute-he would (if they pleased) be master of it himself. So he received the treasure, which they willingly gave up to him; and in the sequel got into troubles without end, and learnt by actual experience that they had done well to have nothing to do with it. So ought it be done likewise with regard to anger; both ourselves ought to be emulous not to take revenge, and those who have aggrieved us, emulous to give satisfaction. But perhaps these things also seem to be matter of ridicule: for when that madness is widely prevalent among men, those who keep their temper are laughed at, and among many madmen he who is not a madman seems to be mad.

²⁶ Wherefore I beseech you that we may recover (from this malady), and come to our senses, that becoming pure from this pernicious passion, we may be enabled to attain unto the kingdom of heaven, through the grace and mercy of His only-begotten Son, with Whom to the Father, together with the Holy Spirit, be glory, might, honor, now and ever, world without end. Amen.

HOMILY 42

¹ ACTS XIX. 21, 23.—"After these things were ended, Paul purposed in the Spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome. So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season. And the same time there arose no small stir about the Way." ² He sends Timothy and Erastus into Macedonia, but himself remains at Ephesus. Having made a long enough stay in that city, he wishes to remove elsewhere again. But how is it, that having from the first chosen to depart into Syria, he turns back to Macedonia? "He purposed," it says, "in the Spirit," showing that all (that he did) was done not of his own power. Now he prophesies, saying, "I must also see Rome: perhaps to comfort them with the consideration of his not remaining at a distance, but coming nearer to them again, and to arouse the minds of the disciples by the prophecy. At this point, I suppose, it was that he wrote his Epistle to the Corinthians from Ephesus, saying, "I would not have you ignorant of the trouble which came to us in Asia. (2 Cor. i. 8. For since he had promised to go to Corinth, he excuses himself on the score of having loitered, and mentions the trial relating the affair of Demetrius. "There arose no small stir about the Way. Do you see the renown (acquired)? They contradicted, it says: (then) came miracles, twofold: (then) again, danger: such is the way the threads alternate throughout the whole texture (of the history). "For a certain man named Demetrius, a silversmith, which made silver temples of Diana, brought no small gain unto the craftsmen. (v. 24.). "Which made," it says, "silver temples of Diana. And how is it possible that temples could be made of silver? Perhaps as small boxes (kibwria.

³ Great was the honor paid to this (Diana) in Ephesus; since, when (Hom. in Eph. Prol. their temple was burnt it so grieved them, that they forbade even the name of the incendiary ever to be mentioned. See how, wherever there is idolatry, in every case we find money at the bottom of it. Both in the

former instance it was for money, and in the case of this man, for money. (ch. xix. 13. It was not for their religion, because they thought that in danger; no, it was for their lucrative craft, that it would have nothing to work upon. Observe the maliciousness of the man. He was wealthy himself, and to him indeed it was no such great loss; but to them the loss was great, since they were poor, and subsisted on their daily earnings. Nevertheless, these men say nothing, but only he. And observe: "Whom having collected, and the workmen of like occupation," having themselves common cause with him, "he said, Sirs, ye know that by this craft we have our wealth" (v. 25); then he brought the danger home to them, that we are in danger of falling from this our craft into starvation. "Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands: so that not only this our craft is in danger to be set at naught;

⁴ but also, that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth. And when they heard these sayings, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians. (v. 26-28. And yet the very things he spoke were enough to bring them to true religion: but being poor senseless creatures, this is the part they act. For if this (Paul being) man is strong enough to turn away all, and the worship of the gods is in jeopardy, one ought to reflect, how great must this man's God be, and that he will much more give you those things, for which ye are afraid. Already (at the outset) he has secured a hold upon their minds by saying, "This Paul hath turned away much people, saying, that they be no gods, which are made with men's hands. See what it is that the heathen are so indignant at; because he said that "they which be made of men are no gods. Throughout, he drives his speech at their craft. Then that which most grieved them he brings in afterwards. But, with the other gods, he would say, we have no concern, but that "the temple also of the great goddess Diana is in danger to be destroyed. Then, lest he should seem to say this for the sake of lucre, see what he adds: "Whom the whole world worshippeth.

⁵ Observe how he showed Paul's power to be the greater, proving all (their gods) to be wretched and miserable creatures, since a mere man, who was driven about, a mere tentmaker, had so much power. Observe the testimonies borne to the Apostles by their enemies, that they overthrew their worship.

There (at Lystra) they brought "garlands and oxen. (ch. xiv. 13. Here he says, "This our craft is in danger to be set at naught.-Ye have filled (all) everywhere with your doctrine. (ch. v. 28. So said the Jews also with regard to Christ: "Ye see how the world is going after Him" (John xii. 19); and, "The Romans shall come and take away our city. (ch. xi. 48). And again on another occasion, "These that have turned the world upside down are come hither also. (ch. xvii. 6).-"And when they heard these sayings, they were full of wrath. Upon what was that wrath called forth? On hearing about Diana, and about their source of gain. "And cried out, saying, Great is Diana of the Ephesians. And the whole city was filled with confusion: and rushed with one accord into the theatre. (v. 29). Such is the way with vulgar minds, any trivial occasion shall hurry them away and inflame their passions. Therefore it behooves to do (things) with (strict) examination. But see how contemptible they were, to be so exposed to all (excitements)! "Having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they dragged them:

6 (here) again recklessly, just as did the Jews in the case of Jason; and everywhere they set upon them. "And when Paul would have entered in unto the people, the disciples suffered him not," (v. 30) so far were they from all display and love of glory. "And certain of the Asiarchs, which were his friends, sent unto him, desiring him that he would not adventure himself into the theatre" (v. 31) to a disorderly populace and tumult. And Paul complies, for he was not vainglorious, nor ambitious. "Some therefore cried one thing, and some another: for the assembly was confused. Such is the nature of the multitude: it recklessly follows, like fire when it has fallen upon fuel; and the more part knew not wherefore they were come together. (v. 32. "And they drew Alexander out of the multitude, the Jews putting him forward. It was the Jews that thrust him forward; but as providence ordered it, this man did not speak. "And Alexander beckoned with the hand, and would have made his defence unto the people. (v. 33. "But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great is Diana of the Ephesians. (v. 34. A childish understanding indeed! as if they were afraid, lest their worship should be extinguished, they shouted without intermission. For two years had Paul abode there, and see how many heathen there were still!

7 "And when the town clerk had appeased the people, he said, Ye men of Ephesus, what man is there that knoweth not how that the city of the Eph-

esians is temple-keeper of the great goddess Diana, and of the image which fell down from Jupiter? (v. 35. As if the thing were not palpable. With this saying first he extinguished their wrath. "And of the Diopetes. There was another sacred object (ieron) that was so called. Either he means the piece of burnt earth or her image. This (is) a lie. "Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly. For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess. (v. 36, 37. All this however he says to the people; but in order that those (workmen) also might become more reasonable, he says: "Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, the law is open, and there are deputies: let them implead one another. But if ye enquire anything concerning other matters, it shall be determined in a lawful assembly. For we are in danger to be called in question for this day's uproar, there being no cause, for which (matter) we shall not be able to give an account for this concourse. (v. 38-40. "A lawful assembly," he says, for there were three assemblies according to law in each month; but this one was contrary to law.

8 Then he terrified them also by saying, "We are in danger to be called to account" for sedition. But let us look again at the things said. 9 (Recapitulation. "After these things were ended," it says, "Paul purposed in the Spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem," saying, "After I have been there, I must also see Rome. (v. 21. He no longer speaks here after the manner of a man, or, He purposed to pass through those regions, without tarrying longer. Wherefore does he send away Timothy and Erastus? Of this I suppose he says, "Wherefore when we could no longer forbear, we thought it good to be left at Athens alone. He sent away," it says, "two of those who ministered to him" (1 Thess. iii. 1), both to announce his coming, and to make them more eager. "But he himself tarried awhile in Asia. (v. 22. Most of all does he pass his time in Asia; and with reason: there, namely, was the tyranny, of the philosophers. (Afterwards) also he came and discoursed to them again. "And the same time" etc. (v. 23), for indeed the superstition was excessive (a) "Ye both see and hear," so palpable was the result that was taking place-"that not alone at Ephesus, but almost throughout all Asia, this Paul by persuading hath turned away," not by violence: this is the way to persuade a city. Then, what touched them closely, "that they be no gods which are made with hands. (v. 26. He overturns, says he, our craft: (e)

"From this work we have our wealth. Hath persuaded. How did he persuade-he, a man of mean consideration?

¹⁰ How prevail over so great a force of habit? by doing what-by saying what? It is not for a Paul (to effect this), it is not for a man. Even this is enough, that he said, "They are no gods. Now if the impiety (of the heathen religions) was so easy to detect, it ought to have been condemned long ago: if it was strong, it ought not to have been overthrown so quickly. (b) For, lest they should consider within themselves (how strange), that a human being should have such power as this, and if a human being has power to effect such things, why then one ought to be persuaded by that man, he adds: (f) "not only is this our craft in danger to be set at naught, but also," as if forsooth alleging a greater consideration, "the temple of the great goddess Diana," etc. (c) "whom all Asia and the world worshippeth. (v. 27. (g) "And when they heard, they were filled with wrath, and shouted, Great is Diana of the Ephesians! (v. 28. For each city had its proper gods. (d) They thought to make their voice a barrier against the Divine Spirit. Children indeed, these Greeks! (h) And their feeling was as if by their voice they could reinstate the worship of her, and undo what had taken place! "And the whole city," etc. (v. 29. See a disorderly multitude! "And when Paul," etc. (v. 30. Paul then wished to enter in that he might harangue them:

¹¹ for he took his persecutions as occasions for teaching: "but the disciples suffered him not. Mark, how great forethought we always find them taking for him. At the very first they brought him out that they might not (in his person) receive a mortal blow; and yet they had heard him say, "I must also see Rome. But it was providential that he so predicts beforehand, that they might not be confounded at the event. But they would not that he should even suffer any evil. "And certain of the Asiarchs besought him that he would not enter into the theatre. Knowing his eagerness, they "besought him: so much did all the believers love him.-"And they drew Alexander," etc. (v. 33. This Alexander, why did he wish to plead? Was he accused? No, but it was to find an opportunity, and overturn the whole matter, and inflame the anger of the people. "But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great is Diana of the Ephesians. (v. 34. Do you mark the inordinate rage? Well, and with rebuke does the town clerk say, "What man is there that knoweth not how that the city of the Ephesians-" (v. 35) (coming to the point) which they were frightened about.

Is it this, says he, that ye do not worship her? And he does not say, "That knoweth not" Diana, but, "our city," that it always worshipped her. "Seeing then that these things cannot be spoken against. (v. 36.

¹² Why then do ye make a question about them, as if these things were not plain? (b) Then he quietly chides them, showing that they had come together without reason. "And to do nothing rashly" he says. Showing that they had acted rashly. (a) "For ye have brought hither," etc. (v. 37. They wanted to make religion the pretext for what concerned their own money-making: (c) and it was not right on account of private charges to hold a public assembly. For he put them to a nonplus, and left them not a word to say for themselves. "There being no cause," he says, "for this concourse, for which" (matter) "we shall not be able to give the account. (v. 40. See how prudently, how cleverly, the unbelievers (act). Thus he extinguished their wrath. For as it is easily kindled, so also is it easily extinguished. "And when he had thus spoken," it says, "he dismissed the assembly. (v. 41.)

¹³ Seest thou how God permits trials, and by them stirs up and awakens the disciples, and makes them more energetic? Then let us not sink down under trials: for He Himself will "also make the way of escape, that we may be able to bear them. (1 Cor x. 13. Nothing so makes friends, and rivets them so firmly, as affliction: nothing so fastens and compacts the souls of believers: nothing is so seasonable for us teachers in order that the things said by us may be heard. For the hearer when he is in ease is listless and indolent, and seems to suffer annoyance from the speaker: but when he is in affliction and distress, he falls into a great longing for the hearing. For when distressed in his soul, he seeks on all sides to find comfort for his affliction: and the preaching brings no small comfort. "What then," you will say, "of the Jews? How was it that in consequence of their weakheartedness, they did not hear? Why, they were Jews, those ever weak and miserable creatures: and besides, the affliction in their case was great, but we speak of affliction in moderation. For observe: they expected to be freed from the evils that encompassed them, and they fell into numberless greater evils: now this is no common distress to the soul. Afflictions cut us off from the sympathy we have for the present world, as appears in this, that we wish for death immediately, and cease to be loving of the body:

¹⁴ which very thing is the greatest part of wisdom, to have no hankering, no ties to the present life. The soul which is afflicted does not wish to be con-

cerned about many things: repose and stillness are all it desired, content for its part to have done with the things present, even though there be nothing else to follow. As the body when wearied and distressed does not wish to indulge in amours, or gormandizing, but only to repose and lie down in quiet; so the soul, harassed by numberless evils, is urgent to be at rest and quiet. The soul which is at ease is (apt to be) fluttered, alarmed, unsettled: whereas in this there is no vacuity, no running to waste: and the one is more manly, the other more childish; the one has more gravity, in the other more levity. And as some light substance, when it falls upon deep water, is tossed to and fro, just so is the soul when it falls into great rejoicing. Moreover, that our greatest faults arise out of overmuch pleasure, any one may see. Come, if you will, let us represent to ourselves two houses, the one where people are marrying, the other where they are mourning: let us enter in imagination into each: let us see which is better than the other. Why, that of the mourner will be found full of seriousness (*filosofia*); that of the marrying person, full of indecency.

15 For look, (here are) shameful words, unrestrained laughter, more unrestrained motions, both dress and gait full of indecency, words fraught with mere nonsense and foolery: in short, all is ridicule there, all ridiculous. I do not say the marriage is this; God forbid; but the accompaniments of the marriage. Then nature is beside itself in excess of riot. Instead of human beings, those present become brute creatures, some neighing like horses, others kicking like asses: such utter license, such dissolute unrestraint: nothing serious, nothing noble: (it is) the devil's pomp, cymbals, and pipes, and songs teeming with fornication and adultery. But not so in that house where there is mourning; all is well-ordered there: such silence, such repose, such composure; nothing disorderly, nothing extravagant: and if any one does speak, every word he utters is fraught with true philosophy: and then the wonderful circumstance is, that at such times not men only, but even servants and women speak like philosophers—for such is the nature of sorrow—and while they seem to be consoling the mourner, they in fact utter numberless truths full of sound philosophy. Prayers are there to begin with, that the affliction may stop there, and go no further: many a one comforting the sufferer, and recitals without number of the many who have the like cause for mourning. "For what is man? (they ask) (and thereupon) a serious examination of our nature—"aye, then, what is man!

¹⁶ (and upon this) an impeachment of the life (present) and its worthlessness, a reminding one another) of things to come, of the Judgment. (So from both these scenes) each returns home: from the wedding, grieved, because he himself is not in the enjoyment of the like good fortune; from the mourning, light-hearted, because he has not himself undergone the like affliction, and having all his inward fever quenched. But what will you? Shall we take for another contrast the prisons and the theatres? For the one is a place of suffering, the other of pleasure. Let us again examine. In the former there is seriousness of mind; for where there is sadness, there must needs be seriousness. He who aforesaid was rich, and inflated with his own importance, now will even suffer any common person to converse with him, fear and sorrow, like some mightier fire, having fallen on his soul, and softening down his harshness: then he becomes humble, then of a sad countenance, then he feels the changes of life, then he bears up manfully against everything. But in a theatre all is the reverse of this—laughter, ribaldry, devil's pomp, dissoluteness, waste of time, useless spending of days, planning for extravagant lust, adultery made a study of, practical training to fornication, schooling in intemperance, encouragement to filthiness, matter for laughter, patterns for the practice of indecency. Not so the prison: there you will find humbleness of mind, exhortation, incentive to seriousness, contempt of worldly things;

¹⁷ (these) are all trodden under foot and spurned and, fear stands over (the man there), as a schoolmaster over a child, controlling him to all his duties. But if you will, let us examine in a different way. I should like you to meet a man on his return from a theatre, and another coming out of prison; and while you would see the soul of the one fluttered, perturbed, actually tied and bound, that of the other you would see enlarged, set free, buoyant as on wings. For the one returns from the theatre, enfettered by the sight of the women there, bearing about chains harder than any iron, the scenes, the words, the gestures, that he saw there. But the other on his return from the prison, released from all (bounds), will no longer think that he suffers any evil as comparing his own case with that of (those) others. (To think) that he is not in bonds will make him thankful ever after; he will despise human affairs, as seeing so many rich men there in calamity, men (once) having power to do many and great things, and now lying bound there: and if he should suffer anything unjustly, he will bear up against this also; for of this

too there were many examples there: he will be led to reflect upon the Judgment to come and will shudder, seeing here (in the earthly prison) how it will be there.

¹⁸ For as it is with one here shut up in prison, so in that world also before the Judgment, before the Day that is to come. Towards wife, children, and servants, he will be more gentle. ¹⁹ Not so he that comes from the theatre: he will look upon his wife with more dislike, he will be peevish with his servants, bitter towards his children, and savage towards all. Great are the evils theatres cause to cities, great indeed, and we do not even know that they are great. Shall we examine other scenes of laughter also, I mean the feasts, with their parasites, their flatterers, and abundance of luxury, and (compare with them) places where are the halt and blind? As before, in the former is drunkenness, luxury, and dissoluteness, in the latter the reverse.-See also with regard to the body, when it is hot-blooded, when it is in good case, it undergoes the quickest change to sickness: not so, when it has been kept low. Then let me make my meaning clearer to you:-let there be a body having plenty of blood, plenty of flesh, plump with good living: this body will be apt even from any chance food to engender a fever, if it be simply idle. But let there be another, struggling rather with hunger and hardship: this is not easily overcome, not easily wrestled down by disease. Blood, though it may be healthy in us, does often by its very quantity engender disease: but if it be small in quantity, even though it be not healthy, it can be easily worked off. So too in the case of the soul, that which leads an easy, luxurious life, has its impulses quickly swayed to sin:

²⁰ for such a soul is next neighbor to folly, to pleasure, to vainglory also, and envy, and plottings, and slanderings. Behold this great city of ours, what a size it is! Whence arise the evils? is it not from those who are rich? is it not from those who are in enjoyment? Who are they that "drag" men "before the tribunals? Who, that dissipate properties? Those who are wretched and outcasts, or those who are inflated with consequence, and in enjoyment? It is not possible that any evil can happen from a soul that is afflicted. James ii. 6. Paul knew the gain of this: therefore he says, "Tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed. Rom. v. 3. Then let us not sink in our afflictions, but in all things give thanks, that so we may get great gain, that we may be well-pleasing to God, who permits afflictions. A great good is affliction: and we learn this from our

own children: for without affliction (a boy) would learn nothing useful. But we, more than they, need affliction. For if there, when the passions (as yet) are quiet, (chastisement) benefits them, how much more us, especially possessed as we are by so many! Nay, we behoove rather to have schoolmasters than they: since the faults of children cannot be great, but ours are exceeding great. Our schoolmaster is affliction.

²¹ Let us then not draw it down willingly upon ourselves, but when it is come let us bear it bravely, being, as it is, always the cause of numberless good things; that so we may both obtain grace from God, and the good things which are laid up for them that love Him, in Christ Jesus our Lord, with Whom to the Father, together with the Holy Spirit, be glory, might, honor, now and evermore, world without end. Amen.

HOMILY 43

¹ ACTS XX. 1.-"And after the uproar was ceased, Paul called unto him the disciples, and embraced them, and departed for to go into Macedonia."

² There was need of much comforting after that uproar. Accordingly, having done this, he goes into Macedonia, and then into Greece. For, it says, "when he had gone over those parts, and had given them much exhortation, he came into Greece, and there abode three months. And when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia. (v. 2, 3. Again he is persecuted by the Jews, and goes into Macedonia. "And there accompanied him into Asia Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus. These going before tarried for us at Troas. (v. 4, 5. But how does he call Timothy a man "of Thessalonica? This is not his meaning, but, "Of Thessalonians, Aristarchus and Secundus and Gaius: of Derbe, Timothy," etc., these, he says, went before him to Troas, preparing the way for him. "And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days. (v. 6. For it seems to me that he made a point of keeping the feasts in the large cities. "From Philippi," where the affair of the prison had taken place. This was his third coming into Macedonia, and it is a high testimony that he bears to the Philippians, which is the reason why he makes some stay there.

³ "And upon the day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and

continued his speech until midnight. (v. 7. It was then the (season between Easter and) Pentecost. See how everything was subordinate to the preaching. It was also, it says, the Lord's day. Not even during night-time was he silent, nay he discoursed the rather then, because of stillness. Mark how he both made a long discourse, and beyond the time of supper itself. But the Devil disturbed the feast—not that he prevailed, however—by plunging the hearer in sleep, and causing him to fall down. "And," it says, "there were many lights in the upper chamber, where they were gathered together. And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead. And Paul went down, and fell on him, and embracing him, said, Trouble not yourselves; for his life is in him. When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed. And they brought the young man alive, and were not a little comforted. (v. 8-12. But observe, I pray you, the theatre, how crowded it was: and the miracle, what it was. "He was sitting in a window," at dead of night.

⁴ Such was their eagerness to hear him! Let us take shame to ourselves! "Aye, but a Paul" say you, "was discoursing then. Yes, and Paul discourses now, or rather not Paul, either then or now, but Christ, and yet none cares to hear. No window in the case now, no importunity of hunger, or sleep, and yet we do not care to hear: no crowding in a narrow space here, nor any other such comfort. And the wonderful circumstance is, that though he was a youth, he was not listless and indifferent; and though (he felt himself) weighed down by sleep, he did not go away, nor yet fear the danger of falling down. It was not from listlessness that he slumbered, but from necessity of nature. But observe, I beseech you, so fervent was their zeal, that they even assembled in a third loft: for they had not a Church yet. "Trouble not yourselves," he says. He said not, "He shall come to life again, for I will raise him up: but mark the unassuming way in which he comforts them: "for his life," says he, "is in him. When he was come up again, and had broken bread, and eaten. This thing cut short the discourse; it did no harm, however. "When he had eaten," it says, "and discoursed a long while, even till break of day, so he departed. Do you mark the frugality of the supper? Do you observe how they passed the whole night?

5 Such were their meals, that the hearers came away sober, and fit for hearing. But we, in what do we differ from dogs? Do you mark what a difference (between us and those men)? "And they brought the young man alive, and," it says, "were not a little comforted," both because they received him back alive, and because a miracle had been wrought. "And we went before to ship, and sailed unto Thasos, there intending to take in Paul: for so had he appointed, minding himself to go afoot. (v. 13. We often find Paul parting from the disciples. For behold again, he himself goes afoot: giving them the easier way, and himself choosing the more painful. He went afoot, both that he might arrange many matters, and by way of training them to bear a parting from him. "And when he had joined us at Thasos, having taken him on board, we came to Mytilene; and having sailed thence on the morrow, we come over against Chios"-then they pass the island-"and on the next day we touched at Samos, and having stopped at Trogylium, on the following day we came to Miletus. For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he hasted, if it were possible for him, to be in Jerusalem the day of Pentecost. (v. 14-16. Why this haste? Not for the sake of the feast, but of the multitude.

6 At the same time, by this he conciliated the Jews, as being one that did honor the feasts, wishing to gain even his adversaries: at the same time also he delivers the word. Accordingly, see what great gain accrued, from all being present. But that the interests of the people of Ephesus might not be neglected on that account, he managed for this in a different way. But let us look over again what has been said. 7 (Recapitulation. "And having embraced them," it says, "he departed for to go into Macedonia. (v. 1. By this again he refreshed them (anekthsato), giving them much consolation. "And having exhorted" the Macedonians, "with much discourse, he came into Greece. (v. 2. Observe how we everywhere find him accomplishing all by means of preaching, not by miracles. "And we, sailed," etc. The writer constantly shows him to us as hasting to get to Syria; and the reason of it was the Church, and Jerusalem, but still he restrained his desire, so as to set all right in those parts also And yet Troas is not a large place: why then do they pass seven days in it? Perhaps it was large as regarded the number of believers. And after he had passed seven days there, on the following day he spent the night in teaching: so hard did he find it to tear himself away from them, and they from him. "And when we came together" it says, "to break bread. (v.

7-12. At the very time (of breaking bread) the discourse having taken its commencement, (*) extended: as representing that they were hungry, and it was not unseasonable: for the principal object (which brought them together) was not teaching, but they came together "to break bread; discourse however having come up, he prolonged the teaching. See how all partook also at Paul's table. It seems to me, that he discoursed while even sitting at table, teaching us to consider all other things as subordinate to this.

8 Picture to yourselves, I beseech you, that house with its lights, with its crowd, with Paul in the midst, discoursing, with even the windows occupied by many: what a thing it was to see, and to hear that trumpet, and behold that gracious countenance! But why did he discourse during night time? Since "he was about to depart," it says, and was to see them no more: though this indeed he does not tell them, they being too weak (to bear it), but he did tell it to the others. At the same time too the miracle which took place would make them evermore to remember that evening; so that the fall turned out to the advantage of the teacher. Great was the delight of the hearers, and even when interrupted it was the more increased. That (young man) was to rebuke all that are careless (of the word), he whose death was caused by nothing else than this, that he wished to hear Paul. "And we went before to ship," etc. (v. 13. Wherefore does the writer say where they came, and where they went to? To show in the first place that he was making the voyage more leisurely-and this upon human grounds-and sailing past (some): also (for the same reason he tells) where he made a stay, and what parts he sailed past; (namely,) "that he might not have to spend the time in Asia. (v. 16. Since had he come there, he could not have sailed by;

9 he did not like to pain those who would have begged him to remain. "For he hasted," it says, "if it were possible for him to keep the day of Pentecost in Jerusalem: and (this) was not possible of he stayed). Observe, how he is also moved like other men. For therefore it is that all this is done, that we may not fancy that he was above human nature: (therefore) you see him desiring (something), and hasting, and in many instances not obtaining (his object): for those great and holy men were partakers of the same nature with us; it was in the will and purpose that they differed, and so it was that also they attracted upon themselves the great grace they did. See, for instance, how many things they order by an economy of their own. "That we give not offence" (2 Cor vi. 3) to those who wish (to take offence), and, "That our

ministry be not blamed. Behold, both an irreproachable life and on the other hand condescension. This is (indeed to be) called economy, to the (very) summit and height (of it). For he that went beyond the commandments of Christ, was on the other hand more humble than all. "I am made all things to all men," he says, "that I might gain all. (1 Cor. ix. 22. He cast himself also upon dangers, as he says in another place; "In much patience, in afflictions, in necessities, in distresses, in stripes in imprisonments. (2 Cor. vi. 4, 5.

¹⁰ And great was his love for Christ. For if there be not this, all else is superfluous, both the economy (of condescending accommodation), and the irreproachable life, and the exposing himself to dangers. "Who is weak," he says, "and I am not weak? Who is offended, and I burn not? (2 Cor. xi. 29. These words let us imitate, and let us cast ourselves upon dangers for our brethren's sake. Whether it be fire, or the sword, cast thyself on it, beloved, that thou mayest rescue (him that is) thy member: cast thyself, be not afraid. Thou art a disciple of Christ, Who laid down His life for His brethren: a fellow-disciple with Paul, who chose to suffer numberless ills for his enemies, for men that were warring against him; be thou filled with zeal, imitate Moses. He saw one suffering wrong, and avenged him; he despised royal luxury, and for the sake of those who were afflicted he became a fugitive, a wanderer, lonely and deserted; he passed his days in a foreign land; and yet he blamed not himself, nor said, "What is this? I despised royalty, with all that honor and glory: I chose to avenge those who were wronged, and God hath overlooked me: and not only hath He not brought me back to my former honor, but even forty years am I passing in a foreign land. Truly, handsomely have I received my wages, have I not! But nothing of the kind did he say or think. So also do thou:

¹¹ be it that thou suffer any evil for doing good, be it that (thou have to wait) a long time, be not thou offended, be not discomposed: God will of a surety give thee thy reward. The more the recompense is delayed, the more is the interest of it increased. Let us have a soul apt to sympathize, let us have a heart that knows how to feel with others in their sorrows: no unmerciful temper (wmon), no inhumanity. ¹² Though thou be able to confer no relief, yet weep thou, groan, grieve over what has happened: even this is not to no purpose. If it behooves us to feel for those who are justly punished by God, much more for those who suffer unjustly at the hands of men. (They of "Aenan," it saith, "came not forth to mourn for the house which was near

her" (Micah i. 11): they shall receive pain, "in return for that they built for derision. And again, Ezekiel makes this an accusation against them, that they did not grieve for (the afflicted). (Ezek. xvi. 2. What sayest thou, O Prophet? God punisheth, and shall I grieve for those that He is punishing? Yea verily: for God Himself that punisheth wisheth this: since neither does He Himself wish to punish, nay, even Himself grieves when punishing. Then be not thou glad at it. You will say, "If they are justly punished, we ought not to grieve. Why, the thing we ought to grieve for is this—that they were found worthy of punishment. Say, when thou seest thy son undergoing cautery or the knife, dost thou not grieve? and sayest thou not to thyself, "What is this? It is for health this cutting, to quicken his recovery; it is for his deliverance, this burning? but for all that, when thou hearest him crying out, and not able to health being restored is not enough to carry off the shock to nature.

¹³ So also in the case of these, though it be in order to their health that they are punished, nevertheless let us show a brotherly feeling, a fatherly disposition. They are cuttings and cauteries, the punishments sent by God: but it is for this we ought to weep, that they were sick, that they needed such a mode of cure. If it be for crowns that any suffer these things, then grieve not; for instance, as Paul, as Peter suffered: but when it is for punishment that one suffers justice, then weep, then groan. Such was the part the prophets acted; thus one of them said, "Ah! Lord, dost thou destroy the residue of Israel? (Ezek. ix. 8. We see men-slayers, wicked men, suffering punishment, and we are distressed, and grieve for them. Let us not be philosophical beyond measure: let us show ourselves pitiful, that we may be pitied; there is nothing equal to this beautiful trait: nothing so marks to us the stamp of human nature as the showing pity, as the being kind to our fellow-men. In fact, therefore do the laws consign to public executioners the whole business of punishment: having compelled the judge to punish so far as to pronounce the sentence, thereafter they call forth those to perform the act itself. So true is it, that though it be justly done, it is not the part of a generous (filosofou) soul to inflict punishment, but it requires another sort of person for this:

¹⁴ since even God punishes not by His own hand, but by means of the angels. Are they then executioners, the angels? God forbid: I say not this, but they are avenging powers. When Sodom was destroyed, the whole was done by them as the instruments: when the judgments in Egypt were inflicted, it was through them. For, "He sent," it says, "evil angels among them. (Psalm

lxxviii. 50. But when there is need of saying, God does this by Himself: thus, He sent the Son:-(b) but, "He that receiveth you, receiveth Me, and he that receiveth Me, receiveth Him that sent Me. (Matt. x. 40. (a) And again He saith, "Then will I say unto the angels, Gather together them that do iniquity, and cast them into the furnace. (Matt. xiii. 30, xiii. 41, xiii. 42. But concerning the just, not so. (c) And again, "Bind him hand and foot, and cast him into outer darkness. (Matt. xxii. 13. Observe how in that case His servants minister: but when the point is to do good, see Himself doing the good, Himself calling: "Come, ye blessed of My Father, inherit the Kingdom prepared for you. (Matt. xxv. 34. When the matter is, to converse with Abraham, then Himself comes to him: when it is, to depart to Sodom, He sends His servants, like a judge raising up those who are to punish. "Thou hast been faithful over a few things, I will make thee ruler over many things" (Matt. xxv. 21); I (will make thee):

¹⁵ but that other, not Himself, but His servants bind. Knowing these things, let us not rejoice over those who are suffering punishment, but even grieve: for these let us mourn, for these let us weep, that for this also we may receive a reward. But now, many rejoice even over those who suffer evil unjustly. But not so, we: let us show all sympathy: that we also may have God vouchsafed us, through the grace and mercy of His only-begotten Son, with Whom to the Father and the Holy Ghost together be glory, might, honor, now and ever, world without end. Amen.

HOMILY 44

¹ ACTS XX. 17-21.-"And from Miletus he sent to Ephesus, and called the elders of the Church. And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews: and how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God and faith toward our Lord Jesus Christ." ² See him, hasting to sail by, and yet not overlooking them, but taking order for all. Having sent for the rulers, through those he discourses to them (the Ephesians): but it is worthy of admiration, how finding himself under a necessity of saying certain great things about himself, he tries to make the least he can of it (peirata

metriazein). "Ye know. For just as Samuel, when about to deliver up the government to Saul says in their presence, "Have I taken aught of your hands? Ye are witnesses, and God also" (1 Sam. xii. 3, 1Sam. xii. 5); (so Paul here). David also, when disbelieved, says, "I was with the flock keeping my father's sheep: and when the bear came, I scared her away with my hands" (1 Sam. xvii. 34, xvii. 35): and Paul himself too says to the Corinthians "I am become a fool; ye have compelled me. (2 Cor. xii. 11. Nay, God Himself also does the same, not speaking of himself upon any and every occasion, but only when He is disbelieved, then He brings up His benefits. Accordingly, see what Paul does here: first he adduces their own testimony: that you may not imagine his words to be mere boasting, he calls the hearers themselves as witnesses of the things he says, since he was not likely to speak lies in their presence. This is the excellence of a teacher, to have for witnesses of his merits those who are his disciples.

³ And what is wonderful, Not for one day nor for two, says he, have I continued doing this. He wishes to cheer them for the future, that they may bravely bear all things, both the parting from him, and the trials about to take place-just as it was in the case of Moses and Joshua. And see how he begins: "How I have been with you the whole time, serving the Lord with all humility of mind. Observe, what most becomes rulers: "hating pride" (Exod. xviii. 21,LXX.), says (Moses): which (qualification) is especially in point for rulers, because to them there is (almost) a necessity of becoming arrogant. This (humility) is the groundwork of all that is good, as in fact Christ saith, "Blessed are the poor in spirit. (Matt. v. 3. And (here) not simply, "with humility of mind," but, "with all humility. For there are many kinds of humility, in word and in action, towards rulers, and toward the ruled. Will you that I mention to you some kinds of humility? There are some who are lowly towards those who are lowly, and high towards the high: this is not the character of humility. Some then are such. Then, that he may not seem to be arrogant, he lays a foundation beforehand, removing that suspicion: For, "if, says he, I have acted 'with all humility of mind,' it is not from arrogance that I say the things I say. Then for his gentleness, ever with much condescension making them his fellows.

⁴ "With you," he says, "have I been, serving the Lord; he makes the good works common to them with himself: none of it his own peculiar. "What? (you will say) "why, against God could he possibly bear himself arrogantly?

And yet there are many who do bear themselves arrogantly against God: but this man not even against his own disciples. This is the merit of a teacher, by his own achievements of virtue to form the character of his disciples. Then for his fortitude, upon which also he is very concise. "With many tears," he says, "and temptations which befell me by the lying in wait of the Jews. Do you see that he grieves at their doings? But here too he seems to show how sympathizing he was: for he suffered for those who were going to perdition, for the doers themselves: what was done to himself, he even rejoiced at it; for he belonged to that band which "rejoiced that they were counted worthy to suffer shame for that Name (Acts v. 41): and again he says, "Now I rejoice in my sufferings for you" (Col. i. 24): and again, "For our light affliction, which is but for the moment, worketh for us a far more exceeding and eternal weight of glory. (2 Cor. iv. 17). These things, however, he says, by way of making the least of his merits (metriazwn). But there he show his fortitude, not so much of daring, as of enduring: "I," says he, "have been evil entreated, but it was with you:

5 and what is indeed the grievous part of the business, at the hands of Jews. Observe, he puts here both love and fortitude. Mark, here, I pray you, a character of teaching: "I kept back nothing," he says, ungrudging fulness, unshrinking promptness-" of what was profitable unto you : because there were things which they did not need to learn. For as the hiding some things would have been like grudging, so the saying all things would be folly. This is why he adds, "that was profitable unto you. But have showed you, and have taught you : have not only said, but also taught: not doing this either as a mere matter of form. For that this is what he means, observe what he says: "publicly, and from house to house: thereby representing the exceeding toil, the great earnestness and endurance. "Both Jews, and Greeks. Not (addressing myself) to you alone. "Testifying: here, the boldness of speech: and that, even though we do no good, yet we must speak: for this is the meaning of "testifying," when we speak to those who do not pay attention: and so the word *diamarturasqai* is for the most part used. "I call heaven and earth to witness" (Deut. iv. 26), *diamarturomai*, Moses, says: and now Paul himself, *Diamarturomenoi* "both to Jews and Greeks repentance toward God. What testifiest thou? That they should be careful about their manner of life: that they should repent, and draw near to God.

6 "Both to Jews and Greeks"-for neither did the Jews know Him-both by reason of their works, he says, "repentance towards God," and, by reason that they knew not the Son, he adds, "and faith in the Lord Jesus" To what end, then, sayest thou these things? to what end dost thou put them in mind of them? What has come of it? hast thou anything to lay to their charge? Having first alarmed their feeling, then he adds, "And now, behold, I go bound in the Spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the Gospel of the grace of God. (v. 22-24). Wherefore says he this? By way of preparing them to be always ready to meet dangers, whether seen or unseen, and in all things to obey the Spirit. He shows that it is for great objects that he is led away from them. "Save that the Holy Ghost," he says, me, "in every city witnesseth to me saying"-to show that he departs willingly; that (see Hom. xlv. p. 273) you may not imagine it any bond or necessity, when he says, "bound in the Spirit-that in every city bonds and afflictions await me.

7 Then also he adds this, "I count not my life dear, until I shall have fulfilled my course and the ministry, which I received of the Lord Jesus. Until I shall have finished my course, says he, with joy. Do you mark how (clearly) these were the words not of one lamenting, but of one who forbore to make the most (of his troubles) (*metriazontoj*) of one who would instruct those (whom he addressed), and sympathize with them in the things which were befalling. He says not, "I grieve indeed, but one must needs bear it: "but," says he, "of none of those things do I make account, neither do I have," i. e. account "my life dear to me. Why this again? not to extol himself, but to teach them, as by the former words, humility, so by these, fortitude and boldness: "I have it not precious," i.e. "I love it not before this: I account it more precious to finish my course, to testify. And he says not, "to preach," "to teach"-but what says he? "to testify (*diamarturasqai*)-the Gospel of the grace of God. He is about to say something more uncomfortable (*fortikwteron*), namely, "I am pure from the blood of all men (because on my part) there is nothing lacking: he is about to lay upon them the whole weight and burden: so he first mollifies their feelings by saying, "And now behold I know that ye shall see my face no more. The consolation is twofold:

8 both that "my face ye shall see no more," for in heart I am with you: and that it was not they alone (who should see him no more): for, "ye shall see my face no more, ye all, among whom I have gone about preaching the Kingdom. So that he may well (say), "Wherefore I take you to record (read *dio mart. for diamart.*),-seeing I shall be with you no more-" that I am pure from the blood of all men. (v. 26. Do you mark how he terrifies them, and troubled and afflicted as their souls are, how hard he rubs them (*epitribei*)? But it was necessary. "For I have not shunned," he says, "to declare unto you all the counsel of God. (v. 27. Why then, he who does not speak, has blood to answer for: that is, murder! Nothing could be more terrifying than this. He shows that they also, if they do it not, have blood to answer for. So, whereas he seems to be justifying himself, in fact he is terrifying them. "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers (or, bishops) to feed the Church of God (see note 3), which He hath purchased with His own blood. (v. 28. Do you mark? he enjoins them two things. Neither success in bringing others right of itself is any gain-for, I fear, he says, "lest by any means, when I have preached to others, I myself should be a cast-away" (1 Cor.

9ix. 27); nor the being diligent for one's self alone. For such an one is selfish, and seeks his own good only, and is like to him who buried his talent. "Take heed to yourselves: this he says, not because our own salvation is more precious than that of the flock, but because, when we take heed to ourselves, then the flock also is a gainer. "In which the Holy Ghost hath made you overseers, to feed the Church of God. See, it is from the Spirit ye have your ordination. This is one constraint: then he says, "To feed the Church of the Lord. Lo! another obligation: the Church is the Lord's. And a third: "which He hath purchased with His own blood. It shows how precious the concern is; that the peril is about no small matters, seeing that even His own blood He spared not. He indeed, that he might reconcile those who were enemies, poured out even His blood: but thou, even when they are become thy friends, art not able to retain them. "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. (v. 29. Again he engages (*enistrefei*) them from another quarter, from the things which should come after: as when he says, "We wrestle not against flesh and blood. After my departing," he says, "grievous wolves shall enter in among

you" (Eph. vi. 12); twofold the evil, both that he himself would not be present, and that others would assail them.

¹⁰ "Then why depart, if thou knowest this beforehand? The Spirit draws me, he says. Both "wolves," and "grievous, not sparing the flock; and what is worse, even "from among your own selves: the grievous thing (this), when the war is moreover an intestine war. The matter is exceeding serious, for it is "the Church of the Lord : great the peril for with blood He redeemed it: mighty the war, and twofold. "Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. (v. 30. "How then? what comfort shall there be? "Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears. (v. 31. See how many strong expressions are here: "with tears," and "night and day," and "every one. For it was not that if he saw many, then he came in (to the work), but even were it for a single soul, he was capable of doing everything (for that one soul). So it was, in fact, that he compacted them together (unekrothsen) (so firmly as he did). "Enough done on my part: three years have I remained: they had establishing enough, he says; enough of roofing. "With tears," he says. Seest thou that the tears were on this account? The bad man grieves not: grieve thou: perhaps he will grieve also. As, when the sick man sees his physician partaking of food, he also is incited to do the same:

¹¹ so likewise here, when he sees thee weeping, he is softened: he will be a good and great man. ¹² (Recapitulation. "Not knowing," he says, "the things that shall befall me. (v. 22, 23. Then is this why thou departest? By no means; on the contrary (I know that), "bonds and afflictions await me. That (there are) trials, I know, but of what kind I know not: which was more grievous. "But none of these things move me" (v. 24): for do not suppose that I say these things as lamenting them: for "I hold not my own life dear. It is to raise up their minds that he says all this, and to persuade them not only not to flee, but also to bear nobly. Therefore it is that he calls it a "course" and a "ministry," on the one hand, showing it to be glorious from its being a race, on the other, showing what was due from it, as being a ministry. I am a minister: nothing more. Having comforted them, that they might not grieve that he was so evil entreated, and having told them that he endured those things "with joy," and having shown the fruits of them, then (and not before) he brings in that which would give them pain, that he may not over-

whelm their minds. "And now behold," etc. "Wherefore I take you to record, that I am pure from the blood of all men, because I have not shrunk from declaring unto you the whole counsel of God" (v. 25-27): * * * that (counsel) which concerns the present matter. "For I know this," etc. (v. 29.

¹³ "What then," someone might say, "thinkest thou thyself so great? if thou shouldest depart, are we to die? I say not this, he replies, that my absence causeth this: but what? That there should rise up against you certain of another sort: he says not, "because of my departing," but "after my departing: that is, after his going on his journey.-And yet this thing has happened already: much more (then will it happen) hereafter. Then we have the cause, "to draw away disciples after them. (v. 30). That there are heresies, this is the cause, and no other than this. Then comes also consolation. But if He "purchased" it "with His own blood," He will assuredly stand forward in its defence. "Night and day," he says, "I cease not to warn with tears. (v. 31. This might well be said in our case also: and though the speech seems to refer peculiarly to the teachers, it is common also to the disciples. For what, though I speak and exhort and weep night and day, while the disciple obeys not? Therefore it is that he says, "I take you to record: since also himself says, "I am pure from the blood of all men: for I have not shunned to declare unto you. (v. 26, 27. Why then, this only is to be a teacher, to declare, to preach, to instruct, shrink from nothing, to exhort night and day: but if, while one is doing all this, nothing comes of it, ye know what remains. Then ye have another justification:

¹⁴ "I am pure from the blood of all men. Think not that these words are spoken to us only: for indeed this speech is addressed to you also, that ye should attend to the things spoken, that ye should not start away from the hearing. What can I do? Lo! each day I rend myself with crying out, "Depart from the theatres: and many laugh at us: "Desist from swearing, from covetousness: numberless are our exhortations, and there is none to hear us. But I do not discourse during night? Fain would I do this also in the night time, and at your tables, if it were possible that one could be divided into ten thousand pieces, so as to be present with you and discourse. But if once in the week we call to you, and ye shrink back, and some of you do not even come here, and you that do come, depart having received no profit,-what shall we do? Many I know even sneer at us, that we are forever discoursing about the same things: so wearisome are we become to you by very satiety. But for this

not we are to blame, but the hearers may thank themselves. For he indeed who is making good progress, rejoices to hear the same things always; it seems to be his praises that he hears spoken: but he who does not wish to get on, seems even to be annoyed, and though he hear the same thing but twice, it seems to him that he is hearing it often.

¹⁵ "I am pure," he says, "from the blood of all men. (v. 26. This was fit and proper for Paul to say, but we dare not say it, conscious as we are of numberless faults. Wherefore for him the ever vigilant, ever at hand, the man enduring all things for the sake of the salvation of his disciples, it was fit and proper to say this: but we must say that of Moses, "The Lord was wroth with me for your sakes" (Deut. iii. 26), because ye lead us also into many sins. For when we are dispirited at seeing you make no progress, is not the greater part of our strength struck down? For what, I ask you has been done? Lo! by the grace of God we also have now passed the space of three years, not indeed night and day exhorting you, but doing this, often every third day, or every seventh. What more has come of it? We accuse, we rebuke, we weep, we are in anguish, although not openly, yet in heart. But those (inward) tears are far more bitter than these (outward ones): for these indeed bring a kind of relief to the feelings of the sorrowful, whereas those aggravate it, and bind it fast. Since when there is any cause of grief, and one cannot give vent to the sorrow, lest he should seem to be vainglorious, think what he suffers!

¹⁶ Were it not that people would tax me with excessive love of display, you would see me each day shedding fountains of tears: but to those my chamber is witness, and my hours of solitude. For believe me I have (at times) despaired of my own salvation, but from my mourning on your account, I have not even leisure to bemoan my own evils: so entirely are ye all in all to me. And whether I perceive you to be advancing, then, for very delight, I am not sensible of my own evils: or whether I see you not advancing, such is my grief, I again dismiss my own cares from my thoughts: brightening up on account of your good things, though I myself have evils without number, and saddened on account of your painful things, though my own successes are without number. For what hope is there for the teacher, when his flock is destroyed? What kind of life, what kind of expectation is there for him? With what sort of confidence will he stand up before God? what will he say? For grant that he has nothing laid to his charge, has no punishment to suffer, but is "pure from the blood of all men : yet even so will he suffer a grief

incurable: since fathers also though they be not liable to be called to account for their children's sins, nevertheless have grief and vexation. And this profits them nothing, nor shields them (proistatai).

¹⁷ "For it is they that watch for our souls, as those that must give account. (Heb. xiii. 17. This seems to be a fearful thing: to me this gives no concern after your destruction. For whether I give account, or not, it is no profit to me. Might it be, that ye were saved, and I to give account because of you: ye saved, and I charged with not having fulfilled my part! For my anxiety is not that you should be saved through me as the means, but only that you should be saved, no matter by what person as the instrument. Ye know not the pangs of spiritual childbirth, how overpowering they are; how he who is in travail with this birth, would rather be cut into ten thousand pieces, than see one of those to whom he has given birth perishing and undone. Whence shall we persuade you? By no other argument indeed, but by what has been done, in all that regards you we shall clear ourselves. We too shall be able to say, that in nothing have we "shrunk from declaring" to you the whole truth: nevertheless we grieve: and that we do grieve, is manifest from the numberless plans we lay and contrivances we devise. And yet we might say to ourselves, What matters it to me? I have done my part, "I am pure from" (their) "blood: but this is not enough for comfort.

¹⁸ If we could tear open our heart, and show it to you, ye would see with what largeness it holds (you) within it, both women and children and men; for such is the power of love, that it makes the soul more spacious than the heaven. "Receive us," says (Paul): "we have wronged no man, ye are not straitened in us. (2 Cor. vii. 2; vi. 12. He had all Corinth in his heart, and says, "Ye are not straitened: be ye also enlarged (2 Cor. vi. 13); but I myself could not say this, for I well know, that ye both love me and receive me. But what is the profit either from my love or from yours, when the things pertaining to God thrive not in us? It is a ground for greater sorrow, an occasion of worse mischief (lumphj, al. luphj). I have nothing to lay to your charge: "for I bear you record, that, if it had been possible, ye would have plucked out your own eyes, and have given them to me. (Gal. iv. 15. "We yearn not only to give you the Gospel, but also our own souls. (1 Thess. ii. 8. We are loved and we love (you): but this is not the question. But let us love Christ, "for the first commandment is, Thou shalt love the Lord thy God: and the second is like

unto it, And thy neighbor as thyself. (Matt. xxii. 37-39. We have the second, we need the first: need the first, exceedingly, both I and you.

¹⁹ We have it, but not as we ought. Let us love Him: ye know how great a reward is laid up for them that love Christ: let us love Him with fervor of soul, that, enjoying his goodwill, we may escape the stormy waves of this present life, and be found worthy to obtain the good things promised to them that love Him, through the grace and mercy of His only-begotten Son, with whom to the Father, together with the Holy Ghost, be glory, might, honor, now and ever, world without end. Amen.

HOMILY 45

¹ ACTS XX. 32.-"And now, brethren, I commend you to God, and to the word of His grace, which is able to build you up, and to give you an inheritance among all them that are sanctified." ² What he does when writing in an Epistle, this he does also when speaking in council: from exhorting, he ends with prayer: for since he had much alarmed them by saying, "Grievous wolves shall enter in among you" (v. 29), therefore, not to overpower them, and make them lose all self-possession, observe the consolation (he gives). "And now," he says, as always, "I commend you, brethren, to God, and to the word of His grace: that is, to His grace: it is grace that saveth. He constantly puts them in mind of grace, to make them more earnest as being debtors, and to persuade them to have confidence. "Which is able to build you up. He does not say, to build, but, "to build up," showing that they had (already) been built. Then he puts them in mind of the hope to come; "to give you an inheritance," he says, "among all them which are sanctified. Then exhortation again: "I have coveted no man's silver, or gold, or apparel. (v. 33. He takes away that which is the root of evils, the love of money. "Silver, or gold," he says. He says not, I have not taken, but, not even "coveted. No great thing this, but what follows after is great. "Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have showed you all things, how that so laboring, ye ought to support the weak. (v. 34, 35. Observe him employed in work and not simply that, but toiling.

³ "These hands have ministered unto my necessities, and to them that were with me: so as to put them to shame. And see how worthily of them. For he says not, Ye ought to show yourselves superior to money, but what? "to support the weak"-not all indiscriminately-"and to hear the word of the

Lord which He spake, It is more blessed to give than to receive. For lest any one should think that it was spoken with reference to them, and that he gave himself for an ensample, as he elsewhere says, "giving an ensample to you" (Phil. iii. 17), he added the declaration of Christ, Who said, "It is more blessed to give than to receive. He prayed over them while exhorting them: he shows it both by action,-"And when he had thus spoken, he kneeled down, and prayed with them all," (v. 36)-he did not simply pray, but with much feeling: (katanucewj): great was the consolation-and by his saying, "I commend you to the Lord. And they all wept sore, and fell on Paul's neck and kissed him, sorrowing most of all for the words which he spake, that they should see his face no more. (v. 37, 38. He had said, that "grievous wolves should enter in; had said, "I am pure from the blood of all men: and yet the thing that grieved them most of all was this, "that they should see him no more: since indeed it was this that made the war grievous. "And they accompanied them," it says, "unto the ship.

4 And it came to pass, that after we had torn ourselves from them"-so much did they love him, such was their affection towards him-"and had launched, we came with a straight course unto Coos, and the day following unto Rhodes, and from thence unto Patara: and finding a ship sailing over unto Phenicia, we went aboard, and set forth. Now when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre" (Acts xxi. 1-3): he came to Lycia, add having left Cyprus, he sailed down to Tyre-"for there the ship was to unlade her burden. And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he should not go up to Jerusalem. (v. 4. They too prophesy of the afflictions. It is so ordered that they should be spoken by them also, that none might imagine that Paul said those things without cause, and only by way of boasting. And there again they part from each other with prayer. "And when we had accomplished those days, we departed, and went our way; and they all brought us on our way, with wives and children, till we were out of the city: and we kneeled down on the shore, and prayed. And when we had taken our leave one of another, we took ship; and they returned home again. And when we had finished our course from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day.

5 And the next day we that were of Paul's company departed, and came unto Caesarea: and we entered into the house of Philip the evangelist, which

was one of the seven; and abode with him. (v. 5-8. Having come to Caesarea, it says, we abode with Philip, which was one of the seven. "And the same man had four daughters, virgins, which did prophesy. (v. 9. But it is not these that foretell to Paul, though they were prophetesses; it is Agabus. "And as we tarried there many days, there came down from Judea a certain prophet, named Agabus. And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles. (v. 10, 11. He who formerly had declared about the famine, the same says, This "man, who owneth this girdle, thus shall they bind. (ch. xi. 28. The same that the prophets used to do, representing events to the sight, when they spoke about the captivity-as did Ezekiel-the same did this (Agabus). "And," what is the grievous part of the business, "deliver him into the hands of the Gentiles. And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem. (v. 12. Many even besought him not to depart, and still he would not comply.

6 "Then Paul answered, What mean ye to weep and to break mine heart? (v. 13. Do you mark? Lest, having heard that saying, "I go bound in the Spirit" (ch. xx. 22), you should imagine it a matter of necessity, or that he fell into it ignorantly, therefore these things are foretold. But they wept, and he comforted them, grieving at their tears. For, "what mean ye," he says, "to weep and to break my heart? Nothing could be more affectionate: because he saw them weeping, he grieved, he that felt no pain at his own trials. "For I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus. And when he would not be persuaded, we ceased, saying, The will of the Lord be done. (v. 13, 14. Ye do me wrong in doing this: for do I grieve? Then they ceased, when he said, "to break my heart. I weep, he says, for you, not on account of my own sufferings: as for those (men), I am willing even to die for them. But let us look over again what has been said.

7 (Recapitulation. "Silver, or gold, or apparel," etc. (ch. xx. 33, 34; 1 Cor. ix; 2 Cor. xi. So then, it was not in Corinth only that they did this -they that corrupted the disciples, but in Asia as well. But he nowhere casts this up as a reproach to the Ephesians, when writing to them. And why? Because he did not fall upon any subject that obliged him to speak of this. But to the Corinthians he says, "My boasting has not been stopped in the regions of Achaia. (2 Cor. xi. 10. And he does not say, Ye did not give to me; but, "Silver, or

gold, or apparel, I coveted not," that it might not seem to be their doing, that they had not given. And he does not say, From no man have I coveted the necessities of life, that again it might not look like accusing them: but he covertly hints as much, seeing that he provided subsistence for others as well as himself. See how he worked with earnestness, "night and day" discoursing (to others), "with tears warning each one of them. (v. 31. (Here) again he puts them in fear: "I have showed you all things," he says: ye cannot take refuge in the plea of ignorance: "have shown you" by works "how that so laboring ye ought to work. And he does not say, that to receive is bad, but that not to receive is better. For, "remember," he says, "the words of the Lord which he spake:

8 It is more blessed to give than to receive. (v. 35. And where said He this? Perhaps the Apostles delivered it by unwritten tradition; or else it is plain from (recorded sayings, from) which one could infer it. For in fact here he has shown both boldness in meeting dangers, sympathy with those over whom he ruled, teaching with (unshrinking) boldness, humility, (voluntary) poverty: but, what we have here is even more than that poverty. For if He says there (in the Gospel), "If thou wilt be perfect, sell what thou hast and give to the poor" (Matt. xix. 21), when, besides receiving nothing himself, he provides sustenance for others also, what could equal this? It is one degree to fling away one's possessions; a second, to be sufficient for the supply of one's own necessities: a third, to provide for others also; a fourth, for one (to do all this) who preaches and has a right to receive. So that here is a man far better than those who merely forego possessions. "Thus it is right to support the weak: this is (indeed) sympathy with the weak; for to give from the labors of others, is easy. "And they fell on his neck," it says, "and wept. (v. 37. He shows their affection also by saying, "Upon his neck," as taking a last and yet a last embrace, such was the love they conceived from his discourse, such the spell of love that bound them.

9 For if we groan when simply parting from each other, although we know that we shall receive one another back again, what a tearing away of themselves it must have been to them! Methinks Paul also wept. "Having torn ourselves away," he says: he shows the violence of it by saying, "having torn ourselves away from them. And with reason: otherwise they could never have got to sea. What means, "We came with a straight course unto Coos? Instead of saying, "we did not go round nor make stay in other places. Then

"unto Rhodes. (ch. xxi. 1. See how he hastes on. And finding a ship sailing over unto Phenicia. (v. 2. Possibly that ship (in which they had come) was making a stay there: wherefore they shifted to another, and not having found one going to Caesarea, but (finding this) for Phenice, they embarked in it (and pursued their voyage), having left Cyprus also and Syria: but the expression, "having left it on the left hand," is not said simply (in that meaning), but that they made speed not to get to Syria either. "We landed at Tyre. (v. 3. Then they tarry with the brethren seven days. Now that they were come near to Jerusalem, they no longer run. (b) "Who said to Paul through the Spirit, that he should not go up to Jerusalem. (v. 4. Observe how, when the Spirit does not forbid, he complies. They said, "Adventure not thyself into the theatre, and he did not adventure" (ch. xix. 31):

¹⁰ often they bore him off (from dangers), and he complied: again he escaped by a window: and now, though numberless persons, so to say, beseech him, both those at Tyre and those at Caesarea, weeping also and predicting numberless dangers, he refuses to comply. And yet it is not (merely), they predicted the dangers, but "said by the Spirit. If then the Spirit bade, why did he gainsay? "By the Spirit," that is, they knowing "by the Spirit" (what would be the consequences, said to him): for of course it does not mean that the exhortation they made was by the Spirit. For they did not simply foretell to him the dangers (through the Spirit), but (added of themselves) that it behooved him not to go up-sparing him. But "after we had accomplished the days," i. e. had fulfilled the appointed days, "we separated, and went on our way: they all bringing us on our way with wives and children. (v. 5.)-See how great was the entreaty. And again they part with prayer. Also in Ptolemais they stay one day, but in Caesarea many. (v. 6-8. (a) Now that they are near to Jerusalem, they no longer hurry. For observe, I pray you, all the days. "After the day of unleavened bread" they came "to Troas in five days" (ch. xx. 6); then they there spent "seven; in all, twelve: then to "Thasos," to "Mytilene," to "Troglyium" and "over against Chios," and to "Samos" and "Miletus" (ib. 13-17); eighteen in all. Then to "Cos," to "Rhodes," to "Patara," twenty-one:

¹¹ then say five to "Tyre; twenty-six: there "seven; thirty-three; "Ptolemais," thirty-four; then to "Caesarea, many days" (ch. xxi. 1-10); and then, thereafter, the prophet puts them up thence. (c) When Paul has heard that he has to suffer numberless perils, then he is in haste, not flinging himself upon the dangers but accounting it to be the command of the Spirit. (e) And

Agabus does not say, "They shall bind" Paul, that he may not seem to speak upon agreement (with Paul), but "the man that owneth this girdle" (v. 11)-so then he had a girdle also. But when they could not persuade him-this was why they wept-then they "held their peace. Do you mark the resignation? do you mark the affection? "They held their peace," it says, "saying, The will of the Lord be done. (v. 12-14. (g) ¹² The Lord, say they, Himself will do that which is pleasing in his sight. For they perceived that it was the will of God. Else Paul would not be so bent (upon going)-he that on all (other occasions delivers himself out of dangers. (d) "And after these, days," it says, "having taken up our baggage"-i. e. having received the (supplies) necessary for the journey-"we went up to Jerusalem. (v. 15. "And there went with us also certain of the disciples from Caesarea, bringing us to one with whom we should lodge, one Mnason, an ancient disciple of Cyprus. (v. 16. "And when we were come to Jerusalem, the brethren received us gladly. (v. 17. (f) "Bringing us," it says, "(to him) with whom we should lodge"-not to the church: for on the former occasion (ch. xv. 4), when they went up concerning the decrees, they lodged with the Church, but now with a certain "ancient disciple. (The expression) shows that the preaching had been going on a long time: whence it seems to me that this writer in the Acts epitomizes the events of many years, relating (only) the matters of chief importance. (h) So unwilling were they to burthen the Church, when there was another to lodge them; and so little did they stand upon their dignity. "The brethren," it says, "received us gladly. Affairs among the Jews were now full of peace: there was not much warfare (among them). "Bringing us," it says, "to one with whom we should lodge. Paul was the guest he entertained.

¹³ Perchance some one of you says: Aye, if it were given me to entertain Paul as a guest, I readily and with much eagerness would do this. Lo! it is in thy power to entertain Paul's Master for thy guest, and thou wilt not: for "he that receiveth one of these least," he saith, "receiveth Me. (Matt. xviii. 5; Luke ix. 48. By how much the brother may be least, so much the more does Christ come to thee through him. For he that receives the great, often does it from vainglory also; but he that receives the small, does it purely for Christ's sake. It is in thy power to entertain even the Father of Christ as thy guest, and thou wilt not: for, "I was a stranger," He says, "and ye took me in" (Matt. xxv. 35): and again, "Unto one of the least of these the brethren that believe on Me, ye have done it unto Me. (ib. 40. Though it be not Paul, yet if it be a be-

liever and a brother, although the least, Christ cometh to thee through him. Open thine house, take Him in. "He that receiveth a prophet," He saith, "shall receive a prophet's reward. (Matt. x. 41. Therefore too he that receives Christ, shall receive the reward of him who has Christ for his guest. Do not thou disbelieve His words, but be believing. Himself hath said, Through them I come to thee:

¹⁴ and that thou mayest not disbelieve, He lays down both punishments for those who do not receive, and honors for those who do receive; since He would not have done this, unless both the person honored and the person insulted were Himself. "Thou receivedst Me," He saith, "into thy lodging, I will receive thee into the Kingdom of My Father; thou tookest away My hunger, I take away thy sins; thou sawest Me bound, I see thee loosed; thou sawest Me a stranger, I make thee a citizen of heaven; thou gavest Me bread, I give thee an entire Kingdom, that thou mayest inherit and possess it. He saith not, "Receive," but, "Inherit," the word which is spoken of those who have possession by right of ownership; as when we say, "This have I inherited. Thou didst it to Me in secret, I will proclaim it openly: and of thine acts indeed I say, that they were of free gift, but Mine are of debt. "For since thou," He saith, "didst begin, I follow and come after: I am not ashamed to confess the benefits conferred on Me, nor from what things thou didst free Me, hunger and nakedness and wandering. Thou sawest Me bound, thou shalt not behold the fire of hell; thou sawest Me sick, thou shalt not behold the torments nor the punishments. O hands, truly blessed, which minister in such services as these, which are accounted worthy to serve Christ! Feet which go into prisons for Christ's sake, with ease defy the fire:

¹⁵ no trial of bonds have they, (the hands) which saw Him bound! Thou clothedst Him with a garment, and thou putttest on a garment of salvation: thou wast in prison with Him, and with Him thou findest thyself in the Kingdom, not ashamed, knowing that thou visitedst Him. The Patriarch knew not that he was entertaining Angels, and he did entertain them. (Gen. xviii. 3. Let us take shame to ourselves, I beseech you: he was sitting in mid-day, being in a foreign land, where he had none inheritance, "not so much as to set his foot on" (ch. vii. 5): he was a stranger, and the stranger entertained strangers: for he was a citizen of heaven. Therefore, not even while he was on earth was he a stranger (to Him). We are rather strangers than that stranger, if we receive not strangers. He had no home, and his tent was his place of re-

ception. And mark his liberality—he killed a calf, and kneaded fine meal: mark his ready mind—by himself and his wife: mark the unassuming manner—he worships and beseeches them. For all these qualities ought to be in that man who entertains strangers—readiness, cheerfulness, liberality. For the soul of the stranger is abashed, and feels ashamed; and unless (his host) show excessive joy, he is as (if) slighted, and goes away, and it becomes worse than not to have received him, his being received in this way. Therefore he worships them, therefore he welcomes them with speech, therefore with a seat.

16 For who would have hesitated, knowing that this work was done unto Him? "But we are not in a foreign land. If we will, we shall be able to imitate him. How many of the brethren are strangers? There is a common apartment, the Church, which we call the "Xenon. Be inquisitive (*periergazesqe*), sit before the doors, receive those who come yourselves; though you may not wish to take them into your houses, at any rate in some other way (receive them), by supplying them with necessities. "Why, has not the Church means" you will say? She has: but what is that to you? that they should be fed from the common funds of the Church, can that benefit you? If another man prays, does it follow that you are not bound to pray? Wherefore do you not say, "Do not the priests pray? then why should I pray? "But I," you will say, "give to him who cannot be received there. Give, though it be to that one: for what we are anxious for is this, that you should give at any rate. Hear what Paul says: "That it may relieve them that are widows indeed, and that the Church be not burdened. (1 Tim. v. 16. Be it how you will, only do it.

17 But I put it, not, "that the Church be not burdened," but, "that thou be not burdened; for at this rate thou wilt do nothing, leaving all to the Church. This is why there is a common room set apart by the Church, that you may not say these things. "The Church," say you, "has lands, has money, and revenues. And has she not charges? I ask; and has she not a daily expenditure? "No doubt," you will say. Why then do you not lend aid to her moderate means? I am ashamed indeed to say these things: however, I compel no man, if any one imagines what I am saying to be for gain. Make for yourself a guest-chamber in your own house: set up a bed there, set up a table there and a candlestick. (comp. 2 Kings iv. 10. For is it not absurd, that whereas, if soldiers should come, you have rooms set apart for them, and show much care for them, and furnish them with everything, because they keep off from you the visible war of this world, yet strangers have no place

where they might abide? Gain a victory over the Church. Would you put us to shame? This do: surpass us in liberality: have a room, to which Christ may come; say, "This is Christ's cell; this building is set apart for Him. Be it but an underground chamber, and mean, He disdains it not. "Naked and a stranger," Christ goes about, it is but a shelter He wants:

¹⁸ afford it, though but this. Be not uncompassionate, nor inhuman; be not so earnest in worldly matters, so cold in spiritual. Let also the most faithful of thy servants be the one entrusted with this office, and let him bring in the maimed, the beggars, and the homeless. These things I say to shame you. For ye ought indeed to receive them in the upper part of your house; but if ye will not do this, then though it be below, though but where thy mules are housed, and thy servants, there receive Christ. Perchance ye shudder at hearing this. What then, when ye do not even this? Behold, I exhort, behold, I bid you; let this be a matter to be taken up in earnest. But ye do not wish it thus, perhaps? Do it some other way. There are many poor men and poor women: set apart some one (of these) constantly to remain there: let the poor man be (thine inmate) though but as a guard to thy house: let him be to thee wall and fence, shield and spear. Where alms are, the devil dares not approach, nor any other evil thing. Let us not overlook so great a gain. But now a place is set apart for a chariot, and for litters (*basternioij*) another; but for Christ Who is wandering, not even one! Abraham received the strangers in the place where he abode himself; his wife stood in the place of a servant, the guests in the place of masters.

¹⁹ He knew not that he was receiving Christ; knew not that he was receiving Angels; so that had he known it, he would have lavished his whole substance. But we, who know that we receive Christ, show not even so much zeal as he did who thought that he was receiving men. "But they are impostors," you will say, "many of them, and unthankful. And for this the greater thy reward. when thou receivest for the sake of Christ's name. For if thou knowest indeed that they are impostors, receive them not into thy house: but if thou dost not know this, why dost thou accuse them lightly? "Therefore I tell them to go to the receiving house. But what kind of excuse is there for us, when we do not even receive those whom we know, but shut our doors against all? Let our house be Christ's general receptacle: let us demand of them as a reward, not money, but that they make our house the receptacle for Christ; let us run about everywhere, let us drag them in, let us seize our

booty: greater are the benefits we receive than what we confer. He does not bid thee kill a calf: give thou bread to the hungry, raiment to the naked, shelter to the stranger. But that thou mayest not make this thy pretext, there is a common apartment, that of the Church; throw thy money into that, and then thou hast received them:

²⁰ since (Abraham) there had the reward of those things also which were done by his servants. "He gave the calf to a young man, and he hastened to dress it. (Gen. xviii. 7. So well trained were his servants also! They ran, and murmured not as ours do: for he had made them pious. He drew them out to war, and they murmured not: so well disciplined were they. (Gen. xiv. 14. For he had equal care for all as for himself: he all but said as Job did, "We were alike formed in the same womb. (Job xxxiii. 6. Therefore let us also take thought for their salvation, and let us make it our duty to care for our servants, that they may be good; and let our servants also be instructed in the things pertaining to God. Then will virtue not be difficult to us, if we train them orderly. Just as in war, when the soldiers are well-disciplined, the general carries on war easily, but the contrary happens, when this is not so; and when the sailors too are of one mind, the pilot easily handles the rudder-strings; so here likewise. For say now, if thy servants have been so schooled, thou wilt not be easily exasperated, thou wilt not have to find fault, wilt not be made angry, wilt not need to abuse them. It may be, thou wilt even stand in awe of thy servants, if they are worthy of admiration, and they will be helpers with thee, and will give thee good counsel.

²¹ But from all these shall all things proceed that are pleasing to God, and thus shall the whole house be filled with blessing, and we, performing things pleasing to God, shall enjoy abundant succor from above, unto which may we all attain, through the grace and mercy of our Lord Jesus Christ, with Whom to the Father and the Holy Ghost, together be glory, might, honor, now and ever, world without end. Amen.

HOMILY 46

¹ ACTS XXI. 18, 19.-"And the day following Paul went in with us unto James: and all the elders were present. And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry." ² This was the Bishop of Jerusalem; and to him (Paul) is sent on an earlier occasion. This (James) was brother of the Lord; a great and admirable man. (To him, it says,) "Paul entered in with us. Mark the (Bishop's) unas-

suming behavior: "and the elders" (were present). Again Paul relates to them the things relating to the Gentiles, not indulging in vainglory, God forbid, but wishing to show forth the mercy of God, and to fill them with great joy. (ch. xv. See accordingly: "when they heard it," it says, "they glorified God," - not praised nor admired Paul: for in such wise had he narrated, as referring all to Him- "and said unto him, Thou seest, brother, how many thousands of Jews there are which believed. Observe with what modest deference they too speak: "they said to him: not (James) as Bishop discourses authoritatively, but they take Paul as partner with them in their view; "Thou seest, brother: as though immediately and at the outset apologizing for themselves, and saying, "We did not wish this. Seest thou! the necessity of the thing? 'how many thousands,' say they, 'of Jews there are which' have come together. And they say not, "how many thousands we have made catechumens," but, "there are. And these," say they, "are all zealous for the law. (v. 20. Two reasons-the number of them, and their views. For neither had they been few, would it have been right to despise them:

3 nor, if they were many and did not all cling to the law, would there have been need to make much account of them. Then also a third cause is given: "And they all," it says, "have been informed of thee"-they say not, "have heard," but *kathxhqhsan*, that is, so they have believed, and have been taught, "that thou teachest apostasy from Moses to all the Jews which are among the Gentiles, by telling them not to circumcise their children, neither to walk after the customs. (v. 21. "What is it therefore? the multitude must needs come together: for they will hear that thou art come. Do therefore this that we say to thee" (v. 22, 23): they say these things as advising, not as commanding. "We have four men which have a vow on them ;them take, and purify thyself with them, and be at charges with them. Make thy defence in act, not in word-" that they may shave themselves," it says, "and all may know that those things, whereof they were informed concerning thee, are nothing; but that thou thyself also walkest orderly, and keepest the law" (v. 23, 24): they say not, "teachest," but, of superabundance, "that thou thyself also keepest the law. For of course not this was the matter of chief interest, whether he did not teach others, but, that he did himself observe the law. "What then" (he might say), "if the Gentiles should learn it? I shall injure them. How so?

⁴say they, seeing that even we, the teachers of the Jews, have sent unto them. "As touching the Gentiles which believe, we have, written and concluded that they observe no such thing, save only that they keep themselves from things offered to idols, and from blood, and from strangled, and from fornication. (v. 25. Here with a kind of remonstrance (*entreptikw*)), As "we," say they, commanded them, although we are preachers to the Jews, so do thou, although a preacher to the Gentiles, cooperate with us. Observe Paul: he does not say, "Well, but I can bring forward Timothy, whom I circumcised: well, but I can satisfy them by what I have to say (of myself) : but he complied, and did all: for in fact thus was it expedient (to do). For it was one thing to take (effectual) measures for clearing himself, and another to have done these things without the knowledge of any (of the parties). It was a step open to no suspicion, the fact of his even bearing the expenses. "Then Paul took the men, and the next day purifying himself with them entered into the temple, signifying the accomplishment of the days of purification, until that an offering should be offered for every one of them. (v. 26. "Signifying," *diaggellwn*, i.e. *kataggellwn*, publicly notifying: so that it was he who made himself conspicuous.

⁵"And when the seven days were about to be completed, the Jews from Asia"-for (his arrival) most keeps times with theirs -"when they saw him in the temple, stirred up all the people, and laid hands on him, crying out, Men of Israel, help: This is the man, that teacheth all men everywhere against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place. (v. 27, 28. Mark their habitual conduct, how turbulent we everywhere find it, how men who with or without reason make a clamor in the midst. "For they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the temple. And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple and forthwith the doors were shut," (v. 29, 30. "Men of Israel," it says, "help: this is the man that (teaches) against the people, and the law, and this place."-the things which most trouble them, the Temple and the Law. And Paul does not tax the Apostles with being the cause of these things to him. "And they drew him," it says, "out of the Temple: and the doors were shut. For they wished to kill him; and therefore were dragging him out, to do this with greater secur-

ity. "And as they went about to kill him, tidings came unto the tribune of the cohort, that all Jerusalem was in an uproar.

6 Who immediately took soldiers and centurions, and ran down unto them: and when they saw the tribune and the soldiers, they left beating of Paul. Then the tribune came near, and took him, and commanded him to be bound with two chains; and demanded who he was, and what he had done. And some cried one thing, some another, among the multitude. (v. 31-34. But the tribune having come down delivered him, and "commanded him to be bound with two chains : (hereby) appeasing the anger of the people. "And when he could not know the certainty for the tumult, he commanded him to be carried into the castle. And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the people. For the multitude of the people followed after, crying, Away with him! (v. 34-36. What means, "Away with him? that is, what they say with us according to the Roman custom, To the standards with him! "And as Paul was to be led into the castle, he said unto the tribune, May I speak unto thee? (v. 37. In the act of being borne along up the stairs, he requests to say something to the tribune: and observe how quietly he does it. "May I speak unto thee? he says. "Who said, Canst thou speak Greek? Art thou not then that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers? (v. 38.

7 For (this Egyptian) was a revolutionary and seditious person. With regard to this then Paul clears himself, and 8 (Recapitulation. "Do therefore this that we say unto thee," etc. (v. 23, 24. He shows that it was not necessary to do this upon principle (prohgoumenwj)-whence also they obtain his compliance-but that it was economy and condescension. "As touching the Gentiles," etc. (v. 25. Why, then, this was no hindrance to the preaching, seeing they themselves legislated for them to this effect. Why, then, in his taking Peter to task he does not absolutely (aplwj) charge him with doing wrong: for precisely what he does on this occasion himself, the same does Peter on that occasion, (merely) holding his peace, and establishing his doctrine. (Gal. ii. 11. And he says not, For why? it is not right to teach those among the Gentiles. "It is not enough to have not (so) preached there, but there was need also to do something more, that those may be persuaded that thou observest the law. The affair is one of condescension, be not alarmed. They do not advise him (to this course) sooner, until they have first spoken of the

economy and the gain. "And besides, the doing this in Jerusalem, is a thing to be borne. 'Do thou this thing therefore' here, that it may be in thy power abroad to do the other. (b) "The next day," it says, "he took them" (v. 26): he deferred it not; for when there is economy in the case, this is the way of it.

⁹(a) "Jews from Asia having seen him," for it was natural that they were spending some days there, "in the Temple. (v. 27. (c) Mark the economy (of Providence) that appeared (in this). (p. 279 note 1) After the (believing) Jews had been persuaded (concerning him), then it is that those (Jews of Asia) set upon him in order that those (believing Jews) may not also set upon him. Help, say they, "ye men of Israel! as though it were some (monster) difficult to be caught, and hard to be overcome, that has fallen into their hands. "All men," they say, "everywhere, he teareth not to teach; not here only. And then the accusation (is) more aggravated by the present circumstances. "And yet more," say they, "he has polluted the temple, having brought into it men who are Greeks. (v. 28. And yet in Christ's time there "came up (Greeks) to worship" (John xii. 20): true, but here it speaks of Greeks who had no mind to worship. "And they seized Paul," etc. (v. 30-35. They no longer wanted laws nor courts of justice: they also beat him. But he forbore to make his defence then; he made it afterward: with reason; for they would not even have heard him then. Pray, why did they cry, "Away with him? (v. 36. They feared he might escape them. Observe how submissively Paul speaks to the tribunal. "May I speak unto thee? Then art not thou that Egyptian? (v. 37, 38.

¹⁰ This Egyptian, namely, was a cheat and impostor, and the devil expected to cast a cloud over (the Gospel) through him, and implicate both Christ and His Apostles in the charges pertaining to those (impostors): but he prevailed nothing, nay the truth became even more brilliant, being nothing defeated by the machinations of the devil, nay rather shining forth all the more. Since if there had not been impostors, and then these (Christ and His Apostles) had prevailed, perhaps some one might have laid hold upon this: but when those impostors did actually appear, this is the wonder. "In order," says (the Apostle), "that they which are approved may be made manifest. (1 Cor. xi. 19. And Gamaliel says, "Before these days stood up Theudas. Then let us not grieve that heresies exist, seeing that false Christs wished to attack even Christ both before this and after; with a view to throw Him into the shade, but on every occasion we find the truth shining out transparent. So it was with the Prophets: there were false prophets, and by contrast with these

they shone the more: just as disease enhances health, and darkness light, and tempest calm. There is no room left for the Greeks to say that (our teachers) were impostors and mountebanks: for those (that were such) were exposed. It was the same in the case of Moses: God suffered the magicians, on purpose that Moses might not be suspected to be a magician:

¹¹ He let them teach all men to what length magic can go in making a fantastic show: beyond this point they deceived not, but themselves confessed their defeat. Impostors do us no harm, rather do us good, if we will apply our mind to the matter. What then, you will say, if we are partners with them in common estimation? The estimation is not among us, but with those who have no judgment. Let not us greatly care for the estimation of the many, nor mind it more than needs. To God we live, not to men: in heaven we have our conversation, not on earth: there lie the awards and the prizes of our labors, thence we look for our praises, thence for our crowns. Thus far let us trouble ourselves about men—that we do not give and afford them a handle against us. But if, though we afford none, those choose to accuse us thoughtlessly and without discrimination, let us laugh, not weep. "Provide" thou "things honest before the Lord and before men" (2. Cor. viii. 21): if, though thou provide things honest, that man derides, give thyself no more concern (for that). Thou hast thy patterns in the Scriptures. For, saith he, "do I now persuade men or God? (Gal. i. 10) and again, "We persuade men, but we are made manifest unto God. (2 Cor. v. 11. And Christ (spoke) thus of them that take offence: "Let them alone, they be blind guides of the blind (Matt. xv. 14);

¹² and again, "Woe unto you, when all men speak well of you" (Luke vi. 26): and again, "Let your works shine, that men may see, and glorify your Father which is in heaven. (Matt. v. 16. And, "Whoso shall offend one of these little ones, it were better for him that a millstone were hanged about his neck, and he were drowned in the depths of the sea. (Matt. xviii. 6.)

¹³ These sayings are not contrary, nay, they are exceedingly in accord. For when the offence is with us, then woe unto us, but when not with us, not so. And again, Woe to (that man) through whom "the name of God is blasphemed. (Rom. ii. 24. How then if I do what is right in anything, but another blasphemes? That is nothing to me, but only to him: for through him (God) was blasphemed. "And how is it possible to do what is right in anything, and ,yet give a handle to the rest? Whence will ye that. I bring ex-

amples—from present, or from old times? Not to be easily scared (yofodeeij), shall we speak to the very point now in hand? Paul judaized in Jerusalem, but in Antioch not so: he judaized, and they were offended (p. 282, note 3), but those had no right to be offended. He is said to have saluted both Nero's cup-bearer and his concubine: what, think ye, must they have said against him because of this? But they had no right to do so. Since, if he drew them to him for loose living or any wicked acts, one might well be offended: but if in order to right living, what is there to be offended at? Let me mention something that happened to one of my acquaintance. The wrath of God once fell upon (a city), and he being very young (was) in the order of deacon.

¹⁴ The bishop was absent at the time, and of the presbyters none took thought for the matter, but indiscriminately they caused in one night immense numbers of people to be baptized all at once, and they did indiscriminately receive baptism, all of them ignorant of everything: these he took apart by a hundred or two hundred together, and discoursed to them, not upon any other subject, but only on the sacraments, so that the unbaptized also were not allowed to be present. Many thought he did this because he coveted rule. But he cared not for that: neither however did he continue the thing for a (longer) time, but immediately desisted. When then? Was he the cause of the scandal? I think not. For if indeed he had done this without cause, they might with reason have ascribed it to him: and so again, if he had continued to do so. For when aught of what is pleasing to God is hindered by another's taking offence, it is right to take no notice: but then is the time to mind it, when we are not forced because of him to offend God. For, say, if, while we are discoursing and putting drunkards to shame (skwptontwn), any one take offence—am I to give over speaking? Hear Christ say, "Will ye also go away? (John vi. 67. So then, the right thing is, neither to take no notice, nor to take too much, of the weakness of the many. Do we not see the physicians acting thus:

¹⁵ how, when it may be done, they humor the whims of their patients, but when the gratification does harm, then they will not spare? Always it is good to know the right mean. Many reviled, because a certain beautiful virgin stayed, and they railed upon those who catechised (her). What then? Was it their duty to desist for that? By no means. For let us not look to this only, whether some be offended, but whether they are justly offended, and so that it is no hurt to ourselves (to give way). "If meat," saith (Paul), "offend my

brother, I will eat no meat as long as the world lasts. (1 Cor. viii. 13.. With reason: for the not eating did (him) no harm. If however it offend him, that I wish to renounce (apotacasqai) (the world), it is not right to mind him. And whom, you will ask, does this offend? Many, to my knowledge. When therefore the hindrance is a thing indifferent, let (the thing) be done . Else, if we were to look only to this, many are the things we have to desist from: just as, on the other hand, if we should despise (all objections), we have to destroy many (brethren). As in fact Paul also took thought beforehand concerning offence: "Lest," he says, "in this liberality which is administered by us: for it was attended with no loss (to him) to obviate an ill surmise.

¹⁶ But when we fall into such a necessity as that great evils should ensue through the other's taking offence let us pay no heed to that person. He has to thank himself for it, and we are not now accountable, for it was not possible to spare him without hurt (to ourselves). Some were offended, because certain believers sat down to meat in (heathen) temples. It was not right to sit down: for no harm came of this (their not doing it). They were offended, because Peter ate with the Gentiles. But he indeed spared them, but (Paul) not so. On all occasions it behooves us in following the laws of God to take great pains that we give no matter of offence; that both ourselves may not have to answer for it, and may have mercy vouchsafed us from God, by the grace and loving-kindness of His only-begotten Son, with Whom to the Father and Holy Ghost together be glory, dominion, honor, now and ever, world without end. Amen.

HOMILY 47

¹ ACTS XXI. 39, 40.-"But Paul said, I am a man which am a Jew of Tarsus, a city in Cilicia, a citizen of no mean city: and I beseech thee, suffer me to speak unto the people. And when he had given him license, Paul stood on the stairs, and beckoned with the hand unto the' people. And when there was made a great silence, he spake unto them in the Hebrew tongue, saying."

² Observe how, when he discourses to those that are without, he does not decline availing himself of the aids afforded by the laws. Here he awes the tribune by the name of his city. And again, elsewhere he said, "Openly, uncondemned, Romans as we are, they have cast us into prison. (ch. xix. 37. For since the tribune said, "Art thou that Egyptian? he immediately drew him off from that surmise: then, that he may not be thought to deny his nation, he says at once, "I am a Jew: he means his religion. (b) What then? he did not

deny (that he was a Christian): God forbid: for he was both a Jew and a Christian, observing what things he ought: since indeed he, most of all men, did obey the law: (a) as in fact he elsewhere calls himself, "Under the law to Christ. (1 Cor. ix. 21. What is this, I pray? (c) The man that believes in Christ. And when discoursing with Peter, he says: "We, Jews by nature.-But I beseech thee, suffer me to speak unto the people. (Gal. ii. 15. And this is a proof, that he does not speak lies, seeing he takes all as his witnesses. Observe again how mildly he speaks. This again is a very strong argument that he is chargeable with no crime, his being so ready to make his defence, and his wishing to come to discourse with the people of the Jews. See a man well-prepared (tetagmenon andra)!-Mark the providential ordering of the thing:

³unless the tribune had come, unless he had bound him, he would not have desired to speak for his defence, he would not have obtained the silence he did. "Standing on the stairs. Then there was the additional facility afforded by the locality, that he should have a high place to harangue them from-in chains too! What spectacle could be equal to this, to see Paul, bound with two chains, and haranguing the people! (To see him,) how he was not a whit perturbed, not a whit confused; how, seeing as he did so great a multitude all hostility against him, the ruler standing by, he first of all made them desist from their anger: then, how prudently (he does this). Just what he does in his Epistle to the Hebrews, the same he does here: first he attracts them by the sound of their common mother tongue: then by his mildness itself. "He spake unto them," it says, "in the Hebrew tongue, saying, Men, brethren, and fathers, hear ye my defence which I make now unto you. (ch. xxii. 1. Mark his address, at once so free from all flattery, and so expressive of meekness. For he says not, "Masters," nor "Lords," but, "Brethren," just the word they most liked: "I am no alien from. you," he says, nor "against you. "Men," he says, "brethren, and fathers: this, a term of honor, that of kindred. "Hear ye," says he, "my"-he says not, "teaching," nor "harangue," but, "my defence which I now make unto you.

⁴He puts himself in the posture of a suppliant. "And when they heard that he spake in the Hebrew tongue to them, they kept the more silence. (v. 2. Do you observe how the using the same tongue subdued them? In fact, they had a sort of awe for that language. Observe also how he prepares the way for his discourse, beginning thus: "I am verily a man whicham a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of

Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day. (v. 3. "I am a man," he says, "which am a Jew: which thing they liked most of all to hear; "born in Tarsus, a city of Cilicia. That they may not again think him to be of another nation, he adds his religion: "but brought up in this city. (p. 282, note 1. He shows how great was his zeal for the worship, inasmuch as having left his native city, which was so great and so remote too, he chose to be brought up here for the Law's sake. See how from the beginning he attached himself to the law. But this he says, not only to defend himself to them, but to show that not by human intent was he led to the preaching of the Gospel, but by a Divine power: else, having been so educated, he would not have suddenly changed.

5 For if indeed he had been one of the common order of men, it might have been reasonable to suspect this: but if he was of the number of those who were most of all bound by the law, it was not likely that he should change lightly, and without strong necessity. But perhaps some one may say: "To have been brought up here proves nothing: for what if thou camest here for the purpose of trading, or for some other cause? Therefore he says, "at the feet of Gamaliel: and not simply, "by Gamaliel," but "at his feet," showing his perseverance, his assiduity, his zeal for the hearing, and his great reverence for the man. "Taught according to the perfect manner of the law of the fathers. Not simply, "the law," but "the law of the fathers; showing that he was such from the beginning, and not merely one that knew the Law. All this seems indeed to be spoken on their side, but in fact it told against them, since he, knowing the law, forsook it. "Yes: but what if thou didst indeed know the law accurately, but dost not vindicate it, no, nor love it? "Being a zealot," he adds: not simply (one that knew it). Then, since it was a high encomium he had passed upon himself, he makes it theirs as well as his, adding, "As ye all are this day. For he shows that they act not from any human object, but from zeal for God;

6 gratifying them, and preoccupying their minds, and getting a hold upon them in a way that did no harm. Then he brings forward proofs also, saying, "and I persecuted this way unto the death, binding and delivering into prisons both men and women. As also the high priest doth bear me witness, and all the estate of the elders" (v. 4, 5): "How does this appear. As witnesses he brings forward the high-priest himself and the elders. He says in-

deed, "Being a zealot, as ye" (Hom. xix. p. 123): but he shows by his actions, that he went beyond them. "For I did not wait for an opportunity of seizing them: I both stirred up the priests, and undertook journeys: I did not confine my attacks, as ye did, to men, I extended them to women also: "both binding, and casting into prisons both men and women." ⁷ This testimony is incontrovertible; the (unbelief) of the Jews (is left) without excuse. See how many witnesses he brings forward, the elders, the high-priest, and those in the city. Observe his defence, how it is not of cowardly fear (for himself, that he pleads), no, but for teaching and indoctrination. For had not the hearers been stones, they would have felt the force of what he was saying. For up to this point he had themselves as witnesses: the rest, however, was without witnesses: "From whom also I received letters unto the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished. And it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me. And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou Me? And I answered, Who are Thou, Lord? And he said unto me, I am Jesus of Nazareth, Whom thou persecutest. (v. 6, 7, 8. Why then, these very things ought to have been held worthy of credit, from those that went before: otherwise he would not have undergone such a revolution. How if he is only making a fine story of it, say you? Answer me, Why did he suddenly fling away all this zeal? Because he looked for honor? And yet he got just the contrary. But an easy life, perhaps? No, nor that either. Well but something else?

⁸ Why it is not in the power of thought to invent any other object. So then, leaving it to themselves to draw the inference, he narrates the facts. "As I came nigh," he says, "unto Damascus, about noonday. See how great was the excess of the light. What if he is only making a fine story, say you? Those who were with him are witnesses, who led him by the hand, who saw the light. "And they that were with me saw indeed the light, and were afraid; but they heard not the voice of Him that spake to me. (v. 9. But in another place he says, "Hearing the voice, but seeing no man. (Acts ix. 7. It is not at variance: no, there were two voices, that of Paul and the Lord's voice: in that place, the writer means Paul's voice (Hom. xix. p. 124, note 2); as in fact (Paul) here adds, "The voice of Him that spake unto me. Seeing no man: he does not say, that they did not see the light: but, "no man," that is, "none

speaking," And good reason that it should be so, since it behooved him alone to have that voice vouchsafed unto him. For if indeed they also had heard it, (the miracle) would not have been so great. Since persons of grosser minds are persuaded more by sight, those saw the light, and were afraid. In fact, neither did the light take so much effect on them, as it did on him: for it even blinded his eyes:

9 by that which befel him, (God) gave them also an opportunity of recovering their sight, if they had the mind. It seems to me at least, that their not believing was providentially ordered, that they might be unexceptionable witnesses. "And he said unto me" it says, "I am Jesus of Nazareth, Whom thou persecutest. (comp. ch. ix. 5. Well is the name of the city (Nazareth) also added, that they might recognize (the Person): moreover, the Apostles also spoke thus. (ch. ii. 22; iv. 10; x. 38. And Himself bore witness, that they were persecuting Him. "And they that were with me saw indeed the light, and were afraid, but they heard not the voice of Him that spake to me. And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do. And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus. And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt there, came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him. Enter into the city," it says, "and there it shall be spoken to thee of all that is appointed for thee to do. (v. 10-13. Lo! again another witness.

10 And see how unexceptionable he makes him also. "And one Ananias," he says, "a devout man according to the law,"-so far is it from being anything alien!-"having a good report of all the Jews that dwelt" (there). "And I in the same hour received sight. Then follows the testimony borne by the facts. Observe how it is interwoven, of persons and facts; and the persons, both of their own and of aliens: the priests, the elders, and his fellow-travellers: the facts, what he did and what was done to him: and facts bear witness to facts, not persons only. Then Ananias, an alien; then the fact itself, the recovery of sight; then a great prophecy. "And he said, The God of our fathers hath chosen thee, that thou shouldest know His will, and see That Just One. (v. 14. It is well said, "Of the fathers," to show that they were not Jews, but aliens from the law, and that it was not from zeal (for the law) that they were act-

ing. "That thou shouldest know His will. Why then His will is this. See how in the form of narrative it is teaching. "And see That Just One, and hear the voice of His mouth. For thou shall be His witness unto all men of what thou hast seen and heard. And see," he says, "that Just One. (v. 15. For the present he says no more than this: if He is Just, they are guilty. "And hear the voice of His mouth.

¹¹ See how high he raises the fact! "For thou shall be His witness—for this, because thou wilt not betray the sight and hearing (i.e. "prove false to")—" both of what thou hast seen, and of what thou hast heard: by means of both the senses he claims his faith, fulness—"to all men. And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on His name. (v. 16. Here it is a great thing he has uttered. For he said not, "Be baptized in His name: but, "calling on the name of Christ. It shows that He is God: since it is not lawful to "call upon" any other, save God. Then he shows also, that he himself was not compelled: for, "I said," says he, "What must I do? Nothing is (left) without witness: no; he brings forward the witness of a whole city, seeing they had beheld him led by the hand. But see the prophecy fulfilled. "To all men," it is said. For he did become a witness to Him, and a witness as it ought to be; by what he suffered, by what he did, and by what he said. Such witnesses ought we also to be, and not to betray the things we have been entrusted withal: I speak not only of doctrines, but also of the manner of life.

¹² For observe: because he had seen, because he had heard, he bears witness to all men, and nothing hindered him. We too bear witness (Mod. text "have heard") that there is a Resurrection and numberless good things: we are bound to bear witness of this to all men. "Yes, and we do bear witness," you will say, "and do believe. How; when ye act the contrary? Say now: if any one should call himself a Christian, and then having apostatized should hold with the Jews, would this testimony suffice? By no means: for men would desire the testimony which is borne by the actions. Just so, if we say that there is a Resurrection and numberless good things, and then despise those things and prefer the things here, who will believe us? Not what we say, but what we do, is what all men look to. "Thou shalt be a witness," it says, "unto all men: not only to the friendly, but also to the unbelievers: for this is what witnesses are for; not to persuade those who know, but those who know not. Let us be trustworthy witnesses. But how shall we be trustworthy? By the life we lead. The Jews assaulted him: our passions assault us, bidding us abjure our testi-

mony. But let us not obey them: we are witnesses from God. (Christ) is judged that He is not God: He has sent us to bear witness to Him. Let us bear witness and persuade those who have to decide the point:

¹³ if we do not bear witness, we have to answer for their error also. But if in a court of justice, where worldly matters come in question, nobody would receive a witness full of numberless vices, much less here, where such (and so great) are the matters to be considered. We say, that we have heard Christ, and that we believe the things which He has promised: Show it, say they, by your works: for your life bears witness of the contrary-that ye do not believe. Say, shall we look at the money-getting people, the rapacious, the covetous? the people that mourn and wail, that build and busy themselves in all sorts of things, as though they were never to die? "Ye do not believe that ye shall die, a thing so plain and evident: and how shall we believe you when ye bear witness? For there are, there are many men, whose state of mind is just as if they were not to die. For when in a lengthened old age they set about building and planting, when will they take death into their calculations? It will be no small punishment to us that we were called to bear witness, but were not able to bear witness of the things that we have seen. We have seen Angels with our eyes, yea, more clearly than those who have (visibly) beheld them. We shall be (Mod. text "Then let us be") witnesses to Christ: for not those only are "martyrs," (or witnesses, whom we so call), but ourselves also.

¹⁴ This is why they are called martyrs, because when bidden to abjure (the faith), they endure all things, that they may speak the truth: and we, when we are bidden by our passions to abjure, let us not be overcome. Gold saith: Say that Christ is not Christ. Then listen not to it as to God, but despise its biddings. The evil lusts "profess that they know God, but in works they deny Him. (Tit. i. 16. For this is not to witness, but the contrary. And indeed that others should deny, (Him) is nothing wonderful: but that we who have been called to bear witness should deny Him, is a grievous and a heinous thing: this of all things does the greatest hurt to our cause. "It shall be to (your)selves for a testimony. (Luke xxi. 13), He saith: but (this is) when we ourselves stand to it firmly. If we would all bear witness to Christ, we should quickly persuade the greater number of the heathen. It is a great thing, my beloved, the life (one leads). Let a man be savage as a beast, let him openly condemn thee on account of thy doctrine, yet he secretly approves, yet he will praise, yet he will admire. For say, whence can an excellent life proceed?

From no source, except from a Divine Power working in us. "What if there be heathen also of such a character? If anywhere any of them be such, it is partly from nature, partly from vainglory.

¹⁵ Wilt thou learn what a brilliancy there is in a good life, what a force of persuasion it has? Many of the heretics have thus prevailed, and while their doctrines are corrupt, yet the greater part of men out of reverence for their (virtuous) life did not go on to examine their doctrine: and many even condemning them on account of their doctrine, reverence them on account of their life: not rightly indeed, but still so it is, that they do thus feel (towards them). This has brought slanders on the awful articles of our creed, this has turned everything upside down, that no one takes any account of good living: this is a mischief to the faith. We say that Christ is God; numberless other arguments we bring forward, and this one among the rest, that He has persuaded all men to live rightly: but this is the case with few. The badness of the life is a mischief to the doctrine of the Resurrection, to that of the immortality of the soul, to that of the Judgment: many other (false doctrines) too it draws on with itself, fate, necessity, denial of a Providence. For the soul being immersed in numberless vices, by way of consolations to itself tries to devise these, that it may not be pained in having to reflect that there is a Judgment, and that virtue and vice lie in our own power. (Such a) life works numberless evils, it makes men beasts, and more irrational than beasts:

¹⁶ for what things are in each several nature of the beasts, these it has often collected together in one man, and turned everything upside down. This is why the devil has brought in the doctrine of Fate: this is why he has said that the world is without a Providence (Hom. ii. p. 15): this is why he advances his hypothesis of good natures, and evil natures, and his hypothesis of evil (uncreated and) without beginning, and material (in its essence): and, in short, all the rest of it, that he may ruin our life. For it is not possible for a man who is of such a life either to recover himself from corrupt doctrines, or to remain in a sound faith: but of inevitable necessity he must receive all this. For I do not think, for my part, that of those who do not live aright, there could be easily found any who do not hold numberless satanical devices-as, that there is a nativity (or birth-fate) (genesij), that things happen at random, that all is hap-hazard and chancemedley. Wherefore I beseech you let us have a care for good living, that we may not receive evil doctrines. Cain received for punishment that he should be (ever) groaning and trembling.

(Gen. iv. 14. Such are the wicked, and being conscious within themselves of numberless bad things, often they start out of their sleep, their thoughts are full of tumult, their eyes full of perturbation;

¹⁷ everything is fraught for them with misgivings, everything alarms them, their soul is replete with grievous expectation and cowardly apprehension, contracted with impotent fear and trembling. Nothing can be more effeminate than such a soul, nothing more inane. Like madmen, it has no self-possession. For it were well for it that in the enjoyment of calm and quiet it were enabled to take knowledge of its proper nobility. But when all things terrify and throw it into perturbation, dreams, and words, and gestures, and forebodings, indiscriminately, when will it be able to look into itself, being thus troubled and amazed? Let us therefore do away with its fear, let us break asunder its bonds. For were there no other punishment, what punishment could exceed this—to be living always in fear, never to have confidence, never to be at ease? Therefore knowing these things assuredly, let us keep ourselves in a state of calm and be careful to practise virtue, that maintaining both sound doctrines and an upright life, we may without offence pass through this life present, and be enabled to attain unto the good things which God hath promised to them that love Him, through the grace and mercy of His only-begotten Son, with Whom to the Father and the Holy Ghost together be glory, might, honor, now and ever, world without end. Amen.

HOMILY 48

¹ ACTS XXII. 17-20.—"And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance; and saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me. And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee: and when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him." ² See how he thrusts himself (into danger), I came, he says, after that vision, "to Jerusalem. I was in a trance," etc. Again, this is without witness: but observe, the witness follows from the result. He said, "They will not receive thy testimony: they did not receive it. And yet from calculations of reason the surmise should have been this, that they would assuredly receive him. For I was the man that made war upon the Christians: so that they

ought to have received him. Here he establishes two things: both that they are without excuse, since they persecuted him contrary to all likelihood or calculation of reason; and, that Christ was God, as prophesying things contrary to expectation, and as not looking to past things, but fore-knowing the things to come. How then does He say, "He shall bear My name before the Gentiles and kings and children of Israel? (Acts ix. 15. Not, certainly persuaded. Besides which, on other occasions we find the Jews were persuaded, but here they were not. Where most of all they ought to have been persuaded, as knowing his former zeal (in their cause), here they were not persuaded. "And when the blood of Thy martyr Stephen," etc. See where again his discourse terminates, namely, in the forcible main point (eij to isxuron kefalaiou): that it was he that persecuted, and not only persecuted but killed, nay, had he ten thousand hands (muriaij xersin anairwn) would have used them all to kill Stephen.

³ He reminded them of the murderous spirit heinously indulged (by him and them). Then of course above all they would not endure him, since this convicted them; and truly the prophecy was having its fulfilment: great the zeal, vehement the accusation, and the Jews themselves witnesses of the truth of Christ! "And he said unto me, Depart: for I will send thee far hence unto the Gentiles. And they gave him audience unto this word, and then lifted up their voices, and said, Away with such a fellow from the earth: for it is not fit that he should live. (v. 21, 22. The Jews would not endure to hear out all his harangue, but excessively fired by their wrath, they shouted, it says, "Away with him; for it is not fit that he should live. And as they cried out, and cast off their clothes, and threw dust into the air, the tribune commanded him to be brought into the castle, and bade that he should be examined by scourging; that he might know wherefore they cried so against him. (v. 23, 24. Whereas both the tribune ought to have examined whether these things were so-yes, and the Jews themselves too -or, if they were not so, to have ordered him to be scourged, he "bade examine him by scourging, that he might know for what cause they so clamored against him. And yet he ought to have learnt from those clamorers, and to have asked whether they laid hold upon aught of the things spoken:

⁴ instead of that, without more ado he indulges his arbitrary will and pleasure, and acts with a view to gratify them: for he did not look to this, how he should do a righteous thing, but only how he might stop their rage

unrighteous as it was. "And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman and uncondemned? (v. 25. Paul lied not, God forbid: for he was a Roman. if there was nothing else, he would have been afraid (to pretend this), lest he should be found out, and suffer a worse punishment. (See Sueton. Vit. Claud. §25. And observe he does not say it peremptorily (aplwj), but, "Is it lawful for you? The charges brought are two, both its being without examination, and his being a Roman. They held this as a great privilege, at that time: for they say that (it was only) from the time of Hadrian that all were named Romans, but of old it was not so. He would have been contemptible had he been scourged: but as it is, he puts them into greater fear (than they him). Had they scourged him, they would also have dismissed the whole matter, or even have killed him; but as it is, the result is not so. See how God permits many (good results) to be brought about quite in a human way, both in the case of the Apostles and of the rest (of mankind).

⁵ Mark how they suspected the thing to be a pretext, and that in calling himself a Roman, Paul lied: perhaps surmising this from his poverty. "When the centurion heard that, he went and told the tribune, saying, Take heed what thou doest: for this man is a Roman. Then the tribune came, and said unto him, Tell me, art thou a Roman? He said, Yea. And the tribune answered, With a great sum obtained I this freedom. And Paul said, But I was free born. Then straightway they departed from him which should have examined him: and the tribune also was afraid, after he knew that he was a Roman, and because he had bound him. (v. 26-29.)-"But I," he says, "was free born. So then his father also was a Roman. What then comes of this? He bound him, and brought him down to the Jews. "On the morrow, because he would have known the certainty whereof he was accused of the Jews, he loosed him from his bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them. (v. 30. He discourses not now to the multitude, nor to the people. "And Paul, earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before God until this day. (ch. xxiii. 1. What he means is this: I am not conscious to myself of having wronged you at all, or of having done anything worthy of these bonds. What then said the high priest?

⁶ Right justly, and ruler-like, and mildly: "And the high priest Ananias commanded them that stood by him to smite him on the mouth. Then said

Paul unto him, God shall smite thee, thou whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law? And they that stood by said, Revilest thou God's high priest? Then said Paul, I wist not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people. (v. 3-5. Because "I knew not that he was high priest. Some say, Why then does he defend himself as if it was matter of accusation, and adds, "Thou shalt not speak evil of the ruler of thy people? For if he were not the ruler, was it right for no better reason than that to abuse (him or any) other? He says himself, "Being reviled, we bless; being persecuted, we suffer it" (1 Cor. iv. 12); but here he does the contrary, and not only reviles, but curses. They are the words of boldness, rather than of anger; he did not choose to appear in a contemptible light to the tribune. For suppose the tribune himself had spared to scourge him, only as he was about to be delivered up to the Jews, his being beaten by their servants would have more emboldened him: this is why Paul does not attack the servant, but the person who gave the order.

⁷ But that saying, "Thou whited wall, and dost thou sit to judge me after the law? (is) instead of, Being (thyself) a culprit: as if he had said, And (thyself) worthy of stripes without number. See accordingly how greatly they were struck with his boldness; for whereas the point was to have overthrown the whole matter, they rather commend him. (infra, v. 9. "For it is written," etc. He wishes to show that he thus speaks, not from fear, nor because (Ananias) did not deserve to be called this, but from obedience to the law in this point also. And indeed I am fully persuaded that he did not know that it was the high priest, since he had returned now after a long interval, and was not in the habit of constant intercourse with the Jews; seeing him too in the midst among many others: for the high priest was no longer easy to be seen at a glance, there being many of them and diverse. So, it seems to me, in this also he spoke with a view to his plea against them: by way of showing that he does obey the law; therefore he (thus) exculpates himself.

⁸ (Recapitulation. (b) But let us review what has been said. (a) "And when I was came again to Jerusalem," etc. (v. 17. How was it, that being a Jew, and there brought up and taught, he did not stay there? Nor did he abide there, unless he had a mind to furnish numberless occasions against him: everywhere just like an exile, fleeing about from place to place. (c) "While I prayed in the temple," he says, "it came to pass that I was in a trance. (To show) that

it was not simply a phantom of the imagination, therefore "while he prayed" (the Lord) stood by him. And he shows that it was not from fear of their dangers that he fled, but because they would "not receive" his "testimony." (v. 18. But why said he "They know I imprisoned?" (v. 19. Not to gainsay Christ, but because he wished to learn this which was so contrary to all reasonable expectation. Christ, however, did not teach him (this), but only bade him depart, and he obeys: so obedient is he. "And they lifted up their voices," it says, "and said, Away with him: it is not fit that this fellow should live. (v. 22. Nay, ye are the persons not fit to live; not he, who in everything obeys God. O villains and murderers! "And shaking out their clothes," it says, "they threw dust into the air" (v. 23), to make insurrection more fierce, because they wished to frighten the governor. And observe;

9 they do not say what the charge was, as in fact they had nothing to allege, but only think to strike terror by their shouting. "The tribune commanded," etc. and yet he ought to have learnt from the accusers, "wherefore they cried so against him. And as they bound him, etc. And the chief captain was afraid, after he learnt that he was a Roman. Why then it was no falsehood. "On the morrow, because he would know the certainty wherefore he was accused of the Jews, etc., he brought him down before the council. (v. 24-30. This he should have done at the outset. He brought him in, loosed. This above all the Jews would not know what to make of. "And Paul," it says, "earnestly beholding them. It shows his boldness, and how it awed them to entreptikon). "Then the high priest Ananias. etc. ch. xxiii. 1, xxiii. 2. Why, what has he said that was affronting? What is he beaten for? Why what hardihood, what shamelessness! Therefore (Paul) set him down (with a rebuke) "God shall smite thee thou whited wall. (v. 3. Accordingly (Ananias) himself is put to a stand, and dares not say a word: only those about him could not bear Paul's boldness. They saw a man ready to die * * * for if this was the case, Paul) had but to hold his peace, and the tribune would have taken him, and gone his way; he would have sacrificed him to them.

10 He both shows that he suffers willingly what he suffers, and thus excuses himself before them, not that he wished to excuse himself to them—since as for those, he even strongly condemns them—but for the sake of the people. "Violating the law, commandest thou me to be beaten? Well may he say so: for to kill a man who had done (them) no injury, and that an innocent person, was a violating of the law. For neither was it abuse that was

spoken by him, unless one would call Christ's words abusive, when He says, "Woe unto you, Scribes and Pharisees, for ye are like unto whited walls. (Matt. xxiii. 27. True, you will say: but if he had said it before he had been beaten, it would have betokened not anger, but boldness. But I have mentioned the reason of this. And (at this rate) we often find Christ Himself "speaking abusively" to the Jews when abused by them; as when He says, "Do not think that I will accuse you. (John v. 45. But this is not abuse, God forbid. See, with what gentleness he addresses these men: "I wist not," he says, "that he was God's high priest" (v. 4, 5): and, (to show) that he was not dissembling (eirwneuetai) he adds, "Thou shalt not speak evil of the ruler of thy people. He even confesses him to be still ruler. Let us also learn the gentleness also, that in both the one and the other we may be perfect.

¹¹ For one must look narrowly into them, to learn what the one is and what the other: narrowly, because these virtues have their corresponding vices hard by them: mere forwardness passing itself off for boldness, mere cowardice for gentleness: and need being to scan them, lest any person possessing the vice should seem to have the virtue: which would be just as if a person should fancy that he was cohabiting with the mistress, and not know that it was the servant-maid. What then is gentleness, and what mere cowardice? When others are wronged, and we do not take their part, but hold our peace, this is cowardice: when we are the persons ill-treated, and we bear it, this is gentleness. What is boldness? Again the same, when others are the persons for whom we contend. What forwardness? When it is in our own cause that we are willing to fight. So that magnanimity and boldness go together, as also (mere) forwardness and (mere) cowardice. For he that (does not) resent on his own behalf, will hardly but resent on behalf of others: and he that does not stand up for his own cause, will hardly fail to stand up for others. For when our habitual disposition is pure from passion, it admits virtue also. Just as a body when free from fever admits strength, so the soul, unless it be corrupted by the passions, admits strength. It betokens great strength, this gentleness; it needs a generous and a gallant soul, and one of exceeding loftiness, this gentleness.

¹² Or, think you, is it a small thing to suffer ill, and not be exasperated? Indeed one would not err if in speaking of the disposition to stand up for our neighbors, one should call it the spirit of manly courage. For he that has had the strength to be able to overcome so strong a passion (as this of selfishness),

will have the strength to dare the attack on another. For instance, these are two passions, cowardice and anger: if thou have overcome anger, it is very plain that thou overcomest cowardice also: but thou gettest the mastery over anger, by being gentle: therefore (do so) with cowardice also, and thou wilt be manly. Again, if thou hast not got the better of anger, thou art become forward and pugnacious; but not having got the better of this, neither canst thou get the better of fear; consequently, thou wilt be a coward too: and the case is the same as with the body; if it be weak, it is quickly overcome both by cold and heat: for such is the ill temperament, but the good temperament is able to stand all (changes). Again, greatness of soul is a virtue, and hard by it stands prodigality: economy is a virtue, the being a good manager; hard by it stands parsimony and meanness. Come, let us again collate and compare the virtues (with their vices). Well, then, the prodigal person is not to be called great-minded. How should he?

¹³ The man who is overcome by numberless passions, how should he be great of soul? For this is not despising money; it is only the being ordered about by other passions: for just as a man, if he were at the beck and bidding of robbers to obey their orders, could not be free (so it is here). His large spending does not come of his contempt of money, but simply from his not knowing how to dispose of it properly: else, were it possible both to keep it and to lay it out on his pleasure, this is what he would like. But he that spends his money on fit objects, this is the man of high soul: for it is truly a high soul, that which is not in slavery to passion, which accounts money to be nothing. Again, economy is a good thing: for thus that will be the best manager, who spends in a proper manner, and not at random without management. But parsimony is not the same thing with this. For the former indeed, not even when an urgent necessity demands, touches the principal of his money: but the latter will be brother to the former. Well then, we will put together the man of great soul, and the prudent economist, as also the prodigal and the mean man: for both of these are thus affected from littleness of soul, as those others are (from the opposite). Let us not then call him high-souled, who simply spends, but him who spends aright:

¹⁴ nor let us call the economical manager mean and parsimonious, but him who is unseasonably sparing of his money. ¹⁵ What a quantity of wealth that rich man spent, "who was clothed in purple and fine linen? (Luke xvi. 19. But he was not high-souled: for his soul was possessed by an unmerciful dis-

position and by numberless lusts: how then should it be great? Abraham had a great soul, spending as he did for the reception of his guests, killing the calf, and, where need was, not only not sparing his property, but not even his life. If then we see a person having his sumptuous table, having his harlots and his parasites, let us not call him a man of a great mind, but a man of an exceedingly little mind. For see how many passions he is enslaved and subject to—gluttony, inordinate pleasure, flattery: but him who is possessed by so many, and cannot even escape one of them, how can any one call magnanimous? Nay, then most of all let us call him little-minded, when he spends the most: for the more he spends, the more does he show the tyranny of those passions: for had they not excessively got the mastery over him, he would not have spent to excess. Again, if we see a person, giving nothing to such people as these, but feeding the poor, and succoring those in need, himself keeping a mean table—him let us call an exceedingly high-souled man: for it is truly a mark of a great soul, to despise one's own comfort, but to care for that of others.

16 For tell me, if you should see a person despising all tyrants, and holding their commands of no account, but rescuing from their tyranny those who are oppressed and evil entreated; would you not think this a great man? So let us account of the man in this case also. The passions are the tyrant: if then we despise them, we shall be great: but if we rescue others also from them, we shall be far greater, as being sufficient not only for ourselves, but for others also. But if any one, at a tyrant's bidding, beat some other of his subjects, is this greatness of soul? No, indeed: but the extreme of slavery, in proportion as he is great. And now also there is set before us (*usprokeitai*) a soul that is a noble one and a free: but this the prodigal has ordered to be beaten by his passions: the man then that beats himself, shall we call high-souled? By no means. Well then **, but let us see what is greatness of soul, and what prodigality; what is economy, and what meanness; what is gentleness, and (what) dulness and cowardice; what boldness, and what forwardness: that having distinguished these things from each other, we may be enabled to pass (this life) well-pleasing to the Lord, and to attain unto the good things promised, through the grace and mercy of our Lord Jesus Christ, to Whom be the glory for ever and ever. Amen.

HOMILY 49

¹ ACTS. XXIII. 6-8.-"But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question. And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided. For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both." ² Again he discourses simply as man, and he does not on all occasions alike enjoy the benefit of supernatural aid. "I am a Pharisee, the son of a Pharisee: both in this, and in what comes after it, he wished to divide the multitude, which had an evil unanimity against him. And he does not speak a falsehood here either: for he was a Pharisee by descent from his ancestors. "Of the hope and resurrection of the dead I am called in question. For since they would not say for what reason they arraigned him, he is compelled therefore to declare it himself. "But the Pharisees," it says, "confess both. And yet there are three things: how then does he say both? "Spirit and Angel" is put as one. When he is on their side, then they plead for him. "And there arose a great cry: and the scribes that were of the Pharisees' part arose, and strove, saying, We find no evil in this man: but what? "if a spirit has spoken to him, or an angel? (v. 9. Why did they not plead for him before this? Do you observe, how, when the passions give way, the truth is discovered? Where is the crime, say they, if an angel has spoken to him, or a spirit? Paul gives them no handle against him.

³ "And when there arose a great dissension, the tribune, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle. (v. 10. The tribune is afraid of his being pulled in pieces, now that he has said that he is a Roman: and the matter was not without danger. Do you observe that Paul had a right to profess himself a Roman? Else, neither would (the tribune) have been afraid now. So it remains that the soldiers must bear him off by force. But when the wretches saw all to be without avail, they take the whole matter into their own hands, as they would fain have done before, but were prevented: and their wickedness stops nowhere, though it received so many checks: and yet how many things were providentially ordered, on purpose that they might settle down from their rage, and learn those things through which they might possibly recover themselves!

But none the less do they set upon him. Sufficient for proof of his innocence was even this, that the man was saved when at the point to be pulled in pieces, and that with these so great dangers about him, he escaped them all. "And the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of Me in Jerusalem, so must thou bear witness also at Rome.

4 And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul. And they were more than forty which had made this conspiracy. (v. 11-13. "They bound themselves under a curse," it says. See how vehement and revengeful they are in their malice! What means, "bound under a curse? Why then those men are accused forever, seeing they did not kill Paul. And forty together. For such is the nature of that nation: when there needs concerting together for a good object, not even two concur with each other: but when it is for an evil object, the entire people does it. And they admit the rulers also as accomplices. "And they came to the chief priests and elders, and said, We have bound ourselves under a great curse that we will eat nothing until we have slain Paul. Now therefore ye with the council signify to the tribune that he bring him down unto you to-morrow, as though ye would enquire something more perfectly concerning him: and we, or ever he come near, are ready to kill him. And when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul. Then Paul called one of the centurions unto him, and said, Bring this young man unto the tribune: For he hath a certain thing to tell him.

5 So he took him, and brought him to the tribune, and said, Paul the prisoner called me unto him, and prayed me to bring this young man unto thee, who hath something to say unto thee. Then the tribune took him by the hand, and went with him aside privately, and asked him, What is that thou hast to tell me? And he said, the Jews have agreed to desire thee that thou wouldest bring down Paul to-morrow into the council, as though they would enquire somewhat of him more perfectly. But do not thou yield unto them for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee. So the tribune then let the young man depart, and charged him, See thou tell no man that thou hast showed these things to me. (v. 14-22). Again he is

saved by man's forethought. And observe: Paul lets no man learn this, not even the centurion, that the matter might not become known. And the centurion having come, reported to the tribune. And it is well done of the tribune also, that he bids him keep it secret, that it might not become known: moreover he gives his orders to the centurions only, at the time when the thing was to be done:

6 and so Paul is sent into Caesarea, that there too he might discourse in a greater theatre and before a more splendid audience: that so the Jews may not be able to say, "If we had seen Paul, we would have believed-if we had heard him teaching. Therefore this excuse too is cut off from them." And the Lord," it said, "stood by him, and said, Be of good cheer: for as thou hast testified of Me in Jerusalem, so must thou bear witness also at Rome. (Yet) even after He has appeared to him, He again suffers him to be saved by man's means. And one may well be astonished at Paul; he was not taken aback, neither said, "Why, what is this? Have I then been deceived by Christ? but he believed: yet, because he believed, he did not therefore sleep: no; what was in his own power by means of human wisdom, he did not abandon. "Bound themselves by a curse: it was a kind of necessity that those men fastened on themselves by the curse. "That they would neither eat nor drink. Behold fasting the mother of murder! Just as Herod imposed on himself that necessity by his oath, so also do these. For such are the devil's (ways): under the pretext forsooth of piety he sets his traps. "And they came to the chief priests," etc. And yet they ought to have come (to the tribune), ought to have laid a charge, and assembled a court of justice:

7 for these are not the doings for priests, but for captains of banditti, these are not the doings for rulers, but for ruffians. They endeavor also to corrupt the ruler: but it was providentially ordered, to the intent that he also should learn of their plot. For not (only) by their having nothing to say, but also by their secret attempt, they convicted themselves that they were naught. It is likely too that after (Paul was gone) the chief priests came to (the tribune) making their request, and were put to shame. For of course he would not have liked either to deny or to grant their request. How came he to believe (the young man's tale)? He did so in consequence of what had already taken place; because it was likely they would do this also. And observe their wickedness: they as good as laid a necessity on the chief priests also: for if they undertook so great a thing themselves, and engaged themselves in the

whole risk, much more ought those to do thus much. Do you observe, how Paul is held innocent by those that are without, as was also Christ by Pilate? See their malice brought to naught: they delivered him up, to kill and condemn him: but the result is just the contrary; he is both saved, and held innocent. For had it not been so, he would have been pulled in pieces: had it not been so, he would have perished, he would have been condemned.

⁸ And not only does (the tribune) rescue him from the rush (made upon him), but also from much other (violence): see how he becomes a minister to him, insomuch that without risk he is carried off safe with so large a force. "And he called unto him two centurions, saying, Make ready two hundred soldiers to go to Caesarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night; and provide them beasts, that they may set Paul on, and bring him safe unto Felix the governor. And he wrote a letter after this manner: Claudius Lysias unto the most excellent governor Felix sendeth greeting. This man was taken of the Jews, and should have been killed of them: then came I with an army, and rescued him, having understood that he was a Roman. And when I would have known the cause wherefore they accused him, I brought him forth into their council: whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death or of bonds. And when it was told me how that the Jews laid wait for the man, I sent straightway to thee, and gave commandment to his accusers also to say before thee what they had against him. Fare ye well. (v. 23-30). See how the letter speaks for him as a defence-for it says, "I found nothing worthy of death," but as accusation against them (rather) than against him. "About to have been killed of them:

⁹ so set upon his death were they. First, "I came with the army, and rescued him: then also "I brought him down unto them: and not even so did they find anything to lay to his charge: and when they ought to have been stricken with fear and shame for the former act, they again attempt to kill him, insomuch that again his cause became all the more clear. "And his accusers," he says, "I have sent unto thee: that at the tribunal where these things are more strictly examined, he may be proved guiltless. ¹⁰ (Recapitulation. Let us look then to what has been said above. "I," he says, "am a Pharisee: then, that he may not seem to pay court, he adds, "Of the hope and resurrection of the dead it is, that I am called in question. (v. 6. From this charge and calumny he commends himself. "For the Sadducees indeed," etc. The Sad-

ducees have no knowledge of anything incorporeal, perhaps not even God; so gross (paxeij) are they: whence neither do they choose to believe that there is a Resurrection. "And the scribes," etc. Look; the tribune also hears that the Pharisees have acquitted him of the charges, and have given sentence (mss. and Edd. eyhfisato, "he gave sentence") in his favor, and with greater confidence carries him off by force. Moreover all that was spoken (by Paul) was full of right-mindedness (filosofiaj). "And the night following the Lord stood by him," etc. See what strong consolation! First he praises him, "As thou hast testified to My cause in Jerusalem; then He does not leave him to be afraid for the uncertain issue of his journey to Rome: for thither also, He saith, thou shalt not depart alone (monoj), Cat. and Edd. monon), but thou shalt also have all this boldness of speech. Hereby it was made manifest, not (only) that he should be saved, but that (he should be so) in order to great crowns in the great city. But why did He not appear to him before he fell into the danger?

¹¹ Because it is evermore in the afflictions that God comforts us; for He appears more wished-for, while even in the dangers He exercises and trains us. Besides, he was then at ease, when free from bonds; but now great perils were awaiting him. "We have bound ourselves," they say, "under a curse, that we will not eat nor drink. (v. 14. What is all this zeal? "That he may bring him down," it says, "unto you, as though ye would enquire into his case more perfectly. (v. 15. Has he not twice made a speech unto you? has he not said that he is a Pharisee? What (would ye have) over and above this? So reckless were they and afraid of nothing, not tribunals, not laws: such their hardihood which shrunk from nothing. They both declare their purpose, and announce the way of carrying it into effect. "Paul's sister's son heard of it. (v. 16. This was of God's providence, their not perceiving that it would be heard. What then did Paul? he was not alarmed, but perceived that this was God's doing: and casting all upon Him, so he acquits himself (from further concern about it: "having called one of the centurions," etc. (v. 17. He told of the plot, he was believed; he is saved. If he was acquitted of the charge, why did (the tribune) send the accusers? That the enquiry might be more strict: that the man might be the more entirely cleared.

¹² Such are God's ways of ordering: the very things by which we are hurt, by these same are we benefited. Thus it was with Joseph: his mistress sought to ruin him: and she seemed indeed to be contriving his ruin, but by her

contriving she placed him in a state of safety: for the house where that wild beast (of a woman) was kept was a den in comparison with which the prison was gentle. (Gen. xxxix. 1-20. For while he was there, although he was looked up to and courted, he was in constant fear, lest his mistress should set upon him, and worse than any prison was the fear that lay upon him: but after the accusation he was in security and peace, well rid of that beast, of her lewdness and her machinations for his destruction: for it was better for him to keep company with human creatures in miserable plight, than with a maddened mistress. Here he comforted himself, that for chastity's sake he had fallen into it: there he had been in dread, lest he should receive a death-blow to his soul: for nothing in the world is more annoying than a woman in love can be to a young man who will not (meet her advances): nothing more detestable (than a woman in such case), nothing more fell: all the bonds in the world are light to this. So that the fact was not that he got into prison, but that he got out of prison.

13 She made his master his foe, but she made God his friend: brought him into closer relation to Him Who is indeed the true Master; she cast him out of his stewardship in the family, but made him a familiar friend to that Master. Again, his brethren sold him (Gen. xxxvii. 18); but they freed him from having enemies dwelling in the same house with him, from envy and much ill will, and from daily machinations for his ruin: they placed him far aloof from them that hated him. For what can be worse than this, to be compelled to dwell in the same house with brethren that envy one; to be an object of suspicion, to be a mark for evil designs? So that while they and she were severally seeking to compass their own ends, far other were the mighty consequences working out by the Providence of God for that just man. When he was in honor, then was he in danger; when he was in dishonor, then was he in safety. The eunuchs did not remember him, and right well it was that they did not, that the occasion of his deliverance might be more glorious: that the whole might be ascribed, not to man's favor, but to God's Providence (Gen. xl. 23): that at the right moment, Pharaoh, reduced to need, might bring him out; that not as conferring but as receiving a benefit, the king might release him from the prison. (ib. xli. 40.

14 It behooved to be no servile gift, but that the king should be reduced to a necessity of doing this: it behooved that it should be made manifest what wisdom was in him. Therefore it is that the eunuch forgets him, that Egypt

might not forget him, that the king might not be ignorant of him. Had he been delivered at that time, it is likely he would have desired to depart to his own country: therefore he is kept back by numberless constraints, first by subjection to a master, secondly by being in prison, thirdly by being over the kingdom, to the end that all this might be brought about by the Providence of God. Like a spirited steed that is eager to bound off to his fellows, did God keep him back there, for causes full of glory. For that he longed to see his father, and free him from his distress, is evident from his calling him thither. (Gen. xlv. 9.)

¹⁵ Shall we look at other instances of evil designing, how they turn out to our good, not only by having their reward, but also by their working at the very time precisely what is for our good? This (Joseph's) uncle (Esau) had ill designs against his father (Jacob), and drove him out of his native land: what then? (Gen. xxvii. 41. He too set him (thereby) aloof from the danger; for he too got (thereby) to be in safety. He made him a wiser and a better man (philosopher); he was the means of his having that dream (Gen. xxviii. 12. But, you will say, he was a slave in a foreign land? Yes, but he arrives among his own kindred, and receives a bride, and appears worthy to his father-in-law. (ib. xxix. 23. But he too cheated him? Yes, but this also turned out to his good, that he might be the father of many children. But it was in his mind to design evil against him? True, but even this was for his good, that he might thereupon return to his own country; for if he had been in good circumstances, he would not have so longed for home. But he defrauded him of his hire? Aye, but he got more by the means. (ib. xxxi. 7. Thus, in every point of these men's history, the more people designed their hurt, the more their affairs flourished. If (Jacob) had not received the elder daughter, he would not soon have been the father of so many children;

¹⁶ he would have dragged out a long period in childlessness, he would have mourned as his wife did. For she indeed had reason to mourn, as not having become a mother (ib. xxx. 1, 2.); but he had his consolation: whence also he gives her a repulse. Again, had not (Laban) defrauded him of his hire, he would not have longed to see his own country; the higher points (philosophia) of the man's character would not have come to light, (his wives) would not have become more closely attached to him. For see what they say: "With devouring hath he devoured us and our money. (Gen. xxxi. 15. So that this became the means of riveting their love to him. After this he had in them

not merely wives, but (devoted) slaves; he was beloved by them: a thing that no possession can equal: for nothing, nothing whatever, is more precious than to be thus loved by a wife and to love her. "And a wife," Scripture says, "that agrees with her husband. (Ecclus. xxv. 1) "A man and a wife that agree together. E.V. One thing this, as the Wise Man puts it, of the things for which a man is to be counted happy; for where this is, there all wealth, all prosperity abounds: as also, where it is not, there all besides profits nothing, but all goes wrong, all is mere unpleasantness and confusion. Then let us seek this before all things. He that seeks money, seeks not this.

¹⁷ Let us seek those things which can remain fixed. Let us not seek a wife from among the rich, lest the excess of wealth on her side produce arrogance, lest that arrogance be the means of marring all. See you not what God did? how He put the woman in subjection? (Gen. iii. 16. Why art thou ungrateful, why without perception? The very benefit God has given thee by nature, do not thou mar the help it was meant to be. So that it is not for her wealth that we ought to seek a wife: it is that we may receive a partner of our life, for the appointed order of the procreation of children. It was not that she should bring money, that God gave the woman; it was that she might be an helpmate. But she that brings money, becomes, instead of a wife, a setter up of her own will (epibouloj), a mistress-it may be a wild beast instead of a wife-while she thinks she has a right to give herself airs upon her wealth. Nothing more shameful than a man who lays himself out to get riches in this way. If wealth itself is full of temptations, what shall we say to wealth so gotten? For you must not look to this, that one or another as a rare and unusual case, and contrary to the reason of the thing, has succeeded:

¹⁸ as neither ought we in other matters to fix our regards upon the good which people may enjoy, or their chance successes, out of the common course: but let us look to the reason of the thing as it is in itself, and see whether this thing be not fraught with endless annoyance. Not only you bring yourself into a disreputable position; you also disgrace your children by leaving them poor, if it chance that you depart this life before the wife: and you give her incomparably more occasions for connecting herself with a second bridegroom. Or do you not see that many women make this the excuse for a second marriage-that they may not be despised; that they want to have some man to take the management of their property? Then let us not bring about so great evils for the sake of money; but let us dismiss all (such

aims), and seek a beautiful soul, that we may also succeed in obtaining love. This is the exceeding wealth, this the great treasure, this the endless good things: whereunto may we all attain by the grace and loving kindness of our Lord Jesus Christ, with Whom to the Father and the Holy Ghost together be glory, dominion, honor, now and ever, world without end. Amen.

HOMILY 50

¹ACTS XXIII. 31, 32, 33.-"Then the soldiers, as it was commanded them, took Paul, and brought him by night to Antipatris. On the morrow they left the horsemen to go with him, and returned to the castle: who, when they came to Caesarea, and delivered the epistle to the governor, presented Paul also before him." ²Like some king whom his body-guards escort, so did these convey Paul; in such numbers too, and by night, for fear of the wrath of the people? Now then you will say that they have got him out of the city, they desist from their violence? No indeed. But (the tribune) would not have sent him off with such care for his safety, but that while he himself had found nothing amiss in him, he knew the murderous disposition of his adversaries. "And when the governor had read the letter, he asked of what province he was. And when he understood that he was of Cilicia; I will hear thee, said he, when thine accusers are also come. Already Lysias has spoken for his exculpation; (but the Jews seek to) gain the hearer beforehand. "And he ordered him to be kept in custody in Herod's praetorium" (v. 34, 35): again Paul is put in bonds. "And after five days came down the high priest Ananias with the elders. See how for all this they do not desist; hindered as they were by obstacles without number, nevertheless they come, only to be put to shame here also. "And with an orator, one Tertullus. And what need was there of "an orator? Which (persons) also informed the governor against Paul. (c. xxiv. 1. See how this man also from the very outset (b) with his praises seeks to gain the judge beforehand.

³"And when he was called forth, Tertullus began to accuse him, saying, Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence, we accept it always, and in all places, most noble Felix, with all thankfulness. (v. 2, 3. Then as having much to say, he passes by the rest: "Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words. For we have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world. (a) As a revolutionary and

sedition person he wishes to deliver him up. And yet, it might be answered, it is ye that have done this. (c) And see how he would put up the judge to a desire of punishing, seeing he had here an opportunity to coerce the man that turned the world upside down! As if they had achieved a meritorious action, they make much of it: "Having found this fellow," etc., "a mover of sedition," say they, "among all the Jews throughout the world. (Had he been such), they would have proclaimed him as a benefactor and saviour of the nation! "And a ringleader of the sect of the Nazarenes. (v. 4, 5. They thought this likely to tell as a reproach-" of the Nazarenes : and by this also they seek to damage him-for Nazareth was a mean place.And, "we have found him," say they:

⁴ see how maliciously they calumniate him: (found him), as if he had been always giving them the slip, and with difficulty they had succeeded in getting him: though he had been seven days in the Temple! "Who also hath gone about to profane the temple; whom we took, [and would have judged according to our law.]" (v. 6. See how they insult even the Law; it was so like the Law, forsooth, to beat, to kill, to lie in wait! And then the accusation against Lysias: though he had no right, say they, to interfere, in the excess of his confidence he snatched him from us: [" But the tribune Lysias came upon us, and with great violence took him away out of our hands, commanding his accusers to come unto thee] : by examining of whom thyself mayest take knowledge of all these things, where of we accuse him. And the Jews also assented, saying that these things were so. (v. 7-9). What then says Paul? "Then Paul; after that the governor had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years a just judge unto this nation, I do the more cheerfully answer for myself. (v. 10.)This is not the language of flattery, his testifying to the judge's justice: no, the adulation was rather in that speech of the orator, "By thee we enjoy great quietness. If so, then why are ye seditious? What Paul sought was justice.

⁵ "Knowing thee to be a just judge, I cheerfully," says he, "answer for myself. Then also he enforces this by the length of time: that (he had been judge) "of many years. Because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for to worship. (v. 11. And what is this? (It means), "that I could not immediately have raised a commotion. Because the accuser had nothing to show (as done) in Jerusalem, observe what he said: "among all the Jews throughout the world. Therefore it is that

Paul here forcibly attracts him-" to worship," he says, "I came up," so far am I from raising sedition-and lays a stress upon this point of justices being the strong point. "And they neither found me in the Temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city" (v. 12); which in fact was the truth. And the accusers indeed use the term "ringleader," as if it were a case of fighting and insurrection; but see how mildly Paul here answers. "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the Law and the Prophets: and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust. (v. 14, 15.

⁶ The accusers were separating him (as an alien), but he indentifies himself with the Law, as one of themselves. "And in this," says he, "do I exercise my self, to have always a conscience void of offence toward God and toward men. Now after many years I came to bring alms to my nation, and offerings. In which they found me purified in the temple, not with multitude, neither with tumult. (v. 16, 17, 18. Why then camest thou up? What brought thee hither? To worship, says he; to do alms. This was not the act of a factious person. Then also he casts out their person: "but," says he, (they that found me, were) "certain Jews from Asia, who ought to have been here before thee, and object, if they had ought against me. Or else let these same here say, if they have found any evil doing in me while I stood before the council, except it be for this one voice, that I cried, standing among them, Touching the resurrection of the dead I am called in question by you this day. (v. 19, 20, 21. For this is justification in superabundance, not to flee from his accusers, but to be ready to give account to all. "Of the resurrection of the dead," says he, "am I this day called in question.

⁷ And not a word said he of what he had to say, how they had conspired against him, had violently kept him, had laid wait for him-for these matters are course spoken of by the tribune -but by Paul, though there was danger, not so: no, he is silent, and only defends himself, though he had very much to say. (b) "In which" (alms), says he, "they found me in course of purifying in the Temple. Then how did he profane it? For it was not the part of the same man both to purify himself and worship and come for this purpose, and then to profane it. This has with it a surmise of the justice of his cause, that he does not fall into a long discourse. And he gratifies the judge, I suppose, by

that also (namely, by), making his defence compendious: (d) seeing that Tertullus before him did make a long harangue. (f) And this too is a proof of mildness, that when one has much to say, in order not to be troublesome one says but few words. (c) But let us look again at what has been said.

⁸(Recapitulation. "Then the soldiers," etc. (v. 31-33. (a) This also made Paul famous in Caesarea, his coming with so large a force. - "But," says Tertullus, 'that I be not further tedious,' (e) showing that (Felix) does find him tedious (egkoptetai): "I beseech thee," he does not say, Hear the matter, but, "hear us of thy clemency. (ch. xxiv. 4. Probably it is to pay court, that he thus lays out his speech. (g) "For having found this man, a pestilent fellow, and a mover of sedition among all the Jews throughout the world" (v. 5): how then, it might be said, if he did this elsewhere (and not here)? No, says he; among us also he has profaned the Temple; "attempted," says he, "to profane it: but the how, he leaves untold. "Whom also we took. etc. "But the tribune," etc. And while he thus exaggerates what relates to the tribune, see how he extenuates the part of the accusers themselves. "We took him," he says, "and would have judged him according to our Law. (v. 6. He shows that it is a hardship to them that they have to come to foreign tribunals, and that they would not have troubled him had not the tribune compelled them, and that he, having no concern in the matter, had seized the man by force: for in fact the wrongs done were against us, and with us the tribunal ought to have been. For that this is the meaning, see what follows: "with great violence" (v. 7), he says.

⁹For this conduct is violence. "From whom thou mayest know. He neither dares to accuse him (the tribune)-for the man was indulgent (forsooth)-nor does he wholly pass it by. Then again, lest he should seem to be lying, he adduces Paul himself as his own accuser. "From whom, by examining him, thou mayest take knowledge of all these things. (v. 8. Next, as witnesses also of the things spoken, the accusers, the same persons themselves both witnesses and accusers: "And the Jews also assented," etc. (v. 9. But Paul, "Forasmuch as I know that thou hast been of many years a just judge. (v. 10. Why then, he is no stranger or alien or revolutionary person, seeing he had known the judge for many years. And he does well to add the epithet "just," that he (Felix) might not look to the chief priest, nor to the people, nor the accuser. See, how he did not let himself be carried away into abuse, although there was strong provocation. "Believing," he says, "that there will be a resur-

rection: now a man who believed a resurrection, would never have done such things-" which" (resurrection) "they themselves also allow. (v. 15. He does not say it of them, that they believe "all things written in the Prophets : it was he that believed them all, not they: but how "all," it would require a long discourse to show. And he nowhere makes mention of Christ. Here by saying, "Believing," he does (virtually) introduce what relates to Christ;

¹⁰ for the present he dwells on the subject of the resurrection, which doctrine was common to them also, and removed the suspicion of any sedition. And for the cause of his going up, "I came," he says, "to bring alms to my nation and offerings. (v. 17. How then should I have troubled those, for the bringing offerings to whom I had come so long a journey? "Neither with multitude, nor with tumult. (v. 18. Everywhere he does away the charge of sedition. And he also does well to challenge his accusers who were from Asia, "Who ought to accuse before thee," etc., but he does well also not to reject this either; "or else," says he, "let these same here say. Touching the resurrection of the dead," etc. (v. 19, 20, 21): for in fact it was on this account they were sore troubled from the first, because he preached the Resurrection. This being proved, the things relating to Christ also were easily introduced, that He was risen. "What evil doing," he says, "they found in me. In the council" (ch. iv. 2) he says: the examination not having taken place in private. That these things which I say are true, those witness who bring this charge against me. "Having," he says, "a conscience void of offence both toward God, and toward men. (v. 16. This is the perfection of virtue, when even to men we give no handle against us, and are careful to be void of offence with God. "That I cried," he says, "in the council.

¹¹ He also shows their violence. They have it not to say, Thou didst these things under the pretext of alms: for (it was) "not with multitude, nor with tumult: especially as upon enquiry made concerning this thing, nothing further was found. Do you observe his moderation, though there were dangers? do you observe how he keeps his tongue from evil-speaking, how he seeks only one thing, to free himself from the charges against himself, not that he may criminate them, except so far as he might be obliged to do so while defending himself? Just as Christ also said: "I have not a devil, but I honor My Father: but ye do dishonor Me. (John viii. 49.) ¹² Let us imitate him, since he also was an imitator of Christ. If he, with enemies, who went even to the length of murder and slaughter, said nothing offensive to them, what par-

don shall we deserve, who in reviling and abuse become infuriated, calling our enemies villains, detestable wretches? what pardon shall we deserve, for having enemies at all? Hear you not, that to honor (another) is to honor one's self? So it is: but we disgrace ourselves. You accuse (some one) that he has abused you: then why do you bring yourself under the same accusation? Why inflict a blow on yourself? Keep free from passion, keep unwounded: do not, by wishing to smite another, bring the hurt upon yourself. What, is the other tumult of our soul not enough for us, the tumult that is stirred up, though there be none to stir it up—for example, its outrageous lusts, its griefs and sorrows, and such like—but we must needs heap up a pile of others also? And how, you will say, is it possible, when one is insulted and abused, to bear this? And how is it nor possible, I ask? Is a wound got from words; or do words inflict bruises on our bodies? Then where is the hurt to us? So that, if we will, we can bear it. Let us lay down for ourselves a law not to grieve, and we shall bear it: let us say to ourselves, "It is not from enmity;

¹³ it is from infirmity"—for it is indeed owing to an infirmity, since, for proof that it comes not from enmity nor from malignity of disposition, but from infirmity, the other also would fain have restrained (his anger), although he had suffered numberless wrongs. If we only have this thought in our minds, that it is from infirmity, we shall bear it, and while we forgive the offending person, we shall try not to fall into it ourselves. For I ask all you who are present: would ye have wished to be able to exercise such a philosophic temper, as to bear with those who insult you? I think so. Well, then, he insulted unwillingly; he would rather not have done so, but he did it, forced by his passion: refrain thyself. Do you not see (how it is with) the demoniacs (in their fits)? Just then as it is with them, so with him: it is not so much from enmity, as from infirmity (that he behaves as he does): endure it. And as for us—it is not so much from the insults as they are in themselves that we are moved, as from our own selves: else how is it that when madmen offer us the same insults, we bear it? Again, if those who insult us be our friends, in that case too we bear it: or also our superiors, in that case also we bear it:

¹⁴ how then is it not absurd, that in the case of these three, friends, madmen, and superiors, we bear it, but where they are of the same rank or our inferiors, we do not bear it? I have oftentimes said: It is but an impulse of the moment, something that hurries us away on the sudden: let us endure it for a little, and we shall bear the whole thing. The greater the insults, the more

weak the offender. Do you know when it behooves us to grieve? When we have insulted another, and he keeps silence: for then he is strong, and we weak: but if the contrary be the case, you must even rejoice: you are crowned, you are proclaimed conqueror, without having even entered into the contest, without having borne the annoyance of sun, and heat, and dust, without having grappled with an antagonist and let him close with you; nothing but a mere wish on your part, sitting or standing, and you have got a mighty crown: a crown far greater than those (combatants earn): for to throw an enemy standing to the encounter, is nothing like so great as to overcome the darts of anger. You have conquered, without having even let him close with you, you have thrown down the passion that was in you, have slain the beast that was roused, have quelled the anger that was raging, like some excellent herdsman. The fight was like to have been an intestine one, the war a civil war.

¹⁵ For, as those who sit down to besiege from without (endeavor to), embroil (the besieged) in civil discords, and then overcome them; so he that insults, unless he rouse the passion within us, will not be able to overcome us: unless we kindle the flame in ourselves, he has no power. Let the spark of anger be within us, so as to be ready for lighting at the right moment, not against ourselves, nor so as to involve us in numberless evils. See ye not how the fire in houses is kept apart, and not thrown about at random everywhere, neither among straw, nor among the linen, nor just where it may chance, that so there may not be danger, if a wind blow on it, of its kindling a flame: but whether a maid-servant have a lamp, or the cook light a fire, there is many an injunction given, not to do this in the draught of the wind, nor near a wooden panel, nor in the night-time: but when the night has come on, we extinguish the fire, fearing lest perchance while we are asleep and there is none to help, it set fire, and burn us all. Let this also be done with regard to anger;

¹⁶ let it not be scattered everywhere up and down in our thoughts, but let it be in some deep recess of the mind, that the wind arising from the words of him who is opposing us may not easily reach to it, but that it receive the wind (which is to rouse it) from ourselves, who know how to rouse it in due measure and with safety. If it receive the wind from without, it knows no moderation; it will set everything on fire: oftentimes when we are asleep this wind will come upon it, and will burn up all. Let it therefore be with us (in

safe keeping) in such sort as only to kindle a light: for anger does kindle a light when it is managed as it ought to be: and let us have torches against those who wrong others, against the devil. Let not the spark lie anywhere as it may chance, nor be thrown about; let us keep it safe under ashes: in lowly thoughts let us keep it slumbering. We do not want it at all times, but when there is need to subdue and to make tender, to mollify obduracy, and convict the soul. What evils have angry and wrathful passions wrought! And what makes it grievous indeed is, that when we have parted asunder, we have no longer the power to come together again, but we wait for others (to do this): each is ashamed, and blushes to come back himself and reconcile the other.

¹⁷ See, he is not ashamed to part asunder and to be separated; no, he takes the lead as author of the evil: but to come forward and patch that which is rent, this he is ashamed to do: and the case is just the same, as if a man should not shrink from cutting off a limb, but should be ashamed to join it together again. What sayest thou, O man? Hast thou committed great injuries, and thyself been the cause of the quarrel? Why, then, thou wouldest justly be the first to go and be reconciled, as having thyself furnished the cause. But he did the wrong, he is the cause of the enmity? Why then, for this reason also thou must do it, that men may the more admire thee, that in addition to the former, thou mayest get the first prize in the latter also: as thou wast not the cause of the enmity, so neither of its being extended further. Perhaps also the other, as conscious within himself of numberless evils, is ashamed and blushes. But he is haughty? On this account above all, do not thou hesitate to run and meet him: for if the ailment in him be twofold, both haughtiness and anger, in this thou hast mentioned the very reason why thou oughtest to be the first to go to him, thou that art the one in sound health, the one who is able to see: as for him, he is in darkness: for such is anger and false pride.

¹⁸ But do thou, who art free from these and in sound health, go to him—thou the physician, go to the sick. Does any of the physicians say, Because such an one is sick, I do not go to him? No, this is the very reason above all why they do go, when they see that he is not able to come to them. For of those who are able (to come) they think less, as of persons not extremely ill, but not so of those who lie at home sick. Or are not pride and anger, think you, worse than any illness? is not the one like a sharp fever, the other like a body swollen with inflammation? Think what a thing it is to have a fever

and inflammation: go to him, extinguish the fire, for by the grace of God thou canst: go, assuage the heat as it were with water. "But," you will say, "how if he is only the more set up by my doing this very thing? This is nothing to thee: thou hast done thy part, let him take account for himself: let not our conscience condemn us, that this thing happens in consequence of any omission of what ought to have been done on our part. "In so doing," says the Scripture, "thou shalt heap coals of fire on his head. (Rom. xii. 20, cf. Hom. in l. xxii. §3.

¹⁹ And yet, for all that this is the consequence, it bids us go and be reconciled and do good offices-not that we may heap coals of fire, but that (our enemy) knowing that future consequence, may be assuaged by the present kindness, that he may tremble, that he may fear our good offices rather than our hostilities, and our friendships rather than our ill designs. For one does not so hurt his hater by showing his resentment as an enemy, as by doing him good and showing kindness. For by his resentment, he has hurt both himself and perhaps the other also in some little degree: but by doing good offices, he has heaped coals of fire on his head."Why then," you will say, "for fear of thus heaping coals one ought not to do this (b) but to carry on the enmity to greater lengths. By no means: it is not you that cause this, but he with his brutish disposition. For if, when you are doing him good, and honoring him, and offering to be reconciled, he persists in keeping up the enmity, it is he has kindled the fire for himself, he has set his own head on fire; you are guiltless. Do not want to be more merciful than God (b), or rather, if you wish it, you will not be able, not even in the least degree. How should you? "As far as the heaven is from the earth," Scripture says, "so far are My counsels from your counsels" (Isa. xlv. 8):

²⁰ and again, "If ye," He says, "being evil, know how to give good gifts unto your children, how much more your heavenly Father" (Matt. vii. 11)? But in fact this talk is mere pretext and subterfuge. Let us not prevaricate with God's commandments. "And how do we prevaricate," you will say? He has said, "In so doing, thou wilt heap coals of fire on his head: and you say, I do not like to do this. (a) But are you willing to heap coals after another fashion, that is upon your own head? For in fact this is what resentment does: (c) since you shall suffer evils without number. (e) You say, "I am afraid for my enemy, be, cause he has done me great injuries: in reality is it this you say? But how came you to have an enemy? But how came you to hate your enemy?

You fear for him that has injured you, but do you not fear yourself? Would that you had a care for yourself! Do not act (the kindness) with such an aim as this: or rather do it, though it be but with such an aim. But you do it not at all. I say not to you, "thou wilt heap coals of fire: no, I say another and a greater thing: only do it. For Paul says this only by way of summoning thee (if only), in hope of the vengeance, to put an end to the enmity.

²¹ Because we are savage as wild beasts in disposition, and would not otherwise endure to love our enemy, unless we expected some revenge, he offers this as a cake, so to say, to a wild beast. For to the Apostles (the Lord) says not this, but what says He? "That ye may be like to your Father which is in heaven. (Matt. v. 45. And besides, it is not possible that the benefactor and the benefited should remain in enmity. This is why Paul has put it in this way. Why, affecting a high and generous principle in thy words, why in thy deeds dost thou not even observe (common) moderation? (It sounds) well; thou dost not feed him, for fear of thereby heaping upon him coals of fire: well then, thou sparest him? well then, thou lovest him, thou actest with this object in view? God knows, whether thou hast this object in so speaking, and are not palming this talk upon us as a mere pretence and subterfuge. Thou hast a care for thine enemy, thou fearest lest he be punished, then wouldest thou not have extinguished thine anger? For he that loves to that degree that he overlooks his own interest for the sake of the other's advantage, that man has no enemy. (Then indeed) thou mightest say this. How long shall we trifle in matters that are not to be trifled with, and that admit of no excuse? Wherefore I beseech you, let us cut off these pretexts; let us not despise God's laws:

²² that we may be enabled with well-pleasing to the Lord to pass this life present, and attain unto the good things promised, through the grace and mercy of our Lord Jesus Christ, with Whom to the Father and the Holy Ghost together be glory, might, honor, now and ever, world without end. Amen.

HOMILY 51

¹ ACTS XXIV. 22, 23.-"And when Felix heard these things, having more perfect knowledge of that way, he deferred them and said, When Lysias the tribune shall come down, I will know the uttermost of your matter. And he commanded a centurion to keep Paul, and to let him have liberty, and that he should forbid none of his acquaintance to minister or come unto him."

² See how much close investigation is made by the many in a long course of time, that it should not be said that the trial was hurried over. For, as the orator had made mention of Lysias, that he took "him away with violence, Felix," he says, "deferred them. Having knowledge of that way: that is, he put them off on purpose: not because he wanted to learn, but as wishing to get rid of the Jews. On their account, he did not like to let him go: to punish him was not possible; that would have been (too) barefaced." And to let him have liberty, and to forbid none of his acquaintance to minister to him. So entirely did he too acquit him of the charges. Howbeit, to gratify them, he detained him, and besides, expecting to receive money, he called for Paul. "And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ. And as he reasoned of righteousness, temperance (i.e. self-control or chastity), and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee. He hoped also that money should have been given him of Paul, that he might loose him; wherefore he sent for him the oftener, and communed with him. But after two years Porcius Festus came into Felix's room: and Felix, willing to show the Jews a pleasure, left Paul bound. (v. 24-27.

³ See how close to the truth are the things written. But he sent for him frequently, not that he admired him, nor that he praised the things spoken, nor that he wished to believe, but why? "Expecting," it says, "that money should have been given him. Observe how he does not hide here the mind of the judge. "Wherefore he sent for him," etc. And yet if he had condemned him, he would not have done this, nor have wished to hear a man, condemned and of evil character. And observe Paul, how, though reasoning with a ruler, he says nothing of the sort that was likely to amuse and entertain, but ("he reasoned," it says,) "of righteousness, and of the coming judgment," and of the resurrection. And such was the force of his words, that they even terrified the governor. This man is succeeded in his office by another, and he leaves Paul a prisoner: and yet he ought not to have done this; he ought to have put an end to the business: but he leaves him, by way of gratifying them. They however were so urgent, that they again besought the judge. Yet against none of the Apostles had they set themselves thus pertinaciously; there, when they had attacked, anon they desisted. So providentially is he removed from Jerusalem, having to do with such wild beasts. And they

nevertheless request that he might be brought again there to be tried. "Now when Festus was come into the province, after three days he ascended from Caesarea to Jerusalem.

4 Then the high priest and the chief of the Jews informed him against Paul, and besought him, and desired favor against him, that he would send for him to Jerusalem, laying wait in the way to kill him. (ch. xxv. 1-3. Here now God's providence interposed, not permitting the governor to do this: for it was natural that he having just come to the government would wish to gratify them: but God suffered him not. "But Festus answered, that Paul should be kept at Caesarea, and that he himself would depart shortly thither. Let them therefore, said he, which among you are able, go down with me, and accuse this man, if there be any wickedness in him. And when he had tarried among them more than ten days, he went down unto Caesarea; and the next day sitting on the judgment seat commanded Paul to be brought. (v. 4-6. But after they came down, they forthwith made their accusations shamelessly and with more vehemence: and not having been able to convict him on grounds relating to the Law, they again according to their custom stirred the question about Caesar, being just what they did in Christ's case. For that they had recourse to this is manifest by the fact, that Paul defends himself on the score of offences against Caesar. "And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove.

5 While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Caesar, have I offended anything at all. But Festus, willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me"? (v. 7-9. Wherefore he too gratifies the Jews, the whole people, and the city. Such being the case, Paul terrifies him also, using a human weapon for his defence. "Then said Paul, I stand at Caesar's judgment seat, where I ought to be judged; to the Jews have I done no wrong, as thou very well knowest. For if I be an offender, or have committed anything worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Caesar. (v. 10, 11. Some one might say, How is it, that having been told, "Thou must also bear witness of Me in Rome," (ch. 11), he, as if unbelieving, did this? God forbid: nay, he did it, because he so strongly believed. For it would have been a tempting of God

to be bold on account of that declaration, and to cast himself into numberless dangers, and to say: "Let us see if God is able even thus to deliver me. But not so does Paul; no, he does his part, all that in him lies, committing the whole to God. Quietly also he reproves the governor:

6 for, "If, says he, I am an offender, thou doest well: but if not, why dost thou give me up? "No man," he says, "may sacrifice me. He put him in fear, so that even if he wished, he could not sacrifice him to them; while also as an excuse to them he had Paul's appeal to allege. "Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Caesar? unto Caesar shalt thou go. And after certain days king Agrippa and Bernice came unto Caesarea to salute Festus. (v. 12, 13. Observe, he communicates the matter to Agrippa, so that there should be other hearers once more, both the king, and the army, and Bernice. Thereupon a speech in his exculpation. "And when they had been there many days, Festus declared Paul's, cause unto the king, saying, There is a certain man left in bonds by Felix: about whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed me, desiring to have judgment against him. To whom I answered, It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have license to answer for himself concerning the crime laid against him. Therefore, when they were come hither, without any delay on the morrow I sat on the judgment seat, and commanded the man to be brought forth.

7 Against whom when the accusers stood up, they brought none accusation of such things as I supposed: but had certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive. And because I doubted of such manner of questions, I asked him whether he would go to Jerusalem, and there be judged of these matters. But when Paul had appealed to be reserved unto the hearing of Augustus, I commanded him to be kept till I might send him to Caesar. Then Agrippa said unto Festus, I would also hear the man myself. Tomorrow, said he, thou shalt hear him. (v. 14-22. And observe a crimination of the Jews, not from Paul, but also from the governor. "Desiring," he says, "to have judgment against him. To whom I said, to their shame, that "it is not the manner of the Romans," before giving an opportunity to speak for himself, "to sacrifice a man. But I did give him (such opportunity), and I found no fault in him. "Because I doubted," says he, of "such manner of questions: he casts a

veil also over his own wrong. Then the other desires to see him. (b) But let us look again at what has been said.

^s(Recapitulation.) "And when Felix," etc. (v. 22. Observe on all occasions how the governors try to keep off from themselves the annoyance of the Jews, and are often compelled to act contrary to justice, and seek pretexts for deferring: for of course it was not from ignorance that he deferred the cause, but knowing it. And his wife also hears, together with the governor. (v. 24. This seems to me to show great honor. For he would not have brought his wife to be present with him at the hearing, but that he thought great things of him. It seems to me that she also longed for this. And observe how Paul immediately discourses not only about faith, nor about remission of sins, but also about practical points of duty. "Go thy way," he says, "for this time: when I have a convenient season, I will call for thee. (v. 25. Observe his hardness of heart: hearing such things, "he hoped that he should receive money from him! (v. 26. And not only so, but even after conversing with him—for it was towards the end of his government—he left him bound, "willing to show the Jews a pleasure" (v. 27): so that he not only coveted money, but also glory. How, O wretch, canst thou look for money from a man who preaches the contrary? But that he did not get it, is evident from his leaving him bound; he would have loosed him, had he received it. "Of temperance," it says, he reasoned;

9but the other was hankering to receive money from him who discoursed these things! And to ask indeed he did not dare: for such is wickedness: but he hoped it. "And when two years were completed," etc., so that it was but natural that he showed them a pleasure, as he had been so long governor there. "Now when Festus was come into the province," etc. (ch. xxv.1, xxv.2. At the very beginning, the priests came to him, who would not have hesitated to go even to Caesarea, unless he had been seen immediately coming up, since immediately on his arrival they come to him. And he spends ten days, in order, I suppose, to be open to those who wished to corrupt him with bribes. But Paul was in the prison. "They besought him," it says, "that he would send for him: why did they desire it as a favor, if he was deserving of death? But thus their plotting became evident even to him, so that discoursing of it (to Agrippa), he says, "desiring to have judgment against him. They wanted to induce him to pass sentence now immediately, being afraid of Paul's tongue. What are ye afraid of? What are ye in such a hurry? In fact,

that expression, "that he should be kept" (v. 4), shows this. Does he want to escape? "Let them therefore," he says, "which among you are able, accuse him. (v. 5. Again accusers, again at Caesarea, again Paul is brought forth.

¹⁰ And having come, immediately "he sat on the judgment-seat" (v. 6); with all his haste: they so drove, so hurried him. While as yet he had not got acquainted with the Jews, nor experienced the honor paid to him by them, he answered rightly: but now that he had been in Jerusalem ten days, he too wants to please them (by sacrificing Paul to them): then, also to receive Paul, "Wilt thou," says he, "be judged there of these things by me? (v. 9. I am not giving thee up to them-but this was the fact-and he leaves the point to his own choice, that by this mark of respect he might get him to yield: since his was the sentence, and it would have been too barefaced, when he had been convicted of nothing here, to take him back thither. "But Paul said, At Caesar's tribunal am I standing," etc. (v. 10): he did not say, I will not, lest he should make the judge more vehement, but (here) again is his great boldness: They cast me out once for all, themselves, and by this they think to condemn me, by their showing that I have offended against Caesar: at his bar I choose to be judged, at the bar of the injured person himself. "To the Jews have I done no wrong, as thou also very well knowest. Here now he reproved him, that he too wished to sacrifice him to the Jews: then, on the other hand, he relaxes (the sternness of) his speech:

¹¹ "if then I be an offender, or have committed anything worthy of death, I refuse not to die. I utter sentence against myself. For along with boldness of speech there must be also justness of cause, so as to abash (the hearer). "But if there be nothing in the things whereof these accuse me, no man"-however he may wish it-"no man may sacrifice me to please them. He said, not, I am not worthy of death, nor, I am worthy to be acquitted, but, I am ready to take my trial before Caesar. At the same time too, remembering the dream, he was the more confident to appeal. (ch. xxiii. 11) And he said not, Thou (mayest not), but, neither any other man may sacrifice me, that it might be no affront to him. "Then Festus, when he had conferred with the council"-do you observe how he seeks to gratify them? for this is favor -"having conferred," it says, "with the council, he said, Hast thou appealed unto Caesar? unto Caesar shall thou go. (v. 12. See how his trial is again lengthened out, and how the plot against him becomes an occasion for the preaching: so that with ease and in safe custody he should be taken away to Rome, with none to

plot evil against him: for it was not the same thing his simply coming there, and his coming on such a cause. For, in fact this was what made the Jews come together there. (ch. xxviii. 17.

¹² Then again, some time passes while he tarries at Jerusalem, that you may learn, that, though some time passed, the evil design against him prevails nothing, God not permitting it. But this king Agrippa, who was also a Herod, was a different Agrippa, after him of James' time, so that this is the fourth (Herod). See how his enemies coöperate with him against their will. To make the audience large, Agrippa falls into a desire of hearing: and he does not simply hear, but with much parade. And see what a vindication (apologian)! So writes Festus, and the ruthlessness of the Jews is openly made a show off: for when it is the governor that says these things, he is a witness above all suspicion: so that the Jews are condemned by him also. For, when all had pronounced sentence against them, then, and not sooner, God brings upon them the punishment. But observe: Lysias gave it against them, Felix against them, Festus against them-although he wished to gratify them -Agrippa against them. What further? The Pharisees-even they gave it against themselves. No evil, says Festus, "of such things as I supposed: no accusation did they bring against him. (v. 18. And yet they did bring it: true, but they did not prove it: for their evil design and daring plot against him gave cause to surmise this, but the examination brought out nothing of the kind. "And of one Jesus," he says, "which was dead. (v. 19.

¹³ He says naturally enough, "of one" (Jesus), as being a man in office, and not caring for these things. "And not knowing, for my part, what to make of the enquiry concerning these things" (v. 20)-of course, it went beyond a judge's hearing, the examining into these matters. If thou art at a loss, why dost thou drag him to Jerusalem? But the other would not deign this: no, "To Caesar" (says he); as in fact it was touching Caesar that they accused him. Do you hear the appeal? hear the plotting of the Jews? hear their factious spirit? All these things provoked him to a desire (of hearing him): and he gives them the gratification and Paul becomes more renowned. For such as I said, are the ill designs (of enemies). Had not these things been so, none of these rulers would have deigned to hear him, none would have heard with such quietness and silence. And he seems indeed to be teaching, he seems to be making a defence; but he rather makes a public harangue with much orderliness. Then let us not think that ill designs against us are a grievous thing.

So long as we do not make ill designs against ourselves, no one will be able to have ill designs against us: or rather, people may do this, but they do us no hurt; nay, even benefit us in the highest degree: for it rests with ourselves, whether we shall suffer evil, or not suffer evil. Lo!

¹⁴ I testify, and proclaim with a loud voice, more piercing even than the sound of a trumpet-and were it possible to ascend on high and cry aloud, I would not shrink from doing it-him that is a Christian, none of all the human beings that inhabit the earth will have power to hurt. And why do I say, human beings? Not even the Evil Spirit himself, the tyrant, the Devil, can do this, unless the man injure himself; be what it may that any one works, in vain he works it. For even as no human being could hurt an angel, if he were on earth, so neither can one human being hurt another human being. But neither again will he himself be able to hurt another, so long as he is good. What then can be equal to this, when neither to be hurt is possible, nor to hurt another? For this thing is not less than the former, the not wishing to hurt another. Why, that man is a kind of angel, yea, like God. For such is God; only, He indeed (is such) by nature, but this man, by moral choice: neither to be hurt is possible (for either), nor to hurt another. But this thing, this "not possible," think not that it is for any want of power-for the contrary to this is want of power-no, I speak of the morally incompatible (to anendekton). For the (Divine) Nature is neither Itself susceptible of hurt, nor capable of hurting another:

¹⁵ since this very thing in itself is a hurt. For in no other way do we hurt ourselves, than by hurting another, and our greatest sins become such from our doing injury to ourselves. So I that for this reason also the Christian cannot be hurt, namely, because neither can he hurt. But how in hurting others we hurt ourselves, come, let us take this saying in hand for examination in detail. Let a man wrong another, insult, overreach; whom then has he hurt? Is it not himself first? This is plain to every one. For to the one, the damage is in money, to himself, it is in the soul; to destruction, and to punishment. Again, let another be envious: is it not himself he has injured? For such is the nature of injustice: to its own author first it does incalculable hurt. "Yes, but to another also? True, but nothing worth considering: or rather, not even a little-nay, it even benefits him. For let there be,-as the whole matter lies most in these examples,-let there be some poor man, having but little property and (barely) provided with necessary food, and another rich and

wealthy, and having much power, and then let him take the poor man's property, and strip him naked, and give him up to starvation, while he shall luxuriate in what he has unjustly taken from the other: not only has he not hurt that man at all—he has even benefited him, while himself he has not only not benefited, but even hurt.

¹⁶ For how should it be otherwise? In the first place, harassed by an evil conscience, and day by day condemning himself and being condemned by all men: and then, secondly, in the judgment to come. But the other, how is he benefited? Because to suffer ill and bear it nobly, is great gain: for it is a doing away of sins, this suffering of ill, it is a training to philosophy, it is a discipline of virtue. Let us see which of the two is in evil case, this man or that. For the one, if he be a man of well-ordered mind, will bear it nobly: the other will be every day in a constant tremor and misgiving: which then is hurt, this man or that? "You talk idly," say you: "for when a man has nothing to eat, and is forced to bewail himself and to feel himself very wretched, or comes and begs, and gets nothing, is not that a ruining of both soul and body? No, it is you that talk idly: for I show facts in proof. For say, does none of the rich feel himself wretched? What then? Is poverty the cause of his wretchedness? "But he does not starve. And what of that? The greater is the punishment, when having riches he does this. For neither does wealth make a man strong-minded, nor poverty make him weak: otherwise none of those living in wealth would pass a wretched life, nor would any of those in poverty (not) curse his fate.

¹⁷ But that yours is indeed the idle talk, I will make manifest to you from hence. Was Paul in poverty or in wealth? did he suffer hunger, or did he not? You may hear himself saying, "In hunger and thirst. (2 Cor. xi. 27. Did the prophets suffer hunger, or did they not? They too had a hard time of it. "Again, you fetch up Paul to me, again the prophets, some ten or twenty men. But whence shall I bring examples? "Show me from the many some who bear ills nobly. But the rare is ever such: however, if you will, let us examine the matter as it is in itself. Let us see whose is the greater and sharper care, whose the more easy to be borne. The one is solicitous about his necessary food, the other about numberless matters, freed from that care. The rich man is not afraid on the score of hunger, but he is afraid about other things: oftentimes for his very life. The poor man is not free from anxiety about

food, but he is free from other anxieties, he has safety, has quietness, has security.

¹⁸ If to injure another is not an evil, but a good, wherefore are we ashamed? wherefore do we cover our faces? Wherefore, being reproached, are we vexed and disconcerted? If the being injured is not a good thing, wherefore do we pride ourselves, and glory in the thing, and justify ourselves on its account? Would you learn how this is better than that? Observe those who are in the one condition, and those who are in the other. Wherefore are laws? Wherefore are courts of justice? Wherefore punishments? Is it not, on account of those men, as being diseased and unsound? But the pleasure lies great, you will say. Let us not speak of the future: let us look into the present. What is worse than a man who is under such a suspicion as this? what more precarious? what more unsound? is he not always in a state of shipwreck? Even if he do any just thing, he, is not credited, condemned as he is by all on account of his power (of injuring): for in all who dwell with him he has accusers: he cannot enjoy friendship: for none would readily choose to become the friend of a man who has such a character, for fear of becoming implicated with him in the opinion held of him. As if he were a wild beast, all men turn away from him; as from a pest, a foe, a man-slayer, and an enemy of nature, so they shrink from the unjust man.

¹⁹ If he who has wronged another happen to be brought into a court of justice, he does not even need an accuser, his character condemns him in place of any accuser. Not so he who is injured; he has all men to take his part, to condole with him, to stretch out the hand of help: he stands on safe ground. If to injure another be a good and a safe thing, let any one confess that he is unjust: but if he dares not do this, why then does he pursue it as a good thing? But let us see in our own persons, if his same be done there, what evils come of it: (I mean,) if any of the parts or functions within us having overstepped its proper bounds, grasp at the office of some other. For let the spleen, if it will, have left its proper place, and seize on the part belonging to some other organ along with its own, is not this disease? The moisture within us, let it fill every place, is it not dropsy and gout? is not this to ruin itself, along with the other? Again, let the bile seek for a wide room, and let the blood be diffused throughout every part. But how is it in the soul with anger, lust, and all the rest. if the food exceed its proper measure?

20 Again in the body, if the eye wish to take in more, or to see more than is allotted to it, or admit a greater light than is proper. But if, when the light is good, yet the eye is ruined, if it choose to see more than is right: consider what it must be in the case of an evil thing. If the ear take in a (too) loud voice, the sense is stunned: the mind, if it reason about things above itself, it is overpowered: and whatever is in excess, mars all. For this is pleonecia, the wanting to have more than what is marked off and allotted. So too in respect of money; when we will needs put upon (us) more burdens (than is meet), although we do not perceive it, to our sore hurt we are nourishing within ourselves a wild beast; much having, yet much wanting, numberless the cares we entangle ourselves withal, many the handles we furnish the devil against ourselves. In the case of the rich, however, the devil has not even need of labor, so surely do their very concerns of business of themselves ruin them. Wherefore I beseech you to abstain from the lust of these things, that we may be enabled to escape the snares of the evil one, and having taken hold of virtue, to attain unto the good things eternal, through the grace and mercy of our Lord Jesus Christ, with Whom to the Father and the Holy Ghost together be glory forever. Amen.

HOMILY 52

1 ACTS XXV. 23.-"And on the morrow, when Agrippa was come, and Bernice with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus' commandment Paul was brought forth. 2 See what an audience is gathered together for Paul. Having collected all his guards, the governor is come, and the king, and the tribunes, "with the principal men," it says, "of the city. Then Paul being brought forth, see how he is proclaimed as conqueror. Festus himself acquits him from the charges, for what says Festus? "And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and also here, crying that he ought not to live any longer. But when I found that he had committed nothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him. Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and especially before thee, O king Agrippa, that, after examination had, I might have somewhat to write. For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes laid against him. (v. 24-27.

Mark how he accuses them, while he acquits him. O what an abundance of justifications! After all these repeated examinations, the governor finds not how he may condemn him. They said he was worthy of death. On this account he said also: "When I found," says he "that he had committed nothing worthy of death.-Of whom I have no certain thing to write to my lord.

³ This too is a proof of Paul's spotlessness, that the judge found nothing to say concerning him. "Therefore I have brought him forth," he says, "before you. For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crime laid against him. Such were the great straits into which the Jews brought themselves and their rulers! What then? "Agrippa said to Paul, Thou art permitted to speak for thyself. (ch. xxvi. 1. From his great desire to hear, the king permits him to speak. But Paul speaks out forthwith with boldness, not flattering, but for this reason saying that he is happy, namely, because (Agrippa) knew all. "Then Paul stretched forth the hand, and answered for himself. I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews. Especially because I know thee to be expert in all questions which are among the Jews: wherefore I beseech thee to hear me patiently. (v. 2, 3. And yet, had he been conscious of guilt, he should have feared at being tried in the presence of one who knew all the facts: but this is a mark of a clear conscience, not to shrink from a judge who has an accurate knowledge of the circumstances, but even to rejoice, and to call himself happy. "I beseech thee," he says, "to hear me patiently.

⁴ Since he is about to lengthen out his speech, and to say something about himself, on this account, he premises an entreaty, and (then) says: "My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews: which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee. (v. 4, 5. Then how should I have become a seditious person, who when young was (thus) testified of by all? Then too from his sect: "after the most straitest sect" says he, "of our religion I lived. "What then, if though the sect indeed be worthy of admiration, thou art evil? Touching this also I call all to witness-touching my life and conversation. "And now I stand and am judged for the hope of the promise made of God unto our fathers: unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews. Why

should it be thought a thing incredible with you, that God should raise the dead? (v. 6-8. Two arguments he lays down for the Resurrection: one, the argument from the prophets: and he does not bring forward any prophet (in particular,) but the doctrine itself as held by the Jews: the other and stronger one, the argument from the facts-(especially from this,) that Christ Himself held discourse with him.

5 And he lays the ground for this by (other) arguments, relating accurately his former madness. Then too, with high commendation of the Jews, he says, "Night and day," says he, "serving (God) look to attain unto. So that even if I had not been of unblemished life, it is not for this (doctrine) that I ought to be brought to trial:-"for which hope, king Agrippa, I am accused of the Jews. And then another argument "Why should it be thought a thing incredible with you, that God should raise the dead? Since, if such an opinion had not existed, if they had not been brought up in these dogmas, but they were now for the first time brought in, perhaps some one might not have received the saying. Then he tells, how he persecuted: this also helps the proof: and he brings forward the chief priests as witnesses, and the "strange cities," and that he heard Him saying to him, "It is hard for thee to kick against the pricks," and shows the mercifulness of God, that, though being persecuted He appeared (to men), and did that benefit not to me only, but also sent me as teacher to others: and shows also the prophecy, now come to pass, which he then heard, "Delivering thee from the people, and from the Gentiles, unto whom I send thee. Showing all this, he says: "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Which thing I also did in Jerusalem:

6 and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them. And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities. Whereupon as I went to Damascus with authority and commission from the chief priests, at midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me. And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou Me? it is hard for thee to kick against the pricks. And I said, Who art Thou, Lord? And he said, I am Jesus

whom thou persecutest; but rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee:

7 delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins (v. 9-18):—observe how mildly he discourses—God, he says, said (this) to me, "that they may receive forgiveness of sins, and inheritance among them which are-sanctified by faith that is in Me. By these things, says he, I was persuaded, by this vision He drew me to Himself, and so persuaded me, that I made no delay. "Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision: but showed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance. (v. 19, 20. I therefore, who instructed others also concerning the most excellent way of living, how should I myself have become the author of sedition and contention? "For these causes the Jews caught me in the temple, and went about to kill me. Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come. (v. 21, 22. See how free from flattery his speech is, and how he ascribes the whole to God. Then his boldness—but neither do I now desist:

8 and the sure grounds—for it is from the prophets that I urge the question, "Whether the Christ was to suffer: then the Resurrection and the promise, "Whether He, as the first to rise from the dead, should show light unto the people and to the Gentiles. (v. 23. Festus saw the boldness, and what says he? For Paul was all along addressing himself to the king—he was in a manner annoyed, and says to him, "Thou art beside thyself, Paul: for, "while he thus discoursed, Festus said with a loud voice, Paul, thou art beside thyself: much learning doth make thee mad. (v. 24. What then says Paul? With gentleness, "I am not mad," says he, "most noble Festus; but speak forth the words of truth and soberness. (v. 25. Then too he gives him to understand why, turning from him, he addressed his speech to the king: "For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him: for this thing was not done

in a corner. (v. 26. He shows, that (the king) knows all perfectly; at the same time, all but saying to the Jews, And ye indeed ought to have known these things—for this is the meaning of that which he adds, "For this thing was not done in a corner. And Agrippa, said to Paul, 'En oligw thou persuadest me to be a Christian. What is en oligw? "Within a little, para mikron.

⁹"And Paul said, I could pray to God," kai en oligw kai pollw, (that is) "I could pray to God," for my part, not "in little" (but "in much"): he does not simply pray, he prays (not briefly, but) with largeness—"that not only thou, but also all that hear me this day, were such as I am. Then he adds, "except these bonds; and yet it was matter of glory; true, but looking to their notion of it, therefore says he, "except these bonds. (v. 27-29.) ¹⁰(Recapitulation. "And on the morrow," etc. (v. 23. The Jews desisted ever since Paul exercised his right of appeal. Then also for him the theatre becomes a splendid one: "with great pomp" they were present. "And Festus said," etc. "The whole multitude of the Jews—" not some of them only, and others not so—"both at Jerusalem, and also here," they said "that he ought not to live any longer. (v. 24. "And I having found," etc. It shows that he did right in appealing to Caesar. For if though they had no great matter to allege against him, yet those (at Jerusalem) were mad against him, with good reason may he go to Caesar. "That after examination had by you," he says, "I may get somewhat to write. Observe how the matter is repeatedly put to the test. The Jews therefore may thank themselves for this vindication (of Paul), which would come to the ears of those also who were at Rome. See how they become the unwilling heralds both of their own wickedness and of Paulus virtue, even to the emperor himself: so that Paul was carried away (to Rome) with more renown than if he had gone thither without bonds: for not as an impostor and a deceiver, after so many judges had acquitted him, was. he now carried thither. Quit therefore of all charges, among those with whom he was bred and born, and not only so, (but) thus free from all suspicion, he makes his appearance at Rome. "Then Paul," etc. (ch. xxvi. 1-3.

¹¹And he said not, Why is this? once for all I have appealed to Caesar: I have been tried many times: when will there be an end of this? but what did he? Again he is ready to render an account, and that, before the man who was the best informed on the subject; and with much boldness, seeing they were not his judges to condemn him: but still, though they were not his judges, since that declaration was in force, "Unto Caesar shall thou go, he

renders an account and gives full answers, "touching all the things," and not merely on one and another here and there. They accuse me of sedition, accuse me of heresy, accuse me that I have profaned the temple: "touching all these things I answer for myself: now that these are not things in accordance with my ways, my accusers themselves are witnesses: "my manner of life from my youth," etc. (v. 4. which is what he says on a former occasion "Being a zealot. (ch. xxii. 3. And when the whole people was present, then he challenges their testimony: not before the tribunal, but before Lysias, and again here, when more were present: whereas in that hearing there needed not much vindication of himself, since Lysias' letter exculpated him.

¹² "Know all the Jews," he says, "which knew me from the beginning." And he does not say what kind of life his was, but leaves it to their own conscience, and lays the whole stress on his sect, as he would not have chosen that sect, if he had been a man of evil disposition and bad character (ponhroj kai moxqhroj). "But, for this hope" (Mss. and Edd. airesewj) he says, "I stand and am judged. (v. 6, 7. This hope is honored among themselves also, because of this they pray, because of tiffs they worship, that unto this they may attain: this same do I show forth. Why then, it is acting like madmen, to be doing all things for the sake of attaining to this, and yet to persecute him who believes in the same. "I indeed thought with myself," that is, I determined, "to do many things contrary to the name of Jesus of Nazareth. (v. 9. I was not one of Christ's disciples: among those who fought against Him, was I. Whence also he is a witness who has a right to be believed, because he, a man who was doing numberless things, makes war on the believers, persuading them to blaspheme, stirring up all against them, cities, rulers, and by himself doing all this of his own accord, was thus suddenly changed. Then again the witnesses, those who were with him:

¹³ next he shows what just cause he had to be persuaded, both from the light, and from the prophets, and from the results, and from the things which have now taken place. See accordingly, how both from the prophets, and from these particulars, he confirms the proof to them. For that he may not seem to be broaching some novelty, although he had great things to say, yet he again takes refuge with the prophets, and puts this as a question for discussion. Now this had a stronger claim upon belief, as having actually come to pass: but since he alone saw (Christ), he again fetches proof of it from the prophets. And see how he does not discourse alike in the court of

justice, and in the assembly (of his own people); there indeed he says, "ye slew Him: but here no such thing, that he might not kindle their anger more: but he shows the same thing, by saying, "Whether the Christ was to suffer. He so frees them from accusations: for the prophets, he says, say this. Therefore receive ye also the rest. Since he has mentioned the vision, he then without fear goes on to speak also of the good wrought by it. "To turn them from darkness to light, and from the power of Satan unto God. For to this end have I appeared unto thee" (v. 16-18), not to punish, but to make thee an Apostle. He shows the evils which possess unbelievers, "Satan, darkness;

¹⁴ the good things belonging to believers, light, God, "the inheritance of the saints. Whereupon, O king Agrippa," etc. (v. 19, 20. He not only exhorts them to repent, but also to show forth a life worthy of admiration. And see how everywhere the Gentiles are admitted into connection with the people (Israel): for those who were present were of the Gentiles. "Testifying," he says, "both to great and small," (v. 22) that is, both to distinguished and undistinguished. This is also for the soldiers. Observe: having left the post of defendant, he took up that of teacher-and therefore also it is that Festus says to him, "Thou art beside thyself"-but then, that he may not seem to be himself the teacher, he brings in the prophets, and Moses: "Whether the Christ was to suffer, whether He as the first to rise from the dead should show light both to the people, and to the Gentiles. (v. 23. "And Festus said with a loud voice"-in such anger and displeasure (did he speak)-"Paul, thou art beside thyself. What then said Paul? "I am not mad," etc. "For this thing," he says, "was not done in a corner. (v. 25, 26. Here he speaks of the Cross, of the Resurrection: that the doctrine was come to every part of the world. "King Agrippa," he says, "believest thou"-he does not say, the Resurrection, but-"the prophets? (v. 27. Then he forestalls him, and says: "I know that thou believest." 'En oligw (i.e. within a little,) "almost thou persuadeth the to be a Christian. (v. 28.

¹⁵ Paul did not understand what the phrase *en oligw* meant: he thought it meant *ec oligou* (i.e. with little cost or trouble), wherefore also he answers (as) to this: so unlearned was he. And he said not, I do not wish (that), but, "I pray that not only thou, but also all that hear. Mark how free from flattery his speech is.-"I pray that this day they may be all such as I am, except these bonds. (v. 29. He, the man that glories in his bonds, that puts them forth as a golden chain, deprecates them for these men: for they were as yet too weak

in their minds, and it was rather in condescension that he so spake. For what could be better than those bonds which always in his Epistles he prefers (to all things else), saying, "Paul, a prisoner of Jesus Christ: (Eph. iii. 1) and again, "On this account I am bound with this chain" (Acts xxviii. 20), "but the word of God is not bound; and, "Even unto bonds, as an evil-doer. (2 Tim. ii. 9. The punishment was twofold. For if indeed he had been so bound, as with a view to his good, the thing would have carried with it some consolation: but now (he is bound) both "as an evil-doer," and as with a view to very ill consequences; yet for none of these things cared he.

16 Such is a soul winged with heavenly love. For if those who cherish the foul (earthly passion which men call) love, think nothing either glorious or precious, but those things alone which tend to gratify their lust, they think both glorious and honorable, and their mistress is everything to them; much more do those, who have been taken captive by this heavenly love, think nothing of the cost (*ta epitimia*). But if we do not understand what I am saying, it is no marvel, while we are unskilled in this Divine Wisdom. For if any one be caught with the fire of Christ's love, he becomes such as a man would become who dwelt alone upon the earth, so utterly careless is he for glory or disgrace: but just as if he dwelt alone, he would care for nothing, no more does he in this case. As for trials, he so despises them, both scourges and imprisonments, as though the body in which he suffers these things were another's and not his own, or as though he had got a body made of adamant: while as for the sweet things of this life, he so laughs them to scorn, is so insensible to them, as we are insensible of dead bodies, being ourselves dead. He is as far from being taken captive by any passion, as the gold refined in the fire and purified is free from alloy.

17 For even as flies would not dart into the midst of a flame, but fly from it, so the passions dare not even to come near this man. Would that I could bring forward examples of all this from among ourselves: but since we are at a loss for such, we must needs betake ourselves to this same Paul. Observe him then, how he felt towards the whole world. "The world is crucified unto me," he says, "and I unto the world" (Gal. vi. 14): I am dead to the world, and the world is dead to me. And again: "It is no longer. I that live, but Christ liveth in me. (ib. Gal. ii. 20. And, to show you that he was as it were in solitude, and so looked upon the things present, hear himself saying, "While we look not at the things which are seen, but at the things which are not

seen. (2 Cor. iv. 18. What sayest thou? Answer me. And yet what thou sayest is the contrary; thou seest the things invisible, and the visible thou seest not. Such eyes as thou hadst gotten, such are the eyes which are given by Christ: for as these bodily eyes see indeed the things that are seen, but things unseen they see not: so those (heavenly eyes) do the contrary: none that beholds the invisible things, beholds the visible: no one beholding the things seen, beholds the invisible. Or is not this the case with us also?

¹⁸ For when having turned our mind inwards we think of any of the unseen things, our views become raised above the things on earth. Let us despise glory: let us be willing to be laughed at rather than to be praised. For he indeed who is laughed at is nothing hurt: but he who is praised is much hurt. Let us not think much of those things which terrify men, but as we do in the case of children, this let us do here: namely, if we see any one terrifying children, we do not hold that man in admiration: since in fact whoever does frighten, only frightens children; for were it a man, he could not frighten him. Just as those who frighten (children in sport), do this either by drawing up their eyelids, or by otherwise distorting their face, but with the eye looking naturally and mild they would not be able to do this: so these others do this, by distorting their mental vision (to dioratikon thj dianoiaj). So that of a mild man and beautiful in soul nobody would be afraid; on the contrary, we all respect him, honor and venerate him. See ye not, how the man who causes terror is also an object of hatred and abhorrence to us all? For of those things which are only able to terrify what do we not turn away from? Is it not so with wild beasts, with sounds, with sights, with places, with the air, such as darkness?

¹⁹ Let us not therefore think it a great thing, if men fear us. For, in the first place, no man indeed is frightened at us: and, secondly, it is no great thing (if they were). Virtue is a great good: and see how great. However wretched we may deem the things by means of which it consists, yet we admire virtue itself, and count them blessed (that have it). For who would not count the patient sufferer blessed, although poverty and such like things seem to be wretched? When therefore it shines forth through those things which seem to be wretched, see how surpassingly great this is! Thinkest thou much, O man, because thou art in power? And what sort of power? say, was it conferred by appointment? (If so,) of men thou hast received power: appoint thyself to it from within. For the ruler is not he who is so called, but he who

is really so. For as a king could not make a physician or an orator, so neither can he make a ruler: since it is not the (imperial) letters nor the name that makes a ruler. For, if you will, let any man build a medicine-shop, let him also have pupils, let him have instruments too and drugs, and let him visit those who are sick: are these things sufficient to make a physician? By no means: but there is need of art, and without that, not only do these things profit nothing, but they even hurt:

20 since it were better that he who is not a physician should not even possess medicines. He that possesses them not, neither saves nor destroys: but he that possesses them, destroys, if he knows not how to use them: since the healing power is not only in the nature of the medicines, but also in the art of the person applying them: where this is not, all is marred. Such also is the ruler: he has for instruments, his voice, anger, executioners, banishments, honors, gifts, and praises; he has also for medicines, the law; has also for his patients, men; for a place to practise in, the court of justice; for pupils, he has the soldiers: if then he know not the science of healing, all these profit him nothing. The judge is a physician of souls, not of bodies: but if this art of healing the bodies needs so much care, much more that of healing the soul, since the soul is of more importance than the body. Then not the mere having the name of ruler is to be a ruler: since others also are called by great names: as Paul, Peter, James, and John: but the names do not make them that which they are called, as neither does my name make me (to be that which John was); I bear indeed the same name with that blessed man, but I am not the same thing (omwnumoj, ou mhn sunwnumoj), I am not John, but am called so.

21 In the same way they are not rulers, but are called so. But those others are rulers even without these adjuncts, just as also a physician, though he may not actually practise his science, yet if he have it in his soul, he is a physician. Those are rulers, who bear rule over themselves. For there are these four things, soul, family; city, world: and the things form a regular progression (odw probainei). He therefore that is to superintend a family, and order it well, must first bring his own soul into order; for it is his family: but if he cannot order his own family, where there is but one soul, where he himself is master, where he is always along with himself, how shall he order others? He that is able to regulate his own soul, and makes the one part to rule, the other to be subject, this man will be able to regulate a family also: but he that

can do this by a family, can do it by a city also: and if by a city, then also by the world. But if he cannot do this for his own soul, how then shall he be able to do it for the world? These things have been spoken by me, that we may not be excited about offices of rule; that we may know what ruling is: for this (which is so called) is not ruling, but a there object of derision, mere slavery, and many other names one might call it by.

22 Tell me, what is proper to a ruler? is it not to help one's subjects, and to do them good? What then, if this be not the case? how shall he help others, who has not helped himself? he who has numberless tyrannies of the passions in his own soul, how shall he root out those of others? Again, with respect to "luxury" or delightful living: the true luxury or delight is not this (which is so called), but quite another thing. For as we have shown that the ruler is not he who is so called, but another (who has something more than the name), so the person who lives indeed in delight is another sort of person (than he whom we so describe). For "luxury" or delightful living seems indeed to be, the enjoying pleasure and the gratifying the belly: yet it is not this thing, but the contrary: it is, to have a soul worthy of admiration, and to be in a state of pleasure. For let there be a man eating, drinking, and wantoning; then let him suffer cares and loss of spirits: can this man be said to be in a state of delight? Therefore, it is not eating and drinking, it is the being in pleasure, that makes true luxury or delightful living. Let there be a man who gets only dry bread, and let him be filled with gladness: is not this pleasure? Well then, it is the true luxury.

23 Let us see then, to whom this befalls-whether to the rich, or to those who are not rich? Neither to the one part altogether, nor to the other, but to those who so order their own souls, that they may not have many grounds for sorrows. And where is such a life as this to be found? for I see you all eager and Wishing to hear what this life is which has no sorrows. Well then, let this be acknowledged first by you, that this is pleasure, this the true luxury, to have no sorrow to cause annoyance; and ask not of me meats, and wine, and sauces, and silken robes, and a sumptuous table. But if I shall show that apart from all these such a life as that is present (within our reach), then welcome thou this pleasure, and this life: for the most part of painful things happen to us from our not calculating things as we ought. Who then will have the most sorrows-he that cares for none of these things, or he that cares for them? He that fears changes, or he that does not fear? He that is in dread

of jealousy, of envy, of false accusations, of plottings, of destruction, or he that stands aloof from these fears? He that wants many things, or he that wants nothing? He that is a slave to masters without number, or he that is a slave to none? He that has need of many things, or he that is free?

²⁴ He that has one lord to fear, or he that fears despots innumerable? Well then, greater is the pleasure here. This then let us pursue, and not be excited about the things present: but let us laugh to scorn all the pomp of life, and everywhere practise moderation, that we may be enabled so to pass through this life, that it may be without pain, and to attain unto the good things promised, through the grace and mercy of our Lord Jesus Christ, with Whom to the Father and the Holy Ghost together be glory, might, honor, now and ever, world without end. Amen.

HOMILY 53

¹ ACTS XXVI. 30-32.-"And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them: and when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death or of bonds. Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Caesar."

² See how again also they pass sentence in his favor, and after having said, "Thou art beside thyself," (v. 24) they acquit him, as undeserving not only of death, but also of bonds, and indeed would have released him entirely, if he had not appealed to Caesar. But this was done providentially, that he should also depart with bonds. "Unto bonds," he says, "as an evil doer. (1 Tim. ii. 9. For if his Lord "was reckoned among the transgressors" (Mark xv. 28), much more he: but as the Lord did not share with them in their character, so neither did Paul. For in this is seen the marvellous thing, the being mixed up with such, and yet receiving no harm from them. "And when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto one named Julius, a centurion of Augustus' band. And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia; one Aristarchus, a Macedonian of Thessalonica, being with us. And the next day we touched at Sidon. (ch. xxvii. 1-3. See how far Aristarchus also accompanies Paul. To good and useful purpose is Aristarchus present, as he would take back the report of all to Macedonia. "And Julius courteously entreated Paul, and gave him liberty to go unto his friends to refresh himself.

Julius gave Paul liberty," it says, acting "courteously, that he might refresh himself;

³ as it was but natural that he should be much the worse from his bonds and the fear, and the being dragged hither and thither. See how the writer does not hide this either, that Paul wished "to refresh himself. And when we had launched from thence, we sailed under Cyprus, because the winds were contrary. (v. 4. Again trials, again contrary winds. See how the life of the saints is thus interwoven throughout: escaped from the court of justice, they fall in with shipwreck and storm. "And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, a city of Lycia. And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein. (v. 5, 6. "A ship of Alexandria," it says. It is likely that both those (in the former ship) would bear to Asia the report of what had befallen Paul, and that these would do the same in Lycia. See how God does not innovate or change the order of nature, but suffers them to sail into the unfavorable winds. But even so the miracle is wrought. That they may sail safely, He did not let them go out in the (open) sea, but they always sailed near the land. "And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under Crete, over against Salmone; and, hardly passing it, came unto a place which is called the fair havens;

⁴ nigh whereunto was the city of Lasea. Now when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished them. (v. 7-9. By "the fast" here, I suppose he means that of the Jews. For they departed thence a long time after the Pentecost, so that it was much about midwinter that they arrived at the coasts of Crete. And this too was no slight miracle, that they also should be saved on his account. "Paul admonished them, and said unto them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives. Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul. And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice, and there to winter; which is an haven of Crete, and lieth toward the southwest and northwest. And when the south wind blew softly, supposing that they had obtained their purpose, loosing thence, they sailed close to Crete. But not long after there arose against it a tempestuous wind, called Euroclydon.

And when the ship was caught, and could not bear up into the wind, we let her drive" (R. V. "were driven.") (v. 10-15.

5 Paul therefore advised them to remain, and he foretells what would come of it: but they, being in a hurry, and being prevented by the place, wished to winter at Phenice. Mark then the providential ordering of the events: first indeed, "when the south wind blew softly, supposing they had obtained their purpose," they loosed the vessel, and came orth; then when the wind bore down upon them, they gave way to it driving them, and were with difficulty saved. "And running under a certain island which is called Clauda, we had much work to come by the boat: which when they had taken up, they used helps, undergirding the ship; and, fearing lest they should fall into the quicksands, strake sail, and so were driven. And we being exceedingly tossed with a tempest, the next day they lightened the ship; and the third day we cast out with our own hands the tackling of the ship. And when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away. But after long abstinence Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss. (v. 16-21. Then after so great a storm he does not speak as insultingly over them, but as wishing that at any rate he might be believed for the future.

6 Wherefore also he alleges what had taken place for a testimony of the truth of what was about to be said by him. "And now I exhort you to be of good cheer: for there shall be no loss or any man's life among you, but of the ship. For there stood by me this night the angel of God, whose I am, and whom I serve, saying, Fear not, Paul; thou must be brought before Caesar: and, lo God hath given thee all them that sail with thee. Wherefore, sirs, be of good cheer, for I believe God, that it shall be even as it was told me. Howbeit we must be cast upon a certain island. (v. 22-26. And he foretells two things; both that they must be cast upon an island, and that though the ship would be lost, those who were in it should be saved-which thing he spoke not of conjecture, but of prophecy-and that he "must be brought before Caesar. But this that he says, "God hath given thee all," is not spoken boastfully, but in the wish to win those who were sailing in the ship: for (he spoke thus), not that they might feel themselves bound to him, but that they might believe what he was saying. "God hath given thee; as much (as to say),

They are worthy indeed of death, since they would not listen to thee: however, this is done out of favor to thee.

7 "But when the fourteenth night was come, as we were driven up and down in Adria, about midnight the shipmen deemed that they drew near to some country; and sounded, and found it twenty fathoms; and when they had gone a little further, they sounded again, and found it fifteen fathoms. Then fearing lest they should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day. And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under color as though they would have cast anchors out of the foreship, Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved. Then the soldiers cut off the ropes of the boat, and let her fall off. (v. 27-32. The sailors however, were about to escape, having no faith in what was said: but the centurion does believe Paul, For he says, If these flee, "ye cannot be saved: so saying, not on this account, but that he might restrain them, and the prophecy might not fall to the ground. See how as in a church they are instructed by the calmness of Paul's behavior, how' he saved them out of the very midst of the dangers. And it is of providential ordering that Paul is disbelieved, that after proof of the facts, he might be believed: which accordingly was the case.

8 And he exhorts them again to take some meat, and they do as he bids them, and he takes some first, to persuade them not by word, but also by act, that the storm did them no harm, but rather was a benefit to their souls. "And while the day was coming on, Paul besought them all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting having taken nothing. (v. 33. (b) And how, say you, did they go without food, having taken nothing? how did they bear it? Their fear possessed them, and did not let them fall into a desire of food, being, as they were, at the point of extreme jeopardy; (f) but they had no care for food. "Wherefore I pray you to take some meat: for this is for your health: for there shall not an hair fall from the head of any of you. And when he had thus spoken, he took bread, and gave thanks to God in presence of them all: and when he had broken it, he began to eat. Then were they all of good cheer, and they also took some meat," (v. 34-36) seeing that there was no question about their lives being saved. (d) "And we were in all in the ship two hundred threescore and sixteen souls. And when they had eaten enough, they

lightened the ship, and cast out the wheat into the sea. And when it was day, they knew not the land:

9 but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship. And when they had taken up the anchors, they committed themselves unto the sea, and loosed the rudder bands, and hoisted up the mainsail to the wind, and made toward shore. (v. 37-41. "They made towards shore," having given the rudder-handles to the wind: for oftentimes they do it not in this way. They were borne along, having loosed the rigging, i.e. the sails. "And falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmovable, but the hinder part was broken with the violence of the waves; for when there is a strong wind, this is the consequence, the stern bearing the brunt (of the storm). (a) "And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape. (v. 42. Again the devil tries to hinder the prophecy, and they had a mind to kill some, but the centurion suffered them not, that he might save Paul, so much was the centurion attached to him. "But the centurion, willing to save Paul, kept them from their purpose; and commanded that they which could swim should cast themselves first into the sea, and get to land: and the rest, some on boards, and some on broken pieces of the ship. And so it came to pass, that they escaped all safe to land. (v. 43, 44.

10 "And when they were escaped, then they knew that the island was called Melita. (ch. xxviii. 1. Do you mark what good came of the storm? Why then it was no mark of their being forsaken, that the storm came upon them. (c) Now this that happened was in consequence of the season of the year; but the wonder is greater, that at such a season they were saved from the midst of the dangers, both he, and for his sake the rest, (e) and this too in the Hadriatic. There were two hundred and seventy-six souls in all: no small matter this also, if indeed they believed. The voyage was at an unseasonable time. (g) It is natural to suppose they would ask the reason why they were sailing, and would learn all. Nor was it for nothing that the voyage was so protracted; it afforded Paul an opportunity for teaching.

11 (Recapitulation. And Paul says, "I perceive that (this voyage will be) with hurt and loss. (v. 10. And observe how unassuming the expression is. That he may not seem to prophesy, but to speak as of conjecture, "I perceive," says he. For they would not have received it, had he said this at the outset. In

fact he does prophesy on this former occasion, as he does afterward, and says (there), "The God whom I serve," leading them on. Then how comes it that it was not "with loss" (of any) "of their lives? It would have been so, but that God brought them safe through it. For as far as depended on the nature of the thing, they had perished, but God prevented it. Then, to show that it was not from conjecture that he so spake, the master of the ship said the contrary (v. 11), and he a man of experience in the matter: so far was it from being the case that Paul's advice was given from conjecture. More over, the place suggested this same (which the master said), "being not commodious; and it was evident that from conjecture "the more part advised" (v. 12) as they did, rather than Paul. Then, severe the storm (that ensued), deep the darkness: and that they may not forget, the vessel also goes to pieces, and the corn is flung out and all beside, that they may not have it in their power after this to be shameless.

¹² For this is why the vessel goes to pieces, and their souls are tightly braced. Moreover, both the storm and the darkness contributed not a little to his obtaining the hearing he did. Accordingly observe how the centurion does as he bids him, insomuch that he even let the boat go, and destroyed it. And if the sailors did not as yet comply with his bidding, yet afterwards they do so: for in fact this is a reckless sort of people. (v. 13-20. "Sirs, ye should have hearkened to me," etc. (v. 21. One is not likely to have a good reception, when he chides in the midst of calamity; but when he tells them what more there is (to come) of the calamity, and then predicts the good, then he is acceptable. Therefore he attacks them then first, when "all hope that they should be saved was taken away: that none may say, Nothing has come of it. And their fear also bears witness. Moreover, the place is a trying one, for it was in the Adriatic, and then their long abstinence. They were in the midst of death. It was now the fourteenth day that they were going without food, having taken nothing. "Wherefore," said he, "I pray you to take some meat: for this is for your health" (v. 34), that ye should eat, lest ye perish of hunger. Observe, his giving thanks after all that had happened strengthened them. For this showed an assured mind that they would be saved.

¹³ (b) "Then were they all of good cheer; and they also took some meat. (v. 36. And not only so, but henceforth they so cast all their care upon Paul, that they even cast out the corn (v. 37), being so many. (a) Two hundred and seventy-six souls (v. 38): whence had they victuals? (c) See how they do their part

as men, and how Paul does not forbid them. "And when it was day," etc., "they loosed the rudder-bands. (v. 39, 40. And the vessel goes to pieces in the daytime, that they may not be clean dissolved with the terror: that you may see the prophecy brought out as fact. "And the soldiers' counsel," etc. (v. 42. Do you mark that in this respect also they were given to Paul? since for his sake the centurion suffered them not to be slain. So confessedly wicked do those men seem to me to have been: insomuch that they would have chosen even to slay them: but some swam on shore, others were borne on boards, and they all were thus saved, and the prophecy received accomplishment; (a prophecy,) although not solemn from length of time, since he did not deliver it a number of years before, but keeping close to the nature of the things themselves: (still a prophecy it was,) for all was beyond the reach of hope. And (so) it was through themselves being saved that they learnt who Paul was. But some one may say: why did he not save the ship?

¹⁴ That they might perceive how great a danger they had escaped: and that the whole matter depended, not on the help of man, but on God's hand saving them independently of a ship. So that righteous men, though. they may be in a tempest, or on the sea, or in the deep, suffer nothing dreadful, but even save others together with themselves. If (here was) a ship in danger and suffering wreck, and prisoners were saved for Paul's sake, consider what a thing it is to have a holy man in a house: for many are the tempests which assail us also, tempests far more grievous than these (natural ones), but He can also give us to be delivered, if only we obey holy men as those (in the ship) did, if we do what they enjoin. For they are not simply saved, but themselves also contributed to other men's believing (*pistin eishnegkan*). Though the holy man be in bonds, he does greater works than those who are free. And look how this was the case here. The free centurion stood in need of his bound prisoner: the skilful pilot was in want of him who was no pilot-nay rather, of him who was the true pilot. For he steered as pilot not a vessel of this (earthly) kind, but the Church of the whole world, having learnt of Him Who is Lord also of the sea; (steered it,) not by the art of man, but by the wisdom of the Spirit.

¹⁵ In this vessel are many shipwrecks, many waves, spirits of wickedness, "from within are fightings, from without are fears" (2 Cor. vii. 5): so that he was the true pilot. Look at our whole life: it is just such (as was this voyage). For at one time we meet with kindliness, at another with a tempest; some-

times from our own want of counsel, sometimes from our idleness, we fall into numberless evils; from our not hearkening to Paul, when we are eager to go somewhither, where he bids us not. For Paul is sailing even now with us, only not bound as he was then: he admonishes us even now, and says to those who are (sailing) on this sea, "take heed unto yourselves: for after my departing grievous wolves shall enter in among you" (Acts xx. 29): and again, "In the last times perilous times shall come: and men shall be lovers of their own selves, lovers of money, boasters. (2 Tim. iii. 2. This is more grievous than all storms. Let us therefore abide where he bids us—in faith, in the safe haven: let us hearken unto him rather than to the pilot that is within us, that is, our own reason. Let us not straightway do just what this may suggest; not what the owner of the ship: no, but what Paul suggests: he has passed through many such tempests. Let us not learn (to our cost) by experience, but before the experience let us "avoid both harm and loss. Hear what he says:

16 "They that will be rich fall into temptation. (1 Tim. vi. 9. Let us therefore obey him; else, see what they suffered, because they did not take his counsel. And again he tells in another place what causes shipwrecks: "Who," he says, "have made shipwreck concerning the faith. But do thou continue in the things which thou hast learned and wast assured of. (1 Tim. i. 19. Let us obey Paul: though we be in the midst of a tempest, we shall surely be freed from the dangers: though we remain without food fourteen days, though hope of safety may have left us, though we be in darkness and mist, by doing his bidding, we shall be freed from the dangers. Let us think that the whole world is a ship, and in this the evildoers and those who have numberless vices, some rulers, others guards, others just men, as Paul was, others prisoners, those bound by their sins: if then we do as Paul bids us, we perish not in our bonds, but are released from them: God will give us also to him. Or think you not that sins and passions are grievous bonds? for it is not the hands only that are bound, but the whole man. For tell me, when any one possessed of much money uses it not, nor spends it, but keeps it close, is he not bound more grievously than any prisoner by his miserliness, a bond that cannot be broken?

17 What again, when a man gives himself up to (the belief in) Fate, is not he too bound with other fetters? What, when he gives himself up to observations (of times)? What, when to omens? are not these more grievous than all bonds? What again, when he gives himself up to an unreasonable lust and to

love? Who shall break in pieces these bonds for you? There is need of God's help that they may be loosed. But when there are both bonds and tempest, think how great is the amount of dangers. For which of them is not enough to destroy? The hunger, the tempest, the wickedness of those on board, the unfitness of the season? But against all these, Paul's glory stood its ground. So is it now: let us keep the saints near us, and there will be no tempest: or rather, though there be a tempest, there will be great calm and tranquillity, and freedom from dangers: since that widow had the saint for her friend, and the death of her child was loosed, and she received back her son alive again. (1 Kings xvii. 17. Where the feet of saints step, there will be nothing painful; and if such should happen, it is for proving us and for the greater glory of God. Accustom the floor of thy house to be trodden by such feet, and an evil spirit will not tread there. For as where a sweet odor is, there a bad odor will not find place:

18 So where the holy unguent is, there the evil spirit is choked, and it gladdens those who are near it, it delights, it refreshes the soul. Where thorns are, there are wild beasts: where hospitality is, there are no thorns: for almsgiving having entered in, more keenly than any sickle it destroys the thorns, more violently than any fire. Be not thou afraid: (the wicked one) fears the tracks of saints, as foxes do lions. For "the righteous," it says, "is as bold as a lion." (Prov. xxviii. 1. Let us bring these lions into our house, and all the wild beasts are put to flight, the lions not needing to roar, but simply to utter their voice. For not so much does the roaring of a lion put the wild beasts to flight, as the prayer of a righteous man puts to flight evil spirits: let him but speak, they cower. And where are such men now to be found, you will say? Everywhere, if we believe, if we seek, if we take pains. Where hast thou sought, tell me? When didst thou take this work in hand? When didst thou make this thy business? But if thou seekest not, marvel not that thou dost not find. For "he that seeketh findeth" (Matt. vii. 7), not he that seeketh not. Listen to those who live in deserts: away with thy gold and silver: (such holy men) are to be found in every part of the world.

19 Though thou receive not such an one in thy house, yet go thou to him, live with the man, be at his dwelling-place, that thou mayest be able to obtain and enjoy his blessing. For a great thing it is to receive a blessing from the saints: which let us be careful to obtain, that being helped by their prayers we may enjoy mercy from God, through the grace and loving-kindness

of His only-begotten Son, with Whom to the Father and the Holy Ghost together be glory, might, honor, now and ever, world without end. Amen.

HOMILY 54

¹ ACTS XVIII. 1.-"And the barbarous people showed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold. And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand." ²"Showed," he says, "no little kindness to us-barbarians" (as they were)-"having kindled a fire: else it were of no use that their lives be saved, if the wintry weather must destroy them. Then Paul having taken brushwood, laid it on the fire. See how active he is; observe how we nowhere find him doing miracles for the sake of doing them, but only upon emergency. Both during the storm when there was a cause he prophesied, not for the sake of prophesying, and here again in the first instance he lays on brushwood:- nothing for vain display, but (with a simple view) to their being preserved, and enjoyingsome warmth. Then a viper "fastened on his hand. And when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live. (v. 4. Well also was this permitted, that they should both see the thing and utter the thought, in order that, when the result ensued, there might be no disbelieving the miracle. Observe their good feeling (towards the distressed), in saying this (not aloud, but) among themselves-observe (also) the natural judgment clearly expressed even among barbarians, and how they do not condemn without assigning a reason. And these also behold, that they may wonder the more. "And he shook off the beast into the fire, and felt no harm. Howbeit they looked when he should have swollen, or fallen down dead suddenly:

³ but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god. (v. 5, 6. They expected him, it says, to fall down dead: and again, having seen that nothing of the kind happened to him, they said, He is a god. Again (viz. as in ch. xiv. 11), another excess on the part of these men. "In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously. And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him. (v. 7, 8. Behold again

another hospitable man, Publius, who was both rich and of great possessions: he had seen nothing, but purely out of compassion for their misfortune, he received them, and took care of them. So that he was worthy to receive kindness: wherefore Paul as a requital for his receiving them, "healed him. So when this was done, others also, which had diseases in the island, came, and were healed: who also honored us with many honors; and when we departed, they laded us with such things as were necessary" (v. 9, 10), both us and the rest.

⁴ See how when they were quit of the storm, they did not become more negligent, but what a liberal entertainment was given to them for Paul's sake: and three months were they there, all of them provided with sustenance. See how all this is done for the sake of Paul, to the end that the prisoners should believe, and the soldiers, and the centurion. For if they were very stone, yet from the counsel they heard him giving, and from the prediction they had heard him making, and from the miracles they knew him to have wrought, and from the sustenance they by his means enjoyed, they must have got a very high notion of him. See, when the judgment is right, and not preoccupied by some passion, how immediately it gets right judgments, and gives sound verdicts. "And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux. And landing at Syracuse, we tarried there three days. And from thence we fetched a compass, and came to Rhegium: and after one day the south wind blew, and we came the next day to Puteoli: where we found brethren, and were desired to tarry with them seven days: and so we went toward Rome. And from thence, when the brethren heard of us, they came to meet us as far as Appii forum, and the Three Taverns: whom when Paul saw, he thanked God, and took courage. (v. 11-15. Already the preaching has reached to Sicily:

⁵ see how it has run through (even to those lands): at Puteoli also they found some: others also came to meet them. Such was the eagerness of the brethren, it nothing disconcerted them, that Paul was in bonds. But observe also how Paul himself also was affected after the manner of men. For it says, "he took courage, when he saw the brethren. Although he had worked so many miracles, nevertheless even from sight he received an accession (of confidence). From this we learn, that he was both comforted after the manner of men, and the contrary. "And when we came to Rome, Paul was suffered to dwell by himself with a soldier that kept him. (v. 16. Leave was

given him to dwell by himself. No slight proof this also of his being held in much admiration: it is clear they did not number him among the rest. "And it came to pass, that after three days he called together them that were the chief of the Jews. After three days he called the chief of the Jews, that their ears might not be preoccupied. And what had he in common with them? for they would not (else) have been like to accuse him. Nevertheless, it was not for this that he cared; it was for the teaching that he was concerned, and that what he had to say might not offend them.

6 (Recapitulation. "And the barbarians," etc. (v. 2. The Jews then, beholding all the many miracles they did, persecuted and harassed (Paul); but the barbarians, who had seen none, merely on the ground of his misfortune, were kind to him.—"No doubt," say they, "this man is a murderer: (v. 4). They do not simply pronounce their judgment, but say, "No doubt," (i.e. as any one may see "and vengeance," say they, "suffereth him not to live. Why then, they held also the doctrine of a Providence, and these barbarians were far more philosophic than the philosophers, who allow not the benefit of a Providence to extend to things "below the moon: whereas (these barbarians) suppose God to be present everywhere, and that although a (guilty) man may escape many (a danger), he will not escape in the end. And they do not assail him forthwith, but for a time respect him on account of his misfortune: nor do they openly proclaim their surmise, but speak it "among themselves: a murderer; for the bonds led them to suspect this. "They showed no small kindness," and yet (some of them) were prisoners. Let those be ashamed that say, Do not do good to those in prison: let these barbarians shame us; for they knew not who these men were, but simply because they were in misfortune (they were kind): thus much they perceived, that they were human beings, and therefore they considered them to have a claim upon their humanity. "And for a great while," it says, "they expected that he would die.

7 (v. 6. But when he shook his hand, and flung off the beast, then they saw and were astonished. And the miracle did not take place suddenly, but the men went by the length of time, "after they had looked a great while," so plainly was there no deceit, no haste here (sunarpagh). "Publius," it says, "lodged them courteously" (v. 7): two hundred and seventy-six persons. Consider how great the gain of his hospitality: not as of necessity, not as unwilling, but as reckoning it a gain he lodged them for three days: thereafter having met with his requital, he naturally honored Paul much more, when the

others also received healing. "Who also," it says, "honored us with many honors" (v. 10): not that he received wages, God forbid; but as it is written, "The workman is worthy of his meat. And when we departed, they laded us with such things as were necessary. (Matt. x. 10. It is plain that having thus received them, they also received the word of the preaching: for it is not to be supposed, that during an entire three months they would have had all this kindness shown them, had these persons not believed strongly, and herein exhibited the fruits (of their conversion): so that from this we may see a strong proof of the great number there was of those that believed. Even this was enough to establish (Paul's) credit with those (his fellow-voyagers).

8 Observe how in all this voyage they nowhere touched at a city, but (were cast) on an island, and passed the entire winter (there, or) sailing—those being herein under training for faith, his fellow-voyagers, I mean. (a) "And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux. (v. 11. Probably this was painted on it: so addicted were they to their idols. (d) "And when the south wind blew, we came the next day to Puteoli: where we found brethren, and were desired to tarry with them seven days: and so we went toward Rome. (v. 13, 14. (b) Observe them tarrying a while, and again hasting onwards. (e) "And from thence, when the brethren heard of us, they came to meet us as far as Appii forum, and the Three Taverns" (v. 15): not fearing the danger. (c) Paul therefore was now so much respected, that he was even permitted to be by himself: for if even before this they used him kindly, much more would they now. (g) "He was suffered," it says, "to dwell by himself, with a soldier that kept him. (v. 16. That it might not be possible for any plot to be laid against him there either—for there could be no raising of sedition now. So that in fact they were not keeping Paul in custody, but guarding him, so that nothing unpleasant should happen:

9 for it was not possible now, in so great a city, and with the Emperor there, and with Paul's appeal, for anything to be done contrary to order. So surely is it the case, that always through the things which seem to be against us, all things turn out for us. "With the soldier"—for he was Paul's guard. "And having called together the chief of the Jews" (v. 17), he discourses to them, who both depart gainsaying, and are taunted by him, yet they dare not say anything: for it was not permitted them to deal with his matter at their own will. For this is a marvellous thing, that not by the things which seem to be

for our security, but by their very opposites, all comes to be for us. And that you may learn this—Pharaoh commanded the infants to be cast into the river. (Exod. i. 22. Unless the infants had been cast forth, Moses would not have been saved, he would not have been brought up in the palace. When he was safe, he was not in honor; when he was exposed, then he was in honor. But God did this, to show His riches of resource and contrivance. The Jew threatened him, saying, "Wouldest thou kill me? (ib. 14) and this too was of profit to him. It was of God's providence, in order that he should see that vision in the desert, in order that the proper time should be completed, that he should learn philosophy in the desert, and there live in security.

¹⁰ And in all the plottings of the Jews against him the same thing happens: then he becomes more illustrious. As also in the case of Aaron; they rose up against him, and thereby made him more illustrious (Num. xvi. xvii.): that so his ordination should be unquestionable, that he might be held in admiration for the future also from the plates of brass (twn petalwn tou xalkou). Of course you know the history: wherefore I pass over the narration. And if ye will, let us go over the same examples from the beginning.

¹¹ Cain slew his brother, but in this he rather benefited him: for hear what Scripture says, "The voice of thy brother's blood crieth unto Me" (Gen. iv. 10): and again in another place, "To the blood that speaketh better things than that of Abel. (Heb. xii. 24. He freed him from the uncertainty of the future, he increased his reward: we have all learnt hereby what love God had for him. For what was he injured? Not a whit, in that he received his end sooner. For say, what do they gain, who die more slowly? Nothing: for the having good days does not depend on the living many years or few years, but in the using life properly. The Three Children were thrown into the furnace, and through this they became more illustrious: Daniel was cast into the pit, and thence was he made more renowned. (Dan. iii. and vi. You see that trials in every case bring forth great good even in this life, much more in the life to come: but as to malice, the case is the same, as if a man having a reed should set himself to fight with the fire: it seems indeed to beat the fire, but it makes it brighter, and only consumes itself. For the malice of the wicked becomes food and an occasion of splendor to virtue: for by God's turning the unrighteousness to good account, our character shines forth all the more. Again, when the devil works anything of this kind, he makes those more illustrious that endure.

¹²How then, you will say, was this not the case with Adam, but, on the contrary, he became more disgraced? Nay, in this case of all others God turned (the malice of) that (wicked one) to good account: but if (Adam) was the worse for it, it was he that injured himself: for it is the wrongs that are done to us by others that become the means of great good to us, not so the wrongs which are done by ourselves. As indeed, because the fact is that when hurt by others, we grieve, but not so when hurt by ourselves, therefore it is that God shows, that he who suffers unjustly at the hands of another, gets renown, but he who injures himself, receives hurt: that so we may bear the former courageously, but not the latter. And besides, the whole thing there was Adam's own doing. Wherefore didst thou the woman's bidding? (Gen. iii. 6. Wherefore when she counselled thee contrary to God), didst thou not repel her? Thou wast assuredly thyself the cause. Else, if the devil was the cause, at this rate all that are tempted ought to perish: but if all do not perish, the cause (of our destruction) rests with ourselves. "But," you will say, "all that are tempted ought (at that rate) to succeed. No: for the cause is in ourselves." At that rate it ought to follow that (some) perish without the devil's having anything to do with it. Yes:

¹³and in fact many do perish without the devil's being concerned in it: for surely the devil does not bring about all (our evil doings); no, much comes also from our own sluggishness by itself alone: and if he too is anywhere concerned as a cause, it is from our offering the occasion. For say, why did the devil prevail in Judas' case? When "Satan entered into him" (John xiii. 27), you will say. Yes, but hear the cause: it was because "he was a thief, and bare what was put in the bag. (ib. xii. 6. It was he that himself gave the devil a wide room for entering into him: so that it is not the devil who puts into us the beginning, it is we that receive and invite him. "But," you will say, "if there were no devil, the evils would not have become great. True, but then our punishment would admit of no plea for mitigation: but as it is, beloved, our punishment is more mild, whereas if we had wrought the evils of ourselves, the chastisements would be intolerable. For say, if Adam, without any counsel, had committed the sin he did, who would have snatched him out of the dangers? "But he would not have sinned," you will say? What right hast thou to say this? For he who had so little solidity, that was so inert and so ready for folly as to receive such advice as this, much more would he without any counsel have become this (that he did become).

14 What devil incited the brethren of Joseph to envy? If then we be watchful brethren, the devil becomes to us the cause even of renown. Thus, what was Job the worse for his falling into such helplessness of distress? "Speak not of this instance," you will say: "(Job was not the worse,) but the weak person is the worse. Yes, and the weak person is the worse, even if there be no devil. "But in a greater degree," you will say, "when there is the devil's power working along with him. True, but he is the less punished, when he has sinned through the devil's working with him; for the punishments are not the same for all sins. Let us not deceive ourselves: the devil is not the cause of our taking harm, if we be watchful: rather what he does, is to awake us out of our sleep; what he does, is to keep us on the alert. Let us for a while examine these things: suppose there were no wild beasts, no irregular states of the atmosphere; no sicknesses, no pains, no sorrows, nor anything else of the kind: what would not man have become? A hog rather than a man, revelling in gluttony and drunkenness, and troubled by none of those things. But as it is, cares and anxieties are an exercise and discipline of philosophy, a method for the best of training.

15 For say, let a man be brought up in a palace, having no pain, nor care, nor anxiety, and having neither cause for anger nor failure, but whatever he sets his mind upon, that let him do, in that let him succeed, and have all men obeying him: (see whether) such a man would not become more irrational than any wild beast. But as it is, our reverses and our afflictions are as it were a whetstone to sharpen us. For this reason the poor are for the most part wiser than the rich, as being driven about and tost by many waves. Thus a body also, being idle and without motion, is sickly and unsightly: but that which is exercised, and suffers labor and hardships, is more comely and healthy: and this we should find to hold also in the case of the soul. Iron also, lying unused, is spoilt, but if worked it shines brightly; and in like manner a soul which is kept in motion. Now these reverses are precisely what keeps the soul in motion. Arts again perish, when the soul is not active: but it is active when it has not everything plain before it: it is made active by adverse things. If there were no adverse things, there would be nothing to stir it: thus, if everything existed ready-made in beautiful sort, art would not have found wherein to exercise itself. So, if all things were level to our understanding, the soul would not find wherein to exert itself:

16 if it had to be carried about everywhere, it would be an unsightly object. See you not, that we exhort nurses not to make a practice of carrying children always, that they may not bring them into a habit (of wanting to be carried) and so make them helpless? This is why those children which are brought up under the eyes of their parents are weak, in consequence of the indulgence, which by sparing them too much injures their health. It is a good thing, even pain in moderation; a good thing, care; a good thing, want; for they make us strong: good also are their opposites: but each of these when in excess destroys us; and the one relaxes, but the other (by overmuch tension) breaks us. Seest thou not, that Christ also thus trains His own disciples? If they needed these things, much more do we. But if we need them, let us not grieve, but even rejoice in our afflictions. For these are remedies, answering to our wounds, some of them bitter, others mild; but either of them by itself would be useless. Let us therefore return thanks to God for all these things: for He does not suffer them to happen at random, but for the benefit of our souls.

17 Therefore, showing forth our gratitude, let us return Him thanks, let us glorify Him, let us bear up courageously, considering that it is but for a time, and stretching forward our minds to the things future, that we may both lightly bear the things present, and be counted worthy to attain unto the good things to come, through the grace and mercy of His only begotten Son, with Whom to the Father and the Holy Ghost together be glory, might, honor, now and ever, world without end. Amen.

HOMILY 55

1 ACTS XXVIII. 17-20.-"And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men and brethren, thought I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans. Who, when they had examined me, would have let me go, because there was no cause of death in me. But when the Jews spake against it, I was constrained to appeal unto Caesar; not that I had aught to accuse my nation of. For this cause therefore have I called for you, to see you, and to speak with you: because that for the hope of Israel I am bound with this chain." 2 He wished to exculpate both himself and others; himself, that they might not accuse him, and by so doing hurt themselves; and those others), that it might not seem that the whole thing was of

their doing. For it was likely that a report was prevalent, that he had been delivered up by the Jews; and this was enough to alarm them. He therefore addresses himself to this, and defends himself as to his own conduct. "How then is it reasonable," it might be said, "that they should deliver thee up without a cause? The Roman governors, he says, bear me witness, who wished to let me go. "How was it then that they did not let (thee) go? "When the Jews spake against it," he says. Observe how he extenuates (in speaking of) their charges against him. Since if he had wished to aggravate matters, he might have used them so as to bear harder upon them. Wherefore, he says, "I was constrained to appeal unto Caesar: so that his whole speech is of a forgiving nature. What then? didst thou this, that thou mightest accuse them? No, he says: "Not that I had aught to accuse my nation of: but that I might escape the danger. For it is for your sakes "that I am bound with this chain. So far am I, he says, from any hostile feeling towards you. Then they also were so subdued by his speech, that they too apologized for those of their own nation:

3 "And they said unto him, We neither received letters out of Judea concerning thee, neither any of the brethren that came showed or spake any harm of thee. (v. 21. Neither through letters, nor through men, have they made known any harm of thee. Nevertheless, we wish to hear from thyself: "But we desire to hear of thee what thou thinkest" (v. 22): and then forestalled him by showing their own sentiments. "For as concerning this sect, it is known to us, that everywhere it is spoken against. And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the Law of Moses and out of the Prophets, from morning till evening. And some believed the things which were spoken, and some believed not. (v. 23, 24. They said not, we speak against it, but "it is spoken against. Then he did not immediately answer, but gave them a day, and they came to him, and he discoursed, it says, "both out of the Law of Moses, and out of the Prophets. And some believed, and some be-believed not. And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers, saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive:

⁴for the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them. (v. 25-27. But when they departed, as they were opposed to each other, then he reproaches them, not because he wished to reproach those (that believed not), but to confirm these (that believed). "Well said Esaias," says he to them. So that to the Gentiles it is given to know this mystery. No wonder then, if they did gainsay: this was foretold from the first. Then again he moves their jealousy (on the score) of them of the Gentiles. "Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it. And when he had said these words, the Jews departed, and had great reasoning among themselves. And Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him. Amen. (v. 28-31. It shows the freedom he had now: without hindrance in Rome, he who had been hindered in Judea; and he remained teaching there for two years. What of the (years) after these?

⁵(Recapitulation. (d) "Who having examined me," says he, "found nothing in me" (v. 18). When those ought to have rescued, they "delivered (him) into the hands of the Romans. And such the superabundance, * * because those had not power to condemn but delivered him prisoner. "Not as having ought to accuse my nation of," (v. 19) am I come. See what friendliness of expression "my nation: he does not hold them as aliens. He does not say, I do not accuse, but, "I have not (whereof) to accuse: although he had suffered so many evils at their hands. But nothing of all this does he say, nor make his speech offensive: neither does he seem to be sparing them as matter of favor. For this was the main point, to show that they delivered him prisoner to the Romans, when those ought to have condemned him. (a) "For this cause," he says, "I wished to see you" (v. 20): that it might not be in any man's power to accuse me, and to say what (naturally) might suggest itself (ta paristamena), that having escaped their hands I have come for this: not to bring evils upon others, but myself fleeing from evils. "I was compelled to appeal unto Cae6sar. Observe them also speaking more mildly to him. "We beg," say they: and wish to speak in exculpation of those (at Jerusalem). (e) Whereas they

ought to accuse them, they plead for them: by the very fact of their exonerating them, they do in fact accuse them.

6(b) For this very thing was a proof that they knew themselves exceedingly in the wrong. Had they been confident, they would at any rate have done this, so that he should not have it in his power to make out his story in his own way, and besides they shrank from coming. And by their many times attempting they showed * * (f) "As for this sect, it is known to us," say they, "that it is everywhere spoken against. (v. 21, 21. True, but (people) are also everywhere persuaded (as, in fact, here), "some were persuaded, and some believed not. And when they had appointed him a day," etc. (v. 23-25. See again how not by miracles but by Law and Prophets he puts them to silence, and how we always find him doing this. And yet he might also have wrought signs; but then it would no longer have been matter of faith. In fact, this (itself) was a great sign, his discoursing from the Law and the Prophets. Then that you may not deem it strange (that they believed not), he introduces the prophecy which saith "Hearing ye shall hear and not understand," more now than then: "and ye shall see and not perceive" (v. 26) more now than then. This is not spoken for the former sort, but for the unbelievers. How then? Was it contrary to the prophecy, that those believed? ("Go,") it says, "unto this people" (that is), to the unbelieving people.

7 He did not say this to insult them, but to remove the offence. "Be it known then," he says, "unto you, that unto the Gentiles is sent the salvation of God. They," says he, "will hear it too. (v. 28. Then why dost thou discourse to us? Didst thou not know this? Yes, but that ye might be persuaded, and that I might exculpate myself, and give none a handle (against me). (c) The unbelieving were they that withdrew. But see how they do not now form plots against him. For in Judea they had a sort of tyranny. Then wherefore did the Providence of God order that he should go thither, and yet the Lord had said, "Get thee out quickly from Jerusalem? (ch. xxii. 18. That both their wickedness might be shown and Christ's prophecy made good, that they would not endure to hear him: and so that all might learn that he was ready to suffer all things, and that the event might be for the consolation of those in Judea: for there also (the brethren) were suffering many grievous evils. But if while preaching the Jewish doctrines, he suffered thus, had he preached the doctrines of the glory of Christ, how would they have endured him? While "purifying himself" (ch. xxi. 26) he was intolerable, and how should he have

been tolerable while preaching? What lay ye to his charge? What have ye heard? He spoke nothing of the kind. He was simply seen, and he exasperated all against him.

⁸ Well might he then be set apart for the Gentiles: well might he be sent afar off: there also destined to discourse to the Gentiles. First he calls the Jews, then having shown them the facts he comes to the Gentiles. (ch. xxiv. 18. "Well spake the Holy Ghost," etc. But this saying, "The Spirit said," is nothing wonderful: for an angel also is said to say what the Lord saith: but He (the Spirit) not so. When one is speaking of the things said by the angel, one does not say, Well said the angel, but, Well said the Lord. "Well said the Spirit: as much as to say, It is not me that ye disbelieve. But God foreknew this from the first. "He discoursed," it says, "with boldness, unhindered" (v. 31): for it is possible to speak with boldness, yet hindered. His boldness nothing checked: but in fact he also spoke unhindered. (c) "Discoursed, " it says, "the things concerning the kingdom of God: mark, nothing of the things of sense, nothing of the things present. (f) But of his affairs after the two years, what say we? (b) (The writer) leaves the hearer athirst for more: the heathen authors do the same (in their writings), for to know everything makes the reader dull and jaded. Or else he does this, (e) not having it in his power to exhibit it from his own personal knowledge.

⁹(a) Mark the order of God's Providence, "I have been much hindered from coming unto you ...having a great desire these many years to come unto you. (Rom xv. 22, 23. (d) But he fed them with hopes. (g) I am in haste to go to Spain, and "I hope," says he, "to see you in my journey, and to be brought thitherward on my journey by you, if first I be filled with your company in some measure. (ib. 24. (i) Of this he says, I will come and rest together with you "in the fulness of the blessing of the Gospel" (ib. 29): and again "I am going to Jerusalem to minister to the saints" (ib. 25): this is the same that he has said here, "To do alms to my nation I came. (Acts xxiv. 17. (h) Do you mark how he did not foresee everything-that sacred and divine head, the man higher than the heavens, that had a soul able to grasp all at once, the holder of the first place-Paul? The man whose very name, to them that know him, suffices for rousing of the soul, for vigilance, for shaking off all sleep! Rome received him bound, coming up from the sea, saved from a ship-wreck-and was saved from the shipwreck of error. Like an emperor that has fought a naval battle and overcome, he entered into that most imperial city. (k) He

was nearer now to his crown. Rome received him bound, and saw him crowned and proclaimed conqueror.

¹⁰ There he had said, I will rest together with you: but this was the beginning of a course once more, and he added trophies to trophies, a man not to be overcome. Corinth kept him two years, and Asia three, and this city two for this time; a second time he again entered it, when also he was consummated. Thus he escaped then, and having filled the whole world, he so brought his life to a close. Why didst thou wish to learn what happened after these two years? Those too are such as these: bonds, tortures, fightings, imprisonments, lyings in wait, false accusations, deaths, day by day. Thou hast seen but a small part of it? How much soever thou hast seen, such is he for all the rest. As in the case of the sky, if thou see one part of it, go where thou wilt thou shalt see it such as this: as it is with the sun, though thou see its rays but in part, thou mayest conjecture the rest: so is it with Paul. His Acts thou hast seen in part; such are they all throughout, teeming with dangers. He was a heaven having in it the Sun of Righteousness, not such a sun (as we see): so that that man was better than the very heaven. Think you that this is a small thing-when you say "The Apostle," immediately every one thinks of him (as), when you say "The Baptist," immediately they think of John? To what shall one compare his words?

¹¹ To the sea, or even to the ocean? But nothing is equal to them. ¹² More copious than this (sea) are (his) streams; purer and deeper; so that one would not err in calling Paul's heart both a sea and a heaven, the one for purity, the other for depth. He is a sea, having for its voyagers not those who sail from city to city, but those from earth to heaven: if any man sail in this sea, he will have a prosperous voyage. On this sea, not winds, but instead of winds the Holy and Divine Spirit wafts the souls which sail thereon: no waves are here, no rock, no monsters: all is calm. It is a sea which is more calm and secure than a haven, having no bitter brine, but a pure fountain both sweeter than * *, and brighter and more transparent than the sun: a sea it is, not having precious stones, nor purple dye as ours, but treasures far better than those. He who wishes to descend into this sea, needs not divers, needs not oil, but much loving-kindness (*filanqrwpia*): he will find in it all the good things that are in the kingdom of Heaven. He will even be able to become a king, and to take the whole world into his possession, and to be in the greatest honor; he who sails on this sea will never undergo shipwreck, but will know

all things well. But as those who are inexpert in this (our visible sea) are suffocated (in attempting to dive therein), so is it in that other sea:

¹³ which is just the case with the heretics, when they attempt things above their strength. It behooves therefore to know the depth, or else not to venture. If we are to sail on this sea, let us come well-girded. "I could not," he says, "speak unto you as unto spiritual, but as unto carnal. (1 Cor. iii. 1. Let no one who is without endurance sail on this sea. Let us provide for ourselves ships, that is, zeal, earnestness, prayers, that we, may pass over the sea in quiet. For indeed this is the living water. Like as if one should get a mouth of fire, such a mouth does that man get who knows Paul well: like as if one should have a sharp sword, so again does such an one become invincible. And for the understanding of Paul's words there is needed also a pure life. For therefore also he said: "Ye are become such as have need of milk, seeing ye are dull of hearing. (Heb. v. 11, 12. For there is, there is an infirmity of hearing. For as a stomach which is infirm could not take in wholesome food (which it finds) hard of digestion, so a soul which is become tumid and heated, unstrung and relaxed, could not receive the word of the Spirit. Hear the disciples saying, "This is a hard saying: who can hear it" (John vi. 60)? But if the soul be strong and healthy, all is most easy, all is light: it becomes more lofty and buoyant:

¹⁴ it is more able to soar and lift itself on high. Knowing then these things, let us bring our soul into a healthy state: let us emulate Paul, and imitate that noble, that adamant soul: that, advancing in the steps of his life, we may be enabled to sail through the sea of this present life, and to come unto the haven wherein are no waves, and attain unto the good things promised to them that love Him, through the grace and mercy of our Lord Jesus Christ, with Whom to the Father and Holy Ghost together be glory, might, honor, now and ever, world without end. Amen.

P A R T T W O

Homilies on Romans

*The first fourteen of his thirty-two homilies on the Letter to the
Romans.*

Homilies on Romans 1–14

JOHN CHRYSOSTOM

c. AD 349–407

These thirty-two homilies on the Letter to the Romans were preached by John Chrysostom at Antioch, and in them he takes the text passage by passage and turns each part of it to the life of his hearers. This volume holds Homilies 1 to 14.

HOMILY 1

¹ROM. I. 1, 2.-"Paul, a servant of Jesus Christ, called to be an Apostle, separated unto the Gospel of God, (which He promised afore by His prophets in the Holy Scriptures.)" Moses having written five books, has nowhere put his own name to them, neither have they who after him put together the history of events after him, no nor yet has Matthew, nor John, nor Mark, nor Luke; but the blessed Paul everywhere in his Epistles sets his own name. Now why was this? Because they were writing to people, who were present, and it had been superfluous to show themselves when they were present. But this man sent his writings from afar and in the form of a letter, for which cause also the addition of the name was necessary. But if in the Epistle to the Hebrews he does not do the same, this too is after his own wise judgment. For since they felt prejudiced against him, lest on hearing the name at the outstart, they should stop up all admission to his discourse, he subtly won their attention by concealing the name. But if some Prophets and Solomon have put their names, this I leave as a subject for you to look further into hereafter, why some of them wished to put it so, and some not. For you are not to learn everything from me, but to take pains yourselves also and enquire further, lest ye become more dull-witted.

²"Paul, a servant of Jesus Christ. Why did God change his name, and call him Paul who was Saul? It was, that he might not even in this respect come short of the Apostles, but that that preëminence which the chief of the Disciples had, he might also acquire (Mark iii. 16); and have whereon to ground

a closer union with them. And he calls himself, the servant of Christ, yet not merely this; for there be many sorts of servitude. One owing to the Creation, according to which it says, "for all are Thy servants" (Ps. cxix. 91); and according to which it says, "Nebuchadnezzar, My servant" (Jer. xxv. 9), for the work is the servant of Him which made it. Another kind is that from the faith, of which it saith, "But God be thanked that ye were the servants of sin, but ye have obeyed from a pure heart that form of doctrine which was delivered unto you: being then made free from sin, ye became the servants of righteousness. (Rom. vi. 17, Rom. vi. 18. Another is that from civil subjection (toliteiaj), after which it saith, "Moses my servant is dead" (Jos. i. 2); and indeed all the Jews were servants, but Moses in a special way as shining most brightly in the community. Since then, in all the forms of the marvellous servitude, Paul was a servant, this he puts in the room of the greatest title of dignity, saying, "a servant of Jesus Christ.

³ And the Names appertaining to the dispensation he sets forth, going on upwards from the lowest. For with the Name Jesus, did the Angel come from Heaven when He was conceived of the Virgin, and Christ He is called from being anointed, which also itself belonged to the flesh. And with what oil, it may be asked, was He anointed? It was not with oil that He was anointed, but with the Spirit. And Scripture has instances of calling such "Christs": inasmuch as the Spirit is the chief point in the unction, and that for which the oil is used. And where does it call those "Christs" who are not anointed with oil? "Touch not," it says, "Mine anointed, and do My prophets no harm" (Ps. cv. 15), but at that time the institution of anointing with oil did not yet even exist. ⁴ "Called an Apostle." He styles himself "called" in all his Epistles, so showing his own candor (eugnwmosunhn), and that it was not of his own seeking that he found, but that when called he came near and obeyed. And the faithful, he styles, "called to be saints," but while they had been called so far as to be believers, he had besides a different thing committed to his hands, namely, the Apostleship, a thing full of countless blessings, and at once greater than and comprehensive of, all the gifts.

⁵ And what more need one say of it, than that whatsoever Christ was doing when present, this he committed to their hands when He departed. Which also Paul cries aloud, speaking thereof and magnifying the dignity of the Apostles' office; "We are ambassadors for Christ, as though God did beseech by us; i. e. in Christ's stead. "Separated to the Gospel of God. (2 Cor. v.

20. For as in a house, each one is set apart for divers works; thus also in the Church, there be divers distributions of ministrations. And herein he seems to me to hint, that he was not appointed by lot only, but that of old and from the first he was ordained to this office; which also Jeremy saith, that God spake concerning himself, "Before thou camest forth out of the womb, I sanctified thee, I ordained thee a prophet unto the nations. (Jer. i. 5. For in that he was writing to a vainglorious city, and one every way puffed up, he therefore uses every mode of showing that his election was of God. For he Himself called him, and Himself separated him. And he does this, that he may make the Epistle deserve credit, and meet an easy reception. "To the Gospel of God. Not Matthew then alone is an Evangelist, nor Mark, as neither was this man alone an Apostle, but they also; even if he be said præeminently to be this, and they that.

6 And he calleth it the Gospel, not for those good things only which have been brought to pass, but also for those which are to come. And how comes he to say, that the Gospel "of God" is preached by himself? for he says, "separated to the Gospel of God"-for the Father was manifest, even before the Gospels. Yet even if He were manifest, it was to the Jews only, and not even to all of these as were fitting. For neither did they know Him to be a Father, and many, things did they conceive unworthily of Him. Wherefore also Christ saith, "The true worshippers" shall come, and that "the Father seeketh such to worship Him. (John iv. 23. But it was afterwards that He Himself with the Son was unveiled to the whole world, which Christ also spake of beforehand, and said, "that they might know Thee the only true God, and Jesus Christ Whom Thou has sent. (John xvii. 3. But he calls it the "Gospel" of God, to cheer the hearer at the outstart. For he came not with tidings to make the countenance sad, as did the prophets with their accusations, and charges, and reproofs, but with glad tidings, even the "Gospel of God; countless treasures of abiding and unchangeable blessings.

7 Ver. 2. "Which He promised afore by His Prophets in the Holy Scriptures." For the Lord, saith he, "shall give the word to them that proclaim glad tidings with great power" (Ps. lxxviii. 12, Sept.); and again, "How beautiful are the feet of them that preach the Gospel of peace." (Is. lii. 7; Rom. x. 15.) See here both the name of the Gospel expressly and the temper of it, laid down in the Old Testament. For, we do not proclaim it by words only, he means, but also by acts done; since neither was it human, but both divine

and unspeakable, and transcending all nature. Now since they have laid against it the charge of novelty also, He shows it to be older than the Greeks, and described aforetime in the Prophets. And if He gave it not from the beginning because of those that were unwilling to receive it, still, they that were willing did hear it. "Your father Abraham," He says, "rejoiced to see My day, and he saw it, and was glad." (John viii. 56.) How then comes He to say, Many prophets desired to see the things which ye see, and have not seen them?" (Matt. xiii. 17.) He means not so, as ye see and hear, the Flesh itself, and the very miracles before your eyes. But let me beg you to look and see what a very long time ago these things were foretold. For when God is about to do openly some great things, He announces them of a long time before, to practise men's hearing for the reception of them when they come.

^s "In the Holy Scriptures." Because the Prophets not only spake, but also writ what they spake; nor did they write only, but also shadowed them forth by actions, as Abraham when he led up Isaac, and Moses when he lifted up the Serpent, and when he spread out his hands against Amalek, and when he offered the Paschal Lamb. Ver. 3. "Concerning His Son which was made of the seed of David, according to the flesh." ⁹ What dost, thou, O Paul, that after lifting up our souls so, and elevating them, and causing great and unutterable things to pass: show before them, and speaking of the Gospel, and that too the Gospel of God, and bringing in the chorus of the Prophets, and showing the whole of them heralding forth many years before those things which were to come: why dost thou again bring us down to David? Art thou conversing, oh tell me, of some man, and giving him Jesse's son for a father? And wherein are these things worthy of what thou hast just spoken of? Yea, they are fully worthy. For our discourse is not, saith he, of any bare man. Such was my reason for adding, "according to the flesh;" as hinting that there is also a Generation of the Same after the Spirit. And why did he begin from that and not from this the higher? It is because that was what Matthew, and Luke, and Mark, began from. For he who would lead men by the hand to Heaven, must needs lead them upwards from below. So too was the actual dispensation ordered. First, that is, they saw Him a man upon earth, and then they understood Him to be God. In the same direction then, as He Himself had framed His teaching, did His disciple also shape out the way which leadeth thither. Therefore the generation according to the flesh is in

his language placed first in order, not because it was first, but because he was for leading the hearer from this up to that.

¹⁰ Ver. 4. "And declared to be the Son of God with power, according to the Spirit of Holiness, by the resurrection from the dead, even Jesus Christ."

¹¹ What is said has been made obscure by the close-folding of the words, and so it is necessary, to divide it. What then is it, which he says? We preach, says he, Him Who was made of David. But this is plain. Whence then is it plain, that this incarnate "Person" was also the Son of God? First, it is so from the prophets; wherefore he says, "Which He had promised afore by the Prophets in the Holy Scriptures. (v. 2. And this way of demonstration is no weak one. And next also from the very way of His Generation: which also he sets forth by saying, "of the seed of David according to the flesh: for He broke the rule of nature. Thirdly, from the miracles which He did, yielding a demonstration of much power, for "in power" means this. Fourthly, from the Spirit which He gave to them that believe upon Him, and through which He made them all holy, wherefore he saith, "according to the Spirit of holiness. For it was of God only to grant such gifts. Fifthly, from the Resurrection; for He first and He alone raised Himself: and this Himself too said to be above all a miracle sufficient to stop the mouths even of them that behaved shamelessly. For, "Destroy this Temple," He says, "and in three days I will raise it up" (John xix.); and, "When ye have lifted" Me "up from the earth, then shall ye know that I am He" (ib. viii. 28);

¹² and again, This "generation seeketh after a sign; and there shall no sign be given unto it, but the sign of Jonas. (Matt. xxi. 39. What then is the being "declared? being shown, being manifested, being judged, being confessed, by the feeling and suffrage of all; by Prophets, by the marvelous Birth after the Flesh, by the power which was in the miracles, by the Spirit, through which He gave sanctification, by the Resurrection, whereby He put an end to the tyranny of death. ¹³ Ver. 5. "By Whom we have received grace and Apostleship for obedience to the faith." ¹⁴ See the candor of the servant. He wishes nothing to be his own, but all his Master's. And indeed it was the Spirit that gave this. Wherefore He saith, "I have many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of Truth, is come, He will guide you into all truth" (John xvi. 12); and again, "Separate Me Paul and Barnabas. (Acts xiii. 2. And in the Epistle to the Corinthians, he says, that "to one is given by the Spirit the word of wisdom, to another the word of know-

ledge" (1 Cor. xii. 8, 11); and that It divideth all as It willeth. And in addressing the Milesians, he says, "Over which the Holy Ghost hath made you shepherds and overseers. (Acts xx. 28. You see, he calls the things of the Spirit, the Son's, and the things of the Son, the Spirit's. "Grace and Apostleship; that is, it is not we that have achieved for ourselves, that we should become Apostles. For it was not by having toiled much and labored that we had this dignity allotted to us, but we received grace, and the successful result is a part of he heavenly gift. "For obedience to the faith. So it was not the Apostles that achieved it, but grace that paved the way before them. For it was their part to go about and preach, but to persuade was of God, Who wrought in them. As also Luke saith, that "He opened their heart" (Acts xvi. 14);

¹⁵ and again, To whom it was given to hear the word of God. "To obedience; he says not, to questioning and parade (*kataskeuhn*) of argument but "to obedience. For we were not sent, he means, to argue, but to give those things which we had trusted to our hands. For when the Master declareth aught, they that hear should not be nice and curious handlers of what is told them, but receivers only; for this is why the Apostles were sent, to speak what they had heard, not to add aught from their own stock, and that we for our part should believe-that we should believe what?-"concerning His Name. Not that we should be curious about the essence, but that we should believe on the Name; for this it was which also wrought the miracles. For it says, "in the Name of Jesus Christ rise up and walk. (Acts iii. 6. And this too requireth faith, neither can one grasp aught of these things by reasoning (*logismw katagabein*). "Among all nations, among whom are ye also the called of Jesus Christ. What? did Paul preach then to all the nations? Now that he ran through the whole space from Jerusalem to Illyricum, and from thence again went forth to the very ends of the earth, is plain from what he writes to the Romans;

¹⁶ but even if he did not come to all, yet still what he says is not false, for he speaks not of himself alone, but of the twelve Apostles, and all who declared the word after them. And in another sense, one should not see any fault to find with the phrase, if about himself, when one considers his ready mind, and how that after death he ceaseth not to preach in all parts of the world. And consider how he extols the gift, and shows that it is great and much more lofty than the former, since the old things were with one nation, but this gift drew sea and land to itself. And attend to this too, how free

the mind of Paul is from all flattery; for when conversing with the Romans, who were seated as it were upon a sort of summit of the whole world, he attaches no more to them than to the other nations, nor does he on the score of their being then in power and ruling, say, that they have in spiritual things also any advantage. But as (he means) we preach to all the nations, so do we to you, numbering them with Scythians and Thracians: for if he did not wish to show this, it were superfluous to say "Among whom are ye also. And this he does to take down their high spirit (kenwn to fushma) and to prostrate the swelling vanity of their minds, and to teach them to honor others alike to themselves:

¹⁷ and so he proceeds to speak upon this very point. ¹⁸ Ver. 6. "Among whom are ye also the called of Jesus Christ." That is, along with whom ye also are: and he does not say, that he called the others with you, but you with the others. For if in Christ Jesus there is neither bond nor free, much less is there king and private man. For even ye were called and did not come over of yourselves. Ver. 7. "To all that be in Rome, beloved of God, called to be saints: grace to you and peace from God our Father, and the Lord Jesus Christ." ¹⁹ See how continually he puts the word "called," saying, "called to be an Apostle; among whom ye also are called; to all that be in Rome, called: and this he does not out of superfluity of words, but out of a wish to remind them of the benefit. For since among them which believed, it was likely that there would be some of the consuls (upatwn; Ben. consulares) and rulers as well as poor and common men, casting aside the inequality of ranks, he writes to them all under one appellation. But if in things which are more needful and which are spiritual, all things are set forth as common both to slaves and to free, for instance, the love from God, the calling, the Gospel, the adoption, the grace, the peace, the sanctification, all things else, how could it be other than the uttermost folly, whom God had joined together, and made to be of equal honor in the greater things, those to divide on account of things on earth? on this ground, I presume, from the very outstart, this blessed Apostle, after casting out this mischievous disease, conducts them to the mother of blessings, humble-mindedness. This made servants better, since they learnt that they should take no harm from their servitude, while they had the true freedom; this would incline masters to be gentle, as being instructed that they have no advantage in being free, unless the goods of faith have the first place given them.

20 And that you may learn that he was not doing this to work confusion, by dashing all things, but still knew the best distinction, he wrote not simply to all that were in Rome, but with a definition added, "beloved of God. For this is the best discrimination, and shows whence the sanctification was. Whence then was the sanctification? from Love. For after saying, "beloved," then he proceeds, "called to be saints," showing that it is from this that the fount of all blessings is. But saints he calls all the faithful. "Grace unto you and peace." 21 Oh address, that bringeth countless blessings to us! This also Christ bade the Apostles to use as their first word when entering into houses. (Luke x. 5.) Wherefore it is from this that Paul also in all places takes his beginning, from grace and peace; for it was no small war which Christ put an end to, but indeed one varying and of every kind and of a long season (toiki-lon kai tantodapon); and this not from our labors, but through His grace. Since then love presented us with grace, and grace with peace, having set them down in the due order of an address, he prays over them that they may abide perpetual and unmoved, so that no other war may again be blown into flame, and beseeches Him that gave, to keep these things firmly settled, saying as follows, "Grace be unto you and peace from God our Father, and the Lord Jesus Christ." See in this passage, the "from" is common to the Son and the Father, and this is equivalent to "of whom." For he did not say, Grace be unto you and peace from God the Father, "through" our Lord Jesus Christ; but, "from God the Father, and the Lord Jesus Christ." Strange! how mighty is the love of God! we which were enemies and disgraced, have all at once become saints and sons. For when he calls Him Father, he shows them to be sons; and when he says sons, he has unveiled the whole treasure of blessings.

22 Let us then keep showing a conversation worthy of the gift, and hold on in peace and holiness. For other dignities are but for a time, and are brought to an end along with this life present, and may be bought with money (whence one might say they are not dignities at all but names of dignities only, having their strength in the investiture of fine array and the servility of attendants), but this as having been given of God, the gift of sanctification and adoption, is not broken through even by death, but even here maketh men conspicuous, and also departs with us upon our journey to the life to come. For he that holdeth on in the adoption, and keeps an exact watch upon his holiness, is much brighter and more happy even than he that is arrayed with the diadem itself, and has the purple; and has the delight of

abundant peace in the present life and is nurtured up with goodly hopes, and hath no ground for worry and disturbance, but enjoys constant pleasure; for as for good spirits and joy, it is not greatness of power, not abundance of wealth, not pomp of authority, not strength of body, not sumptuousness of the table, not the adorning of dresses, nor any other of the things in man's reach that ordinarily produces them, but spiritual success, and a good conscience alone. And he that hath this cleansed, even though he be clad in rags and struggling with famine, is of better spirits than they that live so softly.

²³ So too he that is conscious of wicked deeds, even though he may gather to himself all men's goods, is the most wretched of all men. For this cause Paul, living in continual hunger and nakedness, and being scourged every day was joyful, and went more softly than they that were then emperors. But Ahab though a king, and indulging in a sumptuous luxury, when he had done that one sin, groaned and was out of spirits, and his countenance was fallen both before the sin and after the sin. If then we wish to enjoy pleasure, above all things else let us shun wickedness, and follow after virtue; since it is not in the nature of things for one to have a share thereof on any other terms, even if we were mounted upon the king's throne itself. Wherefore also Paul saith, "But the fruit of the Spirit is love, joy, peace. (Gal. v. 22. This fruit then let us keep growing by us, that we may be in the fruition of joy here, and may obtain the kingdom to come, by the grace and love towards man of our Lord Jesus Christ, through Whom and with Whom, be glory to the Father, and to the Holy Spirit, now and always, even unto all ages. Amen.

HOMILY 2

¹ ROM. I. 8.—"First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world." ² An exordium worthy of this blessed spirit, and able to teach all men to offer unto God the firstlings of their good deeds and words, and to render thanks not only for their own, but also for others' well-doings: which also maketh the soul pure from envy and grudging, and draweth God in a greater measure towards the loving spirit of them that so render thanks. Wherefore also elsewhere he says, "Blessed be God and the Father of our Lord Jesus Christ, Who hath blessed us with all spiritual blessing. (Eph. i. 3. And it is fitting that we render thanks not only when rich, but also when poor, not when in health only, but also when sick, not when we thrive only, but also when we have to bear the reverse. For when our affairs are borne onward with a fair wind, to be thankful

is not matter of wonder. But when no small tempests be upon us, and the vessel veers about and is in jeopardy, then is the great time for displaying patience and goodness of heart. For this cause Job also gained a crown from hence, and the shameless mouth of the devil did he stop, and show clearly that not even when he saw good days was it through his wealth that he was thankful, but through his much love toward God. And see too what things he is thankful for:

3 not for things earthly and perishing, as power and authority and glory (for these things are of no account), but for real blessings, faith and boldness of speech. And with how much feeling he gives thanks: for he saith not "to God," but "to my God," which also the Prophets do, so making that which is common to all their own. And what is there wonderful in the Prophets doing so? For God himself plainly does it continually to His servants, calling Himself the God of Abraham and Isaac and Jacob, as peculiarly theirs. "That your faith is spoken of throughout the whole world. What then, had the whole world heard of the faith of the Romans? Yes, the whole, according to him. (Or, since that time, pasa ez ekeinou). And it is not a thing unlikely. For the city was not one of no note, but as being upon a sort of eminence it was on every account conspicuous. But consider, I pray, the power of the preaching, how in a short time by means of publicans and fishermen it took hold upon the very head of all cities, and Syrians became the teachers and guides of Romans. He attests then two excellencies in them, both that they believed, and that they believed with boldness, and that so great as that the fame of them reached into all the world. "For your faith," he says "is spoken of throughout the whole world. Your faith," not your verbal disputations, nor your questionings, nor your syllogisms.

4 And yet there were there many hindrances to the teaching. For having recently acquired the empire of the world they were elated, and lived in riches and luxury, and fishermen brought the preaching there, and they Jews and of the Jews, a nation hated and had in abomination among all men; and they were bidden to worship the Crucified, Who was brought up in Judea. And with the doctrine the teachers proclaimed also an austere life to men who were practised in softness, and were agitated about things present. And they that proclaimed it were poor and common men, of no family, and born of men of no family. But none of these things hindered the course of the word. So great was the power of the Crucified as to carry the word round

everywhere. "For it is spoken of," he says, "in all the world. He says not, it is manifested, but, is spoken of, as if all men had them in their mouths. And indeed when he bears witness of this in the Thessalonians, he adds another thing also. For after saying, "from you sounded out the word of God," he adds, "so that we need not to speak anything. (1 Thess. i. 8. For the disciples had come into the place of teachers, by their boldness of speech instructing all, and drawing them to themselves. For the preaching came not anywhere to a stand, but went over the whole world more rapidly than fire. But here there is only thus much-"it is spoken of.

⁵ He well says that "it is spoken of," showing that there was no need to add aught to what was said, or to take away. For a messenger's business is this, to convey from one to another only what is told him. For which cause also the priest is called a "messenger" (Mal. ii. 7), because he speaks not his own words, but those of Him that sent him. And yet Peter had preached there. But he reckons what was his, to be his own as well. In such degree, as I said before, was he beyond measure clear of all grudging! ⁶ Ver. 9. "For God is my witness, whom I serve with my spirit in the Gospel of His Son." ⁷ Words these of an Apostle's bowels of affection, the showing forth this of fatherly concernment! And what is it which he says, and why does he call God to witness? He had to declare his feeling toward them. Since then he had not as yet ever seen them, he therefore called no man to witness, but Him Who entereth in the hearts. For since he was saying, "I love you," and as a token thereof alleged his praying continually for them, and wishing to come to them, and neither was this self-evident, he betakes himself to the trustworthy testimony. Will then any one of you be able to boast that he remembers, when praying at his house (*epi thj oikiaj*) the entire body of the Church? I think not. But Paul drew near to God in behalf not of one city only, but of the whole world, and this not once, or twice, or thrice, but continually. But if the continually bearing any one about in one's memory would not happen without much love; to have any in one's prayers, and to have them there continually, think what great affection and friendship that implies. But when he says, "Whom I serve with my spirit in the Gospel of His Son," he shows us at once the grace of God, and also his own humble-mindedness; the grace of God because He entrusted to him so great a matter; but his own humility, because he imputes it all not to his own zeal, but to the assistance of the Spirit.

8 But the addition of "the Gospel," shows the kind of ministry. For there are many and diverse modes of service. And as under kings all are ranged under one that beareth kingly power, and all have not to minister (*diakonountai*) about the same thing, but to one belongeth the ministry of ruling armies and to another that of ordering cities and to another again that of keeping treasures in the storehouses, thus also in spiritual things, one serveth God and laboreth (*latreuei kaidouleuei*) in believing and ordering his own life well, and another in undertaking the care of strangers, and another in taking in hand the patronship of them that be in need. As even during the Apostle's own tithe, they of Stephen's company served God in the guardianship of the widows, others (*alloi* 2 mss., all *wn*) in the teaching of the word, of whom also Paul was, serving in the preaching of the Gospel. And this was the fashion of his service: for it was to this that he was appointed. On this account, he not only calls God to witness, but also says what he was entrusted with, to show that having so great things put into his hands, he would not have called Him Who trusted them to him to witness what was false. And therewith he wished to make another point out also, viz. that he could not but have this love and care for them. For that they might not say "who art thou? and, from whence?"

9 that thou sayest that thou art anxious over a city so great, and most imperial," he shows that he must needs have this care, if at least the sort of service that was committed to him, was to declare the Gospel: for he that hath this put into his hands, must needs have continually upon his mind them that are to receive the word. And he shows another thing besides this by saying, "in my spirit; that this service is much higher than either the Gentile or the Jewish. For the Gentile is both fleshly and in error, and the Jewish is true indeed, yet even this is fleshly. But that of the Church is the opposite of the Gentile, but more lofty than the Jewish by a great deal. For the mode of our service is not with sheep and oxen and smoke and fat, but by a spiritual soul, which Christ also shows in saying that "God is a Spirit, and they that worship Him must worship Him in spirit and in truth. (John iv. 24.)

10 "In the Gospel of His Son." Having said above that it was the Father's Gospel, here he says it is the Son's. So indifferent is it to say the Father's or the Son's! For he had learnt from that blessed voice that the things of the Father are the Son's, and the things of the Son are the Father's. For "all Mine are Thine, and Thine are Mine." (John xvii. 10.) "That without ceasing I

make mention of you always in my prayers." This is the part of genuine love, and he seems indeed to be saying some one thing, yet states four things even here. Both that he remembers, and that he does so continually, and that it is in his prayers, and that it is to ask great things for them. Ver. 10, 11. "Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you."

¹¹ You see him painfully desiring to see them, and yet not enduring to see them contrary to what seemed good unto God, but having his longing mingled with the fear of God. For he loved them, and was eager to come to them. Yet he did not, because he loved them, desire to see them, contrary to what seemed good unto God. This is true love not as we love who err on both sides from the laws of love: for either we love no one, or if we ever do love, we love contrary to what seemeth good unto God, acting in both against the Divine law. And if these things be grievous (*fortika*) when spoken of, they are more grievous when done. And how do we love contrary to what seems good to God? (you will say. When we neglect Christ pining with hunger, and provide our children and friends and relations above their needs. Or rather what need to carry the subject further. For if any one will examine his own conscience, he will find that this takes place in many things. But such was not that blessed person, but he knew both how to love and to love as he ought (3 mss. omit "as he ought"), and as was fitting, and though exceeding all men in loving, he transgressed not the measures of love. See then two things thrive extremely in him, fear of God, and also longing towards the Romans.

¹² For to be praying continually, and not to desist when he obtained not, shows exceeding love. But while loving, thus to continue yielding to the will of God, shows intense reverence. In another place, however, having "thrice besought the Lord" (2 Cor. xii. 8), he not only did not receive, but on the contrary, when he did not receive, he was very thankful for not having been heard. So, in all things did he look to God. But here he received, though not when he asked, but after delay, and neither hereat was he discontented. And these things I mention that we may not repine at not being heard, or at being heard slowly. For we are not better than Paul, who confesses his thankfulness for both, and with good ground. For when he had once given himself up to the all-governing Hand, and put himself with as much subjection under it, as clay under the potter, he followed wheresoever God led. Having

then said that he desired to see them, he mentioned also the cause of his desire; and what is it?

¹³ Ver. 11. "That I may impart unto you some spiritual gift, to the end ye may be established." ¹⁴ For it was not merely as many now go travelling in a needless and profitless way that he also went, but for necessary and very urgent ends. And he does not tell them his meaning openly, but by way of hints, for he does not say that I may teach you, that I may instruct you, that I may fill up that which is wanting; but, "that I may impart; showing, that it is not his own things which he is giving them, but that he was imparting to them what he had received. And here again he is unassuming, in saying "some," he means, a small one, and suited to my powers. And what may this small one be which thou art now going to impart? This it is, he says, "to the end that ye may be established. This then also cometh of grace, namely, the being unwavering and standing fast. But when you hear of grace, think not that the reward of resolve on our part is thereby cast aside; for he speaks of grace, not to disparage the labor of resolve on our part, but to undermine (upotemnomenoj, as piercing a thing inflated) the haughtiness of an insolent spirit (aponoiaj). Do not thou then, because that Paul hath called this a gift of grace, grow supine. For he knows how, in his great candor, to call even well doings, graces; because even in these we need much influence from above.

¹⁵ But in saying, "to the end that ye may be established," he covertly shows that they needed much correction: for what he would say is this: Of a "long time I have both desired" and prayed to see you, for no other reason than that I may "stablish, strengthen, fix" you thoroughly in the word of God, so that ye be not continually wavering. But he does not express himself so (for he would have shocked them), but in another way he hints to them the same thing, though in a subdued tone. For when he says, "to the end that ye may be established," he makes this plain. Then since this also was very irksome, see how he softens it by the sequel. For that they may not say, are we wavering, and carried about? and need we speech of yours in order to stand fast? he anticipates and does away any gainsaying of the kind, by saying as follows.

¹⁶ Ver. 12. "That is, that I maybe comforted together with you by the mutual faith both of you and me." ¹⁷ As if he said, Do not suspect that I spoke to accuse you. It was not with this feeling that I said what I did. But what may it be that I wished to say? Ye are undergoing many tribulations, being drenched

on every side (by those who persecute you periantloumenoi. 3 mss. parenok-loumenoi, harassed). I desired then to see you, that I might comfort you, or rather, not that I might comfort you only, but that I might myself receive comfort. See the wisdom of the teacher. He said, to the end that "ye may be strengthened; he knew that what he had said would be heavy and irksome to the disciples. He says, "to the end that ye may be comforted. But this again is heavy, not indeed to such a degree as the former, still it is heavy. He then pares down what is galling in this also, smoothing his speech on every side, and rendering it easy of acceptance. For he does not say barely, "to be comforted," but, "to be comforted together with you; nor was he content with this but he puts in a further lenitive, when he says, "by the mutual faith both of you and me. Oh how great was his humble-mindedness! He showed himself also to be in need of them, and not them only of him. And he puts the disciples in the position of teachers, not letting any superiority remain upon his own side, but pointing out their full equality.

¹⁸For the gain is mutual, he means, and I need the comfort from you, and you that from me. And how comes this to pass? "Through the mutual faith both of you and me. For as in the case of fire, if any one gather together many lights, it is a bright flame that he kindles, thus also does it naturally happen with the faithful. For when we be by ourselves, torn away from others, we are somehow in worse spirits. But when we see one another, and are entwined with the members of our own selves, great is the comfort we receive. You must not look to the present time, during which, by God's grace, both in city and in the desert itself, there be many hosts of believers, and all impiety hath been driven out; but consider, in that time, how great a good it was both for disciples to see their master, and for brethren who had come from another city to be seen of brethren. But that I may make what I am saying plainer, let me bring the matter to an example. For if it should even happen and come to pass (may it never do so! that we had been carried away to the land of the Persians or Scythians or other barbarians, and had been scattered (7 mss. "torn asunder") by twos and threes in their cities, and were then suddenly to see any one of those here coming to us, reflect what a harvest of comfort we should reap of it!

¹⁹See ye not those too who are in the prisons, if they see any of their acquaintance, how they revive, and are quite fluttering with the pleasure? But if I compare those days with captivity and imprisonment, count it no wonder.

For these suffered far harder things than those, scattered as they were, and driven about, and dwelling in the midst of famine and of wars, and tremblingly expecting daily death, and suspecting friends and kindred and relatives, and dwelling in the world as in a strange land, aye, and in far harder plight than they who live in another's country. This is why he says, "to the end that ye may be established and comforted with us by our mutual faith. And this he says, not as though himself needed any assistance from them (far from it; for how should the pillar of the Church, who was stronger than iron and the rock, the spiritual adamant, who was equal to the charge of countless cities), but that he should not make his language impetuous and his reproof vehement, he says, that he himself also needs their consolation. But if any one here should say, that the comfort was his gladness at the increase of their faith, and that Paul needed this, he would not be mistaking his meaning in this way either. If then thou desire, one might say, and pray, and wilt gain comfort and give comfort by it, what is there to hinder thy coming? By way of dissipating this suspicion then, he proceeds.

²⁰ Ver. 13. "Now I would not have you ignorant, brethren, that oftentimes I desired to come unto you (but was let hitherto)." ²¹ Here is a compliance great as that of slaves, and a plain exhibition of his excellent temper (eugnwmosunhj)! For, that he was let, he says, but why, he does not go on to say. For he does not pry into the command of his Master, but only obeys. And yet one might expect a person to start questions, as to why God hindered a city so conspicuous and great, and towards which the whole world was looking, from enjoying such a teacher, and that for so long a time. For he that had overcome the governing city, could easily go on to the subjects of it. But he that let alone the more royal one, and lay in wait about the dependents, had the main point left neglected. But none of these things does he busy himself with, but yields to the incomprehensibleness of Providence, thereby both showing the right tone of his soul, and instructing us all never to call God to account for what happens, even though what is done seem to trouble the minds of many. For the Master's part it is alone to enjoin, the servants' to obey. And this is why he says, that he was let, but not for what cause; for he means, even I do not know; ask not then of me the counsel or mind of God. For neither "shall the thing formed say to him that formed it, Why hast thou made me thus? For why, tell me, do you even seek to learn it?

22 do you not know that all things are under His care, that He is wise, that He doeth nothing at a mere hazard, that He loveth thee more than they who begat thee, and goes exceeding far beyond a father's yearnings of affection to thee, and a mother's anxiousness. Seek then no more, and go not a step further; for this is sufficient consolation for thee: since even then it was well ordered for the Romans. And if thou knowest not the manner, take it not to heart: for this is a main feature of faith, even when in ignorance of the manner of the dispensation, to receive what is told us of His Providence.

23 Paul then having succeeded in what he was earnest about (and what was this? to show that it was not as slighting them that he did not come to them, but because, though greatly desiring it, he was hindered), and having divested himself of the accusation of remissness, and having persuaded them that he was not less desirous to see them than themselves, further shows his love to them by other things. For even when I was hindered he means, I did not stand aloof from the attempt, but I kept attempting always yet was always hindered, yet never did I stand aloof thus, without falling out with the will of God, still keeping my love. For by his purposing it to himself and not standing aloof from it, he showed his affection; but through his being hindered and yet not struggling against it, all his love to God. "That I might have some fruit among you also. Yet he had told them the cause of his longing before, and shown that it was becoming him; but still here also, he states it, clearing away all their suspicion. For since the city was conspicuous, and in the whole extent of sea and land had no equal to many even the mere desire of becoming acquainted with it became a reason (*profasij*) for a journey to it;

24 that they might not think anything of the sort about Paul, or suspect that, merely with a view to glory inclaiming them to himself he desired to be present there, he repeatedly lays down the ground of his desire, and before he says, it was that "I may impart to you some spiritual gift," that I desired to see you; but here more clearly, "that I might have some fruit among you also even as among other Gentiles. The rulers he puts with the subjects, and after the countless triumphs and victories and the glory of the consuls, he puts them with the barbarians, and with good reason too. For where the nobility of faith is, there is none barbarian, none Grecian, none stranger, none citizen, but all mount up to one height of dignity. And see him here also unassuming, for he does not say, that I may teach and instruct, but what? "that I might have some fruit. And not fruit, simply, but "some fruit. Again, depre-

ciating his own share therein just as he had said above, "that I may impart some gift. And then to repress them too, as I said also before, he says, "even as among other Gentiles. For, I do not, because you are rich, and have the advantage of others, show less concern about the others. For it is not the rich that we are seeking, but the faithful. Where now are the wise of the Greeks, they that wear long beards and that are clad in open dress, and puff forth great words (ta megala fuswntej)?

²⁵ All Greece and all barbarian lands has the tentmaker converted. But Plato, who is so cried up and carried about among them, coming a third time to Sicily with the bombast of those words of his, with his brilliant reputation (upshyewj), did not even get the better of a single king, but came off so wretchedly, as even to have lost his liberty. But this tentmaker ran over not Sicily alone or Italy, but the whole world; and while preaching too he desisted not from his art, but even then sewed skins, and superintended the workshop. And even this did not give offence to those who were born of consuls, and with very good reason, for it is not their trades and occupations, but falsehood and forged doctrines, which usually render teachers easy subjects of contempt. And for this reason, even Athenians still laugh at the former. But this man even barbarians attend to, and even foolish and ignorant men. For his preaching is set forth to all alike, it knows no distinction of rank, no preëminence of nation, no other thing of the sort; for faith alone does it require, and not reasonings. Wherefore it is most worthy of admiration, not only because it is profitable and saving, but that it is readily admissible and easy (Say. "lovable)," and comprehensible to all: which is a main object in the Providence of God, who setteth forth His blessings to all in common.

²⁶ For what He did in respect of the sun and the moon and the earth and the sea and other things, not giving the rich and the wise a greater share of the benefits of these, and a less to the poor, but setting forth the enjoyment of them to all alike, this also did He with regard to the preaching, and even in a much greater degree, by how much this is more indispensable than they. Wherefore Paul repeatedly says, "among all the Gentiles," to show that he in no respect favors them, but is fulfilling his Master's command, and sending them away to thanksgiving to the God of all, he says; Ver. 14. "I am a debtor to the Greeks and to the Barbarians, both to the wise and to the unwise."

Which also he said when writing to the Corinthians. And he says it, to ascribe the whole to God. (1 Cor. ix. 16.)

²⁷ Ver. 15. "So, as much as in me is, I am ready to preach the Gospel to you that are at Rome also." Oh, noble soul! having taken on him a task laden of so great dangers, a voyage across the sea, temptations, plottings, risings-for it was likely, that one who was going to address so great a city which was under the tyrannic sway of impiety, should undergo temptations thick as snow-flakes; and it was in this way that he lost his life in this city, being cut off by the tyrant of it-yet still expecting to undergo so great troubles, for none of these did he become less energetic, but was in haste and was in travail and was ready-minded. Wherefore he says, "So, as much as in me is, I am ready to preach the Gospel to you that are at Rome also." Ver. 16. "For I am not ashamed of the Gospel."

²⁸ "What sayest thou, O, Paul? When it were fitting to say, that I boast, and am proud, and luxuriate in it; thou sayest not this, but what is less than this, that thou art "not ashamed," which is not what we usually say of things very glorious. What then is this which he says, and why does he thus speak? while yet he exults over it more than over heaven. At least, in writing to the Galatians, he said, "God forbid that I should glory, save in the Cross of our Lord Jesus Christ. (Gal. vi. 14. How then comes he here to say, not that I even glory, but that "I am not ashamed? The Romans were most anxiously eager about the things of the world, owing to their riches, their empire, their victories; and their kings they reckoned to be equal to the gods, and so they even called them. And for this cause too, they worshipped them with temples and with altars and with sacrifices. Since then they were thus puffed up, but Paul was going to preach Jesus, who was thought to be the carpenter's son, who was brought up in Judea, and that in the house of a mean woman, who had no body guards, who was not encircled in wealth, but even died as a culprit with robbers, and endured many other inglorious things; and it was likely that they were concealing themselves as not as yet knowing any of the unspeakable and great things:

²⁹ for this reason he says, "I am not ashamed," having still to teach them not to be ashamed. For he knew that if they succeeded in this, they would speedily go on and come to glorying also: and do you then, if you hear any one saying, Dost thou worship the Crucified? be not ashamed, and do not look down, but luxuriate in it, be bright-faced at it, and with the eyes of a

free man, and with uplifted look, take up your confession; and if he say again, Dost thou worship the Crucified? say in reply to him, Yes! and not the adulterer, not the insulter of his father, not the murderer of his children (for such be all the gods they have), but Him who by the Cross stopped the mouths of devils, and did away with their countless juggleries. For the Cross is for our sakes, being the work of unspeakable Love towards man, the sign of His great concern for us. And in addition to what has been said, since they were puffed up with great pomposity of speech and with their cloak of external wisdom, I, he means to say, bidding an entire farewell to these reasonings, come to preach the Cross, and am not ashamed because of it: "for it is the power of God to salvation.

³⁰ For since there is a power of God to chastisement also (for when He chastised the Egyptians, He said, "This is My great power, ") (Joel ii. 25) and a power to destruction, (for, "fear Him," He says, "that is able to destroy both body and soul in hell"), (Matt. x. 28) for this cause he says, it is not these that I come to bring, the powers of chastisement and punishment, but those of salvation. What then? Did not the Gospel tell of these things also, namely, the account of hell, and that of the outer darkness, and of the venomous worm? And yet we know of these from no other source than the Gospel. In what sense then does he say, "the power of God unto salvation? Attend only to what follows. "To every one that believeth; to the Jew first, and also to the Greek." ³¹ For it is not to all absolutely, but to them that receive it. For though thou be a Grecian (i.e. Heathen), and even one that has run into every kind of vice, though a Scythian, though a barbarian, though a very brute, and full of all irrationality, and burdened with the weights of endless sins, no sooner hast thou received the word concerning the Cross, and been baptized, than thou hast blotted out all these; and why says he here, "to the Jew first, and also to the Greek?" What meaneth this difference? and yet he has often said, "Neither circumcision is anything, nor uncircumcision" (1 Cor. vii. 19. see Gal. v. 6 and vi. 15); how then doth he here discriminate, setting the Jew before the Greek? Now why is this? seeing that by being first he does not therefore receive any more of the grace (for the same gift is bestowed both on this person and that,) but the "first" is an honor in order of time only. For he has no such advantage as that of receiving greater righteousness, but is only honored in respect of his receiving it first. Since in the case of those that are enlightened (you that are initiated know what is

meant,) all run to the baptism, yet not all at the same hour, but one first and another second. Yet the first doth not receive more than the second, nor he than the person after him, but all enjoy the same gifts. The "first" then here is an honor in word, not a superiority in grace. Then after saying, "unto salvation," he enhances the gift further, by showing that it stayeth not at the present point, but proceedeth farther. For this is what he sets forth, when he says,

³² Ver. 17. "For therein is the righteousness of God revealed." ³³ But he who hath become just shall live, not for the present life only, but for that which is to come. And he hints not only this, but also another thing along with this, namely, the brightness and gloriousness of such a life. For since it is possible to be saved, yet not without shame (as many are saved of those, who by the royal humanity are released from punishment), that no one may suspect this upon hearing of safety, he adds also righteousness; and righteousness, not thine own, but that of God; hinting also the abundance of it and the facility. For you do not achieve it by toilings and labors, but you receive it by a gift from above, contributing one thing only from your own store, "believing. Then since his statement did not seem credible, if the adulterer and effeminate person, and robber of graves, and magician, is not only to be suddenly freed from punishment but to become just, and just too with the highest righteousness; he confirms his assertion from the Old Testament. And first with a short sentence, he lays open a vast sea of histories to one who has a capacity for seeing them. For after having said, "from faith to faith.

³⁴ he sends the hearer back to the dispensations of God, which took place thus in the Old Testament, which, when writing to the Hebrews, he explains with his usual great wisdom, showing that both the just and the sinners were justified in that way even then, wherefore also he made mention both of the harlot and of Abraham. But then here, after having just hinted at it (for he was running on to another and a pressing subject), he again confirms what he had said from the Prophets, bringing in Habakkuk before them, crying, and saying, that it is not in the nature of things for him who is to live, to live otherwise save by faith; for "the just," he says, "shall live by faith" (Hab. ii. 4), speaking about the life to come. For since what God giveth transcends reasoning entirely, it is but reason that we need faith. But the man that thinks meanly of it, and is contemptuous and vainglorious, will not effect anything

at all. Let heretics hearken to the voice of the Spirit, for such is the nature of reasonings. They are like some labyrinth or puzzles which have no end to them anywhere, and do not let the reason stand upon the rock, and have their very origin in vanity. For being ashamed to allow of faith, and to seem ignorant of heavenly things, they involve themselves in the dust-cloud of countless reasonings.

³⁵ Then oh miserable and painful man, fit object for endless tears, should any one ask thee, how the heaven was made, and how the earth,-and why do I say the heaven and the earth? how thou wert thyself born, how nourished, and how thou grewest, art thou then not ashamed of thine ignorance? But if anything be said about the Only-begotten, dost thou thrust thyself through shame into a pit of destruction, thinking that it is unworthy of thee not to know everything? And yet disputatiousness is an unworthy thing, and so is ill-timed curiosity. And why do I speak of doctrines? for even from the corruption in our present life we have escaped by no other means than through the faith. Thus shone also all those aforetime, thus Abraham, thus Isaac, thus Jacob, thus too the harlot was saved, the one in the Old Testament, and likewise the one in the New. For, "by faith," he says, "the harlot Rahab perished not with them that believed not when she had received the spies. (Heb. xi. 31. For if she had said to herself, "and how can they that are captives and exiles, and refugees, and live the life of vagabond tribes, get the better of us who have a city, and walls, and towers? she would have destroyed both herself and them. Which also the forefathers of those who were then saved did suffer. For when, upon the sight of men great and tall, they questioned the manner of victory, they perished, without battle or array, all of them.

³⁶ Seest thou what a pit is that of unbelief! what a wall that of faith! For the one carried down endless thousands, the other not only saved a harlot, but made her the patroness of so numerous a people! ³⁷ Now since we know of these and more than these, never let us call God to account for what is done, but whatsoever He may lay on us, that let us take up with, and let us not run into niceties and curious questions, though to human reasoning the thing commanded appears even amiss. For what, let me ask, looks more amiss than for a father to slay with his own hands his only and legitimate son? (Gen. xxii. 3. But still when the righteous man was bid do it, he raised no nice scruples about it, but owing to the dignity of the bidder, he merely accepted the injunction. And another too that was bidden of God to strike a

prophet, when he raised nice scruples about the seeming unreasonableness of the injunction, and did not simply obey, he was punished to the extreme. (1 Kings xx. 35, 36. But he that struck, gained a good report. And Saul too, when he saved men contrary to the decree of God, fell from the kingdom, and was irretrievably punished. And one might find other instances beside these: by all which we learn, never to require a reason for God's injunctions, but to yield and obey only.

³⁸ But if it be dangerous to raise nice scruples about aught that He may enjoin, and extreme punishment is appointed for those who are curious questioners, what possible excuse shall they have who curiously question things far more secret and awful than these, as for instance, how He begat the Son, and in what fashion, and what His Essence is? Now as we know this, let us with all kindliness receive the mother of all blessings, faith; that sailing as it were in a still harbor, we may at once keep our doctrines orthodox, and by steering our life safely in a straight course, may attain those eternal blessings by the grace and love toward man of our Lord Jesus Christ, through Whom and with Whom be glory unto the Father, with the Holy Ghost, for ever and ever. Amen.

HOMILY 3

¹ ROM. I. 18.-"For the wrath of God is revealed from Heaven against all ungodliness and unrighteousness of men, who hold down the truth in unrighteousness." ² Observe the discretion of Paul, how after encouraging by the gentler things, he turns his discourse to the more fearful. For after saying that the Gospel is the cause of salvation and of life, that it is the power of God, that it gendereth salvation and righteousness, he mentions what might well make them fear that were heedless of it. For since in general most men are not drawn so much by the promise of what is good as by the fear of what is painful, he draws them on both sides. For this cause too did God not only promise a kingdom, but also threaten hell. And the Prophets spake thus with the Jews, ever intermingling the evil with the good. For this cause too Paul thus varies his discourse, yet not any how, but he sets first the good things, and after the evil, to show that the former came of the guiding purpose of God, but the latter of the wickedness of the backsliding. And in this way the prophet puts the good first, saying, "If ye be willing and will obey me, ye shall eat the good of the land: but if ye be not willing and will not obey me,

the sword shall devour you. (Is. i. 19, 20. So here too does Paul conduct his discourse. But observe him;

3 Christ, he means, came to bring forgiveness, righteousness, life, yet not in any way, but by the Cross, which is greatest too and wonderful, that He not only gave such things, but that He also suffered such things. If then ye insolently scorn the gifts, then will the penalties await you, And see how he raises his language, "For the wrath of God," he says, "is revealed from heaven. Whence does this appear? If it be a believer who says this, we will tell him of the declarations of Christ, but if the unbeliever and the Grecian, him Paul silences, by what he says presently of the judgment of God, bringing an uncontrovertible demonstration from the things which were done by them. And this too is by far the most striking point in him, how he exhibits those who speak against the truth, as themselves bearing witness by the things which they do daily, and say, to the doctrines of the truth. But of this in the sequel: but for the present, let us keep to what is set before us. "For the wrath of God is revealed from heaven. And indeed even here this often takes place in famines and pestilences and wars: for each individually and all in common are punished. What will be the new thing then? That the chastisement will be greater, and common to all, and not by the same rules. For now what takes place is for correction; but then for vengeance. And this also St.

4 Paul showed, when he said, "We are chastened now, that we should not be condemned with the world. (1 Cor. xi. 32. And now indeed to many such things usually seem to come not of the wrath from above, but of the malice of man. But then the punishment from God shall be manifest, when the Judge, sitting upon the fearful tribunal, shall command some to be dragged to the furnaces, and some to the outer darkness, and some to other inexorable and intolerable punishments. And why is it that he does not speak as plainly as this, the Son of God is coming with ten thousand angels, and will call each man to account, but says, that "the wrath of God is revealed? His hearers were as yet novices, and therefore he draws them first by things quite allowed by them. And besides what is here mentioned, he also seems to me to be aiming against the Greeks. And this is why he makes his beginning from this, but afterwards he introduces the subject of Christ's judgment.

5 "Against all ungodliness and unrighteousness of men who hold the truth in unrighteousness." Here he sheweth that the ways of ungodliness are many,, and that of truth, one. For error is a thing various and multiform

and compound, but the truth is one. And after speaking of doctrines he speaks of life, mentioning the unrighteousness of men. For there be various kinds of unrighteousness also. One is in money affairs, as when any one deals unrighteously by his neighbor in these; and another in regard to women, when a man leaves his own wife, and breaks in upon the marriage of another. For St. Paul calls this also defrauding, saying thus, "That no man go beyond or defraud his brother in the matter." (1 Thess. iv. 6.) Others again injure not the wife or property, but the reputation of their neighbor, and this too is unrighteousness. For "a good name is better than great riches." (Prov. xxii. 1.) But some say that this also is said of Paul about doctrines. Still there is nothing to prevent its having been said of both. But what it is "to hold the truth in unrighteousness," learn from the sequel.

6 Ver. 19. "Because that which may be known of God is manifest in them, for God hath showed it unto them." 7 But this glory they invested stocks and stones with. As then he which is entrusted with the goods of the king, and is ordered to spend them upon the king's glory, if he waste these upon robbers, and harlots, and witches, and make these splendid out of the king's stores, he is punished as having done the kingdom the greatest wrong. Thus they also who after having received the knowledge of God and of His glory, invested idols therewith, "held the truth in unrighteousness," and, at least as far as was in their power, dealt unrighteously by the knowledge, by not using it upon fitting objects. Now, has what was said become clear to you, or must one make it still clearer? Perhaps it were needful to say somewhat more. What then is it which is here said? The knowledge of Himself God placed in men from the beginning. But this knowledge they invested stocks and stones with, and so dealt unrighteously to the truth, as far at least as they might. For it abideth unchanged, having its own glory immutable. "And whence is it plain that He placed in them this knowledge, O Paul?" "Because," saith he, "that which may be known of Him is manifest in them." This, however, is an assertion, not a proof. But do thou make it good, and show me that the knowledge of God was plain to them, and that they willingly turned aside. Whence was it plain then? did He send them a voice from above? By no means. But what was able to draw them to Him more than a voice, that He did, by putting before them the Creation, so that both wise, and unlearned, and Scythian, and barbarian, having through sight learned the beauty of the things which were seen, might mount up to God. Wherefore he says,

8 Ver. 20. "For the invisible things of Him. from the Creation of the world are clearly seen, being understood by the things which are made." Which also the prophet said, "The heavens declare the glory of God." (Ps. xix. 1.) For what will the Greeks (i.e. Heathen) say in that day? That "we were ignorant of Thee?" Did ye then not hear the heaven sending forth a voice by the sight, while the well-ordered harmony of all things spake out more clearly than a trumpet? Did ye not see the hours of night and day abiding unmoved continually, the goodly order of winter, spring, and the other seasons remaining both sure and unmoved, the tractableness (eugnwmosunhn) of the sea amid all its turbulence and waves? All things abiding in order and by their beauty and their grandeur, preaching aloud of the Creator? For all these things and more than these doth Paul sum up in saying, "The invisible things of Him from the creation of the world are clearly seen, being understood by the things which are made, even His eternal Power and Godhead; so that they are without excuse." And yet it is not for this God hath made these things, even if this came of it. For it was not to bereave them of all excuse, that He set before them so great a system of teaching, but that they might come to know Him. But by not having recognized Him they deprived themselves of every excuse, and then to show how they are bereaved of excuse, he says,

9 Ver. 21. "Because that, when they knew God, they glorified Him not as God." This is the one greatest charge; and the second after it is their also worshipping idols, as Jeremy too in accusing them said, "This people hath committed two evils: they have forsaken me the fountain of living water, and have dug for themselves broken cisterns." (Jer. ii. 13.) And then as a sign of their having known God, and not used their knowledge upon a fit object, he adduces this very thing, that they knew gods. Wherefore he adds, "because that, when they knew God, they glorified Him not as God." And he names the cause through which they fell into such senselessness. What then is it? They trusted everything to their reasonings. Still he does not word it so, but in a much sharper language, "but became vain in their reasonings, and their foolish heart was darkened." For as in a night without a moon, if any one attempt to go by a strange road, or to sail over a strange sea, so far will he be from soon reaching his destination, that he will speedily be lost. Thus they, attempting to go the way leading to Heaven, and having destroyed the light from their own selves, and, in lieu of it, trusted themselves to the darkness of

their own reasoning, and seeking in bodies for Him who is incorporeal, and in shapes for Him who hath no shape, underwent a most rueful shipwreck. But beside what has been said, he names also another cause of their error, when he says,

¹⁰ Ver. 22. "Professing themselves to be wise, they became fools." For having some great conceit of themselves, and not enduring to go the way which God had commanded them, they were plunged into the reasonings of senselessness (1 ms. *dianoiaj*). And then to show and give in outline, what a rueful surge it was, and how destitute of excuse, he goes on to say, Ver. 23. "And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things."

¹¹ The first charge is, that they did not find God; the second was, that it was while they had great and clear (*Sav. marg. "wise"*) means to do it; the third, that withal they said they were wise; the fourth, that they not only did not find that Reverend Being, but even lowered Him to devils and to stones and stocks. Now he takes down their haughtiness also in the Epistle to the Corinthians, but not in the same way there as here. For there it is from the Cross he gives them the blow, saying, "The foolishness of God is wiser than men. (1 Cor. i. 25. But here, without any comparison, he holds their wisdom by itself up to ridicule, showing it to be folly and a mere display of vain boasting. Then, that you may learn that when they had the knowledge of God they gave it up thus treacherously, "they changed," he says. Now he that changeth, hath something to change. For they wished to find out more, and not bear with the limits given them, and so they were banished from these also. For they were lusters after new devices, for such is all that is Grecian. And this is why they stood against one another and Aristotle rose up against Plato, and the Stoics blustered (*efrucanto* 6 mss. "fenced themselves," *efracanto*: which Field inclines to prefer) against him, and one has become hostile to one, another to another.

¹² So that one should not so much marvel at them for their wisdom, as turn away from them indignant and hate them, because through this very thing they have become fools. For had they not trusted what they have to reasonings, and syllogisms, and sophistries, they would not have suffered what they did suffer. Then, to strengthen the accusation against them he holds the whole of their idolatry up to ridicule. For in the first place the changing even were a very fit subject of scorn. But to change to such things

too, is beyond all excuse. For what then did they change it, and what was it which they invested with His Glory? Some conceptions they ought to have had about Him, as, for instance, that He is God, that He is Lord of all, that He made them, which were not, that He exerciseth a Providence, that He careth for them. For these things are the "Glory of God. To whom then did they ascribe it? Not even to men, but "to an image made like to corruptible man. Neither did they stop here, but even dropped down to the brutes, or rather to the images of these. But consider, I pray, the wisdom of Paul, how he has taken the two extremes, God the Highest, and creeping things the lowest: or rather, not the creeping things, but the images of these; that he might clearly show their evident madness.

¹³ For what knowledge they ought to have had concerning Him Who is incomparably more excellent than all, with that they invested what was incomparably more worthless than all. But what has this to do with the philosophers? a man may say. To these belongs most of all what I have said to do with them. For they have the Egyptians who were the inventors of these things to their masters. And Plato, who is thought more reverend than the rest of them, glories in these masters. (Plat. Tim. 21. B. etc. And his master is in a stupid awe of these idols, for he it is that bids them sacrifice the cock to Aesculapius (his last words, Phaedo), where (i.e. in his temple. So Field from Mss. are the images of these beasts, and creeping things. And one may see Apollo and Bacchus worshipped along with these creeping things. And some of the philosophers even lifted up to Heaven bulls, and scorpions, and dragons, and all the rest of that vanity. For in all parts did the devil zealously strive to bring men down before the images of creeping things, and to range beneath the most senseless of all things, him whom God hath willed to lift up above the heavens. And it is not from this only, but also from other grounds, that you will see their chief man to come under the remarks now made.

¹⁴ For having made a collection of the poets, and having said that we should believe them upon matters relating to God, as having accurate knowledge, he has nothing else to bring forward but the "linked sweetness" of these absurdities, and then says, that this utterly ludicrous trifling is to be held for true. ¹⁵ Ver. 24. "Wherefore also God gave them up to uncleanness, through the lusts of their own hearts, to dishonor their own bodies between themselves." ¹⁶ Hence he shows, that even of the perversion of the laws it was

ungodliness which was the cause, but He "gave them up," here is, let them alone. For as he that hath the command in an army, if upon the battle lying heavy upon him he retreat and go away, gives up his soldiers to the enemies not by thrusting them himself, but by stripping them of his own assistance; thus too did God leave those that were not minded to receive what cometh from Him, but were the first to bound off from Him, though Himself having wholly fulfilled His own part. But consider; He set before them, for a form doctrine, the world; He gave them reason, and an understanding capable of perceiving what was needful. None of these things did the men of that day use unto salvation, but they perverted to the opposite what they had received. What was to be done then? to drag them by compulsion and force? But this were not to make them virtuous. It remained then, after that, for Him to leave them alone, and this He did too, that in this way, if by no other, having by trial come to know the things they lusted after, they might flee from what was so shameful (3 mss. add *eikotwj*, and with reason). For if any that was a king's son, dishonoring his father, should choose to be with robbers and murderers, and them that break up tombs, and prefer their doings to his father's house; the father leaves him, say, so that by actual trial, he may learn the extravagance of his own madness. But how comes he to mention no other sin, as murder, for instance, or covetousness, or other such besides, but only unchasteness? He seems to me to hint at his audience at the time, and those who were to receive the Epistle. "To uncleanness, to dishonor their own bodies between themselves."

¹⁷ Note the emphasis here, as it is most severe. For they stood not in need of any others, it means, to do insolent violence to them, but the very treatment the enemies would have shown them, this they did to themselves. And then, taking up the charge again, he says, Ver. 25. "Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator." Things which were matter for utter scorn, he puts down specially, but what seemed of a graver cast than the rest, in general terms; and by all he shows, that serving the creature is Grecian. And see how strong he makes his assertion, for he does not say, barely. "they served the creature," but "more than the Creator:" thus everywhere giving fresh force to the charge, and, by the comparison, taking from them all ground of mitigation. "Who is blessed forever. Amen." But by this, he means, He was not any whit injured. For Himself abideth "blessed for ever." Here he shows, that it was not in self-de-

fence that He left them alone, inasmuch as He suffered nothing Himself. For even if these treated Him insolently, yet He was not insolently treated, neither was any scathe done to the bearings of His glory, but He abideth continually blessed. For if it often happen, that man through philosophy would not feel the insults men offered him, much less would God, the imperishable and unalterable Nature, the unchangeable and immovable Glory.

¹⁸ For men are in this respect made like unto God, when they do not feel what is inflicted by them who would do them despite, and are neither insulted of others who insult them, nor beaten of them when beating them, nor made scorn of when they make scorn of them. And how in the nature of things can this be? it may be said. It is so, yea most certainly it is possible, when thou art not vexed at what is done. And how, it may be said, is it possible not to be vexed? Nay rather, how is it possible to be vexed? Tell me now, if your little child were to insult you, would you then reckon the insult an insult? What, but would you be vexed? Surely not. But and if you were to be vexed, would you not then be ridiculous? Thus too let us then get to feel disposed towards our neighbors, and then we shall have no sense of displeasure. For they that insult us are more senseless than children. Neither let us even seek to be free from insults, but when we are insulted to bear them. For this is the only secure honor. But why so? Because this you are master of, but that, another person. Do you not see the adamant reverberating the blows it receives? But nature, you will say, gives it this property. Yet you too have it in your power to become by free choice such, as that happens to be by nature. How?

¹⁹ do you not know that the children in the furnace were not burned? and that Daniel in the den suffered no harm? This may even now come to pass. There stand by us too lions, anger and lust, with fearful teeth tearing asunder him that falleth among them. (Plato Rep. viii. Become then like that (ekeinon 3 mss. Daniel, and let not these affections fasten their fangs into thy soul. But that, you will say, was wholly of grace. Yes; because the acts of free-will led the way thereto. So that if we be willing to train ourselves to a like character, even now the grace is at hand. And even though the brutes be an hungered, yet will they not touch thy sides. For if at the sight of a servant's body they were abashed, when they have seen the members of Christ, (and this is what we believers are,) how shall they do else than be still? Yet if they be not still, it is owing to the fault of those cast among them. For in-

deed many spend largely upon these lions, by keeping harlots, breaking through marriages, taking vengeance upon enemies. And so before ever they come to the bottom of the den they get torn in pieces. (Dan. vi. 24. But with Daniel this did not so happen, neither yet would it with us, if we were so minded, but even a greater thing would take place than what then happened. For the lions hurt not him;

20 and if we be sober-minded, then will they that hurt us even profit us. Thus then did Paul grow bright out of those that thwarted him and plotted against him, thus Job out of the many scourges, thus Jeremy out of the miry pit, thus Noah out of the flood, thus Abel out of the treachery, thus Moses out of the bloodthirsty Jews, thus, Elisha, thus each of the worthies of old, not out of relaxedness and softness, but out of tribulations and trials, came to be attired with their bright crowns. Wherefore also Christ, inasmuch as He knew this to be the groundwork of a good report, said to His disciples, "In the world ye shall have tribulation, but be of good cheer, I have overcome the world. (John xvi. 33. What then, they will say, Have not many been turned to flight by these terrors? Yes, but that was not of the nature of temptation, but of their own remissness. But He that "with the temptation maketh also an escape, so that ye may be able to bear it" (1 Cor. x. 13), may He stand by all of us, and reach forth His hand, that being gloriously proclaimed victorious we may attain to the everlasting crowns, through the grace and love towards man (5 mss. add the rest and so Field pasim) of our Lord Jesus Christ, through Whom, and with Whom, to the Father be glory, with the Holy Ghost, for ever and ever. Amen.

HOMILY 4

1 ROM. I. 26, 27.-"For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: and likewise also the men, leaving the natural use of the woman, burned in their lust one towards another." 2 All these affections then were vile, but chiefly the mad lust after males; for the soul is more the sufferer in sins, and more dishonored, than the body in diseases. But behold how here too, as in the case of the doctrines, he deprives them of excuse, by saying of the women, that "they changed the natural use. For no one, he means, can say that it was by being hindered of legitimate intercourse that they came to this pass, or that it was from having no means to fulfil their desire that they were driven into this monstrous insaneness. For the changing implies posses-

sion. Which also when discoursing upon the doctrines he said, "They changed the truth of God for a lie. And with regard to the men again, he shows the same thing by saying, "Leaving the natural use of the woman. And in a like way with those, these he also puts out of all means of defending themselves by charging them not only that they had the means of gratification, and left that which they had, and went after another, but that having dishonored that which was natural, they ran after that which was contrary to nature. But that which is contrary to nature hath in it an irksomeness and displeasingness, so that they could not fairly allege even pleasure. For genuine pleasure is that which is according to nature. But when God hath left one, then all things are turned upside down.

3 And thus not only was their doctrine Satanical, but their life too was diabolical. Now when he was discoursing of their doctrines, he put before them the world and man's understanding, telling them that, by the judgment afforded them by God, they might through the things which are seen, have been led as by the hand to the Creator, and then, by not willing to do so, they remained inexcusable. Here in the place of the world he sets the pleasure according to nature, which they would have enjoyed with more sense of security and greater glad-heartedness, and so have been far removed from shameful deeds. But they would not; whence they are quite out of the pale of pardon, and have done an insult to nature itself. And a yet more disgraceful thing than these is it, when even the women seek after these intercourses, who ought to have more sense of shame than men. And here too the judgment of Paul is worthy of admiration, how having fallen upon two opposite matters he accomplishes them both with all exactness. For he wished both to speak chastely and to sting the hearer. Now both these things were not in his power to do, but one hindered the other. For if you speak chastely you shall not be able to bear hard upon the hearer. But if you are minded to touch him to the quick, you are forced to lay the naked facts before him in plain terms.

4 But his discreet and holy soul was able to do both with exactness, and by naming nature has at once given additional force to his accusation, and also used this as a sort of veil, to keep the chasteness of his description. And next, having reproached the women first, he goes on to the men also, and says, "And likewise also the men leaving the natural use of the woman. Which is an evident proof of the last degree of corruptness, when both sexes are aban-

doned, and both he that was ordained to be the instructor of the woman, and she who was bid to become an helpmate to the man, work the deeds of enemies against one another. And reflect too how significantly he uses his words. For he does not say that they were enamoured of, and lusted after one another, but, "they burned in their lust one toward another. You see that the whole of desire comes of an exorbitancy which endureth not to abide within its proper limits. For everything which transgresseth the laws by God appointed, lusteth after monstrous things and not those which be customary. For as many oftentimes having left the desire of food get to feed upon earth and small stones, and others being possessed by excessive thirst often long even for mire, thus these also ran into this ebullition of lawless love. But if you say, and whence came this intensity of lust? It was from the desertion of God: and whence is the desertion of God?

5 from the lawlessness of them that left Him; "men with men working that which is unseemly. Do not, he means, because you have heard that they burned, suppose that the evil was only in desire. For the greater part of it came of their luxuriousness, which also kindled into flame their lust. And this is why he did not say being swept along or being overtaken, an expression he uses elsewhere; but what? working. They made a business of the sin, and not only a business, but even one zealously followed up. And he called it not lust, but that which is unseemly, and that properly For they both dishonored nature, and trampled on the laws. And see the great confusion which fell out on both sides. For not only was the head turned downwards but the feet too were upwards, and they became enemies to themselves and to one another, bringing in a pernicious kind of strife, and one even more lawless than any civil war, and one rife in divisions, and of varied form. For they divided this into four new, and lawless kinds. Since (3 mss. whence) this war was not twofold or threefold, but even fourfold. Consider then. It was meet, that the twain should be one, I mean the woman and the man. For "the twain," it says, "shall be one flesh. (Gen. ii. 24. But this the desire of intercourse effected, and united the sexes to one another.

6 This desire the devil having taken away, and having turned the course thereof into another fashion, he thus sundered the sexes from one another, and made the one to become two parts in opposition to the law of God. For it says, "the two shall be one flesh; but he divided the one flesh into two: here then is one war. Again, these same two parts he provoked to war both against

themselves and against one another. For even women again abused women, and not men only. And the men stood against one another, and against the female sex, as happens in a battle by night. You see a second and third war, and a fourth and fifth; there is also another, for beside what have been mentioned they also behaved lawlessly against nature itself. For when the Devil saw that this desire it is, principally, which draws the sexes together, he was bent on cutting through the tie, so as to destroy the race, not only by their not copulating lawfully, but also by their being stirred up to war, and in sedition against one another.

7" And receiving in themselves that recompense of their error which was meet. See how he goes again to the fountain head of the evil, namely, the impiety that comes of their doctrines, and this he says is a reward of that lawlessness. For since in speaking of hell and punishment, it seemed he would not at present be credible to the ungodly and deliberate choosers of such a life, but even scorned, he shows that the punishment was in this pleasure itself. (So Plato *Theoet.* p. 176, 7. But if they perceive it not, but are still pleased, be not amazed. For even they that are mad, and are afflicted with phrenzy (cf. *Soph. Aj.* 265-277) while doing themselves much injury and making themselves such objects of compassion, that others weep over them themselves smile and revel over what has happened. Yet we do not only for this not say that they are quit of punishment, but for this very reason are under a more grievous vengeance, in that they are unconscious of the plight they are in. For it is not the disordered but those who are sound whose votes one has to gain. Yet of old the matter seemed even to be a law, and a certain law-giver among them bade the domestic slaves neither to use unguents when dry (i.e. except in bathing) nor to keep youths, giving the free this place of honor, or rather of shamefulness.

8 Yet they, however, did not think the thing shameful, but as being a grand privilege, and one too great for slaves, the Athenian people, the wisest of people, and Solon who is so great amongst them, permitted it to the free alone. And sundry other books of the philosophers may one see full of this disease. But we do not therefore say that the thing was made lawful, but that they who received this law were pitiable, and objects for many tears. For these are treated in the same way as women that play the whore. Or rather their plight is more miserable. For in the case of the one the intercourse, even if lawless, is yet according to nature: but this is contrary both to law and

nature. For even if there were no hell, and no punishment had been threatened, this were worse than any punishment. Yet if you say "they found pleasure in it," you tell me what adds to the vengeance. For suppose I were to see a person running naked, with his body all besmeared with mire, and yet not covering himself, but exulting in it, I should not rejoice with him, but should rather bewail that he did not even perceive that he was doing shamefully. But that I may show the atrocity in a yet clearer light, bear with me in one more example.

9 Now if any one condemned a virgin to live in close dens (*qalomeuomenhn*), and to have intercourse with unreasoning brutes, and then she was pleased with such intercourse, would she not for this be especially a worthy object of tears, as being unable to be freed from this misery owing to her not even perceiving the misery? It is plain surely to every one. But if that were a grievous thing, neither is this less so than that. For to be insulted by one's own kinsmen is more piteous than to be so by strangers: these I say (5 mss. "I consider") are even worse than murderers: since to die even is better than to live under such insolency. For the murderer dissevers the soul from the body, but this man ruins the soul with the body. And name what sin you will, none will you mention equal to this lawlessness. And if they that suffer such things perceived them, they would accept ten thousand deaths so they might not suffer this evil. For there is not, there surely is not, a more grievous evil than this insolent dealing. For if when discoursing about fornication Paul said, that "Every sin which a man doeth is without the body, but he that committeth fornication sinneth against his own body" (1 Cor. vi. 18); what shall we say of this madness, which is so much worse than fornication as cannot even be expressed?

10 For I should not only say that thou hast become a woman, but that thou hast lost thy manhood, and hast neither changed into that nature nor kept that which thou haddest, but thou hast been a traitor to both of them at once, and deserving both of men and women to be driven out and stoned, as having wronged either sex. And that thou mayest learn what the real force of this is, if any one were to come and assure you that he would make you a dog instead of being a man, would you not flee from him as a plague? But, lo! thou hast not made thyself a dog out of a man, but an animal more disgraceful than this. For this is useful unto service, but he that hath thus given himself up is serviceable for nothing. Or again, if any one threatened to make

men travail and be brought to bed, should we not be filled with indignation? But lo! now they that have run into this fury have done more grievously by themselves. For it is not the same thing to change into the nature of women, as to continue a man and yet to have become a woman; or rather neither this nor that. But if you would know the enormity of the evil from other grounds, ask on what account the lawgivers punish them that make men eunuchs, and you will see that it is absolutely for no other reason than because they mutilate nature.

11 And yet the injustice they do is nothing to this. For there have been those that were mutilated and were in many cases useful after their mutilation. But nothing can there be more worthless than a man who has pandered himself. For not the soul only, but the body also of one who hath been so treated, is disgraced, and deserves to be driven out everywhere. How many hells shall be enough for such? But if thou scoffest at hearing of hell and believest not that fire, remember Sodom. For we have seen, surely we have seen, even in this present life, a semblance of hell. For since many would utterly disbelieve the things to come after the resurrection, hearing now of an unquenchable fire, God brings them to a right mind by things present. For such is the burning of Sodom, and that conflagration! And they know it well that have been at the place, and have seen with their eyes that scourge divinely sent, and the effect of the lightnings from above. (Jude 7. Consider how great is that sin, to have forced hell to appear even before its time! For whereas many thought scorn of His words, by His deeds did God show them the image thereof in a certain novel way. For that rain was unwonted, for that the intercourse was contrary to nature, and it deluged the land, since lust had done so with their souls. Wherefore also the rain was the opposite of the customary rain.

12 Now not only did it fail to stir up the womb of the earth to the production of fruits, but made it even useless for the reception of seed. For such was also the intercourse of the men, making a body of this sort more worthless than the very land of Sodom. And what is there more detestable than a man who hath pandered himself, or what more execrable? Oh, what madness! Oh, what distraction! Whence came this lust lewdly revelling and making man's nature all that enemies could? or even worse than that, by as much as the soul is better than the body. Oh, ye that were more senseless than irrational creatures, and more shameless than dogs! for in no case does such intercourse

take place with them, but nature acknowledgeth her own limits. But ye have even made our race dishonored below things irrational, by such indignities inflicted upon and by each other. Whence then were these evils born? Of luxury; of not knowing God. For so soon as any have cast out the fear of Him, all that is good straightway goes to ruin.

¹³ Now, that this may not happen, let us keep clear before our eyes the fear of God. For nothing, surely nothing, so ruins a man as to slip from this anchor, as nothing saves so much as continually looking thereto. For if by having a man before our eyes we feel more backward at doing sins, and often even through feeling abashed at servants of a better stamp we keep from doing anything amiss, consider what safety we shall enjoy by having God before our eyes! For in no case will the Devil attack us when so conditioned, in that he would be laboring without profit. But should he see us wandering abroad, and going about without a bridle, by getting a beginning in ourselves he will be able to drive us off afterwards any whither. And as it happens with thoughtless servants at market, who leave the needful services which their masters have entrusted to them, and rivet themselves at a mere haphazard to those who fall in their way, and waste out their leisure there; this also we undergo when we depart from the commandments of God. For we presently get standing on, admiring riches, and beauty of person, and the other things which we have no business with, just as those servants attend to the beggars that do jugglers' feats, and then, arriving too late, have to be grievously beaten at home. And many pass the road set before them through following others, who are behaving in the same unseemly way. But let not us so do.

¹⁴ For we have been sent to dispatch many affairs that are urgent. And if we leave those, and stand gaping at these useless things, all our time will be wasted in vain and to no profit, and we shall suffer the extreme of punishment. For if you wish yourself to be busy, you have whereat you ought to wonder, and to gape all your days, things which are no subject for laughter, but for wondering and manifold praises. As he that admires things ridiculous, will himself often be such, and even worse than he that occasioneth the laughter. And that you may not fall into this, spring away from it forthwith. For why is it, pray, that you stand gaping and fluttering at sight of riches? What do you see so wonderful, and able to fix your eyes upon them? these gold-harnessed horses, these lackeys, partly savages, and partly eunuchs, and

costly raiment, and the soul that is getting utterly soft in all this, and the haughty brow, and the bustlings, and the noise? And wherein do these things deserve wonder? what are they better than the beggars that dance and pipe in the market-place? For these too being taken with a sore famine of virtue, dance a dance more ridiculous than theirs, led and carried round at one time to costly tables, at another to the lodging of prostitute women, and at another to a swarm of flatterers and a host of hangers-on.

¹⁵ But if they do wear gold, this is why they are the most pitiable, because the things which are nothing to them, are most the subject of their eager desire. Do not now, I pray, look at their raiment, but open their soul, and consider if it is not full of countless wounds, and clad with rags, and destitute, and defenceless! What then is the use of this madness of shows? for it were much better to be poor and living in virtue, than to be a king with wickedness; since the poor man in himself enjoys all the delights of the soul, and doth not even perceive his outward poverty for his inward riches. But the king, luxurious in those things which do not at all belong to him, is punished in those things which are his most real concern, even the soul, the thoughts, and the conscience, which are to go away with him to the other world. Since then we know these things, let us lay aside the gilded raiment, let us take up virtue and the pleasure which comes thereof. For so, both here and hereafter, shall we come to enjoy great delights, through the grace and love towards man of our Lord Jesus Christ, through Whom, and with Whom, be glory to the Father, with the Holy Spirit, for ever and ever. Amen.

HOMILY 5

¹ ROM. I. 28.-"Even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient." Lest he should seem to be hinting at them by delaying in his discourse so long over the unnatural sin, he next passes on to other kinds of sins also, and for this cause he carries on the whole of his discourse as of other persons. And as he always does when discoursing with believers about sins, and wishing to show that they are to be avoided, he brings the Gentiles in, and says, "Not in the lust of concupiscence, even as the other Gentiles which know not God." (1 Thess. iv. 5.) And again: "sorrow not, even as others which have no hope." (ib. 13.) And so here too he shows that it was to them the sins belonged, and deprives them of all excuse. For he says, that their daring deeds came not of ignorance, but of practice. And this is why he did not say,

"and as they knew not God;" but "as they did not like to retain God in their knowledge;" as much as to say, that the sin was one of a perverted determination of obstinacy, more than of a sudden ravishment, and shows that it was not the flesh (as some heretics say) but the mind, to the wicked lust whereof the sins belonged, and that it was thence the fount of the evils flowed. For since the mind is become undistinguishing, all else is then dragged out of course and overturned, when he is corrupted that held the reins! (Plat. Phaedr. 246 A. B.)

² Ver. 29. "Being filled with all unrighteousness, wickedness, covetousness, maliciousness." See how everything here is intensive. For he says, "being filled," and "with all," and having named maliciousness in general, he also further pursues the particulars, and these too in excess, saying, "Full of envy, murder," for the latter of these comes from the former, as was shown in Abel's case and Joseph's, and then after saying, "debate, deceit, malignity;" Ver. 30. "Whisperers, backbiters, haters of God, spiteful," and classing things which to many seem indifferent among his charges, he further strengthens his accusation, going up to the stronghold of their wickednesses, and styles them "boasters." For even worse than sinning is it, even though sinning to be haughty-minded. Wherefore also he charges the Corinthians with it, saying, "Ye are puffed up." (1 Cor. v. 2.) For if in a good action he that puffs himself up loseth all, if any one do so among his sins, what vengeance is there of which he is not worthy, since such an one cannot repent any more? Next, he says, "inventors of evil things;" showing that they were not content with those already existing, but even invented others. And this again is like men that are full purposed and in earnest, not those that are hurried away and forced out of their course; and after mentioning the several kinds of maliciousness, and showing that here too they stood against nature itself (for he says, "disobedient to parents"), he then goes on to the root of the great pestilence, calling them,

³ Ver. 31. "Without natural affection, implacable." For this Christ Himself also pronounces to be the cause of wickedness, saying, "When iniquity shall abound, the love of many shall wax cold." (Matt. xxiv. 12). This too St. Paul here says, calling them "covenant-breakers, without natural affection, implacable, unmerciful," and showing that they were traitors even to the gift of nature. For we have a sort of family feeling even by nature towards one another, which even beasts have got towards each other. "For every beast," it

says, "loveth his like, and every man his neighbor." (Ecclus. xiii. 15.) But these became more ferocious even than they. The disorder then which resulted to the world by evil doctrines, he proves to us by these witnesses, and clearly shows that the malady in either case came of the negligence of them that were disordered. He shows besides, what he did in the case of the doctrines, that they were here also deprived of all excuse; and so he says,

4 Ver. 32. "Who knowing the judgment of God, that they which commit such things are worthy of death. not only do the same, but have pleasure in them that do them." Having assumed here two objections, he in the first place removes them. For what reason have you to say, he means, that you know not the things which ought to be done? At best, even if you did not know, you are to blame in having left God who instructs you. But as it is by many arguments we have shown that you do know, and transgress willingly. But are you drawn by passion? Why then do you both coöperate therewith anti praise it? For they "not only do such things," he says, "but have pleasure in them that do them." Having then put the more grievous and the unpardonable sin first, that he might have done with it (Or "convict you of it," in aelh); (for he that praiseth the sin is far worse than even he that trespasseth;) having then put this the first, he by this method grapples more powerfully with him in the sequel, speaking on this wise,

5 Chap. ii. ver. 1. "Therefore thou art inexcusable, O man; whosoever thou art that judgest; for wherein thou judgest another, thou condemnest thyself." These things he says, with an aim at the rulers, inasmuch as that city then had the rule of the world put into its hands. He anticipated them therefore by saying, Thou art depriving thyself of defence, whoever thou mayest be; for when thou condemnest an adulterer, and thyself committest adultery, although no man condemneth thee, in thy judgment upon the guilty person thou hast also passed sentence against thyself. Ver. 2. "For we are sure that the judgment of God is according to truth against them who commit such things." 6 For lest any should say, until now I have escaped, to make him afraid, he says, that it is not so with God as it is here. For here (Plato in Theoet. et Phaedon.) one is punished, and another escapes while doing the same thing. But hereafter it is not so. That he that judgeth then knoweth the right, he has said: but whence he knoweth it, he hath not added; for it was superfluous. For in the case of ungodliness, he shows both that the ungodly was so even with a knowledge of God, and also whence he got that know-

ledge, namely, from the Creation. For inasmuch as it was not plain to all, he gave the cause also; but here he passes it over as a thing admitted. But when he says, "whosoever thou art that judgest," he is not addressing himself to the rulers only, but to private individuals and subjects also. For all men, even if they have no chair of state, nor executioners, nor stocks at command, yet even they judge those that offend, in conversations and public meetings (Gr. *koinoij sullogoij*) and by the vote of their conscience. And no one would venture to say, that the adulterer does not deserve punishment. But it is others, he says, they condemn, and not themselves. And for this cause he stands forth vehemently against them, and says,

7 Ver. 3. "And thinkest thou this" (4 mss.; om. this), "O man, that judgest those which do such things, and doest the same, that thou shalt escape the judgment of God?" 8 For since he had shown the sin of the world to be great, from its doctrines, from its doings, and that they did yet sin though wise, and though they had the creation to lead them by the hand, and not by leaving God only, but also by choosing the images of creeping things, and by their dishonoring virtue, and deserting, in spite of nature's drawings back, to the service of vice even contrary to nature: he goes on next to show, that they who do such things are punished too. He did indeed at once point out a punishment by mentioning their very practice. For "they received," he says, "in themselves that recompense of their error which was meet. But as they do not perceive that, he mentions another also, which they stood most in fear of. And indeed already he chiefly pointed at this. For when he says, "That the judgment of God is according to truth," he is speaking of no other than this. But he establishes the same again upon other further grounds, saying thus, "And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? Thou hast not been acquitted of thine own judgment, and wilt thou escape through God's? Who indeed would say this? And yet thou hast judged thyself (3 mss. "and not been acquitted").

9 But since the rigorousness of the judgment-court was such, and thou wert not able to spare even thyself, how should not God, that cannot do amiss, and who is in the highest sense just, be much surer to do the same? But hast thou condemned thyself, and is God to approve of thee and praise thee? And how can this be reasonable? And all the while thou art deserving of a greater punishment, than he who is of thee condemned. For sinning merely,

is not the same thing with falling again into the same sins you have chastised another for committing. See, how he has strengthened the charge! For if you, he means, punish a person who has committed less sins, though by it you will put yourself to shame, how shall not God cast you in your suit, and condemn you more severely, who have committed greater transgressions, and this too when He will never make Himself ashamed, and you are already condemned by your own reckoning. But if thou say, I know that I deserve punishment; yet through His long-suffering thinkest slightly of it, and art confident because thou dost not suffer punishment forthwith; this surely is a reason why thou oughtest to be afraid and tremble. For the fact that thou hast not yet suffered punishment, will not result in thy not suffering any punishment, but in thy suffering a more severe one if thou abidest un-amended. And so he goes on to say:

10 Ver. 4. "Or despiseth thou the riches of His goodness and forbearance and long-suffering; not knowing that the goodness of God leadeth thee to repentance?" For after praising God's long-suffering, showing the gain thereof to be very great to them that heeded it (and this was the drawing sinners to repentance); he adds to the terror. For as to them, who avail themselves of it aright, it is a ground of safety; so to them that slight it, it is conducive to a greater vengeance. For whenever you utter this common notion, that God doth not exact justice, because He is good and long-suffering, he says, You do but mention what will make the vengeance intenser. For God showeth His goodness that you may get free from your sins, not that you may add to them. If then thou make not this use thereof, the judgment will be more fearful. Wherefore it is a chief ground for abstaining from sin, that God is long-suffering, and not for making the benefit a plea for obstinacy. For if He be long-suffering, He most certainly punisheth. Whence does this appear? from what is next said. For if the wickedness be great and the wicked have not been requited, it is absolutely necessary that they should be requited. For if men do not overlook these things, how should God make an oversight? And so from this point he introduces the subject of the judgment. For the fact of showing many who, if they repent not, are liable, yet still are not punished here, introduces with it necessarily the judgment, and that with increase. Wherefore he says,

11 Ver. 5. "But after thy hardness and impenitent heart treasurest up unto thyself wrath." For when a man is neither to be softened by goodness nor to

be turned back by fear, what can be harder than such an one? For after that he had showed the goodness of God towards men, he then shows His vengeance that it is unbearable for him who does not even so return to repentance. And observe with what propriety he uses the words! "Thou treasurest up unto thyself wrath," he says, so making it plain what is certainly laid up, and showing that it is not He that judgeth, but he that is condemned, who is the author of this. For he says, "thou treasurest up for thyself," not God for thee. For He did all, whatsoever things were fitting, and created thee with a power to discern between good and what was not so, and showed long-suffering over thee, and called thee to repentance, and threatened a fearful day, so by every means drawing thee to repentance. But if thou shouldst continue unyielding, "thou treasurest up unto thyself wrath against the day of wrath and revelation and (so all mss. but two) the righteous judgment of God." For lest on hearing of wrath thou shouldst think of any passion, he adds, "the righteous judgment of God." And he said "revelation" with good reason, for then is this revealed when each man receives his desert. For here many men often annoy and practise harm to one without justice. But hereafter it is not so.

¹² Ver. 6, 7. "Who will render to every man according to his deeds, to them who by patient continuance in well doing," etc. Since he had become awestrking and harsh by discoursing of the judgment and of the punishment that shall be, he does not forthwith, as one might expect, enter upon the vengeance, but turns his discourse to what was sweeter, to the recompense of good actions, saying as follows, Ver. 7. "To them who by patient continuance in well doing seek for glory and honor and immortality, eternal life." Here also he awakens those who had drawn back during the trials, and shows that it is not right to trust in faith only. For it is deeds also into which that tribunal will enquire. But observe, how when he is discoursing about the things to come, he is unable to tell clearly the blessings, but speaketh of glory and honor. For in that they transcend all that man hath, he hath no image of them taken from this to show, but by those things which have a semblance of brightness among us, even by them he sets them before us as far as may be, by glory, by honor, by life. For these be what men earnestly strive after, yet are those things not these, but much better than these, inasmuch as they are incorruptible and immortal. See how he has opened to us the doors toward the resurrection of the body by speaking of incorruptibility. For incorruptibility belongs to the corruptible body. Then, since this

sufficed not, he added glory and honor. For all of us are to rise incorruptible, but not all to glory, but some to punishment, and some to life.

¹³ Ver. 8. "But unto them that are contentious," he says. Again, he deprives of excuse those that live in wickedness, and shows that it is from a kind of disputatiousness and carelessness that they fall into unrighteousness. "And do not obey the truth, but obey unrighteousness." See, here is another accusation again. For what defence can he set up, who flees from the light and chooses the dark? And he does not say, who are "compelled by," "lorded over by," but who "obey unrighteousness," that one may learn that the fall is one of free choice, the crime not of necessity. Ver. 9. "Indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil." That is, if a man be rich, if a consul, if a very sovereign (so Field: several mss. and Edd. "the emperor himself"), by none of them is the account of the judgment out-faced. Since in this dignities have no place. Having then shown the exceeding greatness of the disease, and having added the cause, that it was from the carelessness of the disordered, and finally, that destruction awaits them and that amendment is easy, in the punishment also he again gives the Jew the heavier lot. For he that had enjoyed a larger share of instruction would also deserve to undergo a larger share of vengeance if doing lawlessly. And so the wiser or mightier men we are, the more are we punished if we sin. For if thou art rich, thou wilt have more money demanded of thee than of the poor; and if wiser than others, a stricter obedience; and if thou hast been invested with authority, more shining acts of goodness; and so in the case of all the other things, thou wilt have to bring in measures proportioned to your power.

¹⁴ Ver. 10. "But glory, honor, and peace to every man that worketh good, to the Jew first, and also to the Gentile." ¹⁵ What Jew does he here mean? or about what Gentiles is he discoursing? It is of those before Christ's coming. For his discourse had not hitherto come to the times of grace, but he was still dwelling upon the earlier times, so breaking down first from afar off and clearing away the separation between the Greek and the Jew, that when he should do this in the matter of grace, he might no more seem to be devising some new and degrading view. For if in the earlier times when this Grace had not shone forth in such, greatness, when the estate of the Jews was solemn and renowned and glorious before all men, there was no difference, what could they say for themselves (τίνα ἂν ἐξοίεν λόγον εἰπεῖν; now after so great a display of grace? And this is why he establishes it with so great earn-

estness. For when the hearer has been informed that this held in the earlier times, much more will he receive it after the faith. But by Greeks he here means not them that worshipped idols, but them that adored God, that obeyed the law of nature, that strictly kept all things, save the Jewish observances, which contribute to piety, such as were Melchizedek and his (*oi peri*), such as was Job, such as were the Ninevites, such as was Cornelius. Here then he is first breaking through the partition between the circumcision and the uncircumcision:

16 and at a distance dissipates this distinction beforehand, so as to do it without being suspected, and to strike into it as compelled by another occasion, which is ever a characteristic of his Apostolic wisdom. For if he had showed it in the times of grace, what he said would have had a very suspicious look. But on describing the vice which possessed the world, and where end the ways of wickedness, to pass from that consecutively into the treatment of these points renders his teaching unsuspected. And that he means this, and for this purpose so put this together, is plain from hence: for if he were not intent upon effecting this, it were enough for him to have said, "According to thy hardness and impenitent heart thou treasurest up unto thyself wrath against the day of wrath; and then to have dropped this subject, since it would have been complete. But in that what he had in view was not to speak of the judgment to come only, but to show also that the Jew had no advantage of such a Greek, and so was not to be haughty-spirited, he advances farther, and speaks of them in order. But consider! He had put the hearer in fear, had advanced against him the fearful day, had told him what an evil it is to be living in wickedness, had showed him that no man sinneth of ignorance, nor with impunity, but that even though he suffer no punishment now, yet he certainly will suffer it:

17 then he wishes to make good next that the teaching of the Law was not a thing of great importance. For it is upon works that both punishment and reward depend, not upon circumcision and uncircumcision. Since then he had said, that the Gentile shall by no means go unpunished and had taken this for granted, and upon it had made good that he shall also be rewarded, he next showed the Law and circumcision to be superfluous. For it is the Jews that he is here chiefly opposing. For inasmuch as they were somewhat captiously disposed, first, of their haughtiness, not deigning to be reckoned along with the Gentiles, and secondly thinking it ridiculous if the faith is to

do away all sins; for this cause he accused the Gentiles first, in whose behalf he is speaking, that without suspicion and with boldness of speech, he may attack the Jews. And then having come to the enquiry concerning the punishment, he shows that the Jew is so far from being at all profited by the Law, that he is even weighed down by it. And this was his drift some way back. For if the Gentile be on this score inexcusable, because, when the creation led him on and his own reasonings, he yet did not amend, much more were the Jew so, who besides these had the teaching of the Law also.

¹⁸ Having then persuaded him to a ready admission of these reasonings, in the case of other men's sins, he now compels him even against his will to do so in the case of his own. And in order that what he says may be more readily allowed, he leads him forward with the better things also in view, speaking on this wise: "But glory and honor and peace to every man that worketh good, to the Jew first, and also to the Gentile. For here whatever good things a man hath, he hath with fightings, even if he be rich, if a prince, if a king. Even if he be not at variance with others, yet is he often so with himself, and has abundant war in his own thoughts. But there it is no such thing, but all is still and void of trouble, and in possession of true peace. Having then made good from what was said above, that they too which have not the Law are to enjoy the same blessings, he adds his reason in the following words:

¹⁹ Ver. 11. "For there is no respect of persons with God." ²⁰ For when he says that as well the Jew as the Gentile is punished if he sin, he needs no reasonings: but when he wants to prove that the Gentile is honored also, he then needs a foundation for it also; as it seemed wonderful and extravagant if he who had heard neither Law nor Prophets, were to be honored upon his working good. And this is why (as I also said before) he exercises their hearing in the times before grace, that he might afterwards more treatably bring in, along with the faith, the acquiescence in these things also. For here he is not at all suspected, as seeming not to be making his own point good. Having then said, "Glory and honor and peace to every man that worketh good, to the Jew first, and also to the Gentile," he adds, "For there is no respect of persons with God. Wonderful! What more than victory has he gained! For he shows, by reducing it to an absurdity, that it was not meet with God that it should be otherwise. For it would then be a case of respecting of persons. But of such character God is not. And he does not say, "for if this were not so,

God would be a respecter of persons," but with more of dignity, "For there is no respect of persons with God. That it is not quality of persons, but difference of actions. Which He maketh inquisition for.

²¹ By so saying he shows that it was not in actions but in persons only that the Jew differed from the Gentile. The consequence of this would be thus expressed; For it is not because one is a Jew and the other a Gentile, that one is honored and the other disgraced, but it is from the works that either treatment comes. But he does not say so, since it would have roused the anger of the Jew, but he sets down something more, so bringing their haughty spirit yet lower, and quelling it for the admission of the other. But what is this? The next position. ²² Ver. 12. "For as many," he says, "as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law." For here, as I said before, he shows not only the equality of the Jew and the Gentile, but that the Jew was even much burdened by the gift of the Law. For the Gentile is judged without law. But this "without law" (Gr. lawlessly) here expresses not the worse plight but the easier, that is, he has not the Law to t accuse him. For "without law" (that is, without the condemnation arising from it), is he condemned solely from the reasonings of nature, but the Jew, "in the Law," that is, with nature and the Law too to accuse him. For the greater the attention he enjoyed, the greater the punishment he will suffer. See how much greater is the necessity which he lays upon the Jews of a speedy recourse to grace! For in that they said, they needed not grace, being justified by the Law, he shows that they need it more than the Gentiles, considering they are liable to be punished more. Then he adds another reason again, and so farther contends for what has been said.

²³ Ver 13. "For not the hearers of the law are just before God." Well doth he add "before God;" for haply before men they may be able to appear dignified and to vaunt great things, but before God it is quite otherwise-the doers of the Law alone are justified. You see with what advantage he combats, by turning what they said to an opposite bearing. For if it is by the Law you claim to be saved, in this respect, saith he, the Gentile will stand before you, when seen to be a doer of what is written in the Law. And how is it possible (one may say) for one who hath not heard to be a doer? Not this only, he says, is possible, but what is much more even than this. For not only is it possible without hearing to be a doer, but even with hearing not to be so. Which last thing he makes plainer, and that with a greater advantage over

them, when he says, "Thou that teachest another, teachest thou not thyself?" (Rom. ii. 21.) But here he is still making the former point good.

²⁴ Ver. 14. "For when the Gentiles," he says, "which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves." I am not, he means, rejecting the Law, but even on this score I justify the Gentiles. You see how when undermining the conceit of Judaism, he giveth no handle against himself as villifying the Law, but on the contrary by extolling it and showing its greatness he so makes good his whole position. But whenever he saith "by nature," he means by the reasonings of nature. And he shows that others are better than they, and, what is more better for this, that they have not received the Law, and have not that wherein the Jews seem to have an advantage over them. For on this ground he means they are to be admired, because they required not a law, and yet exhibited all the doings of the Law, having the works, not the letters, graven upon their minds. For this is what he says,

²⁵ Ver. 15. "Which show the work of the Law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another." Ver. 16. "In the day when God shall judge the secrets of men by Jesus Christ, according to my Gospel." ²⁶ See how he again puts that day before them, and brings it close to them, battering down their conceit, and showing, that those were to be the rather honored who without the Law strove earnestly to fulfil the things of the Law. But what is most to be marvelled at in the discretion of the Apostle, it is worth while to mention now. For having shown, from the grounds given, that the Gentile is greater than the Jew; in the inference, and the conclusion of his reasoning, he does not state it, in order not to exasperate the Jew. But to make what I have said clearer, I will give the very words of the Apostle. For after saying, that it is not the hearers of the Law, but the doers of the Law, that shall be justified, it followed to say, "For when the Gentiles, which have not the Law, do by nature the things contained in the Law," they are much better than those who are instructed by the Law. But this he does not say, but he stays at the encomium of the Gentiles, and does not yet awhile carry on his discourse by way of comparison, that so at least the Jew may receive what is said. And so he does not word it as I was doing, but how? "For when the Gentiles, which have not the Law, do by nature the things contained in the Law, these, not having the Law, are a law unto themselves;

²⁷ which show the work of the Law, written in their hearts, their conscience also bearing witness. For the conscience and reason doth suffice in the Law's stead. By this he showed, first, that God made man independent, so as to be able to choose virtue and to avoid vice. And be not surprised that he proves this point, not once or twice, but several times. For this topic was very needful for him to prove owing to those who say, Why ever is it, that Christ came but now? And where in times before was the (most mss. this mighty) scheme of Providence? Now it is these that he is at present beating off by the way, when he shows that even in former times, and before the Law was given, the human race (Gr. nature) fully enjoyed the care of Providence. For "that which may be known of God was manifest in them," and they knew what was good, and what bad; by means whereof they judged others, which he reproaches them with, when he says, "wherein thou judgest another, thou condemnest thyself. But in the case of the Jews, besides what has been mentioned, there was the Law, and not reason or conscience only. And why does he put the words "accusing or else excusing?"-for, if they have a Law written, and show the work of it in them, how comes reason to be able to accuse them still? But he is not any longer speaking of those only who do well, but also of mankind (Gr.

²⁸ the nature) universally. For then our reasonings stand up, some accusing and some excusing. And at that tribunal a man needeth no other accuser. Then to add to their fear, he does not say the sins of men, but the secrets of men. For since he said, "Thinkest thou, that judgest them that do such things, and doest the same, that thou shalt escape the judgment of God; that thou mayest not expect such a sentence as thou passest thyself, but mayest know, that that of God is far more exact than thine own, he brings in, "the secrets of men," and adds, "through Jesus Christ according to my Gospel. For men sit in judgment upon overt acts alone. And above too he spake of the Father alone, but as soon as he had crushed them with fear, he brought in the mention of Christ also. But he does not do barely this, but even here, after having made mention of the Father, he so introduceth Him. And by the same things he raises the dignity of his preaching. For this preaching, he means, openly speaks out what nature taught by anticipation. Do you see with what wisdom he has bound them both to the Gospel and to Christ, and demonstrated that our affairs come not here to a stand, but travel further. And this he made good before also, when he said, "thou treasurest up to thy-

self wrath against the day of wrath: and here again, "God shall judge the secrets of men."

29 Now let each man enter into his own conscience, and reckoning up his transgressions, let him call himself to a strict account, that we be not then condemned with the world. (1 Cor. xi. 32. For fearful is that court, awful the tribunal, full of trembling the accounts, a river of fire rolls along (elketai) "A brother doth not redeem: shall man redeem? (Ps. xlix. 8. Ps. xlix. 8. LXX. Call then to mind what is said in the Gospel, the Angels running to and fro, of the bridechamber being shut, of the lamps going out, of the powers which drag to the furnaces. And consider this, that if a secret deed of any one of us were brought forth into the midst, to-day, before the Church only, what could he do but pray to perish, and to have the earth to gape for him, rather than have so many witnesses of his wickedness? How then shall we feel, when, before the whole world, all things are brought into the midst, in a theatre so bright and open, with both those known and those unknown to us seeing into everything? But alas! wherewith am I forced to affright you! with men's estimation! when I ought to use the fear of God, and His condemnation. For what, pray, is to become of us then when bound, and gnashing our teeth, we are led away to the outer darkness? Or, rather, what shall we do (and this is the most fearful thought of all) when we offend (proskrousomen) God?

30 For if any one have sense and reason, he has already endured a hell when he is out of sight of God. But since this doth not pain, fire is therefore threatened. For we ought to smart not when we are punished, but when we sin. Thus listen to Paul wailing and lamenting over sins, for which he was not to be punished. For "I am not meet," he says, "to be called an Apostle, because I persecuted the Church. (1 Cor. xv. 9. Hear also David, when he is set free from the punishment, yet, as thinking that he had offended God, calling vengeance down upon himself, and saying, "Let thy hand be upon me and upon my father's house. (2 Sam. xxiv. 17. For to have offended God is more distressing than to be punished. But now we are so wretchedly disposed, that, were there no fear of hell, we should not even choose readily to do any good thing. Wherefore were it for nothing else, yet for this at least, we should deserve hell, because we fear hell more than Christ (several Mss. God). But not so the blessed Paul, but contrariwise. But since we feel otherwise, for this reason are we condemned to hell: since, did we but love Christ as we

should love Him, we should have known that to offend Him we love were more painful than hell. But since we love Him not, we know not the greatness of His punishment. And this is what I bewail and grieve over the most!

31 And yet what has God not done, to be beloved of us? What hath He not devised? What hath He omitted? We insulted Him, when He had not wronged us in aught, but had even benefited us with blessings countless and unspeakable. We have turned aside from Him when calling and drawing us to Him by all ways, yet hath He not even upon this punished us, but hath run Himself unto us, and held us back, when fleeing, and we have shaken Him off and leaped away to the Devil. And not even on this hath He stood aloof, but hath sent numberless messengers to call us to Him again, Prophets, Angels, Patriarchs: and we have not only not received the embassy, but have even insulted those that came. But not even for this did He spew us out of His mouth, but like those slighted lovers that be very earnest, He went round beseeching all, the heaven, the earth, Jeremiah, Micah, and that not that He might weigh us down, but that He might speak in behalf of His own ways (Is. i. 2; Jer. ii. 12; iii. 12; etc.; Mic. vi. 1): and along with the prophets He went also Himself to those that turned aside from Him, being ready to submit to examination, and deigning to condescend to a conference, and drawing them that were deaf to every appeal into a disputation with Himself. For He saith, "O my people, what have I done unto thee, and wherein have I wearied thee? Answer me. (Mic.

32 vi. 3. After all this we killed the Prophets, we stoned them, we did them other cruel wrongs without number. What then? In their place He sent no longer Prophets, no longer Angels, no longer Patriarchs, but the Son Himself. He too was killed when He had come, and yet not even then did He quench His love, but kindled it even more, and keepeth on beseeching us, after even His own Son was killed, and entreating us, and doing all things to turn us unto Himself. And Paul crieth aloud, saying, "Now then we are ambassadors for Christ, as though God did beseech you by us: be ye reconciled to God. (2 Cor. v. 20. None of these things however reconciled us. Yet not even then did He leave us, but keeps on both threatening hell, and promising a kingdom, that even so He may draw us unto Himself. But we be still in an insensible mood. What can be worse than this brutishness? For had a man done these things, should we not many times over have let ourselves become slaves to him? But God when doing so we turn us away from! O what

listlessness! O what unfeelingness We that live continually in sins and wickednesses, if we happen to do any little good, like unfeeling domestics, with what a niggardly spirit do we exact it, and how particular are we about the recompense made, if what we have done has any recompense to come of it.

³³ And yet the recompense is the greater if you do it without any hope of reward. Why saying all this, and making exact reckoning, is language fitter for an hireling than a domestic of willing mind. For we ought to do everything for Christ's sake, not for the reward, but for Him. For this also was why He threatened hell and promised the kingdom, that He might be loved of us. Let us then so love Him as we ought to love Him. For this is the great reward, this is royalty and pleasure, this is enjoyment, and glory, and honor, this is light, this is the great happiness, which language (or reasoning) cannot set before us, nor mind conceive. Yet indeed I do not know how I was led so far in this way of speaking, and came to be exhorting men who do not even think slightly of power and glory here for Christ's sake, to think slightly of the kingdom. Yet still those great and noble men even attained to this measure of love. Hear, for instance, how Peter burns with love towards Him, setting Him before soul, and life, and all things. And when he had denied Him, it was not the punishment he was grieved for, but that he had denied Him Whom he longed for, which was more bitter to him than any punishment. And all this did he show before the grace of the Spirit was given. And he perseveringly pressed the question, "Whither goest thou? (John xiii. 36) and before this;

³⁴ "To whom shall we go? (vi. 67); and again; "I will follow Thee whithersoever Thou goest. (Luke xxii. 33? Thus He was all things to them, and neither heaven nor the kingdom of heaven did they count of, in comparison of Him they longed for. For Thou art all these things unto me, he means. And why doest thou marvel that Peter was so minded? Hear now what the Prophet says: "What have I in heaven, and what is there upon earth, that I should desire in comparison of Thee? (Ps. lxxiii. 25. Now what he means is nearly this. Neither of things above nor of things below desire I any, save Thee only. This is passion; this is love. Can we so love, it will not be things present only, but even things to come, which we shall reckon as nothing compared with that love-charm, and even here shall we enjoy the Kingdom, delighting ourselves in the love of Him. And how is this to be? one may say.

Let us reflect how oft we insult Him after numberless goodnesses, yet He standeth and calleth us to Him, and how often we run by Him, but He still doth not overlook us, but runneth to us, and draweth us to Him, and catcheth us in unto Himself. For if we consider these things, and such as these, we shall be enabled to kindle this longing.

³⁵ For if it were a common man that so loved, but a king who was thus beloved, would he not feel a respect for the greatness of the love? Most assuredly he would. But when the case is reversed, and His Beauty (S. "that beauty") is unspeakable, and the glory and the riches too of Him that loveth us, and our vileness so great, surely we deserve the utmost punishment, vile as we are and outcasts, who are treated with so exceeding great love by One so great and wonderful, and yet wax wanton against His love? He needeth not anything of ours, and yet He doth not even now cease loving us. We need much what is His, and for all that we cleave not unto His love, but money we value above Him, and man's friendship, and ease of body, and power, and fame, before Him who valueth nothing more than us. For He had One Son, Very (Lit. "true-born") and Only-Begotten, and He spared not even Him for us. But we value many things above Him. Were there not then good reason for a hell and torment, even were it twofold or threefold or manifold what it is? For what can we have to say for ourselves, if even Satan's injunctions we value more than the Laws of Christ, and are reckless of our own salvation that we may choose the works of wickedness, before Him who suffered all things for us? And what pardon do these things deserve? what excuse have they? Not one even.

³⁶ (5 mss. *oude mij*). Let us stop then after this in our headlong course, and let us grow again sober; and reckoning up all these things, let us send up glory unto Him by our works (for words alone suffice not thereto), that we may also enjoy the glory that cometh of Him, which may we all attain unto by the grace and love toward man of our Lord Jesus Christ, through Whom, and with Whom, to the Father be glory, with the Holy Spirit, for ever and ever. Amen.

HOMILY 6

¹ ROM. II. 17, 18.-"Behold, thou art called a Jew, and retest in the Law, and makest thy boast of God, and knowest His will, and approvest the things that are more excellent, being instructed out of the Law." After saying that the Gentile wanteth nothing appertaining to salvation if he be a doer of the

Law, and after making that wonderful comparison, he goes on to set down the glories of the Jews, owing to which they thought scorn of the Gentiles: and first the very name itself, which was of great majesty, as the name Christian is now. For even then the distinction which the appellation made was great. And so he begins from this, and see how he takes it down. For he does not say, Behold, thou art a Jew, but "art called" so, "and makest thy boast in God;" that is, as being loved by Him, and honored above all other men. And here he seems to me to be gently mocking their unreasonableness, and great madness after glory, because they misused this gift not to their own salvation, but to set themselves up against the rest of mankind, and to despise them. "And knowest His will, and approvest the things that are more excellent." Indeed this is a disadvantage, if without working: yet still it seemed to be an advantage, and so he states it with accuracy. For he does not say, thou doest, but knowest; and approvest, not followest and doest.

² Ver. 19. "And art confident that thou thyself." Here again he does not say that thou art "a guide of the blind," but "thou art confident," so thou boastest, he says. So great was the unreasonableness of the Jews. Wherefore he also repeats nearly the very words, which they used in their boastings. See for instance what they say in the Gospels. "Thou wast altogether (oloj 4 mss. olwj) born in sin, and dost thou teach us?" (John ix. 34.) And all men they utterly looked down upon, to convince them of which, Paul keeps extolling them and lowering the others, that so he may get more hold on them, and make his accusation the weightier. Wherefore he goes on adding the like things, and making more of them by different ways of relating them. For "Thou art confident," he saith, "that thou thyself art a leader of the blind,"

³ Ver. 20. "An instructor of the foolish, a teacher of babes, which hast the form of knowledge and truth, which is in the Law." Here again he says not, in the conscience and in actions and in well-doings, but "in the Law;" and after saying so, he does here also what he did with regard to the Gentiles. For as there he says, "for wherein thou judgest another, thou condemnest thyself," so saith he here also. Ver. 21. "Thou therefore which teachest another, teachest thou not thyself?" ⁴ But there he frames his speech with more of sharpness, here with more of gentleness. For he does not say, However on this score thou deservest greater punishment, because though entrusted with so great things thou hast not made a good use of any of them, but he carries his discourse on by way of question, turning them on themselves (entrepwn),

and saying, "Thou that teachest another, teachest thou not thyself? And here I would have you look at the discretion of Paul in another case. For he sets down such advantages of the Jews, as came not of their own earnestness, but by a gift from above, and he shows not only that they are worthless to them if neglectful, but that they even bring with them increase of punishment. For neither is the being called a Jew any well doing of theirs, nor yet is the receiving of the Law, nor the other things he has just enumerated, but of the grace from above. And towards the beginning he had said, that the hearing of the Law is valueless unless the doing be thereto added ("for not the hearers of the Law," he says, "are just before God,") but now he shows further still, that not only the hearing, but, what is more than the hearing, the teaching of the Law itself will not be able to screen the teacher, unless he do what he says; and not only will it not screen him, but will even punish him the more.

5 And he has used his expressions well too, since he does not say, Thou hast received the Law, but "Thou retest in the Law. For the Jew was not wearied with going about to seek what was to be done, but had on easy terms the Law pointing the way leading to virtue. For if even the Gentiles have natural reason (and it is on this ground that these are better than they, in that they do the Law without hearing), yet still the others had greater facility. But if you say, I am not only a hearer, but even a teacher, this very thing is an aggravation of your punishment. For because they prided themselves upon this, from this above all he shows them to be ridiculous. But when he says, "a guide of the blind, an instructor of the foolish, a teacher of babes," he is speaking their own pompous language. For they treated proselytes extremely ill, and these were the names they called them by. And this is why he dwells at large upon what were supposed to be their praises, well knowing that what was said gave ground for greater accusation; "Which hast the form of knowledge and of the truth in the Law. As if any one who had a picture of the king, were to draw nothing after it, and they that were not entrusted with it were to imitate it exactly even without the original.

6 And then after mentioning the advantages they had from God, he tells them of their failings, bringing forward what the prophets accused them of. "Thou therefore which teachest another, teachest thou not thyself? Thou that preachest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery? Thou that abhorrest idols, dost thou commit sacrilege? For it was strictly forbidden them

to touch any of the treasures upon the idols (so Field from the mss. Vulg. "in the idol temples") by reason of the defilement. But the tyranny of avarice, he says, has persuaded you (4 mss.; and mar. "us") to trample this Law also under foot. Then he brings the far more grievous charge afterwards, saying, 7 Ver. 23. "Thou that makest a boast in the Law through breaking the Law dishonorest thou God?" There are two accusations which he makes, or rather three. Both that they dishonor, and dishonor that whereby they were honored; and that they dishonor Him that honored them, which was the utmost extreme of unfeelingness. And then, not to seem to be accusing them of his own mind, he brings in the Prophet as their accuser, here briefly and concisely as it were in a summary, but afterwards more in detail, and here Isaiah, and after that David, when he had shown the grounds of reproof to be more than one. For to show, he means, that it is not I who speak these things to your reproach, hear what Isaiah saith. Ver. 24. "For the name of God is blasphemed among the Gentiles through you." (Is. lii. 5; Ez. xxxvi. 20, Ez xxxvi. 23.)

8 See again another double accusation. For they not only commit insolence themselves, but even induce others to do so. What then is the use of your teaching when ye teach not your own selves? Above, however, he merely said this, but here he has even turned it round to the contrary. For not only yourselves, but even others, do ye not teach what should be done. And what is far worse-ye not only teach not the things of the Law, but ye even teach the opposite, viz. to blaspheme God, which is opposite to the Law. But the circumcision, one will say, is a great thing. Yea, I also confess it, but when? when (So all mss. S. "then, when") it hath the inward circumcision. And observe his judgment, in bringing in what he says about it so opportunely. For he did not begin straightway with it, since the conceit men had of it was great. But after he had shown them to have offended in that which was greater and to be responsible for the blasphemy against God, then having henceforth possession of the reader's judgment against them, and having stripped them of their pre-eminence, he introduces the discussion about circumcision, feeling sure that no one will any more advocate it, and says,

9 Vet. 25. "For circumcision verily profiteth, if thou keep the Law." And yet, were this not so, a man might have rejected it and said, What is circumcision? for is it any good deed on his part that hath it? is it any manifestation of a right choice? For it takes place at an unripe age, and those in the wilder-

ness too remained uncircumcised for a long time. And from many other points of view also, one might look at it as not necessary. And yet it is not on this foot that he rejects it, but upon the most proper ground, from the case of Abraham. For this is the most exceeding victory, -to take the very reason for showing it to be of small regard, whence it was held by them in reverence. Now he might have said that even the prophets call the Jews uncircumcised. But this is no disparagement of circumcision, but of those that hold ill to it. For what he aims at is to show that even in the very best life, it has not the least force. This is what he next proves. And here he does not bring forward the Patriarch, but having previously overturned it upon other grounds, he keeps him till afterwards, when he brings in what he has to say of faith, on the words-"How then was it reckoned" to Abraham? "when he was in circumcision, or in uncircumcision?" For so long as it is struggling against the Gentile and the uncircumcised, he is unwilling to say aught of this, lest he should be over irksome to them. But when it comes in opposition to the faith, then he disengages himself more completely for a combat with it. Up to the present point then it is uncircumcision that the contest is against, and this is why he advances in His discourse in a subdued tone, and says,

10 "For circumcision verily profiteth if thou keep the Law; but if thou be a breaker of the Law, thy circumcision is made uncircumcision." For here he speaks of two uncircumcisions, and two circumcisions, as also two laws. For there is a natural law and there is a written law. But there is one also between these, that by works. And see how he points these three out, and brings them before you. 11 "For when the Gentiles," he says, "which have not the Law." What Law, say? The written one. "Do by nature the things of the Law." Of what Law? Of that by works. "These having not the Law." What Law? The written one. "Are a law unto themselves." How so? By using the natural law. "Who show the work of the Law." Of what law? Of that by actions. For that which is by writing lieth outside; but this is within, the natural one, and the other is in actions. And one the writing proclaims; and another, nature; and another, actions. Of this third there is need, for the sake of which also those two exist, both the natural and the written. And if this be not present they are of no good, but even very great harm. And to show this in the case of the natural he said, "For wherein thou judgest another, thou condemnest thyself." But of the written Law, thus-"Thou that preachest a man should not steal, dost thou steal? Thus also there are two uncircumcisions, one that of

nature, and the second from conduct: and one circumcision in the flesh, and the other from the will. I mean for instance, a man has been circumcised upon the eighth day; this is circumcision of the flesh: a man has done all the Law bids him; this is circumcision of the mind which St. Paul requires above all, yea rather the Law also. See now how having granted it in words, he in deed does away with it. For he does not say the circumcision is superfluous, the circumcision is of no profit, of no use. But what saith he? "Circumcision verily profiteth if thou keepest the Law." (Deut. x. 16; xxx. 6.) He approves it so far, saying, I confess and deny not that the circumcision is honorable. But when? When it has the Law kept along with it.

12 "But if thou be a breaker of the Law, thy circumcision is made uncircumcision." He does not say, it is no more profitable, lest he should seem to insult it. But having stripped the Jew of it, he goes on to smite him. And this is no longer any insult to circumcision, but to him who through listlessness has lost the good of it. As then in the case of those who are in dignified stations and are after convicted of the greatest misdemeanors, the judges deprive them of the honors of their stations and then punish them; so has Paul also done. For after saying, if thou art a breaker of the Law, thy "circumcision is made uncircumcision," and having shown him to be uncircumcised, he condemns him after that without scruple. Ver. 26. "Therefore if the uncircumcision keep the righteousness of the Law, shall not his uncircumcision be turned into circumcision?"

13 See how he acts. He does not say that the uncircumcision overcomes circumcision (for this was highly grating to those who then heard him), but that the uncircumcision hath become circumcision. And he next enquires what circumcision is, and what uncircumcision and he says that circumcision is well doing and uncircumcision is evil doing. And having first transferred into the circumcision the uncircumcised, who has good deeds, and having thrust out the circumcised man that lived a corrupt life into the uncircumcision, he so gives the preference to the uncircumcised. And he does not say, To the uncircumcised, but goes on to the thing itself, speaking as follows: "Shall not his uncircumcision be turned into circumcision?" And he does not say "reckoned," but "turned to," which was more expressive. As also above he does not say thy circumcision is reckoned uncircumcision, but has been made so. Ver. 27. "And shall not the uncircumcision which is by nature judge?"

¹⁴ You see, he recognizes two uncircumcisions, one from nature, and the other from the will. Here, however, he speaks of that from nature, but does not pause here, but goes on, "if it fulfil the Law, judge thee, who by the letter and circumcision dost transgress the Law? See his exquisite judgment. He does not say, that the uncircumcision which is from nature shall judge the circumcision, but while where the victory had been, he brings in the uncircumcision, yet where the defeat is, he does not expose the circumcision as defeated; but the Jew himself who had it, and so by the wording spares offending his hearer. And he does not say, "thee that hast the Law and the circumcision," but yet more mildly, "thee who by the letter and circumcision dost transgress the Law. That is, such uncircumcision even stands up for the circumcision, for it has been wronged and comes to the Law's assistance, for it has been insulted, and obtains a notable triumph. For then is the victory decided, when it is not by Jew that Jew is judged, but by the uncircumcised; as when he says, "The men of Nineveh shall rise in judgment against this generation, and shall condemn it. (Matt. xii. 41. It is not then the Law that he dishonors (for he reverences it greatly), but him that does disgrace to the Law. Next, having settled these grounds clearly, he goes on confidently to define what the Jew really is;

¹⁵ and he shows that it is not the Jew, nor the circumcision, but he that is no Jew, and uncircumcised, whom he is rejecting. And he seemeth indeed to stand up in its behalf, but yet does away with the opinion regarding it, securing men's concurrence by the conclusion he comes to. For he shows not only that there is no difference between the Jew and the uncircumcised, but that the uncircumcised has even the advantage, if he take heed to himself, and that it is he that is really the Jew; and so he says: ¹⁶ Ver. 12. "For he is not a Jew which is one outwardly." Here he attacks them as doing all things for show. Ver. 29. "But he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter." By saying this he sets aside all things bodily. For the circumcision is outwardly, and the sabbaths and the sacrifices and purifications: all of which he hints in a single word, when he says, "For he is not a Jew which is one outwardly." But since much was made of the circumcision, inasmuch as even the sabbath gave way to it (John vii. 22), he has good reason for aiming more especially against it. But when he has said "in the spirit" he thereafter paves the way for the conversation of the Church, and introduces the faith. For it too is in the heart and spirit and

hath its praise of God. And how cometh he not to show that the Gentile which doeth aright is not inferior to the Jew which doeth aright, but that the Gentile which doeth aright is better than the Jew which breaketh the Law? It was that he might make the victory an undoubted one. For when this is agreed upon, of necessity the circumcision of the flesh is set aside, and the need of a good life is everywhere demonstrated. For when the Greek is saved without these, but the Jew with these is yet punished, Judaism stands by doing nothing. And by Greek he again means not the idolatrous Greek, but the religious and virtuous, and free from all legal observances.

¹⁷ Chap. iii. ver. 1. "What advantage then hath the Jew?" ¹⁸ Since he has set all aside, the hearing, the teaching, the name of the Jew, the circumcision, and all the other particulars by his saying that "he is not a Jew which is one outwardly, but he which is one inwardly; he next sees an objection which starts up, and against this makes his stand. Now what is this objection? If, he means, these things are no use, what reason was there for that nation being called, and the circumcision too being given? What does he then and how does he solve it? By the same means as he did before: for as there, he told, not of their praises, but the benefits of God; nor their well doings (for to be called a Jew and to know His Will and to approve the things which are more excellent, was no well doing of their own, but came of the grace of God: and this the Prophet also says, upbraiding them; "He hath not done so to any nation, neither hath he showed His judgments unto them; (Ps. cxlvii. 20. and Moses again; "Ask now whether there hath been any such thing as this? he says, "did ever people hear the voice of God speaking out of the midst of the fire, and live?") (Deut. iv. 32, Deut. iv. 33), this then he does here also.

¹⁹ For as, when speaking of circumcision, he did not say, Circumcision is valueless without a good life, but, Circumcision is of value with a good life, pointing out the same thing but in a more subdued tone. And again he does not say, If thou be a breaker of the Law, thou who art circumcised art no whit profited, but "thy circumcision is made uncircumcision: and after this again, "the uncircumcision," saith he, shall "judge," not the circumcision, but "thee that dost transgress the Law," so sparing the things of the Law, and smiting the persons. So he doth here also. For after setting before himself this objection, and saying, "what advantage then hath the Jew? he says not, None, but he concurs with the statement, and confutes it again by the sequel, and shows that they were even punished owing to this preëminence.

And how he does so, I will tell you when I have stated the objection. "What advantage then," he says, "hath the Jew," or "what profit is there of circumcision?"

²⁰ Ver. 2. "Much every way: chiefly, because that they were entrusted with the oracles of God." Do you see that, as I said above, it is not their well doings, but the benefits of God, that he everywhere counts up? And what is the word *episteuqhsan*? (they were trusted.) It means, that they had the Law put into their hands because He held them to be of so much account that He entrusted to them oracles which came down from above. I know indeed that some take the "entrusted" not of the Jews, but of the oracles, as much as to say, the Law was believed in. But the context does not admit of this being held good. For in the first place he is saying this with a view to accuse them, and to show that, though in the enjoyment of many a blessing from above, they yet showed great ingratitude. Then, the context also makes this clear. For he goes on to say, "For what if some did not believe?" If they did not believe, how do some say, the oracles were believed in? What does he mean then? Why that God entrusted the same to them, and not that they trusted to the oracles: how else will the context make sense? For he farther goes on to say,

²¹ Ver. 3. "For what if some did not believe?" And what comes next makes the same point clear. For he again adds and follows; "Shall their unbelief make the faith of God without effect?" Ver. 4. "God forbid." The word *episteuqhsan*, then, proclaims God's gift. ²² And I would have you here also note his judgment. For again he does not bring in his accusation of them on his own part, but as it were by way of objection, as if he said, But perhaps you will say, 'What then is the use of this circumcision since they used it not as was fitting, since they were trusted with the Law and were unfaithful to the trust?' And hitherto he is not a severe accuser, but as if to clear God of complaints against Him, he by this means turns the whole of the accusation round upon themselves. For why, he would say, do you complain that they did not believe? and how doth this affect God? For as for His benefit, doth the ingratitude of those benefited overturn it? Or doth it make the honor to be no honor? For this is what the words, "Shall their unfaithfulness make the faith of God without effect," amount to. "God forbid. As if one should say, I have honored such an one. And if he did not receive the honor, this gives no ground for accusing me, nor impairs my kindness, but shows his want of

feeling. But Paul does not say this merely, but what is much more. That not only does their unbelief not leave the soil of complaint upon God, but even shows His honor and love of man to be the greater, in that He is seen to have bestowed honor upon one who would dishonor Him.

²³ See how he has brought them out guilty of misdemeanors by means of what they gloried in; forasmuch as the honor with which God treated them was so great, that even when He saw what would come thereof, He withheld not His good-will toward them! Yet they made the honors bestowed on them a means of insulting Him that Honor them! Next, since he said, "For what if some did not believe? (while clearly it was all of them that did not believe,) lest by speaking here too as the history allowed him, he should seem to be a severe accuser of them like an enemy, he puts that, which really took place, in the method of reasoning and syllogism, saying as follows: "Yea, let God be true, but every man a liar. What he says is something of this sort. I do not mean, he says, that some did not believe, but if you will, suppose that all were unbelieving, so waiving what really happened, to fall in with the objector, that he might seem overbearing or to be suspected. Well, he says, in this way God is the more justified. What does the word justified mean? That, if there could be a trial and an examination of the things He had done for the Jews, and of what had been done on their part towards Him, the victory would be with God, and all the right on His side.

²⁴ And after showing this clearly from what was said before, he next introduces the Prophet also as giving his approval to these things, and saying, "that Thou mightest be justified in Thy sayings, and clear when Thou art judged. (Ps. li. 4. He then for His part did everything, but they were nothing the better even for this. Then he brings forward after this another objection that arises, and says, ²⁵ Ver. 5. "But if our unrighteousness commend the righteousness of God, what shall we say? is God unrighteous Who taketh vengeance? I speak as a man." Ver. 6. "God forbid." He solves one perplexity by another again. Yet as this is not clear, we must needs declare it more clearly. What is it then he means? God honored the Jews: they did despise to Him. This gives Him the victory, and shows the greatness of His love towards man, in that He honored them even such as they were. Since then, he means, we did despise to Him and wronged Him, God by this very thing became victorious, and His righteousness was shown to be clear. Why then (a man may say) am I to be punished, who have been the cause of His victory by the des-

pite I did Him? Now how does he meet this? It is, as I was saying, by another absurdity again. For if it were you, he says, that were the cause of the victory, and after this are punished, the thing is an act of injustice. But if He is not unjust, and yet you are punished, then you are no more the cause of the victory. And note his apostolic reverence; (or caution: euLabeia); for after saying, "Is God unrighteous Who taketh vengeance?" he adds, "I speak as a man." As if, he means, any body were to argue in the way men reason. For what things seem with us to be justice, these the just judgment of God far exceedeth, and has certain other unspeakable grounds for it. Next, since it was indistinct, he says the same thing over again:

26 Ver. 7. "For if the truth of God hath more abounded through my lie unto His glory: why yet am I also judged as a sinner?" For if God, he means is shown to be a Lover of man, and righteous, and good, by your acts of disobedience, you ought not only to be exempt from punishment but even to have good done unto you. But if so, that absurdity will be found to result, which is in circulation with so many, that good comes of evil, and that evil is the cause of good; and one of the two is necessary, either that He be clearly unjust in punishing, or that if He punish not, it is from our vices that He hath the victory. And both of these are absurd to a degree. And himself meaning to show this too, he introduces the Greeks (i. e. heathens) as the fathers of these opinions, thinking it enough to allege against what he has mentioned the character of the persons who say these things. For then they used to say in ridicule of us, "let us do evil that good may come." And this is why he has stated it clearly in the following language.

27 Ver. 8. "If not (as some affirm that we say,) Let us do evil that good may come? Whose damnation is just." 28 For whereas Paul said, "where sin abounded grace did much more abound" (Rom. v. 20), in ridicule of him and perverting what he said to another meaning, they said, We must cling to vice that we may get what is good. But Paul said not so; however to correct this notion it is that he says, "What then? shall we continue in sin that grace may abound? God forbid! (ib. vi. 1, 2. For I said it, he means, of the times which are past, not that we should make this a practice. To lead them away then from this suspicion, he said, that henceforth this was even impossible. For "how shall we," he says, "that are dead unto sin, live any longer therein? Against the Greeks then he inveighs (katesramen) without difficulty. For their life was exceeding abandoned. But of the Jews, even if their life seemed

to have been careless, still they had great means of cloaking these things in the Law and circumcision, and the fact of God having conversed with them, and their being the teachers of all. And this is why he strips them even of these, and shows that for these they were the more punished, and this is the conclusion to which he has here drawn his discussion. For if they be not punished, he would say, for so doing, that blasphemous language-let us do evil that good may come-must necessarily gain currency.

²⁹ But if this be impious, and they who hold this language shall be punished (for this he declared by saying, "whose damnation is just"), it is plain that they are punished. For if they who speak it be deserving of vengeance, much more are they who act it, but if deserving thereof, it is as having done sin. For it is not man that punishes them, that any one should suspect the sentence, but God, that doeth all things righteously. But if they are righteously punished, it is unrighteously that they, who make ridicule of us, said what they did. For God did and doth everything, that our conversation might shine forth and be upright on every side. ³⁰ Let us then not be listless; for so we shall be able to recover the Greeks also from their error. But when we are in words lovers of wisdom, but in deeds behave unseemly, with what looks shall we face them? with what lips shall we discourse concerning doctrines? For he will say to each of us, How can you that have failed in what is less, claim to teach me about what is greater? you who as yet have not learnt that covetousness is a vice, how can you be wise upon the things in heaven? But do you know that it is a vice? Then, the charge is the greater, because you transgress knowingly. And why speak I of the Greek, for even our laws allow us not to speak thus boldly when our life has become abandoned. For to "the sinner," it says, "saith God, what hast thou to do to declare my statutes? (Ps. l. 16. There was a time when the Jews were carried away captive, and when the Persians were urgent with them, and called upon them to sing those divine songs unto them, they said, "How shall we sing the Lord's song in a strange land? (Ps. cxxxvii. 4. Now if it were unlawful to sing the oracles of God in a strange land, much less might the estranged soul do it. For estranged the merciless soul is. If the Law made those who were captives and had become slaves to men in a strange land, to sit in silence;

³¹ much more is it right for those who are slaves to sin and are in an alien community (*politeia*) to have a curb upon their mouths. And however they had their instruments then. For it says, "Upon the willows in the midst

thereof did we hang our instruments," but still they might not sing. And so we also, though we have a mouth and tongue, which are instruments of speech, have no right to speak boldly, so long as we be slaves to what is more tyrannical than any barbarian, sin. For tell me what have you to say to the Greek, if you plunder, and be covetous? will you say, Forsake idolatry, acknowledge God, and draw not near to gold and silver? Will he not then make a jest of you, and say, Talk to thyself first in this way? For it is not the same thing for a Gentile to practise idolatry, and a Christian to commit this same (4 Mss. om. "same") sin. For how are we to draw others away from that idolatry if we draw not ourselves away from this? For we are nearer related to ourselves a than our neighbor is, and so when we persuade not ourselves, how are we to persuade others? For if he that doth not rule well over his own house, will not take care of the Church either (1 Tim. iii. 5), how shall he that doth not rule even over his own soul be able to set others right?

³² Now do not tell me, that you do not worship an image of gold, but make this clear to me, that you do not do those things which gold bids you. For there be different kinds of idolatry, and one holds mammon lord, and another his belly his god, and a third some other most baneful lust. But, "you do not sacrifice oxen to them as the Gentiles do. Nay, but what is far worse, you butcher your own soul. But "you do not bow the knee and worship. Nay, but with greater obedience you do all that they command you, whether it be your belly, or money, or the tyranny of lust. For this is just what makes Gentiles disgusting, that they made gods of our passions; calling lust Venus, and anger Mars, and drunkenness Bacchus. If then you do not grave images as did they, yet do you with great eagerness bow under the very same passions, when you make the members of Christ members of an harlot, and plunge yourself into the other deeds of iniquity. (1 Cor. vi. 15. I therefore exhort you to lay to heart the exceeding unseemliness hereof, and to flee from idolatry:-for so doth Paul name covetousness-and to flee not only covetousness in money, but that in evil desire, and that in clothing, and that in food, and that in everything else: since the punishment we shall have to suffer if we obey not God's laws is much severer.

³³ For, He says, "the servant that knew his Lord's will," and did it not, "shall be beaten with many stripes. (Luke xii. 47. With a view then to escaping from this punishment, and being useful both to others and to ourselves, let us drive out all iniquity from our soul and choose virtue. For so shall we

attain to the blessings which are to come, whereto may it be granted us all to attain by the grace and love toward man, etc.

HOMILY 7

¹ ROM. III. 9-18.-"What then have we more than they? For we have proved both Jews and Gentiles, that they are all under sin. As it is written, There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no not one. Their throat is an open sepulchre; with their tongues have they used deceit; the poison of asps is under their lips; whose mouth is full of cursing and bitterness: their feet are swift to shed blood: destruction and misery are in their ways: and the way of peace have they not known: there is no fear of God before their eyes." ² He had accused the Gentiles, he had accused the Jews; it came next in order to mention the righteousness which is by faith. For if the law of nature availed not, and the written Law was of no advantage, but both weighed down those that used them not aright, and made it plain that they were worthy of greater punishment, then after this the salvation which is by grace was necessary. Speak then of it, O Paul, and display it. But as yet he does not venture, as having an eye to the violence of the Jews, and so turns afresh to his accusation of them; and first he brings in as accuser, David speaking of the same things at length, which Isaiah mentioned all in short compass, so furnishing a strong curb for them, so that they might not bound off, nor any of his hearers, while the matters of faith were laid open to them, might after this start away; being beforehand safely held down by the accusations of the prophets. For there are three excesses which the prophet lays down; he says that all of them together did evil, and that they did not do good indifferently with evil, but that they followed after wickedness alone, and followed it also with all earnestness. And next that they should not say, "What then, if these things were said to others?" he goes on:

³ Ver. 19. "Now we know that what things soever the Law saith, it saith to them who are under the Law." ⁴ This then is why, next to Isaiah, who confessedly aimed at them, he brought in David; that he might show that these things also belonged to the same subject. For what need was there, he means, that a prophet who was sent for your correction should accuse other people. For neither was the Law given to any else than you. And for what reason did he not say, we know that what things soever the prophet saith, but what

things soever the Law saith? It is because Paul uses to call the whole Old Testament the Law. And in another place he says, "Do ye not hear the Law, that Abraham had two sons? (Gal. iv. 21, 22. And here he calls the Psalm the Law when he says, "We know that what things soever the Law saith, it saith to them who are under the Law. Next he shows that neither are these things he said merely for accusation's sake, but that he may again be paving the way for faith. So close is the relationship of the Old Testament with the New, since even the accusations and reproofs were entirely with a view to this, that the door of faith might open brightly upon them that hear it.

5 For since it was the principal bane of the Jews that they were so conceited with themselves (which thing he mentioned as he went on, "how that being ignorant of the righteousness of God, and going about to establish their own righteousness, they submitted not themselves to the righteousness of God") (Rom. x. 3), the Law and the Prophet by being beforehand with them cast down their high thoughts, and laid low their conceit, that being brought to a consideration of their own sins, and having emptied out the whole of their unreasonableness, and seen themselves in danger of the last extremity, they might with much earnestness run unto Him Who offered them the remission of their sins, and accept grace through faith. And this it is then which St. Paul hints even here, when he says, 6 "Now we know that what things soever the Law saith, it saith to them who are under the Law, that every mouth may be stopped, and all the world may become guilty before God." Here then he exhibits them as destitute of the boldness of speech which comes of works, and only using a parade of words and behaving in a barefaced way. And this is why he uses so literal an expression, saying, "that every mouth may be stopped," so pointing out the barefaced and almost uncontrollable pomposity of their language, and that their tongue was now curbed in the strictest sense. For as an unsupportable torrent, so had it been borne along. But the prophet stopped it. And when Paul saith, "that every mouth may be stopped," what he means is, not that the reason of their sinning was that their mouth might be stopped, but that the reason of their being reprov'd was that they might not commit this very sin in ignorance. "And all the world may become guilty before God." He does not say the Jew, but the whole of mankind. For the phrase, "that every mouth may be stopped," is the language of a person hinting at them, although he has not stated it clearly, so as to prevent the language being too harsh. But the words

"that all the world may become guilty before God," are spoken at once both of Jews and of Greeks. Now this is no slight thing with a view to take down their unreasonableness. Since even here they have no advantage over the Gentiles, but are alike given up as far as salvation is concerned. For he would be in strict propriety called a guilty person, who cannot help himself to any excuse, but needeth the assistance of another: and such was the plight of all of us, in that we had lost the things pertaining to salvation.

7 Ver. 20. "For by the Law is the knowledge of sin." He springs upon the Law again, with forbearance however (for what he says is not an accusation of it, but of the listlessness of the Jews). Yet nevertheless he has been earnest here with a view (as he was going to introduce his discourse about faith) to show its utter feebleness. For if thou boastest in the Law, he means, it puts thee to the greater shame: it solemnly parades forth your sins before you. Only he does not word it in this harsh way, but again in a subdued tone; "For by the Law is the knowledge of sin." And so the punishment is greater, but that because of the Jew. For the Law accomplished the disclosure of sin to you, but it was your duty then to flee it. Since then you have not fled you have pulled the punishment more sorely on yourself, and the good deed of the Law has been made to you a supply of greater vengeance. Now then having added to their fear, he next brings in the things of grace, as having brought them to a strong desire of the remission of their sins, and says,

8 Ver. 21. "But now the righteousness of God without the Law is manifested." Here he utters a great thing, and such as needed much proof. For if they that lived in the Law not only did not escape punishment, but were even the more weighed down thereby, how without the Law is it possible not only to escape vengeance, but even to be justified? For he has here set down two high points, the being justified, and the obtaining these blessings, without the Law. And this is why he does not say righteousness simply, but the righteousness of God, so by the worthiness of the Person displaying the greater degree of the grace, and the possibility of the promise. For to Him all things are possible. And he does not say, "was given," but "is manifested," so cutting away the accusation of novelty. For that which is manifested, is so as being old, but concealed. And it is not this only, but the sequel that shows that this is no recent thing. For after saying, "is manifested," he proceeds:

9 "Being witnessed by the Law and the Prophets." Do not be troubled, he means, because it has but now been given, nor be affrighted as though at a

thing new and strange. For of old both the Law and the Prophets foretold it. And some passages he has pointed out in the course of this argument, and some he will shortly, having in what came before brought in Habakkuk as saying, "the just shall live by faith" (i. 17), but in what comes after, Abraham and David, as themselves also conversing with us about these things. Now the regard they had for these persons was great, for one was a patriarch and a prophet, and the other a king and a prophet: and further the promises about these things had come to both of them. And this is why Matthew in the first beginning of his Gospel mentions both of these first, and then brings forward in order the forefathers. For after saying, "the Book of the Generation of Jesus Christ" (Matt. i. 1), he does not wait after Abraham to name Isaac also and Jacob, but mentions David along with (5 mss. "after") Abraham. And what is wonderful indeed is, that he has even set David before Abraham speaking on this wise, "the Son of David, the Son of Abraham," and then begins the catalogue of Isaac and Jacob, and all the rest in order. And this is why the Apostle here keeps presenting them in turns, and speaks of the righteousness of God being witnessed by the Law and the Prophets. Then that no one should say, How are we to be saved without contributing anything at all to the object in view? he shows that we also offer no small matter toward this, I mean our faith. Therefore after saying, "the righteousness of God," he adds straightway, "by faith unto all and upon all that believe."

¹⁰ Here again the Jew is alarmed by his not having anything better than the rest, and being numbered with the whole world. Now that he may not feel this, he again lowers him with fear by adding, "For there is no difference, for all have sinned." For tell me not that it is such and such a Greek, such and such a Scythian, such and such a Thracian, for all are in the same plight. For even if you have received the Law, one thing alone is there which you have learnt from the Law-to know sin, not to flee from it. Next, that they may say, "even if we have sinned, still it is not in the same way that they did," he added, "and have come short of the glory of God." So that even if you have not done the same sins as others, still you are alike bereft of the glory, since you belong to those who have offended, and he that hath offended belongeth not to such as are glorified, but to such as are put to shame. Yet, be not afraid: for the reason of my saying this was not that I might thrust you into despair, but that I might show the love of the Lord (Despotou) toward man: and so he goes on;

¹¹ Ver. 24, 25. "Being justified freely by His grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness." See by how many proofs he makes good what was said. First, from the worthiness of the person, for it is not a man who doeth these things, that He should be too weak for it, but God all-powerful. For it is to God, he says, that the righteousness belongs. Again, from the Law and the Prophets. For you need not be afraid at hearing the "without the Law," inasmuch as the Law itself approves this. Thirdly, from the sacrifices under the old dispensation. For it was on this ground that he said, "In His blood," to call to their minds those sheep and calves. For if the sacrifices of things without reason, he means, cleared from sin, much more would this blood. And he does not say barely *lutrwsewj*, but *apolutrwsewj*, entire redemption, to show that we should come no more into such slavery. And for this same reason he calls it a propitiation, to show that if the type had such force, much more would the reality display the same. But to show again that it was no novel thing or recent, he says, "fore-ordained" (Auth. Version marg.); and by saying God "fore-ordained," and showing that the good deed is the Father's, he sheweth it to be the Son's also. For the Father "fore-ordained," but Christ in His own blood wrought the whole aright.

¹² "To declare His righteousness." What is declaring of righteousness? Like the declaring of His riches, not only for Him to be rich Himself, but also to make others rich, or of life, not only that He is Himself living, but also that He makes the dead to live; and of His power, not only that He is Himself powerful, but also that He makes the feeble powerful. So also is the declaring of His righteousness not only that He is Himself righteous, but that He doth also make them that are filled with the putrefying sores (*katasapentaj*) of sin suddenly righteous. And it is to explain this, viz. what is "declaring," that he has added, "That He might be just, and the justifier of him which believeth in Jesus." Doubt not then: for it is not of works, but of faith: and shun not the righteousness of God, for it is a blessing in two ways; because it is easy, and also open to all men. And be not abashed and shamefaced. For if He Himself openly declareth (*endeiknutai*) Himself to do so, and He, so to say, findeth a delight and a pride therein, how comest thou to be dejected and to hide thy face at what thy Master glorieth in? Now then after raising his hearers expectations by saying that what had taken place was a declaring of the

righteousness of God, he next by fear urges him on that is tardy and remissful about coming; by speaking as follows:

¹³ "On account of the relaxing of sins that were before." Do you see how often he keeps reminding them of their transgressions? Before, he did it by saying, "through the Law is the knowledge of sin;" and after by saying, "that all have sinned," but here in yet stronger language. For he does not say for the sins, but, "for the relaxing," that is, the deadness. For there was no longer any hope of recovering health, but as the paralyzed body needed the hand from above, so doth the soul which hath been deadened. And what is indeed worse, a thing which he sets down as a charge, and points out that it is a greater accusation. Now what is this? That the last state was incurred in the forbearance of God. For you cannot plead, he means, that you have not enjoyed much forbearance and goodness. But the words "at this time" are those of one who is pointing out the greatness of the power (Sav. forbearance) and love toward man. For after we had given all over, (he would say,) and it were time to sentence us, and the evils were waxed great and the sins were in their full, then He displayed His own power, that thou mightest learn how great is the abundancy of righteousness with Him. For this, had it taken place at the beginning, would not have had so wonderful and unusual an appearance as now, when every sort of cure was found unavailing.

¹⁴ Ver. 27. "Where is boasting then? it is excluded," he says. "By what law? of works? Nay, but by the law of faith." ¹⁵ Paul is at great pains to show that faith is mighty to a degree which was never even fancied of the Law. For after he had said that God justifieth man by faith, he grapples with the Law again. And he does not say, where then are the well doings. of the Jews? where their righteous dealing? but, "where is then the boasting? so taking every opportunity of showing, that they do but use great words, as though they had somewhat more than others, and have no work to show. And after saying, "Where then is the boasting? he does not say, it is put out of sight and hath come to an end, but "it is excluded," which word rather expresses unseasonableness; since the reason for it is no more. For as when the judgment is come they that would repent have not any longer the season for it, thus now the sentence being henceforth passed, and all being upon the point of perishing, and He being at hand Who by grace would break these terrors, they had no longer the season for making a plea of amelioration wrought by the Law. For if it were right to strengthen themselves upon these things, it

should have been before His coming. But now that He who should save by faith was come, the season for those efforts was taken from them. For since all were convicted, He therefore saveth by grace.

16 And this is why He is come but now, that they may not say, as they would had He come at the first, that it was possible to be saved by the Law and by our own labors and well-doings. To curb therefore this their effrontery, He waited a long time: so that after they were by every argument clearly convicted of inability to help themselves, He then saved them by His grace. And for this reason too when he had said above, "To declare His righteousness," he added, "at this time. If any then were to gainsay, they do the same as if a person who after committing great sins was unable to defend himself in court, but was condemned and going to be punished, and then being by the royal pardon forgiven, should have the effrontery after his forgiveness to boast and say that he had done no sin. For before the pardon came, was the time to prove it: but after it came he would no longer have the season for boasting. And this happened in the Jews' case. For since they had been traitors to themselves, this was why He came, by His very coming doing away their boasting. For he who saith that he is a "teacher of babes, and maketh his boast in the Law," and styles himself "an instructor of the foolish," if alike with them he needed a teacher and a Saviour, can no longer have any pretext for boasting.

17 For if even before this, the circumcision was made uncircumcision, much rather was it now, since it is cast out from both periods. But after saying that "it was excluded," he shows also, how. How then does he say it was excluded? "By what law? of works? Nay, but by the law of faith. See he calls the faith also a law delighting to keep to the names, and so allay the seeming novelty. But what is the "law of faith? It is, being saved by grace. Here he shows God's power, in that He has not only saved, but has even justified, and led them to boasting, and this too without needing works, but looking for faith only. And in saying this he attempts to bring the Jew who has believed to act with moderation, and to calm him that hath not believed, in such way as to draw him on to his own view. For he that has been saved, if he be high-minded in that he abides by the Law, will be told that he himself has stopped his own mouth, himself has accused himself, himself has renounced claims to his own salvation, and has excluded boasting. But he that hath not believed again, being humbled by these same means, will be capable of being

brought over to the faith. Do you see how great faith's preaeminence is? How it hath removed us from the former things, not even allowing us to boast of them?

¹⁸ Ver. 28. "Therefore we conclude that a man is justified by faith without the deeds of the Law." When he had shown that by faith they were superior to the Jews, then he goes on with great confidence to discourse upon it also, and what seemed therein to annoy he again heals up. For these two things were what confused the Jews; one, if it were possible for men, who with works were not saved, to be saved without them, and another, if it were just for the uncircumcised to enjoy the same blessings with those, who had during so long a period been nurtured in the Law; which last confused them more by far than the former. And on this ground having proved the former, he goes on to the other next, which perplexed the Jews so far, that they even complained on account of this position against Peter after they believed. What does he say then? "Therefore we conclude, that by faith a man is justified." He does not say, a Jew, or one under the Law, but after leading forth his discourse into a large room, and opening the doors of faith to the world, he says "a man," the name common to our race. And then having taken occasion from this, he meets an objection not set down. For since it was likely that the Jews, upon hearing that faith justifieth every man, would take it ill and feel offended, he goes on,

¹⁹ Ver. 29. "Is He the God of the Jews only?" As if he said, On what foot does it then seem to you amiss that every man should be saved? Is God partial? So showing from this, that in wishing to flout the Gentiles, they are rather offering an insult to God's glory, if, that is, they would not allow Him to be the God of all. But if He is of all, then He taketh care of all; and if He care for all, then He saveth all alike by faith. And this is why he says, "Is He the God of the Jews only? is He not also of the Gentiles? Yes, of the Gentiles also." For He is not partial as the fables of the Gentiles (cf. Ov. Tr. I. ii. 5. sqq) are, but common to all, and One. And this is why he goes on,

²⁰ Ver. 30. "Seeing it is one God." That is, the same is the Master of both these and those. But if you tell me of the ancient state of things, then too the dealings of Providence were shared by both, although in diverse ways. For as to thee was given the written law, so to them was the natural; and they came short in nothing, if, that is, only they were willing, but were even able to surpass thee. And so he proceeds, with an allusion to this very thing, "Who

shall justify the circumcision by faith, and the uncircumcision through faith," so reminding them of what he said before about uncircumcision and circumcision, whereby he showed that there was no difference. But if then there was no difference, much less is there any now, And this accordingly he now establishes upon still clearer grounds, and so demonstrates, that either of them stand alike in need of faith.

²¹ Ver. 31. "Do we then," he says, "make void the Law through faith? God forbid: yea, we establish the Law." Do you see his varied and unspeakable judgment? For the bare use of the word "establish" shows that it was not then standing, but was worn out (*katalelumenon*). And note also Paul's exceeding power, and how superabundantly he maintains what he wishes. For here he shows that the faith, so far from doing any disparagement to the "Law," even assists it, as it on the other hand paved the way for the faith. For as the Law itself before bore witness to it (for he saith, "being witnessed by the Law and the Prophets"), so here this establisheth that, now that it is unnerved. And how did it establish? he would say. What was the object of the Law and what the scope of all its enactments? Why, to make man righteous. But this it had no power to do. "For all," it says, "have sinned:" but faith when it came accomplished it. For when a man is once a believer, he is straightway justified. The intention then of the Law it did establish, and what all its enactments aim after, this hath it brought to a consummation. Consequently it has not disannulled, but perfected it. Here then three points he has demonstrated; first, that without the Law it is possible to be justified; next, that this the Law could not effect; and, that faith is not opposed to the Law. For since the chief cause of perplexity to the Jews was this, that the faith seemed to be in opposition to it, he shows more than the Jew wishes, that so far from being contrary, it is even in close alliance and coöperation with it, which was what they especially longed to hear proved.

²² But since after this grace, whereby we were justified, there is need also of a life suited to it, let us show an earnestness worthy the gift. And show it we shall, if we keep with earnestness charity, the mother of good deeds. Now charity is not bare words, or mere ways of speaking (*prosrhseij*) to men, but a taking care (*prostasia*) of them, and a putting forth of itself by works, as, for instance, by relieving poverty, lending one's aid to the sick, rescuing from dangers, to stand by them that be in difficulties, to weep with them that weep, and to rejoice with them that rejoice. (Rom. xii. 15. For even this last is

a part of charity. And yet this seems a little thing, to be rejoicing with them that rejoice: nevertheless it is exceedingly great, and requireth for it the spirit of true wisdom. And we may find many that perform the more irksome part (*peikroteron*), and yet want vigor for this. For many weep with them that weep, but still do not rejoice with them that rejoice, but are in tears when others rejoice; now this comes of grudging and envy. The good deed then of rejoicing when our brother rejoices is no small one, but even greater than the other: and haply not only greater than weeping with them that weep, but even than standing by them that are in danger.

²³ There are many, at all events, that have shared danger with men in danger, but were cut to the heart when they came into honor. So great is the tyranny of a grudging spirit! And yet the one is a thing of toils and labors, and this of choice and temper only. Yet at the same time many that have endured the harder task have not accomplished the one easier than it, but pine and consume away when they see others in honor, when a whole Church is benefited, by doctrine, or in any other fashion. And what can be worse than this? For such an one doth not any more fight with his brother, but with the will of God. Now consider this, and be rid of the disease: and even if you be unwilling to set your neighbor free, at least set yourself free from these countless evils. Why do you carry war into your own thoughts? Why fill your soul with trouble? why work up a storm? why turn things upside down? How will you be able, in this state of mind, to ask forgiveness of sins? For if those that allow not the things done against themselves to pass, neither doth He forgive, what forgiveness shall He grant to those who go about to injure those that have done them no injury? For this is a proof of the utmost wickedness. Men of this kind are fighting with the Devil, against the Church, and haply even worse than he.

²⁴ For him one can be on one's guard against. But these cloaking themselves under the mask of friendliness, secretly kindle the pile, throwing themselves the first into the furnace, and laboring under a disease not only unfit for pity, but even such as to meet with much ridicule. For why is it, tell me, that thou art pale and trembling and standing in fear? What evil has happened? Is it that thy brother is in honor, and looked up to, and in esteem? Why, thou oughtest to make chaplets, and rejoice, and glorify God, that thine own member is in honor and looked up to! But art thou pained that God is glorified? Seest thou to what issue the war tends? But, some will say, it

is not because God is glorified, but because my brother is. Yet through him the glory ascendeth up to God: and so will the war from thee do also. But it is not this, he will say, that grieves me, for I should wish God to be glorified by me. Well then! rejoice at thy brother's being in honor, and then glorified is God again through thee also; and all will say, Blessed be God that hath His household so minded, wholly freed from envy, and rejoicing together at one another's goods! And why do I speak of thy brother? for if he were thy foe and enemy, and God were glorified through him, a friend shouldest thou make of him for this reason.

25 But thou makest thy friend an enemy because God is glorified by his being in honor. And were any one to heal thy body when in evil plight, though he were an enemy, thou wouldest count him thenceforward among the first of thy friends: and dost thou reckon him that gladdens the countenance of Christ's Body, that is, the Church, and is thy friend, to be yet an enemy? How else then couldest thou show war against Christ? For this cause, even if a man do miracles, have celibacy to show, and fasting, and lying on the bare ground, and doth by this virtue advance even to the angels, yet shall he be most accursed of all, while he has this defect, and shall be a greater breaker of the Law than the adulterer, and the fornicator, and the robber, and the violator of supulchres. And, that no one may condemn this language of hyperbole, I should be glad to put this question to you. If any one were come with fire and mattock, and were destroying and burning this House, and digging down this Altar, would not each one of those here stone him with stones as accursed and a law-breaker? What then, if one were to bring a flame yet more consuming than that fire, I mean envy, that doth not ruin the buildings of stone nor dig down an Altar of gold, but subverteth and scornfully marreth what is far more precious than either walls or Altar, the Teachers' building, what sufferance would he deserve?

26 For let no one tell me, that he has often endeavored and been unable: for it is from the spirit that the actions are judged. For Saul did kill David, even though he did not hit him. (1 Sam. xix. 10. Tell me, dost thou not perceive that thou art plotting against the sheep of Christ when thou warrest with His Shepherd? those sheep for whom also Christ shed His Blood, and bade us both to do and to suffer all things? Dost thou not remind thyself that thy Master sought thy glory and not His own, but thou art seeking not that of thy Master but thine own? And yet if thou didst see His then thou wouldst

have obtained thine own also. But by seeking thine own before His, thou wilt not ever gain even this. ²⁷ What then will be the remedy? Let us all join in prayer, and let us lift up our voice with one accord in their behalf as for those possessed, for indeed these are more wretched than they, inasmuch as their madness is of choice. For this affliction needeth prayer and much entreaty. For if he that loveth not his brother, even though he empty out his money, yea, and have the glory of martyrdom, is no whit advantaged; consider what punishment the man deserves who even wars with him that hath not wronged him in anything; he is even worse than the Gentiles: for if to love them that love us does not let us have any advantage over them, in what grade shall he be placed, tell me, that envieth them that love him? For envying is even worse than warring; since he that warreth, when the cause of the war is at an end, puts an end to his hatred also: but the grudger would never become a friend. And the one shows an open kind of battle, the other a covert: and the one often has a reasonable cause to assign for the war, the other, nothing else but madness, and a Satanic spirit. To what then is one to compare a soul of this kind? to what viper? to what asp? to what canker-worm? to what scorpion? since there is nothing so accursed or so pernicious as a soul of this sort.

²⁸ For it is this, it is this, that hath subverted the Churches, this that hath gendered the heresies, this it was that armed a brother's hand, and made his right hand to be dipped in the blood of the righteous, and plucked away the laws of nature, and set open the gates for death, and brought that curse into action, and suffered not that wretch to call to mind either the birth-pangs, or his parents, or anything else, but made him so furious, and led him to such a pitch of phrenzy, that even when God exhorted him and said, "Unto thee shall be his recourse, and thou shalt rule over him" (Gen. iv. 7, LXX.); he did not even then give in. Yet did He both forgive him the fault, and make his brother subject to him: but his complaint is so incurable, that even if thousands of medicines are applied, it keeps sloughing with its own corruption. For wherefore art thou so vexed, thou most miserable of men? Is it because God hath had honor shown Him? Nay, this would show a Satanical spirit. Is it then because thy brother outstrips thee in good name? As for that, it is open to thee in turn to outstrip him. And so, if thou wouldest be a conqueror, kill not, destroy not, but let him abide still, that the material for the

struggle may be preserved, and conquer him living. For in this way thy crown had been a glorious one;

29 but by thus destroying thou passest a harder sentence of defeat upon thyself. But a grudging spirit hath no sense of all this. And what ground hast thou to covet glory in such solitude? for those were at that time the only inhabitants of the earth. Still even then this restrained him not, but he cast away all from his mind, and stationed himself in the ranks of the devil; for he it was who then led the war upon Cain's side. For inasmuch as it was not enough for him that man had become liable to death, by the manner of the death he tried to make the tragedy still greater, and persuaded him to become a fratricide. For he was urgent and in travail to see the sentence carried into effect, as never satisfied with our ills. As if any one who had got an enemy in prison, and saw him under sentence, were to press, before he was out of the city, to see him butchered within it, and would not wait even the fitting time, so did the devil then, though he had heard that man must return to earth, travail with desire to see something worse, even a son dying before his father, and a brother destroying a brother, and a premature and violent slaughter. See you what great service envy hath done him? how it hath filled the insatiate spirit of the devil, and hath prepared for him a table great as he desired to see?

30 Let us then escape from the disease; for it is not possible, indeed it is not, to escape from the fire prepared for the devil, unless we get free from this sickness. But free we shall get to be if we lay to mind how Christ loved us, and also how He bade us love one another. Now what love did He show for us? His precious Blood did He shed for us when we were enemies, and had done the greatest wrong to Him. This do thou also do in thy brother's case (for this is the end of His saying "A new commandment I give unto you, That ye so love one another as I have loved you") (John xiii. 34); or rather even so the measure does not come to a stand. For it was in behalf of His enemies that He did this. And are you unwilling to shed your blood for your brother? Why then dost thou even shed his blood, disobeying the commandment even to reversing it? Yet what He did was not as a due: but you, if you do it, are but fulfilling a debt. Since he too, who, after receiving the ten thousand talents, demanded the hundred pence, was punished not merely for the fact that he demanded them, but because even by the kindness done him

he had not become any better, and did not even follow where his Lord had begun, or remit the debt.

³¹ For on the part of the servant the thing done was but a debt after all, if it had been done. For all things that we do, we do towards the payment of a debt. And this is why Himself said, "When ye have done all, say, We are unprofitable servants, we have done that which was our duty to do. (Luke xvii. 10. If then we display charity, if we give our goods to them that need, we are fulfilling a debt; and that not only in that it was He who first began the acts of goodness, but because it is His goods that we are distributing if we ever do give. Why then deprive thyself of what He willeth thee to have the right of? For the reason why He bade thee give them to another was that thou mightest have them thyself. For so long as thou hast them to thyself even thou thyself hast them not. But when thou hast given to another, then hast thou received them thyself. What charm then will do as much as this? Himself poured forth His Blood for His enemies: but we not even money for our benefactor. He did so with His Blood that was His own: we will not even with money that is not ours. He did it before us, we not even after His example. He did it for our salvation, we will not do it even for our own advantage.

³² For He is not to have any advantage from our love toward man, but the whole gain accrueth unto us. For this is the very reason why we are bidden to give away our goods, that we may not be thrown out of them. For as a person who gives a little child money and bids him hold it fast, or give it the servant to keep, that it may not be for whoever will to snatch it away, so also doth God. For He says, Give to him that needeth, lest some one should snatch it away from thee, as an informer, for instance, or a calumniator, or a thief, or, after all these are avoided, death. For so long as thou holdest it thyself, thou hast no safe hold of it. But if thou givest it Me through the poor, I keep it all for thee exactly, and in fit season will return it with great increase. For it is not to take it away that I receive it, but to make it a larger amount and to keep it more exactly, that I may have it preserved for you against that time, in which there is no one to lend or to pity. What then can be more hard-hearted, than if we, after such promises, cannot make up our minds to lend to him?

³³ Yes, it is for this that we go before Him destitute and naked and poor, not having the things committed to our charge, because we do not deposit them with Him who keepeth them more exactly than any. And for this we

shall be most severely punished. For when we are charged with it, what shall we be able to say about the loss of them? what pretext to put forward? what defence? For what reason is there why you did not give? Do you disbelieve that you will receive it again? And how can this be reasonable? For He that hath given to one that hath not given, how shall He not much rather give after He has received? Does the sight of them please you? Well then, give much the more for this reason, that you may there be the more delighted, when no one can take them from you. Since now if you keep them, you will even suffer countless evils. For as a dog, so doth the devil leap upon them that are rich, wishing to snatch from them, as from a child that holdeth a sippet or a cake. Let us then give them to our Father, and if the devil see this done, he will certainly withdraw: and when he has withdrawn, then will the Father safely give them all to thee, when he cannot trouble, in that world to come.

³⁴ For now surely they that be rich differ not from little children that are troubled by dogs, while all are barking round them, tearing and pulling; not men only, but ignoble affections; as gluttony, drunkenness, flattery, uncleanness of every kind. And when we have to lend, we are very anxious about those that give much, and look particularly for those that are frank dealers. But here we do the opposite. For God, Who dealeth frankly, and giveth not one in the hundred, but a hundred-fold, we desert, and those who will not return us even the capital, these we seek after. For what return will our belly make us, that consumeth the larger share of our goods? Dung and corruption. Or what will vainglory? Envy and grudging. Or what nearness? Care and anxiety. Or what uncleanness? Hell and the venomous worm! For these are the debtors of them that be rich, who pay this interest upon the capital, evils at present, and dreadful things in expectation. Shall we then lead to these, pray, with such punishment for interest, and shall we not trust the same to Christ (4 mss. om. tw) Who holdeth forth unto us heaven, immortal life, blessings unutterable? And what excuse shall we have? For how comest thou not to give to Him, who will assuredly return, and return in greater abundance? Perhaps it is because it is so long before He repays. Yet surely He repays even here.

³⁵ For He is true which saith, "Seek the kingdom of heaven, and all these things shall be added to you. (Matt. vi. 33. Seest thou this extreme munificence? Those goods, He says, have been stored up for thee, and are not diminishing: but these here I give by way of increase and surplus. But, besides

all this, the very fact of its being so long before thou wilt receive it, does but make thy riches the greater: since the interest is more. ³⁶ For in the case of those who have money lent them, we see that this is what the lenders do, lending, that is, with greater readiness to those who refund a long time after. For he that straightway repays the whole, cuts off the progression of the interest, but he that keeps possession of it for a longer time, makes also the gain from it greater. Shall we then, while in man's case we are not offended at the delay, but even use artifices to make it greater, in the case of God be so little-minded, as on this very ground to be backward and to retract? And yet, as I said, He both giveth here, and along with the reason mentioned, as planning also some other greater advantage to us, He there keepeth the whole in store. For the abundance of what is given, and the excellency of that gift, transcends this present worthless life. Since in this perishable and doomed body there is not even the possibility of receiving those unfading crowns; nor in our present state, perturbed and full of trouble, and liable to many changes as it is, of attaining to that unchangeable unperturbed lot.

³⁷ Now you, if any one were to owe you gold, and while you were staying in a foreign country, and had neither servants, nor any means to convey it across to the place of your abode, were to promise to pay you the loan, would beseech him in countless ways to have it paid down not in the foreign land, but at home rather. But do you think right to receive those spiritual and unutterable things in this world? Now what madness this would show! For if you receive them here, you must have them corruptible to a certainty; but if you wait for that time, He will repay you them incorruptible and unalloyed. If you receive here, you have gotten lead; but if there, tried gold. Still He does not even deprive thee of the goods of this life. For along with that promise He has placed another also, to the following effect, That every one that loveth the things of the world to come, shall receive "an hundred-fold in this life present, and shall inherit eternal life. (Matt. xix. 29. If then we do not receive the hundred-fold, it is ourselves that are to blame for not lending to Him Who can give so much, for all who have given have received much, even though they gave but little. For what great thing, tell me, did Peter give? was it not a net that was broken (Luke v. 6, 11), and a rod and a hook only?

³⁸ Yet still God opened to him the houses of the world, and spread before him land and sea, and all men invited him to their possessions. Or rather

they sold what was their own, and brought it to their feet, not so much as putting it into their hands, for they dared not, so great was the honor they paid him, as well as their profuseness. But he was Peter, you will say! And what of this? O man! For it was not Peter only to whom He made this promise, neither said He, Thou, O Peter, only art to receive an hundred-fold, but "every one whosoever hath left houses or brethren shall receive an hundred-fold. For it is not distinction of persons that He recognizes, but actions that are rightly done. But a circle of little ones is round about me, one will say, and I am desirous of leaving them with a good fortune. Why then do we make them paupers? For if you leave them everything, you are still committing your goods to a trust that may deceive you. But if you leave God their joint-heir and guardian, you have left them countless treasures. For as when we avenge ourselves God assisteth us not, but when we leave it to Him, more than we expect comes about; so in the case of goods, if we take thought about them ourselves, He will withdraw from any providence over them, but if we cast all upon Him, He will place both them and our children in all safety.

³⁹ And why art thou amazed that this should be so with God? for even with men one may see this happening. For if you do not when dying invite any of your relatives to the care of your children, it often happens, that one who is abundantly willing feels reluctancy, and is too modest to spring to the task of his own accord. But if you cast the care upon him, as having had a very great honor shown him, he will in requital make very great returns. If then thou wouldest leave thy children much wealth, leave them God's care. For He Who, without thy having done anything, gave thee a soul, and formed thee a body, and granted thee life, when He seeth thee displaying such munificence and distributing their goods to Himself along with them, must surely open to them every kind of riches. For if Elijah after having been nourished with a little meal, since he saw that that woman honored him above her children, made threshing-floors and oil-presses appear in the little hut of the widow, consider what loving caring the Lord of Elijah will display! Let us then not consider how to leave our children rich, but how to leave them virtuous. For if they have the confidence of riches, they will not mind aught besides, in that they have the means screening the wickedness of their ways in their abundant riches.

⁴⁰ But if they find themselves devoid of the comfort to be got from that source, they will do all so as by virtue to find themselves abundant consola-

tion for their poverty. Leave them then no riches that you may leave them virtue. For it is unreasonable in the extreme, not to make them, whilst we are alive, lords of all our goods, yet after we are dead to give the easy nature of youth full exemption from fear. And yet while we are alive we shall have power to call them to good account, and to sober and bridle them, if they make an ill use of their goods: but if after we are dead we afford them, at the time of the loss of ourselves, and their own youthfulness, that power which wealth gives, endless are the precipices into which we shall thrust those unfortunate and miserable creatures, so heaping fuel upon flame, and letting oil drop into a fierce furnace. And so, if you would leave them rich and safe withal, leave God a debtor to them, and deliver the bequest to them into His hands. For if they receive the money themselves, they will not know even who to give it to, but will meet with many designing and unfeeling people. But if thou beforehand puttest it out to interest with God, the treasure henceforward remains unassailable, and great is the facility wherewith that repayment will be made.

⁴¹ For God is well pleased at repaying us what He oweth, and both looks with a more favorable eye upon those who have lent to Him, than on those who have not; and loveth those the most to whom He oweth the most. And so, if thou wouldest have Him for thy Friend continually, make Him thy Debtor to a large amount. For there is no lender so pleased at having those that owe to him, as Christ (6 mss. God) is rejoiced at having those that lend to Him. And such as He oweth nothing to, He fleeth from; but such as He oweth to, He even runneth unto. Let us then use all means to get Him for our Debtor; for this is the season for loans, and He is now in want. If then thou givest not unto Him now, He will not ask of thee after thy departing hence. For it is here that he thirsteth, here that He is an hungered. He thirsteth, since He thirsteth after thy salvation; and it is for this that He even begs; for this that He even goeth about naked, negotiating immortal life for thee. Do not then neglect Him; since it is not to be nourished that He wishes, but to nourish; it is not to be clothed, but to clothe and to accoutre thee with the golden garment, the royal robe. Do you not see even the more attached sort of physicians, when they are washing the sick, wash themselves also, though they need it not?

⁴² In the same way He also doth all for the sake of thee who art sick. For this reason also He uses no force in demanding, that He may make thee

great returns: that thou mayest learn that it is not because He is in need that He asketh of thee, but that He may set right that thou needest. For this reason too He comes to thee in a lowly guise, and with His right hand held forth. And if thou givest Him a farthing, He turneth not away: and even if thou rejectest Him, He departeth not but cometh again to thee. For He desireth, yea desireth exceedingly, our salvation: let us then think scorn of money, that we may not be thought scorn of by Christ. Let us think scorn of money, even with a view to obtain the money itself. For if we keep it here, we shall lose it altogether both here and hereafter. But if we distribute it with abundant expenditure, we shall enjoy in each life abundant wealthiness. He then that would become rich, let him become poor, that he may be rich. Let him spend that he may collect, let him scatter that he may gather. But if this is novel and paradoxical, look to the sower, and consider, that he cannot in any other way gather more together, save by scattering what he hath and, letting go of what is at hand.

⁴³ Let us now sow and till the Heaven, that we may reap with great abundance, and obtain everlasting goods, through the grace and love toward man, etc.

HOMILY 8

¹ ROM. IV. 1, 2.-"What shall we then say that Abraham, our father as pertaining to the flesh, hath found? For if Abraham were justified by works, he hath whereof to glory; but not before God." ² He had said (5 mss. eipen), that the world had become guilty before God, and that all had sinned, and that boasting was excluded and that it was impossible to be saved otherwise than by faith. He is now intent upon showing that this salvation, so far from being matter of shame, was even the cause of a bright glory, and a greater than that through works. For since the being saved, yet with shame, had somewhat of dejection in it, he next takes away this suspicion too. And indeed he has hinted at the same already, by calling it not barely salvation, but "righteousness. Therein" (he says) "is the righteousness of God revealed. (Rom. i. 17. For he that is saved as a righteous man has a confidence accompanying his salvation. And he calls it not "righteousness" only, but also the setting forth of the righteousness of God. But God is set forth in things which are glorious and shining, and great. However, he nevertheless draws support for this from what he is at present upon, and carries his discourse forward by the method of question. And this he is always in the habit of doing both for clearness

sake, and for the sake of confidence in what is said. Above, for instance, he did it, where he says, "What advantage then hath the Jew? (ib. iii. 1. and, "What then have we more than they? (ib. 9) and again, "where then is boasting? it is excluded" (Rom. iii. 27):

³ and here, "what then shall we say that Abraham our father? etc. Now since the Jews kept turning over and over the fact, that the Patriarch, and friend of God, was the first to receive circumcision, he wishes to show, that it was by faith that he too was justified. And this was quite a vantage ground to insist upon (*periousia nikhj pollhj*). For for a person who had no works, to be justified by faith, was nothing unlikely. But for a person richly adorned with good deeds, not to be made just from hence, but from faith, this is the thing to cause wonder, and to set the power of faith in a strong light. And this is why he passes by all the others, and leads his discourse back to this man. And he calls him "father, as pertaining to the flesh," to throw them out of the genuine relationship (*suggeneiaj gnhsiaj*) to him, and to pave the Gentiles' way to kinsmanship with him. And then he says, "For if Abraham were justified by works, he hath whereof to glory: but not before God. After saying that God "justified the circumcision by faith and the uncircumcision through faith," and making the same sufficiently sure in what he said before, he now proves it by Abraham more clearly than he promised, and pitches the battle for faith against works, and makes this righteous man the subject of the whole struggle; and that not without special meaning.

⁴ Wherefore also he sets him up very high by calling him "forefather," and putting a constraint upon them to comply with him in all points. For, Tell me not, he would say, about the Jews, nor bring this man or that before me. For I will go up to the very head of all, and the source whence circumcision took its rise. For "if Abraham," he says, "was justified by works, he hath whereof to glory: but not before God. What is here said is not plain, and so one must make it plainer. For there are two "gloryings," one of works, and one of faith. After saying then, "if he was justified by works, he hath whereof to glory; but not before God; he points out that he might have whereof to glory from faith also, yea and much greater reason for it. For the great power of Paul is especially displayed in this, that he turns what is objected to the other side, and shows that what seemed rather to be on the side of salvation by works, viz. glorying or boldness of claim (*parrhsiazesqai*) belonged much more truly to that by faith. For he that glorieth in his works has his own

labors to put forward: but he that finds his honor in having faith in God, has a much greater ground for glorying to show, in that it is God that he glorifieth and magnifieth.

5 For those things which the nature of the visible world tells him not of, in receiving these by faith in Him, he at once displays sincere love towards Him, and heralds His power clearly forth. Now this is the character of the noblest soul, and the philosophic spirit, and lofty mind. For to abstain from stealing and murdering is trifling sort of acquirement, but to believe that it is possible for God to do things impossible requires a soul of no mean stature, and earnestly affected towards Him; for this is a sign of sincere love. For he indeed honors God, who fulfils the commandments, but he doth so in a much greater degree who thus followeth wisdom (*filosofwn*) by his faith. The former obeys Him, but the latter receives that opinion of Him which is fitting, and glorifies Him, and feels wonder at Him more than that evinced by works. For that glorying pertains to him that does aright, but this glorifieth God, and lieth wholly in Him. For he glorieth at conceiving great things concerning Him, which redound to His glory. And this is why he speaks of having whereof to glory before God. And not for this only, but also for another reason: for he who is a believer glorieth again, not only because he loveth God in sincerity, but also because he hath enjoyed great honor and love from him.

6 For as he shows his love to Him by having great thoughts about Him, (for this is a proof of love), so doth God also love him, though deserving to suffer for countless sins, not in freeing him from punishment only, but even by making him righteous. He then hath whereof to glory, as having been counted worthy of mighty love. 7 Ver. 4. "For to him that worketh is the reward not reckoned of grace, but of debt." Then is not this last the greatest? he means. By no means: for it is to the believer that it is reckoned. But it would not have been reckoned, unless there were something that he contributed himself. And so he too hath God for his debtor, and debtor too for no common things, but great and high ones. For to show his high-mindedness and spiritual understanding, he does not say "to him that believeth" merely, but Ver. 5. "To him that believeth on Him that justifieth the ungodly."

8 For reflect how great a thing it is to be persuaded and have full confidence that God is able on a sudden not to free a man who has lived in impiety from punishment only, but even to make him just, and to count him worthy

of those immortal honors. Do not then suppose that this one is lowered in that it is not reckoned unto the former of grace. For this is the very thing that makes the believer glorious; the fact of his enjoying so great grace, of his displaying so great faith. And note too that the recompense is greater. For to the former a reward is given, to the latter righteousness. Now righteousness is much greater than a reward. For righteousness is a recompense which most fully comprehends several rewards. Therefore after proving this from Abraham, he introduces David also as giving his suffrage in favor of the statement made. What then doth David say? and whom doth he pronounce blessed? is it him that triumphs in works, or him that hath enjoyed grace? him that hath obtained pardon and a gift? And when I speak of blessedness, I mean the chiefest of all good things; for as righteousness is greater than a reward, so is blessedness greater than righteousness. Having then shown that the righteousness is better, not owing to Abraham's having received it only but also from reasonings (for he hath whereof to boast, he says, before God); he again uses another mode of showing that it is more dignified, by bringing David in to give his suffrage this way. For he also, he says, pronounces him blessed who is so made righteous, saying,

9 Ver. 7. "Blessed are they whose iniquities are forgiven." And he seems to be bringing a testimony beside his purpose. For it does not say, Blessed are they whose faith is reckoned for righteousness. But he does so on purpose, not through inadvertency, to show the greater superiority. For if he be blessed that by grace received forgiveness, much more is he that is made just, and that exhibits faith. For where blessedness is, there all shame is removed, and there is much glory, since blessedness is a greater degree both of reward and of glory. And for this cause what is the advantage of the other he states as unwritten, "Now to him that worketh is the reward reckoned not of grace;" but what the advantage of the faithful is, he brings Scriptural testimony to prove, saying, As David saith, "Blessed are they whose iniquities are forgiven, and whose sins are covered." What, he means, is it that you say? Is it that "it is not of debt but of grace that he receives forgiveness?" But see it is this person who is pronounced blessed. For he would not have pronounced him so, unless he saw him in the enjoyment of great glory. And he does not say this "forgiveness" then comes upon the circumcision; but what saith he?

10 Ver. 9. "Cometh this blessedness then" (which is the greater thing) "upon the circumcision or upon the uncircumcision?" For now the subject of

enquiry is, With whom is this good and great thing to be found; is it with the circumcision or with the uncircumcision? And notice its superiority! For he shows that it is so far from shunning the uncircumcision, that it even dwelt gladly with it before the circumcision. For since he that pronounced it blessed was David, who was himself also in a state of circumcision, and he was speaking to those in that state, see how eagerly Paul contends for applying what he said to the uncircumcised. For after joining the ascription of blessedness to righteousness, and showing that they are one and the same thing, he enquires how Abraham came to be righteous. For if the ascription of blessedness belong to the righteous, and Abraham was made righteous, let us see how he was made righteous, as uncircumcised or circumcised? Uncircumcised, he says.

¹¹ "For we say that faith was reckoned to Abraham for righteousness." After mentioning the Scripture above (for he said, "What saith the Scripture? Abraham believed in God, and it was counted unto him for righteousness,") here he goes on to secure also the judgment of the speakers, and shows that justification took place in the uncircumcision. Then from these grounds he solves another objection which is starting up. For if when in uncircumcision, one might say he was justified, to what purpose was the circumcision brought in? Ver. 11. "He received it," he says, "a sign and seal of the righteousness that was by the faith, which he had being yet uncircumcised." ¹² See you how he shows the Jews to be as it were of the class of parasites (i.e. guests), rather than those in uncircumcision, and that these were added to the others? For if he was justified and crowned while in uncircumcision, the Jews came in afterwards, Abraham is then the father first of the uncircumcised, which through faith appertain to him, and then of those in the circumcision. For he is a forefather of two lines. See you faith lightening up? for till it came the patriarch was not justified. See you the uncircumcision offering no hindrance? for he was uncircumcised, yet was not hindered from being justified. The circumcision therefore is behind the faith. And why wonder that it is behind the faith, when it is even behind the uncircumcision. Nor is it behind faith only, but very far inferior to it, even so far as the sign is to the reality of which it is the sign; for instance, as the seal is to the soldier. (See Hom. iii. on 2 Cor. at the end. And why, he says, did he want a seal then? He did not want it himself. For what purpose then did he receive it? With a view to his being the father alike of them that believe in uncircumcision and in circumcision.

But not of those in circumcision absolutely: wherefore he goes on to say, "To them who are not of the circumcision only.

¹³ For if to the uncircumcised, it is not in that he is uncircumcised that he is their father, although justified in uncircumcision; but in that they imitated his faith; much less is it owing to circumcision that he is the forefather of those in the state of circumcision, unless faith also be added. For he says that the reason of his receiving circumcision was that either of us two parties might have him for a forefather, and that those in the uncircumcision might not thrust aside those in the circumcision. See how the former had him for their forefather first. Now if the circumcision be of dignity owing to its preaching righteousness, the uncircumcision even hath no small preeminence in having received it before the circumcision. Then wilt thou be able to have him as a forefather when thou walkest in the steps of that faith, and art not contentious, nor a causer of division in bringing in the Law. What faith? tell me.

¹⁴ Ver. 12. "Which he had being yet uncircumcised." ¹⁵ Here again he lays low the lofty spirit of the Jews by reminding them of the time of the justification. And he well says, "the steps," that you as well as Abraham may believe in the resurrection of bodies that are dead. For he also displayed his faith upon this point. And so if you reject the uncircumcision, be informed for certain that the circumcision is of no more use unto you. For if you follow not in the steps of his faith, though you were ten thousand times in a state of circumcision, you will not be Abraham's offspring. For even he received the circumcision for this end, that the man in a state of uncircumcision might not cast thee off. Do not then demand this of him too. For it was you whom the thing was to be an assistance to, not he. But he calls it a sign of the righteousness. And this also was for thy sake, since now it is not even this: for thou then wert in need of bodily signs, but now there is no need of them. "And was it not possible," one might say, "from his faith to learn the goodness of his soul? Yes, it was possible but thou stoodest in need of this addition also.

¹⁶ For since thou didst not imitate the goodness of his soul, and wert not able to see it, a sensible circumcision was given thee, that, after having become accustomed to this of the body, thou mightest by little and little be led on to the true love of wisdom in the soul also, and that having with much seriousness received it as a very great privilege, thou mightest be instructed to imitate and revere thine ancestor. This object then had God not only in the

circumcision, but in all the other rites. the sacrifices, I mean, and the sabbath, and feasts. Now that it was for thy sake that he received the circumcision, learn from the sequel. For after saying that he received a sign and a seal, he gives the reason also as follows. That he might be the father of the circumcision-to those who received the spiritual circumcision also, since if you have only this (i.e. the carnal), no farther good will come to you. For this is then a sign, when the reality of which it is the sign is found with thee, that is, faith; since if thou have not this, the sign to thee has no longer the power of a sign, for what is it to be the sign of? or what the seal of, when there is nothing to be sealed? much as if you were to show one a purse with a seal to it, when there was nothing laid up within.

¹⁷ And so the circumcision is ridiculous if there be no faith within. For if it be a sign of righteousness, but you have not righteousness, then you have no sign either. For the reason of your receiving a sign was that you might seek diligently for that reality whereof you have the sign: so that if you had been sure of diligently seeking thereafter without it, then you had not needed it. But this is not the only thing that circumcision proclaims, namely righteousness, but righteousness in even an uncircumcised man. Circumcision then does but proclaim, that there is no need of circumcision. ¹⁸ Ver. 14. "For if they which are of the Law be heirs, faith is made void, and the promise made of none effect." ¹⁹ He had shown that faith is necessary, that it is older than circumcision, that it is more mighty than the Law, that it establisheth the Law. For if all sinned, it was necessary: if one being uncircumcised was justified, it is older: if the knowledge of sin is by the Law and yet it was without the Law made evident, it is more mighty: if it has testimony borne to it by the Law, and establisheth the Law, it is not opposed to it, but friendly and allied to it. Again, he shows upon other grounds too that it was not even possible by the Law to attain to the inheritance, and after having matched it with the circumcision, and gained it the victory, he brings it besides into contrast with the Law in these words, "For if they which are of the Law be heirs, faith is made void. To prevent them anyone from saying that one may have faith and also keep up the Law, he shows this to be impracticable. For he that clings to the Law, as if of saving force, does disparagement to faith's power; and so he says, "faith is made void," that is, there is no need of salvation by grace. For then it cannot show forth its own proper power; "and the promise is made of none effect. This is because the Jew might say,

What need have I of faith? If then this held, the things that were promised, would be taken away along with faith.

²⁰ See how in all points he combats with them from the early times and from the Patriarch. For having shown from thence that righteousness and faith went together in the inheritance, he now shows that the promise did likewise. For to prevent the Jew from saying, What matters it to me if Abraham was justified by faith? Paul says, neither can what you are interested with, the promise of the inheritance, come into effect apart from it: which was what scared them most. But what promise is he speaking of? That of his being "the heir of the world," and that in him all should be blessed. And how does he say that this promise is made of none effect? ²¹ Ver. 15. "Because the Law worketh wrath: for where no Law is, there is no transgression." Now if it worketh wrath, and renders them liable for transgression, it is plain that it makes them so to a curse also. But they that are liable under a curse, and punishments, and transgression, are not worthy of inheriting, but of being punished and rejected. What then happens? faith comes, drawing on it the grace, so that the promise comes into effect. For where grace is, there is a remitting, and where remitting is, there is no punishment. Punishment then being removed, and righteousness succeeding from faith, there is no obstacle to our becoming heirs of the promise. Ver. 16. "Therefore it is of faith," he says, "that it might be by grace; to the end the promise might be sure to all the seed."

²² You see that it is not the Law only that faith establisheth, but the promise of God also that it will not allow to fall to the ground. But the Law, on the other hand, by being kept to unseasonably, makes even the faith of none effect, and hindereth the promise. By this he shows that faith, so far from being superfluous, is even necessary to that degree, that without it there is no being saved. For the Law worketh wrath, as all have transgressed it. But this doth not even suffer wrath to arise at all: for "where no Law is," he says, "there is no transgression. Do you see how he not only does away with sin after it has existed, but does not even allow it to be produced? And this is why he says "by grace. For what end? Not with a view to their being put to shame, but to the end that the promise might be sure to all the seed. Here he lays down two blessings, both that the things given are sure, and also that they are to all the seed, so gathering in those of the Gentiles, and showing that the Jews are without, if they contend against the faith. For this is a surer

thing than that. For faith doeth thee no hurt (be not contentious), but even now thou art in danger from the Law, it preserves thee. Next having said, "to all the seed," he defines what seed he meaneth.

²³ That which is of faith, he says, so blending with it their relationship to the Gentiles, and showing that they must not be proud of Abraham who do not believe as he did. And see a third thing which faith effected besides. It makes the relationship to that righteous man more definite (akri beste ran), and holds him up as the ancestor of a more numerous issue. And this is why he does not say merely Abraham, but "our father," ours who believe. Then he also seals what he has said by the testimony- ²⁴ Ver. 17. "As it is written," he says, "I have made thee a father of many nations." Do you observe that this was ordered by Providence from of old? What then, he means, does He say this on account of the Ishmaelites, or of the Amalekites, or of the Hagarenes? This however, as he goes on he proves more distinctly not to be said of these. But as yet he presses forward to another point, by which means he proves this very thing by defining the mode of the relationship, and establishing it with a vast reach of mind. What then does he say? "Before (or, answering to, katenant Him Whom he believed, even God."

²⁵ But his meaning is something of this sort, as God is not the God of a part, but the Father of all, so is he also. And again, as God is a father not by way of the relationship of nature, but by way of the affiance of faith, so is he also inasmuch as it is obedience that makes him father of us all. For since they thought nothing of this relationship, as clinging to that grosser one, he shows that this is the truer relationship by lifting his discourse up to God. And along with this he makes it plain that this was the reward of faith that he received. Consequently, if it were not so, and he were the father of all the dwellers upon earth, the expression before (or answering to) would be out of place, while the gift of God would be curtailed. For the "before," is equivalent to "alike with. Since where is the marvel, pray, in a man's being the father of those sprung from himself? This is what is every man's lot. But the extraordinary thing is, that those whom by nature he had not, them he received by the gift of God. And so if thou wouldest believe that the patriarch was honored, believe that he is the father of all. But after saying, "before Him Whom he believed, even God," he does not pause here, but goes on thus;

²⁶ "Who quickeneth the dead, and calleth those things which be not as though they were," so laying beforehand his foundations for discoursing

upon the resurrection. And it was serviceable also to his present purpose. For if He could "quicken the dead" and bring in "those things that were not as though they were," then could He also make those who were not born of him to be his children. And this is why he does not say, bringing in the things which are not, but calling them, so showing the greater ease of it. For as it is easy to us to call the things which are by name, so to Him it is easy, yea, and much easier to give a subsistence to things that are not. But after saying, that the gift of God was great and unspeakable, and having discoursed concerning His power, he shows farther that Abraham's faith was deserving of the gift, that you may not suppose him to have been honored without reason. And after raising the attention of his hearers to prevent the Jew from clamoring and making doubts, and saying, "And how is it possible for those who are not children to become children? he passes on to speak of the patriarch, and says,

²⁷ Ver. 18. "Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be." How was it that he "believed in hope against hope?" It was against man's hope, in hope which is of God. (For he is showing the loftiness of the action, and leaving no room for disbelieving what is said.) Things which are contrary to one another, yet faith blends them together. But if he were speaking about such as were from Ishmael, this language would be superfluous: for it was not by faith but by nature that they were begotten. But he bringeth Isaac also before us. For it was not concerning those nations that he believed, but concerning him who was to be from his barren wife. If then it be a reward to be father of many nations, it would be so of those nations clearly of whom he so believed. For that you may know that he is speaking of them, listen to what follows.

²⁸ Ver. 19. "And being not weak in faith, he considered his own body now dead." Do you see how he gives the obstacles, as well as the high spirit of the righteous man which surmounts all? "Against hope," he says, was that which was promised: this is the first obstacle. For Abraham had no other person who had received a son in this way to look to. They that were after him looked to him, but he to no one, save to God only. And this is why he said, "against hope." Then, "his body now dead." This is a second. And, "the deadness of Sarah's womb." This is a third, yea and a fourth obstacle. Ver. 20. "But he staggered not at the promise of God through unbelief." ²⁹ For God

neither gave any proof nor made any sign, but there were only bare words promising such things as nature did not hold out any hopes of. Yet still he says, "he staggered not." He does not say, "He did not disbelieve," but, "He staggered not," that is, he neither doubted nor hesitated though the hindrances were so great. From this we learn, that if God promise even countless impossibilities, and he that heareth doth not receive them, it is not the nature of things that is to blame, but the unreasonableness of him who receiveth them not. "But was strong in faith." See the pertinacity of Paul. For since this discourse was about them that work and them that believe, he shows that the believer works more than the other, and requires more power, and great strength, and sustains no common degree of labor. For they counted faith worthless, as having no labor in it. Insisting then upon this, he shows that it is not only he that succeeds in temperance, or any other virtue of this sort, but he that displays faith also who requires even greater power. For as the one needs strength to beat off the reasonings of intemperance, so hath the faithful also need of a soul endued with power, that he may thrust aside the suggestions of unbelief. How then did he become "strong?" By trusting the matter, he replies, to faith and not to reasonings: else he had fallen. But how came he to thrive in faith itself? By giving glory to God, he says.

³⁰ Ver. 21. "And being fully persuaded that what He had promised, He was able also to perform." ³¹ Abstaining then from curious questionings is glorifying God, as indulging in them is transgressing. But if by entering into curious questions, and searching out things below, we fail to glorify Him, much more if we be over curious in the matter of the Lord's generation, shall we suffer to the utmost for our insolence. For if the type of the resurrection is not to be searched into, much less those untterable and awestrking subjects. And he does not use file word "believed" merely, but, "being fully persuaded. For such a thing is faith, it is clearer than the demonstration by reasons, and persuades more fully. For it is not possible for another reasoning succeeding to it to shake it afterwards. He indeed that is persuaded with words may have his persuasion altered too by them. But he that stays himself upon faith, hath henceforward fortified his hearing against words that may do hurt to it. Having said then, that he was justified by faith, he shows that he glorified God by that faith; which is a thing specially belonging to a good life. For, "Let your light so shine before men, that they may see your good works, and glorify your Father Which is in heaven. (Matt. v. 16. But lo! this is

shown also to belong to faith! Again, as works need power, so doth faith. For in their case the body often shareth the toil, but in the faith the well-doing belongeth to the soul alone.

³² And so the labor is greater, since it has no one to share the struggles with it. Do you observe how he shows that all that belonged to works attached to faith in a far greater degree, as having whereof to glory before God,-requiring power and labor,-and again, glorifying God? And after saying, that "what He had promised, He is able also to perform," he seems to me to speak beforehand of things to come. For it is not things present merely that He promises, but also things to come. For the present are a type of the other. It is then a sign of a weak, little, and pitiful mind not to believe. And so when any make faith a charge against us, let us make want of faith a charge against them in return, as pitiful, and little-minded, and foolish, and weak, and no better in disposition than asses. For as believing belongs to a lofty and high-born soul, so disbelieving doth to a most unreasonable and worthless one, and such as is sunken drowsily (*katenhnegmenhj*) into the senselessness of brutes. Therefore having left these, let us imitate the Patriarch, and glorify God as he gave Him glory. And what does it mean, gave Him glory? He held in mind His majesty, His boundless power. And having formed a just conception of Him, he was also "fully persuaded" about His promises.

³³ Let us then also glorify Him by faith as well as by works, that we may also attain to the reward of being glorified by Him. "For them that glorify Me, I will glorify" (1 Sam. ii. 30), He says: and indeed, if there were no reward, the very privilege of glorifying God were itself a glory. For if men take a pride in the mere fact of speaking eulogies of kings, even if there be no other fruit of it; consider how glorious it must be, that our Lord is glorified by us: as again, how great a punishment to cause Him to be by our means blasphemed. And yet this very being glorified, He wisheth to be brought about for our sakes, since He doth not need it Himself. For what distance dost thou suppose to be between God and man? as great as that between men and worms? or as great as between Angels and worms? But when I have mentioned a distance even thus great, I have not at all expressed it: since to express its greatness is impossible. Would you, now, wish to have a great and marked reputation among worms? Surely not. If then thou that lovest glory, wouldest not wish for this, how should He Who is far removed from this

passion, and so much farther above us, stand in need of glory from thee? Nevertheless, free from the want of it as He is, still He saith that He desireth it for thy sake.

³⁴ For if He endured for thy sake to become a slave, why wonder that He upon the same ground layeth claim to the other particulars also? For He counts nothing unworthy of Himself which may be conducive to our salvation. Since then we are aware of this, let us shun sin altogether, because by reason of it He is blasphemed. For it says, "flee from sin, as from the face of a serpent: if thou comest too near unto it, it will bite thee" (Ecclus. xxi. 2): for it is not it that comes to us, but we that desert to it. God has so ordered things that the Devil should not prevail over us by compulsion (Gr. tyranny): since else none would have stood against his might. And on this account He set him a distant abode, as a kind of robber and tyrant. And unless he find a person unarmed and solitary for his assaults, he doth not venture to attack him. Except he see us travelling by the desert, he has not the courage to come near us. But the desert and place of the Devil is nothing else than sin. We then have need of the shield of faith, the helmet of salvation, the sword of the Spirit, not only that we may not get evil intreated, but that ever should he be minded to leap upon us, we may cut off his head.

³⁵ Need we have of continual prayer that he may be bruised under our feet, for he is shameless and full of hardihood, and this though he fights from beneath. But yet even so he gets the victory: and the reason is, that we are not earnestly set upon being above his blows. For he has not even the power to lift himself very high, but he trails along upon the ground. And of this the serpent is a type. But if God set him in that rank from the beginning, much more will He now. But if thou dost not know what fighting from beneath may be, I also will try to explain to thee the manner of this war. What then may this fighting "from beneath" (John viii. 23) be? It is standing upon the lower things of the world to buffet us, such as pleasure and riches and all the goods of this life. And for this reason, whoever he seeth flying toward heaven, first, he will not even be able to leap so far. Secondly, even if he should attempt he will speedily fall. For he hath no feet; be not afraid: he hath no wings; fear not. He trails upon the earth, and the things of the earth. Do thou then have naught in common with the earth, and thou wilt not need labor even. For he hath not any knowledge of open fight: but

as a serpent he hideth him in the thorns, nestling evermore in the "deceitfulness of riches. (Matt. xiii. 22.

³⁶ And if thou wert to cut away the thorns, he will easily be put to flight, being detected: and if thou knowest how to charm him with the inspired charms he will straightway be struck. For we have, we surely have, spiritual charms, even the Name of our Lord Jesus Christ and the might of the Cross. This charm will not only bring the serpent out of his lurking places, and cast him into the fire (Acts xxviii. 5), but even wounds it healeth. But if some that have said this Name have not been healed, it came of their own little faith, and was not owing to any weakness in what they said. For some did throng Jesus and press. Him (Luke viii. 44, Luke viii. 45), and got no good therefrom. But the woman with an issue, without even touching His Body, but merely the hem of His garment, stanchd a flux of blood of so long standing. (So St. Aug. Sermon. LXII. iii. 4, P. 124 O. T. This Name is fearful alike to devils, and to passions, and to diseases. In this then let us find a pleasure, herewith let us fortify ourselves. It was thus Paul waxed great, and yet he was of the like nature with ourselves, so the whole choir of the Disciples. But faith had made him a perfectly different person, and so much did it abound in them, that even their garments had great force. (Acts xix. 12.

³⁷ What excuse then shall we deserve, if even the shadows and the garments of those men drove off death (Acts v. 15), but our very prayers do not so much as bring the passions down? What is the reason of it? Our temper is widely different. For what nature gives, is as much ours as theirs. For he was born and brought up just as we are, and dwelt upon the earth and breathed the air, as we do. But in other points he was far greater and better than we are, in zeal, in faith, and love. Let us then imitate him. Let us allow Christ to speak through us. He desireth it more than we do: and by reason of this, He prepared this instrument, and would not have it remain useless and idle, but wisheth to keep it ever in hand. Why then dost thou not make it serviceable for the Maker's hand, but lettest it become unstrung, and makest it relaxed through luxury, and unfittest the whole harp for His use, when thou oughtest to keep the members of it in full stretch, and well strung, and braced with spiritual salt. For if Christ see our soul thus attuned, He will send forth His sounds even by it. And when this taketh place, then shalt thou see Angels leaping for joy, (skirtwntaj) and Archangels too, and the Cherubim.

38 Let us then become worthy of His spotless hands. Let us invite Him to strike even upon our heart. For He rather needeth not any inviting. Only make it worthy of that touch, and He will be foremost in running unto thee. For if in consideration of their attainments not yet reached, He runneth to them (for when Paul was not yet so advanced He yet framed that praise for him) when He seeth one fully furnished, what is there that He will not do? But if Christ shall sound forth and the Spirit shall indeed light upon us, and we shall be better than the heaven, having not the sun and the moon fixed in our body, but the Lord of both sun and moon and angels dwelling in us and walking in us. And this I say, not that we may raise the dead, or cleanse the lepers, but that we may show forth what is a greater miracle than all these-charity. For wheresoever this glorious thing shall be there the Son taketh up His abode along with the Father, and the grace of the Spirit frequenteth. For "where two or three are gathered together in My Name," it says, "there am I in the midst of them. (Matt. xviii. 20. Now this is for great affection, and for those that are very intimate friends, to have those whom they love on either side of them. Who then, he means, is so wretched as not to wish to have Christ in the midst?

39 We that are at variance with one another! And haply some one may ridicule me and ask, What is it that you mean? Do you not see that we are all within the same walls, and under the same enclosure of the Church, standing under the same fold with unanimity; that no one fighteth, that we be under the same shepherd, crying aloud in common, listening in common to what is being said, sending up our prayers in common,-and yet mention fighting and variance? Fighting I do mention, and I am not mad nor out of my sober mind. For I see what I see, and know that we are under the same fold, and the same shepherd. Yet for this cause I make the greater lamentation, because, though there are so many circumstances to draw us together, we are at variance. And what sedition, it will be said, see you here? Here truly I see none. But when we have broken up, such an one accuses such another, another is openly insulting, another grudges, another is fraudulent, and rapacious, and violent, another indulges in unlawful love, another frames countless schemes of deceit. And if it were possible to open. your souls, then ye would see all things distinctly, and know that I am not mad.

40 Do you not see in a camp, that when it is peace, men lay down their arms and cross over unarmed and undefended into the camp of the enemy,

but when they are protected with arms, and with guards and outposts, the nights are spent in watching, and the fires are kept continually burning, this state of things is no longer peace but war? Now this is what may be seen among us. For we are on our guard against one another, and fear one another and talk each of us into his neighbor's ear. And if we see any one else present, we hold our peace, and draw in all we were going to say. And this is not like men that feel confidence, but like those that are strictly on their guard. "But these things we do (some one may say,) not to do wrong, but to escape having it done us. Yea, for this I grieve, that living as we do among brethren, we need be on our guard against having wrong done us; and we light up so many fires, and set guards and out-posts! The reason is the prevalence of falsehood, the prevalence of craft, the prevailing secession of charity, and war without truce. By this means one may find men that feel more confidence in Gentiles (Greeks) than in Christians. And yet, how ashamed we ought to be of this; how we ought to weep and bewail at it!" What then, some may say, is to become of me?

⁴¹ such and such an one is of ungainly temper, and vexatious. Where then is your religion (Gr. philosophy)? where are the laws of the Apostles, which bid us bear one another's burdens? (Gal. vi. 2. For if you have no notion of dealing well by your brother, when are you to be able to do so by a stranger? If you have not learnt how to treat a member of your own self, when are you likely to draw to you any from without, and to knit him to yourself? But how am I to feel? I am vexed exceedingly almost to tears, for I could have sent forth large fountains from mine eyes (Jer. ix. 1), as that Prophet says, seeing as I do countless enemies upon the plain more galling than those he saw. For he said, upon seeing the aliens coming against them, "My bowels! I am pained at my bowels. (ib. iv. 19. But when I see men arrayed under one leader, yet standing against one another, and biting and tearing their own members, some for money's sake, and some for glory's, and others quite at random ridiculing and mocking and wounding one another in countless ways, and corpses too worse treated than those in war, and that it is but the bare name of the brethren that is now left, myself feel my inability to devise any lament fitting such a catastrophe as this! Reverence now, oh reverence, this Table whereof we all are partakers! (1 Cor. x. 16-18.

⁴² Christ, Who was slain for us, the Victim that is placed thereon! (Heb. xiii. 10. Robbers when they once partake of salt, cease to be robbers in regard

to those with whom they have partaken thereof; that table changes their dispositions, and men fiercer than wild beasts it makes gentler than lambs. But we though partakers of such a Table, and sharers of such food as that, arm ourselves against one another, when we ought to arm against him who is carrying on a war against all of us, the devil. Yet this is why we grow weaker and he stronger every day. For we do not join to form in defence against him, but along with him we stand against each other, and use him as a commander for such hostile arrays, when it is he alone that we ought to be fighting with. But now letting him pass, we bend the bow against our brethren only. What bows, you will say? Those of the tongue and the mouth. For it is not javelins and darts only, but words too, keener far than darts, that inflict wounds. And how shall we be able to bring this war to an issue? one will ask. If thou perceivest that when thou speakest ill of thy brother, thou art casting up mire out of thy mouth, if thou perceivest that it is a member of Christ that thou art slandering, that thou art eating up thine own flesh (Ps.

⁴³ xxvii. 2), that thou art making the judgment set for thee more bitter (fearful and uncorrupt as it is), that the shaft is killing not him that is smitten, but thyself that shot it forth. ⁴⁴ But he did you some wrong, may be, and injured you? Groan at it, and do not rail. Weep, not for the wrong done thee, but for his perdition, as thy Master also wept at Judas, not because Himself was to be crucified, but because he was a traitor. Has he insulted thee and abused thee? Beseech God for him, that He may speedily become appeased toward him. He is thy brother, he is a member of thee, the the fruit of the same pangs as thyself, he has been invited to the same Table. But he only makes fresh assaults upon me, it may be said. Then is thy reward all the greater for this. On this ground then there is the best reason for abating one's anger, since it is a mortal wound that he has received, since the devil hath wounded him. Do not thou then give a further blow, nor cast thyself down together with him. For so long as thou standest thou hast the means of saving him also. But if thou dash thyself down by insulting deeds in return, who is then to lift you both up? Will he that is wounded? Nay, for he cannot, now that he is down. But wilt thou that art fallen along with him? And how shall thou, that couldst not support thine own self, be able to lend a hand to another? Stand therefore now nobly, and setting thy shield before thee, and draw him, now he is dead, away from the battle by thy long-suffering.

⁴⁵ Rage hath wounded him, do not thou also wound him, but cast out even that first shaft. For if we associate with each other on such terms, we shall soon all of us become healthful. But if we arm ourselves against one another, there will be no farther need even of the devil to our ruin. For all war is an evil, and civil war especially. But this is a sorer evil than even a civil one, as our mutual rights are greater than those of citizenship, yea, than of kindred itself. Of old, Abel's brother slew him and shed the blood of his kinsman. But this murder is more lawless than that, in that the rights of kinsmanship are greater, and the death a sorer evil. For he wounded the body, but thou hast whetted thy sword against the soul. "But thou didst first suffer ill. Yes, but it is not suffering ill, but doing it, that is really suffering ill. Now consider; Cain was the slayer, Abel was the slain. Who then was the dead? He that after death crieth, (for He saith, "The voice of thy brother's blood crieth to Me,") (Gen. iv. 10), or he who while he lived was yet trembling and in fear? He was, assuredly he was, more an object of pity than any dead man. Seest thou how to be wronged is better, though a man come even to be murdered? learn that to wrong is worse, though a man should be strong enough even to kill.

⁴⁶ He smote and cast down his brother, yet the latter was crowned, the former was punished. Abel was made away with and slain wrongfully, but he even when dead accused (comp. John v. 45), and convicted and overcame: the other, though alive, was speechless, and was ashamed, and was convicted, and effected the opposite of what he intended. For he made away with him because he saw him beloved, expecting to cast him out of the love also. Yet he did but make the love more intense, and God sought him more when dead, saying, "Where is thy brother Abel? (Gen. iv. 9. For thou hast not extinguished the desire towards him by thine envy, but hast kindled it up the more. Thou hast not lessened his honor by slaying him, but hast made it the more ample. Yet before this God had even made him subject to thee, whereas since thou hast slain him, even when dead, he will take vengeance upon thee. So great was my love towards him. Who then was the condemned person, the punisher or the punished? He that enjoyed so great honor from God, or he that was given up to a certain novel and unexpected punishment? Thou didst not fear him (he would say) while alive, thou shalt fear him therefore when dead. Thou didst not tremble when on the point of thrusting with the sword. Thou shalt be seized, now the blood is shed, with a continual trem-

bling. While alive he was thy servant, and thou showedst no forbearance to him.

⁴⁷ For this reason, now he is dead, he hath become a master thou shalt be afraid of. Thinking then upon these things, beloved, let us flee from envy, let us extinguish malice, let us recompense one another with charity, that we may reap the blessings rising from it, both in the present life and the life which is to come, by the grace and love toward man, etc. Amen.

HOMILY 9

¹ ROM. IV. 23.-"Now it was not written for his sake alone, that it was imputed to him for righteousness; but for us also, to whom it shall be imputed, if we believe on Him that raised up Jesus our Lord from the dead." After saying many great things of Abraham, and his faith, and righteousness, and honor before God, lest the hearer should say, What is this to us, for it is he that was justified? he places us close to the Patriarch again. So great is the power of spiritual words. For of one of the Gentiles, one who was recently come near, one who had done no work, he not only says that he is in nothing inferior to the Jew who believes (i.e. as a Jew), but not even to the Patriarch, but rather, if one must give utterance to the wondrous truth, even much greater. For so noble is our birth, that his faith is but the type of ours. And he does not say, If it was reckoned unto him, it is probable it will be also to us, that he might not make it matter of syllogism. But he speaks in authentic words of the divine law, and makes the whole a declaration of the Scripture. For why was it written, he says, save to make us see that we also were justified in this way? For it is the same God Whom we have believed, and upon the same matters, if it be not in the case of the same persons. And after speaking of our faith, he also mentions God's unspeakable love towards man, which he ever presents on all sides, bringing the Cross before us. And this he now makes plain by saying,

² Ver. 25. "Who was delivered for our offences, and was raised again for our justification." See how after mentioning the cause of His death, he makes the same cause likewise a demonstration of the resurrection. For why, he means, was He crucified? Not for any sin of His own. And this is plain from the Resurrection. For if He were a sinner, how should He have risen? But if He rose, it is quite plain that He was not a sinner. But if He was not a sinner, how came He to be crucified?-For others,-and if for others, then surely he rose again. Now to prevent your saying, How, when liable for so great sins,

came we to be justified? he points out One that blotteth out all sins, that both from Abraham's faith, whereby he was justified, and from the Saviour's Passion, whereby we were freed from our sins, he might confirm what he had said. And after mentioning His Death, he speaks also of His Resurrection. For the purpose of His dying was not that He might hold us liable to punishment and in condemnation, but that He might do good unto us. For for this cause He both died and rose again, that He might make us righteous.

³ Chap. v. ver. 1. "Therefore being justified by faith, let us have peace with God through our Lord Jesus Christ." What does "Let us have peace" mean? Some say, "Let us not be at variance, through a peevish obstinacy for bringing in the Law." But to me he seems to be speaking now of our conversation. For after having said much on the subject of faith, he had set it before righteousness which is by works, to prevent any one from supposing what he said was a ground for listlessness, he says, "let us have peace," that is, let us sin no more, nor go back to our former estate. For this is making war with God. And "how is it possible," saith one, "to sin no more?" How was the former thing possible? For if when liable for so many sins we were freed from all. by Christ, much more shall we be able through Him to abide in the estate wherein we are. For it is not the same thing to receive peace when there had been none, and to keel it when it has been given, since to acquire surely is harder than to keep. Yet nevertheless the more difficult hath been made easy, and carried out into effect. That which is the easier thing then will be what we shall easily succeed in, if we cling to Him who hath wrought even the other for us. But here it is not the easiness only which he seems to me to hint at, but the reasonableness. For if He reconciled us when we were in open war with Him, it is reasonable that we should abide in a state of reconciliation, and give unto Him this reward for that He may not seem to have reconciled untoward and unfeeling creatures to the Father.

⁴ Ver. 2. "By Whom also we have access," he says, "by faith unto this grace. (7 mss. add, unto, etc.) ⁵ If then He hath brought us near to Himself, when we were far off, much more will He keep us now that we are near. And let me beg you to consider how he everywhere sets down these two points; His part, and our part. On His part, however, there be things varied and numerous and diverse. For He died for us, and farther reconciled us, and brought us to Himself, and gave us grace unspeakable. But we brought faith only as our contribution. And so he says," "by faith, unto this grace. What grace is this?

tell me. It is the being counted worthy of the knowledge of God, the being forced from error, the coming to a knowledge of the Truth, the obtaining of all the blessings that come through Baptism. For the end of His bringing us near was that we might receive these gifts. For it was not only that we might have simple remission of sins, that we were reconciled; but that we might receive also countless benefits. Nor did He even pause at these, but promised others, namely, those unutterable blessings that pass understanding alike and language. And this is why he has set them both down also. For by mentioning grace he clearly points at what we have at present received, but by saying, "And we rejoice in hope of the glory of God," he unveils the whole of things to come. And he had well said, "wherein also we stand. For this is the nature of God's grace.

6 It hath no end, it knows no bound, but evermore is on the advance to greater things, which in human things is not the case. Take an instance of what I mean. A person has acquired rule and glory and authority, yet he does not stand therein continuously, but is speedily cast out of it. Or if man take it not from him, death comes, and is sure to take it from him. But God's gifts are not of this kind; for neither man, nor occasion, nor crisis of affairs, nor even the Devil, nor death, can come and cast us out of them. But when we are dead we then more strictly speaking have possession of them, and keep going on enjoying more and more. And so if thou feel in doubt about those to come; from those now present, and what thou hast already received, believe in the other also. For this is why he says, "And we rejoice (kauxw-meqa) in hope of the glory of God," that you may learn, what kind of soul the faithful ought to have. For it is not only for what hath been given, but for what is to be given, that we ought to be filled with confidingness, as though it were already given. For one "rejoices" in what is already given. Since then the hope of things to come is even as sure and clear as that of what is given, he says that in that too we in like manner "rejoice. For this cause also he called them glory.

7 For if it contributeth unto God's glory, come to pass it certainly will, though it do not for our sakes, yet for Him it will. And why am I saying (he means) that the blessings to come are worthy of being gloried in (kauxh-sewj)? Why even the very evils of this time present are able to brighten up our countenances, and make us find in them even our repose. Wherefore also he added, 8 Ver. 3. "And not only so, but we glory in tribulations also." 9 Now,

consider how great the things to come are, when even at things that seem to be distressful we can be elated; so great is God's gift, and such a nothing any distastefulness in them! For in the case of external goods, the struggle for them brings trouble and pain and irksomeness along with it; and it is the crowns and rewards that carry the pleasure with them. But in this case it is not so, for the wrestlings have to us no less relish than the rewards. For since there were sundry temptations in those days, and the kingdom existed in hopes, the terrors were at hand, but the good things in expectation, and this unnerved the feebler sort, even before the crowns he gives them the prize now, by saying that we should "glory even in tribulations. And what he says is not "you should glory," but we glory, giving them encouragement in his own person. Next since what he had said had an appearance of being strange and paradoxical, if a person who is struggling in famine, and is in chains and torments, and insulted, and abused, ought to glory, he next goes on to confirm it. And (what is more), he says they are worthy of being gloried in, not only for the sake of those things to come, but for the things present in themselves For tribulations are in their own selves a goodly thing. How so? It is because they anoint us unto patient abiding.

¹⁰ Wherefore after saying we glory in tribulations, he has added the reason, in these words, "Knowing that tribulation worketh patience. Notice again the argumentative spirit of Paul, how he gives their argument an opposite turn. For since it was tribulations above all that made them give up the hopes of things to come, and which cast them into despondency, he says that these are the very reasons for confidingness, and for not desponding about the things to come, for "tribulation," he says, "worketh patience." ¹¹ Ver. 4, 5. "And patience experience, and experience hope; and hope maketh not ashamed." ¹² Tribulations; that is, are so far from confuting these hopes, that they even prove them. For before the things to come are realized, there is a very great fruit which tribulation hath-patience; and the making of the man that is tried, experienced. And it contributes in some degree too to the things to come, for it gives hope a vigor within us, since there is nothing that so inclines a man to hope for blessings as a good conscience. Now no man that has lived an upright life is unconfiding about things to come, as of those who have been negligent there are many that, feeling the burden of a bad conscience, wish there were neither judgment nor retribution. What then? do our goods lie in hopes? Yes, in hopes-but not mere human hopes,

which often slip away, and put him that hoped to shame; when some one, who was expected to patronize him, dies, or is altered though he lives. No such lot is ours: our hope is sure and unmoveable. For He Who hath made the promise ever liveth, and we that are to be the enjoyers of it, even should we die, shall rise again, and there is absolutely nothing which can put us to shame, as having been elated at random, and to no purpose, upon unsound hopes.

¹³ Having then sufficiently cleared them of all doubtfulness by these words of his, he does not let his discourse pause at the time present, but urges again the time to come, knowing that there were men of weaker character, who looked too for present advantages, and were not satisfied with these mentioned. And so he offers a proof for them in blessings already given. For lest any should say, But what if God be unwilling to give them to us? For that He can, and that He abideth and liveth, we all know: but how do we know, that He is willing, also, to do it? From the things which have been done already. "What things done? The Love which He hath shown for us. In doing what? some may say. In giving the Holy Ghost. Wherefore after saying "hope maketh not ashamed," he goes on to the proof of this, as follows:

¹⁴ "Because the love of God is," he does not say "given," but "shed abroad in our hearts," so showing the profusion of it. That gift then, which is the greatest possible, He hath given; not heaven and earth and sea, but what is more precious than any of these, and hath rendered us Angels from being men, yea sons of God, and brethren of Christ. But what is this gift? The Holy Spirit. Now had He not been willing to present us after our labors with great crowns, He would never have given us such mighty gifts before our labors. But now the warmth of His Love is hence made apparent, that it is not gradually and little by little that He honors us; but He hath shed abroad the full fountain of His blessings, and this too before our struggles. And so, if thou art not exceedingly worthy, despond not, since thou hast that Love of thy Judge as a mighty pleader for thee. For this is why he himself by saying, "hope maketh not ashamed," has ascribed everything not to our well-doings, but to God's love. But after mentioning the gift of the Spirit, he again passes to the Cross, speaking as follows:

¹⁵ Ver. 6-8. "For while we were yet without strength, Christ in due time died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commende-

th His love towards us." Now what he is saying is somewhat of this kind. For if for a virtuous man, no one would hastily choose to die, consider thy Master's love, when it is not for virtuous men, but for sinners and enemies that He is seen to have been crucified-which he says too after this, "In that, if when we were sinners Christ died for us," Ver. 9, 10. "Much more then, being now justified by His Blood, we shall be saved from wrath through Him. For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life."

16 And what he has said looks indeed like tautology, but it is not to any one who accurately attends to it. Consider then. He wishes to give them reasons for confidence respecting things to come. And first he gives them a sense of shame from the righteous man's decision, when he says, that he also "was fully persuaded that what God had promised He was able also to perform; and next from the grace that was given; then from the tribulation, as sufficing to lead us into hopes; and again from the Spirit, whom we have received. Next from death, and from our former viciousness, he maketh this good. And it seems indeed, as I said, that what he had mentioned was one thing, but it is discovered to be two, three, and even many more. First, that "He died: second, that it was "for the ungodly; third, that He "reconciled, saved, justified" us, made us immortal, made us sons and heirs. It is not from His Death then only, he says, that we draw strong assertions, but from the gift which was given unto us through His Death. And indeed if He had died only for such creatures as we be, a proof of the greatest love would what He had done be! but when He is seen at once dying, and yielding us a gift, and that such a gift, and to such creatures, what was done casts into shade our highest conceptions, and leads the very dullest on to faith.

17 For there is no one else that will save us, except He Who so loved us when we were sinners, as even to give Himself up for us. Do you see what a ground this topic affords for hope? For before this there were two difficulties in the way of our being saved; our being sinners, and our salvation requiring the Lord's Death, a thing which was quite incredible before it took place, and required exceeding love for it to take place. But now since this hath come about, the other requisites are easier. For we have become friends, and there is no further need of Death. Shall then He who hath so spared his enemies as not to spare His Son, fail to defend them now they are become friends, when He hath no longer any need to give up his Son? For it is either

because a person does not wish it, or because though he may wish it perhaps, yet he is unable to do it, that he does not save. Now none of these things can be said of God. For that He is willing is plain from His having given up His Son. But that He is able also is the very thing He proved likewise, from the very fact of His having justified men who were sinners. What is there then to prevent us any more from obtaining the things to come? Nothing!

¹⁸ Then again, lest upon hearing of sinners, and enemies, and strengthless ones, and ungodly, thou shouldest be inclined to feel abashed and blush; hear what he says. ¹⁹ Ver. 11. "And not only so, but we also joy in God through our Lord Jesus Christ, by Whom we have now received the atonement." What meaneth the "not only so?" Not only were we saved, he means, but we even glory for this very reason, for which some suppose we ought to hide our faces. For, for us who lived in so great wickedness to be saved, was a very great mark of our being exceedingly beloved by Him that saved us. For it was not by angels or archangels, but by His Only-begotten Son Himself, that He saved us. And so the fact of His saving us, and saving us too when we were in such plight, and doing it by means of His Only-begotten, and not merely by His Only-begotten, but by His Blood, weaves for us endless crowns to glory in. For there is not anything that counts so much in the way of glory and confidence, as the being treated as friends (*fileisqai*) by God, and finding a Friend (*filein*) in Him that loveth (*agapwuta*) us. This it is that maketh the angels glorious, and the principalities and powers. This is greater than the Kingdom, and so Paul placed it above the Kingdom. For this also I count the incorporeal powers blessed, because they love Him, and in all things obey Him. And on this score the Prophet also expressed his admiration at them. "Ye that excel in strength, that fulfil His Word." (Ps. ciii. 20.) And hence too Isaiah extolleth the Seraphim, setting forth their great excellency from their standing near that glory, which is a sign of the greatest love.

²⁰ Let us then emulate the powers above, and be desirous not only of standing near the throne, but of having Him dwelling in us who sitteth upon the Throne. He loved us when we hated Him, and also continueth to love us. "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. As then He loveth us, do thou love Him. For He is our Friend (*filei gar*). And how cometh it, some will say, that one who is our Friend threateneth hell, and punishment, and vengeance? It is owing to His loving us alone. For all He doeth and is busied

with, is with a view to strike out thy wickedness, and to refrain with fear, as with a kind of bridle, thy inclinableness to the worse side, and by blessings and by pains recovering thee from thy downward course, and leading thee up to Him, and keeping thee from all vice, which is worse than hell. But if thou mockest what is said, and wouldest rather live continually in misery, than be punished for a single day, it is no marvel. For this is but a sign of thy unformed judgment (atelouslnwmhj), drunkenness, and incurable disorder.

21 Since little children even when they see the physician going to apply burning or the knife, flee and leap away screaming and convulsed, and choose to have a continual sore eating into their body, rather than to endure a temporary pain, and so enjoy health afterwards. But those who have come to discretion, know that to be diseased is worse than submitting to the knife, as also to be wicked is worse than to be punished. For the one is to be cured and to be healthy, the other to ruin one's constitution and to be in continual feebleness. Now that health is better than feebleness, surely is plain to every one. Thieves then ought to weep not when they have their sides pierced through, but when they pierce through walls and murder. For if the soul be better than the body (as it is), when the former is ruined there is more reason to groan and lament; but if a man does not feel it, so much the more reason to bewail it. For those that love with an unchastened love ought to be more pitied than those who have a violent fever, and those that are drunken, than those that are undergoing torture. But if these are more painful (some may say), how come we to give them the preference? Because there are many of mankind, who, as the proverb saith, like the worse, and they choose these, and pass by the better.

22 And this one may see happening as well in victuals as in forms of government, in emulous aims of life too, and in the enjoyment of pleasure, and in wives, and in houses, and in slaves, and in lands, and in the case of all other things. For which is more pleasurable pray, cohabiting with women or with males? with women or with mules? Yet still we shall find many that pass over women, and cohabit with creatures void of reason, and abuse the bodies of males. Yet natural pleasures are greater than unnatural ones. But still many there are that follow after things ridiculous and joyless, and accompanied with a penalty, as if pleasurable. Well but to them, a man may say, these things appear so. Now this alone is ground enough to make them miserable, that they think those things to be pleasurable which are not so. Thus they as-

sume punishment to be worse than sin which it is not, but just the contrary. Yet, if it were an evil to the sinner, God would not have added evils to the evil; for He that doeth everything to extinguish evil, would not have increased it. Being punished then is no evil to the man who has done wrong, but not being punished, when in that plight, is evil, just as for the infirm not to be cured. (Plat. Gorg. p. 478, sqq. For there is nothing so evil as extravagant desire.

²³ And when I say, extravagant, I mean that of luxury, and that of ill-placed glory, and that of power, and in general that of all things which go beyond what is necessary. For such is he who lives a soft and dissolute life, who seems to be the happiest of men, but is the most wretched, as superinducing upon his soul harsh and tyrannical sovereigns. For this cause hath God made the present a life of labor to us, that He may rid us of that slavery, and bring us into genuine freedom. For this cause He threatened punishment, and made labors a part of our portion in life, so muzzling our vaunting spirit. In this way the Jews also, when they were fettered to the clay and brick making, were at once self-governed, and called continually upon God. But when they were in the enjoyment of freedom, then they murmured, and provoked the Lord, and pierced themselves through with countless evils. What then, it may be said, will you say to those frequent instances of men being altered for the worse by tribulations? Why, that this is no effect of tribulation, but of their own imbecility. For neither if a man had a weak stomach and could not take a bitter medicine which would act as a purgative, but was made even worse by it, would it be the drug we should find fault with, but the weakness of the part, as we should therefore here too with the yieldingness of temper.

²⁴ For he who is altered so by tribulation, is much more likely to be affected in this way by laxity. If he fails even when splinted, (or tied) (this is what affliction is), much more will he when the bandage is removed. If when braced up he is altered, much more when in a state of tumor (xaunoumenoi). And how am I, one may ask, to keep from being so altered by tribulation? Why, if thou reflectest that, wish it or not, thou wilt have to bear the thing inflicted: but if thou dost it with a thankful spirit, thou wilt gain very greatly thereby but if thou art indignant at it, and ragest and blasphemest, thou wilt not make the calamity lighter, but thou wilt render its wave more troublous. By feeling then in this way, let us turn what is necessary into a matter of our

own choice. What I mean is this—suppose one has lost his own son, another all his property: if you reflect that it is not in the nature of things for what has taken place to be undone; while it is to gain fruit from the misfortune, though irremediable, even that of bearing the circumstance nobly; and if instead of using blasphemous words, thou wert to offer up words of thanksgiving to the Lord, so would evils brought upon thee against thy will become to thee the good deeds of a free choice. Hast thou seen a son taken prematurely away? Say, "the Lord hath given, the Lord hath taken away.

25 Do you see your fortune exhausted? Say, "naked came I out of my mother's womb, and naked shall I return thither. (Job. i. 21. Do you see evil men faring well, and just men faring ill and undergoing ills without number, and dost thou not know where to find the cause? Say, "I became even as it were a beast before Thee. Yet I am ever with Thee. (Ps. lxxiii. 22. But if thou wilt search out the cause, reflect that He has fixed a day in which He will judge the world, and so you will throw off perplexity, for then every man will meet his deserts, even as Lazarus and the rich man. Call to mind the Apostles, for they too rejoiced at being scourged, at being driven about and undergoing numberless sufferings, because they were "counted worthy to suffer shame for His Name's sake. (Acts v. 41. And do thou, then, if thou art sick, bear it nobly, and own thyself indebted to God for it, and thou shall receive the same reward with them. But how, when in feebleness and pain, art thou to be able to feel grateful to the Lord? Thou wilt if thou lovest Him sincerely. For if the Three Children who were thrown into the furnace, and others who were in prisons, and in countless other evils, ceased not to give thanks, much more will they who are in a state of disease, be able to do this.

26 For there is not, assuredly there is not, anything which vehement desire doth not get the better of. But when the desire is even that of God, it is higher than anything, and neither fire, nor the sword, nor poverty, nor infirmity, nor death, nor aught else of the kind appeareth dreadful to one who hath gotten this love, but scorning them all, he will fly to heaven, and will have affections no way inferior to those of its inhabitants, seeing nothing else, neither heaven, nor earth, nor sea, but gazing only at the one Beauty of that glory. And neither the vexations of this life present will depress him, nor the things which are goodly and attended with pleasure elate him or puff him up. Let us then love with this love (for there is not anything equal unto it) both for the sake of things present and for the sake of things to come. Or

rather, more than for these, for the nature of the love itself. For we shall be set free both from the punishments of this life and of that which is to come, and shall enjoy the kingdom. Yet neither is the escape from hell, nor the fruition of the kingdom, anything great in comparison of what is yet to be said. For greater than all these things is it to have Christ our beloved at once and our lover. For if when this happens with men it is above all pleasure;

²⁷ when both happen from God, what language or what thought is able to set before one the blessedness of this soul? There is none that can, save the experience of it only. That then we may by experience come to know what is this spiritual joy, and life of blessedness, and untold treasure of good things, let us leave everything to cling to that love, with a view as well to our own joy as to the glory of God. For unto Him is the glory and power, with His Only-begotten, and the Holy Ghost, now, and ever, and unto all ages evermore. Amen.

HOMILY 10

¹ ROM. V. 12.-"Wherefore as by one man sin entered into the world, and death by sin, and so death passed upon (dihlqen 6 mss. eij...) all men, for that all have sinned." As the best physicians always take great pains to discover the source of diseases, and go to the very fountain of the mischief, so doth the blessed Paul also. Hence after having said that we were justified, and having shown it from the Patriarch, and from the Spirit, and from the dying of Christ (for He would not have died unless He intended to justify), he next confirms from other sources also what he had at such length demonstrated. And he confirms his proposition from things opposite, that is, from death and sin. How, and in what way? He enquires whence death came in, and how it prevailed. How then did death come in and prevail? "Through the sin of one." But what means, "for that all have sinned?" This; he having once fallen, even they that had not eaten of the tree did from him, all of them, become mortal.

² Ver. 13. "For until the Law sin was in the world, but sin is not imputed where there is no law." ³ The phrase "till the Law" some think he used of the time before the giving of the Law-that of Abel, for instance, or of Noah, or of Abraham-till Moses was born. What was the sin in those days, at this rate? some say he means that in Paradise. For hitherto it was not done away, (he would say,) but the fruit of it was yet in vigor. For it had borne that death whereof all partake, which prevailed and lorded over us. Why then does he

proceed, "But sin is not imputed when there is no law? It was by way of objection from the Jews, say they who have spoken on our side, that he laid this position down and said, if there be no sin without the Law, how came death to consume all those before the Law? But to me it seems that the sense presently to be given has more to be said for it, and suits better with the Apostle's meaning. And what sense is this? In saying, that "till the Law sin was in the world," what he seems to me to mean is this, that after the Law was given the sin resulting from the transgression of it prevailed, and prevailed too so long as the Law existed. For sin, he says, can have no existence if there be no law. If then it was this sin, he means, from the transgression of the Law that brought forth death, how was it that all before the Law died?

4 For if it is in sin that death hath its origin, but when there is no law, sin is not imputed, how came death to prevail? From whence it is clear, that it was not this sin, the transgression, that is, of the Law, but that of Adam's disobedience, which marred all things. Now what is the proof of this? The fact that even before the Law all died: for "death reigned" he says, "from Adam to Moses, even over them that had not sinned." 5 How did it reign? "After the similitude of Adam's transgression, who is the figure of Him that was to come. Now this is why Adam is a type of Christ. How a type? it will be said. Why in that, as the former became to those who were sprung from him, although they had not eaten of the tree, the cause of that death which by his eating was introduced; thus also did Christ become to those sprung from Him, even though they had not wrought righteousness, the Provider of that righteousness which through His Cross He graciously bestowed on us all. For this reason, at every turn he keeps to the "one," and is continually bringing it before us, when he says, "As by one man sin entered into the world"-and, "If through the offence of one many be dead: and, "Not as it was by one that sinned, so is the gift; and, "The judgment was by one to condemnation: and again, "If by one (or, the one) man's offence death reigned by one; and "Therefore as by the offence of one. And again, "As by one man's disobedience many (or, the many) were made sinners. And so he letteth not go of the one, that when the Jew says to thee, How came it, that by the well-doing of this one Person, Christ, the world was saved? thou mightest be able to say to him, How by the disobedience of this one person, Adam, came it to be condemned?

6 And yet sin and grace are not equivalents, death and life are not equivalents, the Devil and God are not equivalents, but there is a boundless space between them. When then as well from the nature of the thing as from the power of Him that transacteth it, and from the very suitableness thereof (for it suiteth much better with God to save than to punish), the preëminence and victory is upon this side, what one word have you to say for unbelief, tell me? However, that what had been done was reasonable, he shows in the following words. 7 Ver. 15. "But not as the offence, so is also the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto the many." For what he says is somewhat of this kind. If sin had so extensive effects, and the sin of one man too; how can grace, and that the grace of God, not the Father only, but also the Son, do otherwise than be the more abundant of the two? For the latter is far the more reasonable supposition. For that one man should be punished on account of another does not seem to be much in accordance with reason. But for one to be saved on account of another is at once more suitable and more reasonable. If then the former took place, much more may the latter. Hence he has shown from these grounds the likelihood and reasonableness of it. For when the former had been made good, this would then be readily admitted. But that it is even necessarily so, he makes good from what follows. How then does he make it good?

8 Ver. 16. "And not as it was by one that sinned, so is the gift. For the judgment was by one to condemnation, but the free gift is of many offences unto justification." 9 And what is this that he is speaking of? It is that sin had power to bring in death and condemnation; but grace did not do away that one sin only, but also those that followed after in its train. Lest then the words "as" and "so" might seem to make the measure of the blessings and the evils equal, and that you might not think, upon hearing of Adam, that it was only that sin which he had brought in which was done away with, he says that it was from many offences that an indemnity was brought about. How is this plain? Because after the numberless sins committed after that in paradise, the matter issued in justification. But where righteousness is, there of necessity follows by all means life, and the countless blessings, as does death where sin was. For righteousness is more than life, since it is even the root of life. That there were several goods then brought in, and that it was not that sin only that was taken away, but all the rest along with it, he points out

when he says, that "the gift was of many offences unto justification. In which a proof is necessarily included, that death was also torn up by the roots. But since he had said, that the second was greater than the first, he is obliged to give further grounds again for this same thing.

¹⁰ For, before, he had said that if one man's sin slew all, much more will the grace of One have the power to save. After that he shows that it was not that sin only that was done away by the grace, but all the rest too, and that it was not that the sins were done away only, but that righteousness was given. And Christ did not merely do the same amount of good that Adam did of harm, but far more and greater good. Since then he had made such declarations as these, he wants again here also further confirmation of these. And how does he give this confirmation? He says, ¹¹ Ver. 17. "For if by one man's offence death reigned by one, much more they which receive abundance of grace and of the gift and (so Field with most mss.) of righteousness shall reign in life by one, Jesus Christ."

¹² What he says, amounts to this nearly. What armed death against the world? The one man's eating from the tree only. If then death attained so great power from one offence, when it is found that certain received a grace and righteousness out of all proportion to that sin, how shall they still be liable to death? And for this cause, he does not here say "grace," but "superabundance of grace. For it was not as much as we must have to do away the sin only, that we received of His grace, but even far more. For we were at once freed from punishment, and put off all iniquity, and were also born again from above (John iii. 3) and rose again with the old man buried, and were redeemed, justified, led up to adoption, sanctified, made brothers of the Only-begotten, and joint heirs and of one Body with Him, and counted for His Flesh, and even as a Body with the Head, so were we united unto Him! All these things then Paul calls a "superabundance" of grace, showing that what we received was not a medicine only to countervail the wound, but even health, and comeliness, and honor, and glory and dignities far transcending our natural state. And of these each in itself was enough to do away with death, but when all manifestly run together in one, there is not the least vestige of it left, nor can a shadow of it be seen, so entirely is it done away.

¹³ As then if any one were to cast a person who owed ten mites (obolouj) into prison, and not the man himself only, but wife and children and servants for his sake; and another were to come and not to pay down the ten

mites only, but to give also ten thousand talents of gold, and to lead the prisoner into the king's courts, and to the throne of the highest power, and were to make him partaker of the highest honor and every kind of magnificence, the creditor would not be able to remember the ten mites; so hath our case been. For Christ hath paid down far more than we owe, yea as much more as the illimitable ocean is than a little drop. Do not then, O man, hesitate as thou seest so great a store of blessings, nor enquire how that mere spark of death and sin was done away, when such a sea of gifts was brought in upon it. For this is what Paul intimated by saying that "they who have received the abundance of the grace and righteousness shall reign in life. And as he had now clearly demonstrated this, he again makes use of his former argument, clenching it by taking up the same word afresh, and saying that if for that offence all were punished, then they may be justified too by these means. And so he says,

¹⁴ Ver. 18. "Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of One the free gift came upon all men unto justification of life." And he insists again upon it, saying, Ver. 19. "For as by one man's disobedience many were made sinners, so by the obedience of One shall many be made righteous. ¹⁵ What he says seems indeed to involve no small question: but if any one attends to it diligently, this too will admit of an easy solution. What then is the question? It is the saying that through the offence of one many were made sinners. For the fact that when he had sinned and become mortal, those who were of him should be so also, is nothing unlikely. But how would it follow that from his disobedience another would become a sinner? For at this rate a man of this sort will not even deserve punishment, if, that is, it was not from his own self that he became a sinner. What then does the word "sinners" mean here? To me it seems to mean liable to punishment and condemned to death. Now that by Adam's death we all became mortals, he had shown clearly and at large. But the question now is, for what purpose was this done? But this he does not go on to add: for it contributed nothing to his present object. For it is against a Jew that the contest is, who doubted and made scorn of the righteousness by One. And for this reason after showing that the punishment too was brought in by one upon all, the reason why this was so he has not added. For he is not for superfluities, but keeps merely to what is neces-

sary. For this is what the principles of disputation did not oblige him to say any more than the Jew;

¹⁶ and therefore he leaves it unsolved. But if any of you were to enquire with a view to learn, we should give this answer: That we are so far from taking any harm from this death and condemnation, if we be sober-minded, that we are the gainers even by having become mortal, first, because it is not an immortal body in which we sin; secondly, because we get numberless grounds for being religious (*filosofia*). For to be moderate, and to be temperate, and to be subdued, and to keep ourselves clear of all wickedness, is what death by its presence and by its being expected persuades us to. But following with these, or rather even before these, it hath introduced other greater blessings besides. For it is from hence that the crowns of the martyrs come, and the rewards of the Apostles. Thus was Abel justified, thus was Abraham, in having slain his son, thus was John, who for Christ's sake was taken off, thus were the Three Children, thus was Daniel. For if we be so minded, not death only, but even the devil himself will be unable to hurt us.

¹⁷ And besides there is this also to be said, that immortality awaits us, and after having been chastened a little while, we shall enjoy the blessings to come without fear, being as if in a sort of school in the present life, under instruction by means of disease, tribulation, temptations, and poverty, and the other apparent evils, with a view to our becoming fit for the reception of the blessings of the world to come. ¹⁸ Ver. 20. "Moreover the Law entered: that the offence might abound." Since then he had shown that the world was condemned from Adam, but from Christ was saved and freed from condemnation, he now seasonably enters upon the discussion of the Law, here again undermining the high notions of it. For it was so far from doing any good, he means, or from being any way helpful, but the disorder was only increased by its having come in. But the particle "that" again does not assign the cause, but the result. For the purpose of its being given was not "in order that" it might abound, for it was given to diminish and destroy the offence. But it resulted the opposite way, not owing to the nature of the Law, but owing to the listlessness of those who received it. But why did he not say the Law was given, but "the Law entered by the way?" It was to show that the need of it was temporary, and not absolute or imperative. And this he says also to the Galatians, showing the very same thing another way. "For before faith came," he says, "we were kept under the Law, shut up unto the faith which

should afterwards be revealed." And so it was not for itself, but for another, that it kept the flock. For since the Jews were somewhat gross-minded, and enervated, and indifferent to the gifts themselves, this was why the Law was given, that it might convict them the more, and clearly teach them their own condition, and by increasing the accusation might the more repress them. But be not thou afraid, for it was not that the punishment might be greater that this was done, but that the grace might be seen to be greater. And this is why he proceeds,

19 "But where sin abounded, grace did much more abound." He does not say did abound, but "did much more abound." For it was not remission from punishment only that He gave us, but that from sins, and life also. As if any were not merely to free a man with a fever from his disease, but to give him also beauty, and strength, and rank; or again, were not to give one an hungered nourishment only, but were to put him in possession of great riches, and were to set him in the highest authority. And how did sin abound? some will say. The Law gave countless commands. Now since they transgressed them all, transgression became more abundant. Do you see what a great difference there is between grace and the Law? For the one became an addition to the condemnation, but the other, a further abundance of gifts. Having then mentioned the unspeakable munificence, he again discusses the beginning and the root both of death and of life. What then is the root of death? It is sin. Wherefore also he saith,

20 Ver. 21. "That as sin reigned unto death, even so might grace reign through righteousness unto eternal life, through our Lord Jesus Christ." This he says to show that the latter ranks as a king, the former, death, as a soldier, being marshalled under the latter, and armed by it. If then the latter (i.e. sin) armed death, it is plain enough that the righteousness destructive hereof, which by grace was introduced, not only disarms death, but even destroys it, and undoes entirely the dominion thereof, in that it is the greatest of the two, as being brought in not by man and the devil, but by God and grace, and leading our life unto a goodlier estate, and to blessings unlimited. For of it there will never be any end (to give you a view of its superiority from this also). For the other cast us out of our present life, but grace, when it came, gave us not the present life, but the immortal and eternal one. But for all these things Christ is our voucher. Doubt not then for thy life if thou hast righteousness, for righteousness is greater than life as being mother of it.

²¹ Chap. vi. ver. 1. "What then? shall we continue in sin, that grace may abound? God forbid." He is again turning off to exhortation, yet introducing it not directly, lest he should seem to many to be irksome and vexing, but as if it rose out of the doctrines. For if, even so diversifying his address, he was afraid of their being offended at what he said, and therefore said, "I have written the more boldly unto you in some sort," (Rom. xv. 15) much more would he have seemed to them, had he not done so, to be too harsh. Since then he showed the greatness of the grace by the greatness of the sins it healed, and owing to this it seemed in the eyes of the unthinking to be an encouragement to sin (for if the reason, they would say, why greater grace was shown, was because we had done great sins, let us not give over sinning, that grace may be more displayed still), now that they might not say this or suspect it, see how he turns the objection back again. First he does it by his deprecation. "God forbid." And this he is in the habit of doing at things confessed on all hands to be absurd. And then he lays down an irrefragable argument. And what is it?

²² Ver. 2. "How shall we," he says, "that are dead to sin, live any longer therein?" What does "we are dead" mean? Does it mean that as for that, and as far as it goes, we have all received the sentence of death? or, that we became dead to it by believing any being enlightened. This is what one should rather say, since the sequel makes this clearly right. But what is becoming dead to it? The not obeying it in anything any more. For this baptism effected once for all, it made us dead to it. But this must of our own earnestness thenceforth continually be maintained, so that, although sin issue countless commands to us, we may never again obey it, but abide unmovable as a dead man doth. And indeed he elsewhere saith that sin itself is dead. But there he sets that down as wishing to show that virtue is easy, (Rom. vii. 8?) But here, as he earnestly desires to rouse the hearer, he puts the death on his side. Next, since what was said was obscure, he again explains, using what he had said also in the way of reproof.

²³ Ver. 3, 4. "Know ye not," he says, "my brethren, that so many of us as were baptized into Christ were baptized into His death? therefore we are buried with Him by baptism into death." What does being "baptized into His Death" mean? That it is with a view to our dying as He did. For Baptism is the Cross. What the Cross then, and Burial, is to Christ, that Baptism hath been to us, even if not in the same respects. For He died Himself and was buried in

the Flesh, but we have done both to sin. Wherefore he does not say, planted together in His Death, but in the likeness of His Death. For both the one and the other is a death, but not of the same subject; since the one is of the Flesh, that of Christ; the other of sin, which is our own. As then that is real, so is this. But if it be real, then what is of our part again must be contributed. And so he proceeds,

24 "That as Christ was raised up from the dead by the Glory of the Father, even so we also should walk in newness of life." Here he hints, along with the duty of a careful walk, at the subject of the resurrection. In what way? Do you believe, he means, that Christ died, and that He was raised again? Believe then the same of thyself. For this is like to the other, since both Cross and Burial is thine. For if thou hast shared in Death and Burial, much more wilt thou in Resurrection and Life. For now the greater is done away with, the sin I mean, it is not right to doubt any longer about the lesser, the doing away of death. 25 But this he leaves for the present to the conscience of his hearers to reason out, but himself, after the resurrection to come had been set before us, demands of us another, even the new conversation, which is brought about in the present life by a change of habits. When then the fornicator becomes chaste, the covetous man merciful, the harsh subdued, even here a resurrection has taken place, the prelude to the other. And how is it a resurrection? Why, because sin is mortified, and righteousness hath risen again, and the old life hath been made to vanish, and this new and angelic one is being lived in. But when you hear of a new life, look for a great alteration, a wide change. But tears come into my eyes, and I groan deeply to think how great religiousness (*filosofian*) Paul requires of us, and what listlessness we have yielded ourselves up to, going back after our baptism to the oldness we before had, and returning to Egypt, and remembering the garlic after the manna. (Num. xi. 5. For ten or twenty days at the very time of our Illumination, we undergo a change, but then take up our former doings again. But it is not for a set number of days, but for our whole life, that Paul requires of us such a conversation. But we go back to our former vomit, thus after the youth of grace building up the old age of sins.

26 For either the love of money, or the slavery to desires not convenient, or any other sin whatsoever, useth to make the worker thereof old. "Now that which decayeth and waxeth old is ready to vanish away. (Heb. viii. 13. For there is no body, there surely is none, to be seen as palsied by length of

time, as a soul is decayed and tottering with many sins. Such an one gets carried on to the last degree of doting, yielding indistinct sounds, like men that are very old and crazed, being surcharged with rheum, and great distortion of mind, and forgetfulness, and with scales upon its eyes, and disgusting to men, and an easy prey to the devil. Such then are the souls of sinners; not so those of the righteous, for they are youthful and well-favored, and are in the very prime of life throughout, ever ready for any fight or struggle. But those of sinners, if they receive even a small shock, straightway fall and are undone. And it was this the Prophet made appear, when he said, that like as the chaff which the wind scattereth from the face of the earth (Ps. i. 4), thus are they that live in sin whirled to and fro, and exposed to every sort of harm. For they neither see like a healthy person, nor hear with simplicity, they speak not articulately, but are oppressed with great shortness of breath. They have their mouth overflowing with spittle. And would it were but spittle, and nothing offensive!

²⁷ But now they send forth words more fetid than any mire, and what is worst, they have not power even to spit this saliva of words away from them, but taking it in their hand with much lewdness, they smear it on again, so as to be coagulating, and hard to perspire through. Perhaps ye are sickened with this description. Ought ye not, then to be more so at the reality? For if these things when happening in the body are disgusting, much more when in the soul. Such was that son who wasted out all his share, and was reduced to the greatest wretchedness, and was in a feebler state than any imbecile or disordered person. But when he was willing, he became suddenly young by his decision alone and his change. For as soon as he had said, "I will return to my Father," this one word conveyed to him all blessings; or rather not the bare word, but the deed which he added to the word. For he did not say, "Let me go back," and then stay there; but said, Let me go back, and went back, and returned the whole of that way. Thus let us also do; and even if we have gotten carried beyond the boundary, let us go up to our Father's house, and not stay lingering over the length of the journey. For if we be willing, the way back again is easy and very speedy. Only let us leave the strange and foreign land;

²⁸ for this is what sin is, drawing us far away from our Father's house; let us leave her then, that we may speedily return to the house of our Father. For our Father hath a natural yearning towards us, and will honor us if we be

changed, no less than those that are unattainted, if we change, but even more, just as the father showed that son the greater honor. For he had greater pleasure himself at receiving back his son. And how am I to go back again? one may say. Do but put a beginning upon the business, and the whole is done. Stay from vice, and go no farther into it, and thou hast laid hold of the whole already. For as in the case of the sick, being no worse may be a beginning of getting better, so is the case with vice also. Go no further, and then your deeds of wickedness will have an end. And if you do so for two days, you will keep off on the third day more easily; and after three days you will add ten, then twenty, then an hundred, then your whole life. (Cf. Hom. xvii. on St. Matt. p. 267, O. T. For the further thou goest on, the easier wilt thou see the way to be, and thou wilt stand on the summit itself, and wilt at once enjoy many goods. For so it was when the prodigal came back, there were flutes, and harps, and dancings, and feasts, and assemblings:

²⁹and he who might have called his son to account for his ill-timed extravagance, and flight to such a distance, did nothing of the sort, but looked upon him as unattainted, and could not find it in him even to use the language of reproach, or rather, even to mention barely to him the former things, but threw himself upon him, and kissed him, and killed the calf, and put a robe upon him, and placed on him abundant honors. Let us then, as we have such examples before us, be of good cheer and keep from despair. For He is not so well pleased with being called Master, as Father, nor with having a slave as with having a son. And this is what He liketh rather than that. This then is why He did all that He has done; and "spared not even His Only-begotten Son" (Rom. viii. 32), that we might receive the adoption of sons, that we might love Him, not as a Master only, but as a Father. And if He obtained this of us He taketh delight therein as one that has glory given him, and proclaimeth it to all though He needeth nothing of ours. This is what, in Abraham's case for instance, He everywhere does, using these words, "I am the God of Abraham, Isaac, and Jacob. And yet it was *the*), of His household who should have found an honor in this; but now it is the Lord evidently who does this;

³⁰for this is why He says to Peter, "Lovest thou Me more than these? (John xxi. 17) to show that He seeketh nothing so much as this from us. For this too He bade Abraham offer his son to Him, that He might make it known to all that He was greatly beloved by the patriarch. Now this desire to

be loved exceedingly comes from loving exceedingly. For this cause too He said to the Apostles, "He that loveth father or mother more than Me, is not worthy of Me. (Matt. x. 37. For this cause He bids us esteem that even which is in the most close connection with us, our soul (or, life, v. 39, and John xii. 25), as second to the love of him, since He wisheth to be beloved by us with exceeding entireness. For we too, if we have no strong feelings about a person, have no strong desire for his friendship either, though he be great and noble; whereas when we love any one warmly and really, though the person loved be of low rank and humble, yet we esteem love from him as a very great honor. And for this reason He Himself also called it glory not to be loved by us only, but even to suffer those shameful things in our behalf. (ib. 23. However, those things were a glory owing to love only. But whatever we suffer for Him, it is not for love alone;

³¹ but even for the sake of the greatness and dignity of Him we long for, that it would with good reason both be called glory, and be so indeed. Let us then incur dangers for Him as if running for the greatest crowns, and let us esteem neither poverty, nor disease, nor affront, nor calumny, nor death itself, to be heavy and burdensome, when it is for Him that we suffer these things. For if we be right-minded, we are the greatest possible gainers by these things, as neither from the contrary to these shall we if not right-minded gain any advantage. But consider; does any one affront thee and war against thee? Doth he not thereby set thee upon thy guard, and give thee an opportunity of growing like unto God? For if thou lovest him that plots against thee, thou wilt be like Him that "maketh His Sun to rise upon the evil and good. (Matt. v. 45. Does another take thy money away? If thou bearest it nobly, thou shalt receive the same reward as they who have spent all they have upon the poor. For it says, "Ye took joyfully the spoiling of your goods, knowing that ye have in heaven a better and an enduring substance. (Heb. x. 34. Has any one reviled thee and abused thee, whether truly or falsely, he weaves for thee a very great crown if thou bearest meekly his contumely; since he too, who calumniates, provides for us an abundant reward.

³² For "rejoice," it says, "and be exceeding glad, when men say all manner of evil against you falsely, because great is your reward in Heaven. (Matt. v. 12, 11. And he too that speaketh truth against us is of the greatest service, if we do but bear meekly what is said. For the Pharisee spake evil of the Publican, and with truth, still instead of a Publican he made him a righteous man.

(Luke xviii. 11. And what need to go into particular instances. For any one that will go to the conflicts of Job may learn all these points accurately. And this is why Paul said, "God for us, who against us? (Rom. viii. 31. As then by being earnest, we gain even from things that vex us, so by being listless, we do not even improve from things that favor us. For what did Judas profit, tell me, by being with Christ? or what profit was the Law to the Jew? or Paradise to Adam? or what did Moses profit those in the wilderness? And so we should leave all, and look to one point only, how we may husband aright our own resources. And if we do this, not even the devil himself will ever get the better of us, but will make our profiting the greater, by putting us upon being watchful. Now in this way it is that Paul rouses the Ephesians, by describing his fierceness. Yet we sleep and snore, though we have to do with so crafty an enemy.

33 And if we were aware of a serpent nestling by our bed, we should make much ado to kill him. But when the devil nestleth in our souls, we fancy that we take no harm, but lie at our ease; and the reason is, that we see him not with the eyes of our body. And yet this is why we should rouse us the more and be sober. For against an enemy whom one can perceive, one may easily be on guard; but one that cannot be seen, if we be not continually in arms, we shall not easily escape. And the more so, because he hath no notion of open combat (for he would surely be soon defeated), but often under the appearance of friendship he insinuates the venom of his cruel malice. In this way it was that he suborned Job's wife, by putting on the mask of natural affectionateness, to give that wretchless advice. And so when conversing with Adam, he puts on the air of one concerned and watching over his interests, and saith, that "your eyes shall be opened in the day that ye eat of the tree. (Gen. iii. 5. Thus Jephtha too he persuaded, under the pretext of religion, to slay his daughter, and to offer the sacrifice the Law forbade. Do you see what his wiles are, what his varying warfare?

34 Be then on thy guard, and arm thyself at all points with the weapons of the Spirit, get exactly acquainted with his plans, that thou mayest both keep from being caught, and easily catch him. For it was thus that Paul got the better of him, by getting exactly acquainted with these. And so he says, "for we are not ignorant of his devices. (2 Cor. ii. 11. Let us then also be earnest in learning and avoiding his stratagems, that after obtaining a victory over him, we may, whether in this present life or in that which is to come, be

proclaimed conquerors, and obtain those unalloyed blessings, by the grace and love toward man, etc.

HOMILY 11

¹ ROM. VI. 5.-"For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection." ² What I had before occasion to remark, that I mention here too, that he continually digresseth into exhortation, without making any twofold division as he does in the other Epistles, and setting apart the former portion for doctrines, and the latter for the care of moral instruction. Here then he does not do so, but blends the latter with the subject throughout, so as to gain it an easy admission. Here then he says there are two mortifyings, and two deaths, and that one is done by Christ in Baptism, and the other it is our duty to effect by earnestness afterwards. For that our former sins were buried, came of His gift. But the remaining dead to sin after baptism must be the work of our own earnestness, however much we find God here also giving us large help. For this is not the only thing Baptism has the power to do, to obliterate our former transgressions; for it also secures against subsequent ones. As then in the case of the former, thy contribution was faith that they might be obliterated, so also in those subsequent to this, show thou forth the change in thine aims, that thou mayest not defile thyself again. For it is this and the like that he is counselling thee when he says, "for if we have been planted together in the likeness of His Death, we shall be also in the likeness of His Resurrection.

³ Do you observe, how he rouses the hearer by leading him straightway up to his Master, and taking great pains to show the strong likeness? This is why he does not say "in death," lest you should gainsay it, but, "in the likeness of His Death. For our essence itself hath not died, but the man of sins, that is, wickedness. And he does not say, "for if we have been" partakers of "the likeness of His Death; but what? "If we have. been planted together," so, by the mention of planting, giving a hint of the fruit resulting to us from it. For as His Body, by being buried in the earth, brought forth as the fruit of it the salvation of the world; thus ours also, being buried in baptism, bore as fruit righteousness, sanctification, adoption, countless blessings. And it will bear also hereafter the gift of the resurrection. Since then we were buried in water, He in earth, and we in regard to sin, He in regard to His Body, this is why he did not say, "we were planted together in His Death," but "in the likeness of

His Death. For both the one and the other is death, but not that of the same subject. If then he says, "we have been planted together in His Death, we shall be in that of His Resurrection," speaking here of the Resurrection which (Gr. be of His Resurrection) is to come.

4 For since when he was upon the subject of the Death before, and said, "Know ye not, brethren, that so many of us as were baptized into Christ were baptized into His Death? he had not made any clear statement about the Resurrection, but only about the way of life after baptism, bidding men walk in newness of life; therefore he here resumes the same subject, and proceeds to foretell to us clearly that Resurrection. And that you may know that he is not speaking of that resulting from baptism, but about the other, after saying, "for if we were planted together in the likeness of His Death," he does not say that we shall be in the likeness of His Resurrection, but we shall belong to the Resurrection. For to prevent thy saying, and how, if we did not die as He died, are we to rise as He rose? when he mentioned the Death, he did not say, "planted together in the Death," but, "in the likeness of His Death. But when he mentioned the Resurrection, he did not say, "in the likeness of the Resurrection," but we shall be "of the Resurrection" itself. And he does not say, We have been made, but we shall be, by this word again plainly meaning that Resurrection which has not yet taken place, but will hereafter.

5 Then with a view to give credibility to what he says, he points out another Resurrection which is brought about here before that one, that from that which is present thou mayest believe also that which is to come. For after saying, "we shall be planted together in the Resurrection," he adds, 6 Ver. 6. "Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed." So putting together both the cause and the demonstration of the Resurrection which is to come. And he does not say is crucified, but is crucified with Him, so bringing baptism near to the Cross. And on this score also it was that he said above, "We have been planted together in the likeness of His Death that the body of sin might be destroyed," not giving that name to this body of ours, but to all iniquity. For as he calls the whole sum of wickedness the old man, thus again the wickedness which is made up of the different parts of iniquity he calls the body of that man. And that what I am saying is not mere guesswork, hearken to Paul's own interpretation of this very thing in what comes next. For after saying, "that the

body of sin might be destroyed," he adds, "that henceforth we should not serve sin." For the way in which I would have it dead is not so that ye should be destroyed and die, but so that ye sin not. And as he goes on he makes this still clearer.

⁷ Ver. 7. "For he that is dead," he says, "is freed (Gr. justified) from sin." This he says of every man, that as he that is dead is henceforth freed from sinning, lying as a dead body, so must he that has come up from baptism, since he has died there once for all, remain ever dead to sin. If then thou hast died in baptism, remain dead, for any one that dies can sin no more; but if thou sinnest, thou marrest God's gift. After requiring of us then heroism (Gr. philosophy) of this degree, he presently brings in the crown also, in these words. Ver. 8. "Now if we be dead with Christ." And indeed even before the crown, this is in itself the greater crown, the partaking with our Master. But he says, I give even another reward. Of what kind is it? It is life eternal. For "we believe," he says, "that we shall also live with Him." And whence is this clear?

⁸ Ver. 9. "That Christ being raised from the dead, dieth no more." And notice again his undauntedness, and how he makes the thing good from opposite grounds. Since then it was likely that some would feel perplexed at the Cross and the Death, he shows that this very thing is a ground for feeling confident henceforward. For suppose not, he says, because He once died, that He is mortal, for this is the very reason of His being immortal. For His death hath been the death of death, and because He did die, He therefore doth not die. For even that death Ver. 10. "He died unto sin." ⁹ "What does "unto sin" mean? It means that He was not subject even to that one, but for our sin, that He might destroy it, and cut away its sinews and all its power, therefore He died. Do you see how he affrighteth them? For if He does not die again, then there is no second laver, then do thou keep from all inclinableness to sin. For all this he says to make a stand against the "let us do evil that good may come. Let us remain in sin that grace may abound. To take away this conception then, root and branch, it is, that he sets down all this. But in that "He liveth, He liveth unto God," he says,-that is, unchangeably, so that death hath no more any dominion over Him. For if it was not through any liability to it that He died the former death, save only for the sin of others, much less will He die again now that He hath done that sin away. And this he says in the Epistle to the Hebrews also, "But now once," he says, "in the end of the

world hath He appeared to put away sin by the Sacrifice of Himself. And as it is appointed unto men once to die, and after that the judgment; so Christ was once offered to bear the sins of many, and unto them that look for Him shall He appear the second time without sin unto salvation. (Heb. ix. 26-28.

¹⁰ And he both points out the power of the life that is according to God, and also the strength of sin. For with regard to the life according to God, he showeth that Christ shall die no more. With regard to sin, that if it brought about the death even of the Sinless, how can it do otherwise than be the ruin of those that are subject to it? And then as he had discoursed about His life; that none might say, What hath that which you have been saying to do with us? he adds, ¹¹ Ver. 11. "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God." He well says, "reckon," because there is no setting that, which he is speaking of, before the eyes as yet. And what are we to reckon? one may ask. That we "are dead unto sin, but alive unto God. In Jesus Christ our Lord." For he that so liveth will lay hold of every virtue, as having Jesus Himself for his ally. For that is what, "in Christ," means, for if He raised them when dead, much more when alive will He be able to keep them so. Ver. 12. "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof."

¹² He does not say, let not the flesh live or act, but, "let not sin reign," for He came not to destroy our nature, but to set our free choice aright. Then to show that it is not through any force or necessity that we are held down by iniquity, but willingly, he does not say, let it not tyrannize, a word that would imply a necessity, but let it not reign. For it is absurd for those who are being conducted to the kingdom of heaven to have sin empress over them, and for those who are called to reign with Christ to choose to be the captives of sin, as though one should hurl the diadem from off his head, and choose to be the slave of a frantic woman, who came begging, and was clothed in rags. Next since it was a heavy task to get the upper hand of sin, see how he shows it to be even easy, and how he allays the labor by saying, "in your mortal body. For this shows that the struggles were but for a time, and would soon bring themselves to a close. At the same time he reminds us of our former evil plight, and of the root of death, as it was from this that, contrary even to its beginning, it became mortal. Yet it is possible even for one with a mortal body not to sin. Do you see the abundancy of Christ's grace? For Adam, though as yet he had not a mortal body, fell.

¹³ But thou, who hast received one even subject to death, canst be crowned. How then, is it that "sin reigns? he says. It is not from any power of its own, but from thy listlessness. Wherefore after saying, "let it not reign," he also points out the mode of this reigning, by going on to say "that ye should obey it in the lusts thereof. For it is not honor to concede to it (i.e. to the body) all things at will, nay, it is slavery in the extreme, and the height of dishonor; for when it doth what it listeth, then is it bereft of all liberties; but when it is put under restraints, then it best keeps its own proper rank.

¹⁴ Ver. 13. "Neither yield ye your members as instruments of unrighteousness unto sin...but as instruments of righteousness." The body then is indifferent between vice and virtue, as also instruments (or arms) are. But either effect is wrought by him that useth it. As if a soldier fighting in his country's behalf, and a robber who was arming against the inhabitants, had the same weapons for defence. For the fault is not laid to the suit of armor, but to those that use it to an ill end. And this one may say of the flesh too which becomes this or that owing to the mind's decision, not owing to its own nature. For if it be curious after the beauty of another, the eye becomes an instrument of iniquity, not through any agency of its own (for what is of the eye, is but seeing, not seeing amiss), but through the fault of the thought which commands it. But if you bridle it, it becomes an instrument of righteousness. Thus with the tongue, thus with the hands, thus with all the other members. And he well calls sin unrighteousness. For by sinning a man deals unrighteously either by himself or by his neighbor, or rather by himself more than by his neighbor. Having then led us away from wickedness, he leads us to virtue, in these words:

¹⁵ "But yield yourselves unto God, as those that are alive from the dead." See how by his bare words he exhorts them, on that side naming "sin" and on this "God." For by showing what a difference there is between the rulers, he casts out of all excuse the soldier that leaveth God, and desireth to serve under the dominion of sin. But it is not only in this way, but also by the sequel, that he establishes this; by saying, "as alive from the dead." For by these he shows the wretchedness of the other, and the greatness of God's gift. For consider, he says, what you were, and what you have been made. What then were ye? Dead, and ruined by a destruction which could not from any quarter be repaired. For neither was there any one who had the power to assist you. And what have ye been made out of those dead ones? Alive with immortal

life. And by whom? By the all-powerful God. Ye ought therefore to marshal yourselves under Him with as much cheerful readiness, as men would who had been made alive from being dead.

¹⁶ "And your members as instruments of righteousness." Hence, the body is not evil, since it may be made an arm of righteousness. But by calling it an arm, he makes it clear that there is a hard warfare at hand for us. And for this reason we need strong armor, and also a noble spirit, and one acquainted too with the ways of this warfare; and above all we need a commander. The Commander however is standing by, ever ready to help us, and abiding unconquerable, and has furnished us with strong arms likewise. Farther, we have need of a purpose of mind to handle them as should be, so that we may both obey our Commander, and take the field for our country. Having then given us this vigorous exhortation, and reminded us of arms, and battle, and wars, see how he encourages the soldier again and cherishes his ready spirit.

¹⁷ Ver. 14. "For sin shall no more have dominion over you; for ye are not under the Law, but under grace." ¹⁸ If then sin hath no more dominion over us, why does he lay so great a charge upon them as he does in the words, "Let not sin reign in your mortal body," and, "yield not ye your members as instruments of unrighteousness unto sin? What does that here said mean then? He is sowing a kind of seed in this statement, which he means to develop afterwards, and to cultivate in a powerful argument. What then is this statement? It is this; that our body, before Christ's coming, was an easy prey to the assaults of sin. For after death a great swarm of passions entered also. And for this cause it was not lightsome for running the race of virtue. For there was no Spirit present to assist, nor any baptism of power to mortify. (John vii. 39. But as some horse (Plato Phoe. §74) that answereth not the rein, it ran indeed, but made frequent slips, the Law meanwhile announcing what was to be done and what not, yet not conveying into those in the race anything over and above exhortation by means of words. But when Christ had come, the effort became afterwards more easy, and therefore we had a more distant goal (meisona ta skammata) set us, in that the assistance we had given us was greater. Wherefore also Christ saith, "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.

¹⁹ But this he says more clearly in the sequel. But at present he alludes here briefly to it, to show that unless we stoop down very low to it, sin will not get

the better of us. For it is not the Law only that exhorteth us, but grace too which also remitted our former sins, and secures us against future ones. For it promised them crowns after toils, but this (i.e. grace) crowned them first, and than led them to the contest. Now it seems to me that he is not signifying here the whole life of a believer, but instituting a comparison between the Baptism and the Law. And this he says in another passage also "The letter killeth, but the Spirit giveth life. (2 Cor. iii. 6. For the Law convinceth of transgression, but grace undoes transgression. As then the former by convincing establisheth sin so the latter by forgiving suffereth us not to be under sin. And so thou art in two ways set free from this thralldom; both in thy not being under the Law, and in thy enjoying grace. After then he had by these words given the hearer a breathing time, he again furnishes him a safeguard, by introducing an exhortation in reply to an objection, and by saying as follows.

²⁰ Ver. 15. "What then? shall we sin, because we are not under the Law, but under grace? God forbid." So he first adopted a form of adjuration, because it was an absurd thing he had named. And then he makes his discourse pass on to exhortation, and shows the great facility of the struggle, in the following words. Ver. 16. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? ²¹ I do not, he would say, mention hell as yet, nor that great (Ms. Bodl. long) punishment, but the shame it is in this world, when ye become slaves, and slaves of your own accord too, and sin's slaves, and when the wages are such as a second death. For if before baptism, it wrought death of the body, and the wound required so great attendance, that the Lord of all came down to die, and so put a stop to the evil; if after so great a gift, and so great liberty, it seize thee again, while thou bendest down under it willingly, what is there that it may not do? Do not then run into such a pit, or willingly give thyself up. For in the case of wars, soldiers are often given up even against their will. But in this case, unless thou desertest of thyself, there is no one who will get the better of thee. Having then tried to shame them by a sense of duty, he alarms them also by the rewards, and lays before them the wages of both; righteousness, and death, and that a death not like the former, but far worse. For if Christ is to die no more, who is to do away with death? No one! We must then be punished, and have vengeance taken upon us forever. For a death preceptible to the senses is not still to

come in this case, as in the former, which gives the body rest, and separates it from the soul. "For the last enemy, death, is destroyed" (1 Cor. xv. 26), whence the punishment will be deathless. But not to them that obey, for righteousness, and the blessings springing from it, will be their rewards.

²² Ver. 17. "But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered unto you." (Lit. "into which ye were delivered.") After shaming them by the slavery, after alarming them by the rewards, and so exhorting them, he again rights them by calling the benefits to mind. For by these he shows that they were great evils from which they were freed, and that not by any labors of their own, and that things henceforth would be more manageable. Just as any one who has rescued a captive from a cruel tyrant, and advises him not to run away back to him, reminds him of his grievous thralldom; so does Paul set the evils passed away most emphatically before us, by giving thanks to God. For it was no human power that could set us free from all those evils, but, "thanks be to God," who was willing and able to do such great things. And he well says, "Ye have obeyed from the heart." Ye were neither forced nor pressed, but ye came over of your own accord, with willing mind. Now this is like one that praises and rebukes at once. For after having willingly come, and not having had any necessity to undergo, what allowance can you claim, or what excuse can you make, if you run away back to your former estate? Next that you may learn that it came not of your own willing temper only, but the whole of it of God's grace also, after saying, "Ye have obeyed from the heart," he adds, "that form of doctrine which was delivered you." For the obedience from the heart shows the free will. But the being delivered, hints the assistance from God. But what is the form of doctrine? It is living aright, and in conformity with the best conversation.

²³ Ver. 18. "Being then made free from sin, ye became the servants of righteousness." There are two gifts of God which he here points out. The "freeing from sin," and also the "making them servants to righteousness," which is better than any freedom. For God hath done the same as if a person were to take an orphan, who had been carried away by savages into their own country, and were not only to free him from captivity, but were to set a kind father over him, and bring him to very great dignity. And this has been done in our case. For it was not our old evils alone that He freed us from, since He even led us to the life of angels, and paved the way for us to the best conver-

sation, handing us over to the safe keeping of righteousness, and killing our former evils, and deadening the old man, and leading us to an immortal life.

²⁴ Let us then continue living this life; for many of those who seem to breathe and to walk about are in a more wretched plight than the dead. For there are different kinds of deadness; and one there is of the body, according to which Abraham was dead, and still was not dead. For "God," He says, "is not a God of the dead, but of the living. (Matt. xxii. 32. Another is of the soul which Christ alludes to when He says, "Let the dead bury their dead. (ib. viii. 22. Another, which is even the subject of praise, which is brought about by religion (*filosofia*)), of which Paul saith, "Mortify your members which are upon the earth. (Col. iii. 5. Another, which is the cause even of this, the one which takes place in baptism. "For our old man," he says, "has been crucified" (ver. 6), that is, has been deadened. Since then we know this, let us flee from the deadness by which, even though alive, we die. And let us not be afraid of that with which common death comes on. But the other two, whereof one is blissful, having been given by God, the other praiseworthy (cf. Ar. Eth. i. 12), which is accomplished by ourselves together with God, let us both choose and be emulous of. And of those two, one doth David pronounce blessed, when he says, "Blessed are they whose iniquities are forgiven" (Ps. xxxii. 1);

²⁵ and the other, Paul holds in admiration, saying, and writing to the Galatians, "They that be Christ's have crucified the flesh. (Gal. v. 24. But of the other couple, one Christ declares to be easy to hold in contempt, when He says, "Fear not them which kill the body, but are not able to kill the soul: and the other fearful, for, "Fear" (He says) "Him that is able to destroy both body and soul in hell. (Matt. x. 28. And therefore let us flee from this, and choose that deadness which is held blessed and admirable; that of the other two, we may escape the one and not fear the other: for it is not the least good to us to see the sun, and to eat and drink, unless the life of good words be with us. For what would be the advantage, pray, of a king dressed in a purple robe and possessed of arms, but without a single subject, and exposed to all that had a mind to attack and insult him? In like manner it will be no advantage to a Christian to have faith, and the gift of baptism, and yet be open to all the passions. In that way the disgrace will be greater, and the shame more. For as such an one having the diadem and purple is so far from gain-

ing by this dress any honor to himself, that he even does disgrace to that by his own shame:

²⁶ so the believer also, who leadeth a corrupt life, is so far from becoming, as such, an object of respect, that he is only the more one of scorn. "For as many," it says, "as sinned without law, shall also perish without law; and as many as have sinned in the law, shall be judged by the law. (Rom. ii. 12). And in the Epistle to the Hebrews, he says, "He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who had trodden under foot the Son of God? (Heb. x. 28, 29. And with reason. For I placed (He might say) all the passions in subjection to thee by baptism. How then comes it that thou hast disgraced so great a gift, and hast become one thing instead of another? I have killed and buried thy former transgressions, like worms-how is it that thou hast bred others?-for sins are worse than worms, since these do harm to the body, those to the soul; and those make the more offensive stench. Yet we perceive it not, and so we are at no pains to purge them out. Thus the drunkard knows not how disgusting the stale wine is, but he that is not drunken has a distinct perception of it. So with sins also, he that lives soberly knows thoroughly that other mire, and the stain.

²⁷ But he that gives himself up to wickedness, like a man made drowsy with drunkenness, does not even know the very fact that he is ill. And this is the most grievous part of vice, that it does not allow those who fall into it even to see the greatness of their own bane, but as they lie in the mire, they think they are enjoying perfumes. And so they have not even the power of getting free, but when full of worms, like men that pride themselves in precious stones. so do they exult in these. And for this reason they have not so much as the will to kill them, but they even nourish these up, and multiply them in themselves, until they send them on to the worms of the world to come. For these are providers for those, and are not only providers, but even the fathers of those that never die; as it says, "their worm shall not die. (Mark ix. 44. These kindle the hell which never extinguishes. To prevent this from happening then, let us do away with this fountain of evil, and extinguish the furnace, and let us draw up the root of wickedness from beneath, since you will do no good by cutting the tree off from above, if the root remains below, and sends up fresh shoots of the same kind again. What then is the root of the evils? Learn from the good husbandman (i.e. St. Paul 1 Cor.

28 iii. 6-9), who has an accurate knowledge of such things, and tends the spiritual vine and cultivates the whole world. Now what does he say is the cause of all the evils? The love of money. For the "love of money is the root of all evils. (1 Tim. vi. 10). Hence come fightings, and enmities and wars; hence emulations, and railings, and suspicions, and insults; hence murders, and thefts, and violations of sepulchres. 29 Through this, not cities and countries only, but roads and habitable and inhabitable parts, and mountains, and groves, and hills, and, in a word, all places are filled with blood and murder. And not even from the sea has this evil withdrawn, but even there also with great fury hath it revelled, since pirates beset it on all sides, thus devising a new mode of robbery. Through this have the laws of nature been subverted, and the claims of relationship set aside, and the laws of piety itself broken through. For the thralldom of money hath armed, not against the living only, but even against the departed too, the right hands of such men. And at death even, they make no truce with them, but bursting open the sepulchres, they put forth their impious hands even against dead bodies, and not even him that hath let go of life will they suffer to be let go from their plotting. And all the evils that you may find, whether in the house or in the market-place, or in the courts of law, or in the senate, or in the king's palace, or in any other place whatsoever, it is from this that you will find they all spring. For this evil it is, this assuredly, which fills all places with blood and murder, this lights up the flame of hell, this makes cities as wretchedly off as a wilderness, yea, even much worse.

30 For those that beset the high roads, one can easily be on one's guard against, as not being always upon attack. But they who in the midst of cities imitate them are so much the worse than them, in that these are harder to guard against, and dare to do openly what the others do with secrecy. For those laws, which have been made with a view to stopping their iniquity, they draw even into alliance and fill the cities with this kind of murders and pollutions. Is it not murder, pray, and worse than murder, to hand the poor man over to famine, and to cast him into prison, and to expose him not to famine only, but to tortures too, and to countless acts of insolence? For even if you do not do these things yourself to him, yet you are the occasion of their being done, you do them more than the ministers who execute them. The murderer plunges his sword into a man at once, and after giving him pain for a short time, he does not carry the torture any farther. But do you

who by your calumnies, by your harassings, by your plottings, make light darkness to him, and set him upon desiring death ten thousand times over, consider how many deaths you perpetrate instead of one only?

³¹ And what is worse than all, you plunder and are grasping, not impelled to it by poverty, without any hunger to necessitate you, but that your horse's bridle may be spattered over with gold enough, or the ceiling of your house, or the capitals of your pillars. And what hell is there that this conduct would not deserve, when it is a brother, and one that has shared with yourself in blessings unutterable, and has been so highly honored by the Lord, whom you, in order that you may deck out stones, and floors, and the bodies of animals with neither reason, nor perception of these ornaments, are casting into countless calamities? And your dog is well attended too, while man, or rather Christ, for the sake of the hound, and all these things I have named, is straitened with extreme hunger. What can be worse than such confusion? What more grievous than such lawlessness as this? What streams of fire will be enough for such a soul? He that was made in the Image of God stands in unseemly plight, through thy inhumanity; but the faces of the mules that draw thy wife glisten with gold in abundance, as do the skins and woods which compose that canopy. And if it is a seat that is to be made, or a footstool, they are all made of gold and silver.

³² But the member of Christ, for whom also He came hither from Heaven, and shed His precious Blood, does not even enjoy the food that is necessary for him, owing to thy rapaciousness. But the couches are mantled with silver on every side, while the bodies of the saints are deprived even of necessary clothing. And to thee Christ is less precious than anything else, servants, or mules, or couch, or chair, or footstool; for I pass over furniture of still meaner use than these, leaving it to you to know of it. But if thou art shocked at hearing this, stand aloof from doing it, and then the words spoken will not harm thee. Stand aloof, and cease from this madness. For plain madness it is, such eagerness about these things. Wherefore letting go of these things, let us look up, late as it is, towards Heaven, and let us call to mind the Day which is coming, let us bethink ourselves of that awful tribunal, and the exact accounts, and the sentence incorruptible. Let us consider that God, who sees all these things, sends no lightnings from Heaven; and yet what is done deserves not thunderbolts merely. Yet He neither doth this, nor doth He let the sea loose upon us, nor doth He burst the earth in

twain, He quencheth not the sun, nor doth He hurl the heaven with its stars upon us. He doth not move aught from its place, but suffereth them to hole their course, and the whole creation to minister to us.

³³ Pondering all this then, let us be awestruck with the greatness of His love toward man, and let us return to that noble origin which belongs to us, since at present certainly we are in no better plight than the creatures without reason, but even in a much worse one. For they do love their kin, and need but the community of nature to cause affection towards each other. But thou who besides nature hast countless causes to draw thee together and attach thee to the member: of thyself; the being honored with the Word the partaking in one religion, the sharing in countless blessings; art become of wilder nature than they, by displaying so much carefulness about profitless things, and leaving the Temples of God to perish in hunger and nakedness, and often surrounding them also with a thousand evils. For if it is from love of glory that you do these things, it is much more binding on you to show your brother attention, than your horse. For the better the creature that enjoys the act of kindness, the brighter the crown that is woven for such carefulness. Since now while thou fallest into the contrary of all this, thou pullest upon thyself accusers without number, yet perceivest it not. For who is there that will not speak ill of thee?

³⁴ who that will not indite thee as guilty of the greatest atrocity and misanthropy, when he sees that thou disregardest the human race, and settest that of senseless creatures above men, and besides senseless creatures, even the furniture of thy house? Hast thou not heard the Apostles say, that they who first received the word sold both "houses and lands" (Acts iv. 34), that they might support the brethren? but you plunder both houses and lands, that you may adorn a horse or wood-work, or skins, or walls, or a pavement. And what is worse is, that it is not men only, but women too are afflicted with this madness, and urge their husbands to this empty sort of pains, by forcing them to lay out their money upon anything rather than the necessary things. And if any one accuse them for this, they are practised with a defence, itself loaded with much to be accused. For both the one and the other are done at once, says one.

³⁵ What say you? are you not afraid to utter such a thing, and to set the same store by horses and mules and couches and footstools, as by Christ an hungered? Or rather not even comparing them at all, but giving the larger

share to these, and to Him meting out with difficulty a scant share? Dost thou not know that all belongs to Him, both thou and thine? Dost thou not know that He fashioned thy body, as well as gave thee a soul, and apportioned thee the whole world? but thou art not for giving a little recompense to Him. But if thou lettest a little hut, thou requirest the rent with the utmost rigor, and though reaping the whole of His creation, and dwelling in so wide a world, thou hast not courage to lay down even a little rent, but has given up to vainglory thyself and all thou hast. For this is that whereof all these things come. The horse is none the better above his natural excellence for having this ornament, neither yet is the person mounted upon him, for sometimes he is only in the less esteem for it; since many neglect the rider and turn their eyes to the horse's ornaments, and to the attendants behind and before, and to the fan-bearers. But the man, who is lackeyed by these, they hate and turn their heads from, as a common enemy.

³⁶ But this does not happen when thou adornest thy soul, for then men, and angels, and the Lord of angels, all weave thee a crown. And so, if thou art in love with glory, stand aloof from the things which thou art now doing, and show thy taste not in thy house, but in thy soul, that thou mayest become brilliant and conspicuous. For now nothing can be more cheap than thou art, with thy soul unfurnished, and but the handsomeness of thy house for a screen. But if thou art impatient of hearing me speak in this way, listen to what one of those that are without did, and at all events be shamed by their philosophy. For it is said that a certain one of them, who went into a palace that shone with gold in abundance, and glistened with the great beauty of the marbles and the columns, when he saw the floor strewed with carpets in all directions, spat in the face of the master of the house, and when found fault with for it said, that since there was no other part of the house where he could do this, he was obliged to do this affront to his face. See how ridiculous a man is, who displays his taste in exteriors, and how little he is in the eyes of all reasonable men. And with good reason.

³⁷ For if a person were to leave thy wife to be clad in rags, and to be neglected, and clothed thy maid-servants with brilliant dresses, thou wouldest not bear it meekly, but wouldest be exasperated, and say that it was insulting in the extreme. Reason then in this way about your soul. When you display your taste in walls then, and pavement, and furniture, and other things of the kind, and do not give liberally in alms, or practise the other parts of a re-

ligious life (*filosofian*); you do nothing less than this, or rather what is worse than this by far. For the difference between servant and mistress is nothing, but between soul and flesh, there is a great disparity. But if it be so with the flesh, much more is it with a house or a couch or a footstool. What kind of excuse then dost thou deserve, who puttest silver on all these, but for it hast no regard, though it be covered with filthy rags, squalid, hungry, and full of wounds, torn by hounds unnumbered (Luke xvi. 20, 21); and after all this fanciest that thou shall get thee glory by displaying thy taste in externals wound about thee? And this is the very height of phrenzy, while ridiculed, reproached, disgraced, dishonored, and falling into the severest punishment, still to be vain of these things! Wherefore, I beseech you, laying all this to heart, let us become sober-minded, late as it is, and become our own masters, and transfer this adorning from outward things to our souls.

³⁸For so it will abide safe from spoiling, and will make us equal to the angels, and will entertain us with unaltering good, which may we all attain by the grace and love toward man, etc.

HOMILY 12

¹ROM. VI. 19.-"I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members (so 4 mss. Sav. the members of your flesh) servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness." ²Since he had required great strictness of life, charging us to be dead to the world, and to Have died unto wickedness, and to abide with no notion towards the workings of sin, and seemed to be saying something great and burdensome, and too much for human nature; through a desire to show that he is not making any exorbitant demand, nor even as much as might be expected of one who enjoyed so great a gift, but one quite moderate and light, he proves it from contraries, and says, "I speak after the manner of men," as much as to say, Going by human reasonings; by such as one usually meets with. For he signifies either this, or the moderateness of it, by the term applied, "after the manner of men. For elsewhere he uses the same word. "There hath no temptation taken you but such as is common to man" (1 Cor. x. 13), that is, moderate and small. "For as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness. And truly the masters are very different ones, but still it is an equal amount of servitude that I ask. For men ought to

give a much larger one, and so much the larger as this is a greater and better mastership than the other.

³ Nevertheless I make no greater demand "because of the infirmity," and that, he does not say of your free will or readiness of spirit, but "of your flesh," so making what he says the less severe. And yet on one side there is uncleanness, on the other holiness: on the one iniquity, and on the other righteousness. And who is so wretched, he says, and in such straits as not to spend as much earnestness upon the service of Christ, as upon that of sin and the devil? Hear then what follows, and you will see clearly that we do not even spend this little. For when (stated in this naked way) it does not seem credible or easy to admit, and nobody would endure to hear that he does not serve Christ so much as he did serve the devil, he proves it by what follows, and renders it credible by bringing that slavery before us, and saying how they did serve him.

⁴ Ver. 20. "For when ye were the servants of sin, ye were free from righteousness." Now what he says is somewhat of this kind, When ye lived in wickedness, and impiety, and the worst of evils, the state of compliance ye lived in was such that ye did absolutely no good thing at all. For this is, "ye were free from righteousness." That is ye were not subject to it, but estranged from it wholly. For ye did not even so much as divide the manner of servitude between righteousness and sin, but gave yourselves wholly up to wickedness. Now, therefore, since ye have come over to righteousness, give yourselves wholly up to virtue, doing nothing at all of vice, that the measure you give may be at least equal. And yet it is not the mastership only that is so different, but in the servitude itself there is a vast difference. And this too he unfolds with great perspicuity, and shows what conditions they served upon then, and what now. And as yet he says nothing of the harm accruing from the thing, but hitherto speaks of the shame.

⁵ Ver. 21. "What fruit had ye then in those things whereof ye are now ashamed?" So great was the slavery, that even the recollection of it now makes you ashamed; but if the recollection makes one ashamed, the reality would much more. And so you gained now in two ways, in having been freed from the shame; and also in having come to know the condition you were in; just as then ye were injured in two ways, in doing things deserving shame, and in not even knowing to be ashamed. And this is worse than the former. Yet still ye kept in a state of servitude. Having then proved most abundantly

the harm of what took place then from the shame of it, he comes to the thing in question. Now what is this thing? "For the end of those things is death." Since then shame seems to be no such serious evil, he comes to what is veryfearful, I mean death; though in good truth what he had before mentioned were enough. For consider how exceeding great the mischief must be, inasmuch as, even when freed from the vengeance due to it, they could not get free of the shame. What wages then, he says, do you expect from the reality, when from the bare recollection, and that too when you are freed from the vengeance, you hide your face and blush, though under such grace as you are! But God's side is far otherwise.

6 Ver. 22. "For now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." Of the former, the fruit was shame, even after the being set free. Of these the fruit is holiness, and where holiness is, there is all confidence. But of those things the end is death, and of these everlasting life. Do you see how he points out some things as already given, and some as existing in hope, and from what are given he draws proof of the others also, that is from the holiness of the life. For to prevent your saying (i.e. as an objection) everything lies in hope, he points out that you have already reaped fruits, first the being freed from wickedness, and such evils as the very recollection of puts one to shame; second, the being made a servant unto righteousness; a third, the enjoying of holiness; a fourth, the obtaining of life, and life too not for a season, but everlasting. Yet with all these, he says, do but serve as ye served it. For though the master is far preferable, and the service also has many advantages, and the rewards too for which ye are serving, still I make no further demand. Next, since he had mentioned arms and a king, he keeps on with the metaphor in these words:

7 Ver. 23. "For the wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord." After speaking of the wages of sin, in the case of the blessings, he has not kept to the same order (tacin, rank or relation): for he does not say, the wages of good deeds, "but the gift of God;" to show, that it was not of themselves that they were freed, nor was it a due they received, neither yet a return, nor a recompense of labors, but by grace all these things came about. And so there was a superiority for this cause also, in that He did not free them only, or change their condition for a better, but that He did it without any labor or trouble upon their part: and that He not

only freed them, but also gave them much more than before, and that through His Son. And the whole of this he has interposed as having discussed the subject of grace, and being on the point of overthrowing the Law next. That these things then might not both make them rather listless, he inserted the part about strictness of life, using every opportunity of rousing the hearer to the practice of virtue. For when he calls death the wages of sin, he alarms them again, and secures them against dangers to come. For the words he uses to remind them of their former estate, he also employs so as to make them thankful, and more secure against any inroads of temptations. Here then he brings the hortatory part to a stop, and proceeds with the doctrines again, speaking on this wise.

8 Chap. vii. ver. 1. "Know ye not, brethren, for I speak to them that know the Law." Since then he had said, we are "dead to sin," he here shows that not sin only, but also the Law, hath no dominion over them. But if the Law hath none, much less hath sin: and to render his language palatable, he uses a human example to make this plain by. And he seems to be stating one point, but he sets down at once two arguments for his proposition. One, that when a husband is dead, the woman is no longer subject to her husband, and there is nothing to prevent her becoming the wife of another man: and the other, that in the present case it is not the husband only that is dead but the wife also. So that one may enjoy liberty in two ways. Now if when the husband is dead, she is freed from his power, when the woman is shown to be dead also, she is much more at liberty. For if the one event frees her from his power, much more does the concurrence of both. As he is about to proceed then to a proof of these points, he starts with an encomium of the hearers, in these words, "Know ye not, brethren, for I speak to them that know the Law, that is, I am saying a thing that is quite agreed upon, and clear, and to men too that know all these things accurately,

9 "How that the Law hath dominion over a man as long as he liveth?" He does not say, husband or wife, but "man," which name is common to either creature; "For he that is dead," he says, "is freed (Gr. justified) from sin." The Law then is given for the living, but to the dead it ceaseth to be ordained (or to give commands). Do you observe how he sets forth a twofold freedom? Next, after hinting this at the commencement, he carries on what he has to say by way of proof, in the woman's case, in the following way. Ver. 2, 3. "For the woman which hath an husband is bound by the Law to her husband, so

long as he liveth: but if the husband be dead, she is loosed from the Law of her husband. So then, if while her husband liveth, she be married to another man, she is called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man."

¹⁰ He keeps continually upon this point, and that with great exactness, since he feels quite sure of the proof grounded on it: and in the husband's place he puts the Law, but in the woman's, all believers. Then he adds the conclusion in such way, that it does not tally with the premiss; for what the context would require would be, "and so, my brethren, the Law doth not rule over you, for it is dead." But he does not say so, but only in the premiss hinted it, and in the inference, afterwards, to prevent what he says. being distasteful, he brings the woman in as dead by saying, "Wherefore, my brethren, ye also are become dead to the Law." ¹¹ As then the one or the other event gives rise to the same freedom, what is there to prevent his showing favor to the Law without any harm being done to the cause? "For the woman which hath an husband is bound by the Law to her husband as long as he liveth. What is become now (3 mss. then) of those that speak evil of the Law? Let them hear, how even when forced upon it, he does not bereave it of its dignity, but speaks great things of its power; if while it is alive the Jew is bound, and they are to be called adulterers who transgress it, and leave it while it is alive. But if they let go of it after it has died, this is not to be wondered at. For in human affairs no one is found fault with for doing this: "but if the husband be dead, she is loosed from the law of her husband. You see how in the example he points out the Law as dead, but in the inference he does not do so. So then if it be while her husband liveth, the woman is called an adulteress. See how he dwells upon the accusations of those who transgress the Law, while it is yet living. But since he had put an end to it, he afterwards favors it with perfect security, without doing any harm hereby to the faith. "For if while her husband liveth, she be married to another man, she is called an adulteress.

¹² Thus it would have been natural to say next, ye also, my brethren, now the Law is dead, will not be judged guilty of adultery, if ye become married to another husband. Yet he does not use these words, but what? "Ye are become dead to the Law; if ye have been made dead, ye are no longer under the Law. For if, when the husband is dead, the woman is no longer liable to it, much more when herself is dead also she is freed from the former. Do you note the wisdom of Paul, how he points out that the Law itself designs that

we should be divorced from it, and married to another? For there is nothing, he means, against your living with another husband, now the former is dead; for how should there be, since when the husband was alive it allowed this to her who had a writing of divorcement? But this he does not set down, as it was rather a charge against the woman; for although this had been granted, still it was not cleared of blame. (Matt. xix. 7, 8. For in cases where he has gained the victory by requisite and accredited proofs, he does not go into questions beyond the purpose; not being captious. The marvel then is this, that it is the Law itself that acquits us who are divorced from it of any charge, and so the mind of it was that we should become Christ's. For it is dead itself, and we are dead;

¹³ and the grounds of its power over us are removed in a twofold way. But he is not content with this alone, but also adds the reason of it. For he has not set down death without special purpose, but brings the cross in again, which had wrought these things, and in this way too he puts us under an engagement. For ye have not been freed merely, he means, but it was through the Lord's death. For he says, ¹⁴ "Ye are become dead to the Law by the Body of Christ." Now it is not on this only he grounds his exhortation, but also on the superiority of this second husband. And so he proceeds: "that ye should be married to another, even to Him Who is raised from the dead." Then to prevent their saying, If we do not choose to live with another husband, what theft? For the Law does not indeed make an adulteress of the widow who lives in a second marriage, but for all that it does not force her to live in it. Now that they may not say this, he shows that from benefits already conferred, it is binding on us to choose it: and this he lays down more clearly in other passages, where he says, "Ye are not your own;" and, "Ye are bought with a price;" and, "Be not ye the servants of men" (1 Cor. vi. 19, 20; vii. 23); and again, "One died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them." (2 Cor. v. 15.) This is then what he here alludes to in the words, "By the Body." And next he exhorts to better hopes, saying, "That we should bring forth fruit unto God." For then, he means, ye brought forth fruit unto death, but now unto God.

¹⁵ Ver. 5. "For when we were in the flesh, the motions of sins, which were by the Law, did work in our members to bring forth fruit unto death." You see then the gain to be got from the former husband! And he does not say when we were in the Law, so in every passage shrinking from giving a handle

to heretics ; but "when we were in the flesh," that is, in evil deeds, in a carnal life. What he says then is, not that they were in the flesh before, but now they went about without any bodies; but by saying what he does, he neither says that the Law is the cause of sins, nor yet frees it from odium. For it held the rank of a bitter accuser, by making their sins bare: since that, which enjoins more to him who is not minded to obey at all, makes the offence greater. And this is why he does not say, the "motions of sins" which were produced by the Law, but which "were through the Law" (Rom. ii. 27), without adding any "produced," but simply "through the Law," that is to say, which through the Law were made apparent, were made known. Next that he might not accuse the flesh either; he does not say which the members wrought, but "which did work (or were wrought) in our members," to show that the origin of the mischief was elsewhere, from the thoughts which wrought in us, not from the members which had them working in them. For the soul ranks as a performer, and the fabric of the flesh as a lyre, sounding as the performer obliges it. So the discordant tune is to be ascribed not to the latter, but to the former sooner than to the latter.

¹⁶ Ver. 6. "But now," he says, "we are delivered from the Law." (*kathrghqhmen*, "made of no effect.") ¹⁷ See how he again in this place spares the flesh and the Law. For he does not say that the Law was made of no effect, or that the flesh was made of no effect, but that we were made of no effect (i.e., were delivered). And how were we delivered? Why by the old man, who was held down by sin, being dead and buried. For this is what he sets forth in the words, "being dead to that, wherein we were held. As if he had said, the chain by which we were held down was deadened and broken through, so that that which held down, namely sin, held down no more. But do not fall back or grow listless. For you have been freed with a view to being servants again, though not in the same way, but "in newness of spirit, and not in the oldness of the letter. Now what does he mean here? for it is necessary to disclose it here, that when we come upon the passage, we may not be perplexed with it. When then Adam sinned (he means), and his body became liable to death and sufferings, it received also many physical losses, and the horse became less active and less obedient. But Christ, when He came, made it more nimble for us through baptism, rousing it with the wing of the Spirit. And for this reason the marks for the race, which they of old time had to run, are not the same as ours.

18 Since then the race was not so easy as it is now. For this reason, He desires them to be clear not from murder only, as He did them of old time, but from anger also; nor is it adultery only that He bids them keep clear of, but even the unchaste look; and to be exempt not from false swearing only, but even from true. (Matt. v. 21, 27, 33. And with their friends He orders them to love their enemies also. And in all other duties, He gives us a longer ground to run over, and if we do but obey, threatens us with hell, so showing that the things in question are not matters of free-will offering for the combatants, as celibacy and poverty are, but are binding upon us absolutely to fulfil. For they belong to necessary and urgent requisites, and the man who does not do them is to be punished to the utmost. This is why He said, "Except your righteousness exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. (Matt. v. 20. But he that does not see the kingdom, shall certainly fall into hell. For this cause Paul too says, "Sin shall not have dominion over you, because ye are not under the Law, but under grace. And here again, "that ye should serve in newness of spirit, and not in the oldness of the letter.

19 For it is not the letter that condemneth, that is the old Law, but the Spirit that helpeth. And for this reason among the ancients, if any were found practising virginity, it was quite astonishing. But now the thing is scattered over every part of the world. And death in those times some few men did with difficulty despise, but now in villages and cities there are hosts of martyrs without number, consisting not of men only, but even of women. And next having done with this, he again meets an objection which is rising, and as he meets it, gives confirmation to his own object. And so he does not introduce the solution of it as main argument, but by way of opposing this; that by the exigency of meeting it, he may get a plea for saying what he wishes, and make his accusation not so unpalatable. Having then said, "in the newness of the Spirit, and not in the oldness of the letter," he proceeds.

20 Ver. 7. "What then? is the Law sin? God forbid." 21 Even before this he had been saying, that "the motions of sins, which were by the Law did work in our members" (ver. 5); and, "sin shall have no dominion over you, for ye are not under the Law. (vi. 14. And that "where no law is, there is no transgression. (iv. 15. And, "but the Law came in, that the offence might abound" (v. 20); and, "the Law worketh wrath. (iv. 15. Now as all these things seem to bring the Law into disrepute, in order to correct the suspicion

arising from them, he supposes also an objection, and says, "What then, is the Law sin? God forbid. Before the proof he uses this adjuration to conciliate the hearer, and by way of soothing any who was troubled at it. For so, when he had heard this, and felt assured of the speaker's disposition, he would join with him in investigating the seeming perplexity, and feel no suspicions of him. Wherefore he has put the objection, associating the other with him. Hence, he does not say, What am I to say? but "What shall we say then? As though a deliberation and a judgment were before them, and a general meeting called together, and the objection came forward not of himself, but in the course of discussion, and from real circumstances of the case. For that the letter killeth, he means, no one will deny, or that the Spirit giveth life (2 Cor. iii. 6); this is plain too, and nobody will dispute it.

²² If then these are confessedly truths, what are we to say about the Law? that "it is sin? God forbid. Explain the difficulty then. Do you see how he supposes the opponent to be present, and having assumed the dignity of the teacher, he comes to the explaining of it. Now what is this? Sin, he says, the Law is not. "Nay, I had not known sin, but by the Law. Notice the reach of his wisdom! What the Law is not, he has set down by way of objection, so that by removing this, and thereby doing the Jew a pleasure, he may persuade him to accept the less alternative. And what is this? Why that "I had not known sin, but by the Law. For I had not known lust, except the Law had said, Thou shalt not covet." ²³ Do you observe, how by degrees he shows it to be not an accuser of sin only, but in a measure its producer? Yet not from any fault of its own, but from that of the froward Jews, he proves it was, that this happened. For he has taken good heed to stop the mouths of the Manichees, that accuse the Law; and so after saying, "Nay, I had not known sin, but by the Law;" and, "I had not known lust, except the Law had said, Thou shalt not covet;" he adds, Ver. 8. "But sin, taking occasion by the commandment, wrought in me all manner of concupiscence."

²⁴ Do you see how he has cleared it of all blame? For "sin," he says, "taking occasion by the commandment," it was, and not the Law, that increased the concupiscence, and the reverse of the Law's intent was brought about. This came of weakness, and not of any badness. For when we desire a thing, and then are hindered of it, the flame of the desire is but increased. Now this came not of the Law; for it hindered us (3 mss. endeavored) of itself to keep us off from it; but sin, that is, thy own listlessness and bad disposition, used

what was good for the reverse. But this is no fault in the physician, but in the patient who applies the medicine wrongly. For the reason of the Law being given was, not to inflame concupiscence, but to extinguish it, though the reverse came of it. Yet the blame attaches not to it, but to us. Since if a person had a fever, and wanted to take cold drink when it was not good for him, and one were not to let him take his fill of it, and so increase his lust after this ruinous pleasure, one could not deservedly be found fault with. For the physician's business is simply prohibiting it, but the restraining himself is the patient's. And what if sin did take occasion from it? Surely there are many bad men who by good precepts grow in their own wickedness.

²⁵ For this was the way in which the devil ruined Judas, by plunging him into avarice, and making him steal what belonged to the poor. However it was not the being entrusted with the bag that brought this to pass, but the wickedness of his own spirit. And Eve, by bringing Adam to eat from the tree, threw him out of Paradise. But neither in that case was the tree the cause, even if it was through it that the occasion took place. But if he treats the discussion about the Law with somewhat of vehemence, do not feel surprise. For Paul is making a stand against the present exigency, and suffers not his language to give a handle even to those that suspected otherwise, but takes great pains to make the present statement correct. Do not then sift what he is now going on to say (4 mss. "here saying") by itself, but put beside it the purpose by which he is led on to speak of these things, and reckon for the madness of the Jews, and their vigorous spirit of contention, which as he desires earnestly to do away with, he seems to bear violently (*poluj pnein*) against the Law, not to find fault with it, but to unnerve their vigor. For if it is any reproach to the Law that sin taketh occasion by it, this will be found to be the case in the New Testament also. For in the New Testament there are thousands of laws, and about many more ("far more," Field) important matters.

²⁶ And one may see the same come to pass there also, not with regard to covetousness (lust, as v. 7) only, but to all wickedness generally. For He says, "if I had not come and spoken unto them, they had not had sin," (John xv. 22. Here then sin finds a footing in this fact, and so the greater punishment. And again when Paul discourseth about grace, he says, "Of how much sorer punishment, suppose ye, shall he be counted worthy, who hath trodden under foot the Son of God. (Heb. x. 29. Has not then the worse punishment its

origin from hence, from the greater benefit? And the reason why he says the Greeks were without excuse was, because being honored with the gift of reason, and having gotten a knowledge of the beauty of the creation, and having been placed in a fair way for being led by it to the Creator, they did not so use the wisdom of God, as it was their duty. Seest thou that to the wicked in all cases occasions of greater punishment result from good things? But we shall not in this accuse the benefits of God, but rather upon this even admire them the more: but we shall throw the blame on the spirit of those who abuse the blessings to contrary purpose. Let this then be our line with regard to the Law also. But this is easy and feasible-the other is what is a difficulty.

27 How is it that he says "I had not known lust except the Law had said, Thou shall not covet? Now if man had not known lust, before he received the Law, what was the reason for the flood, or the burning of Sodom? What does he mean then? He means vehement lust: and this is why he did not say, lust, but "all manner of concupiscence," intimating, in that, its vehemency. And what, it will be said, is the good of the Law, if it adds to the disorder? None; but much mischief even. Yet the charge is not against the Law, but the listlessness of those who received it. For sin wrought it, though by the Law. But this was not the purpose of the Law, nay, the very opposite, Sin then became stronger, he says, and violent. But this again is no charge against the Law but against their obstinacy. "For without the Law sin is dead. That is, was not so ascertainable. For even those before the Law knew that they had sinned, but they came to a more exact knowledge of it after the giving of the Law. And for this reason they were liable to a greater accusation: since it was not the same thing to have nature to accuse them, and besides nature the Law, which told them distinctly every charge.

28 Ver. 9. "For I was alive without the Law once." When, pray, was that? Before Moses. See how he sets himself to show that it, both by the things it did, and the things it did not do, weighed down human nature. For when "I was alive without the Law," he means, I was not so much condemned. "But when the commandment came, sin revived, and I died." 29 This seems indeed to be an accusing of the Law. But if any one will look closely at it, it will be seen to be even an encomium of it. For it did not give existence to sin that before was not, but only pointed out what had escaped notice. And this is even a praise of the Law, if at least before it they had been sinning without perceiving it. But when this came, if they gained nothing besides from it, at

all events this they were distinctly made acquainted with, the fact that they had been sinning. And this is no small point, with a view to getting free from wickedness. Now if they did not get free, this has nothing to do with the Law; which framed everything with a view to this end, but the accusation lies wholly against their spirit, which was perverse beyond all supposition. For what took place was not the natural thing, -their being injured by things profitable. And this is why he says "And the commandment, which was ordained to life, I found to be unto death." He does not say, "it was made," or "it brought forth" death, but "was found," so explaining the novel and unusual kind of discrepancy, and making the whole fall upon their own pate. For if, he says, you would know the aim of it, it led to life, and was given with this view. But if death was the issue of this, the fault is with them that received the commandment, and not of this, which was leading them to life. And this is a point on which he has thrown fresh light by what follows.

³⁰ Ver. 11. "For sin taking occasion by the commandment deceived the, and by it slew me." You observe how he everywhere keeps to sin, and entirely clears the Law of accusation. And so he proceeds as follows. Ver. 12. "Wherefore the law is holy, and the commandment holy, and just, and good."

³¹ But, if ye be so minded, we will bring before you the language of those who wrest these declarations. For this will make our own statements clearer. For there are some that say, that he is not here saying what he does of the Law of Moses, but some take it of the law of nature; some, of the commandment given in Paradise. Yet surely Paul's object everywhere is to annul this Law, but he has not any question with those. And with much reason; for it was through a fear and a horror of this that the Jews obstinately opposed grace. But it does not appear that he has ever called the commandment in Paradise "Law" at all; no, nor yet any other writer. Now to make this plainer from what he has really said, let us follow out his words, retracing the argument a little. Having then spoken to them about strictness of conversation, he goes on to say, "Know ye not, brethren, how that the Law hath dominion over a man as long as he liveth? Wherefore ye are become dead to the Law. Therefore if these things are said about the natural law, we are found to be without the natural law. And if this be true, we are more senseless, than the creatures which are without reason. Yet this is not so, certainly."

³² For with regard to the law in Paradise, there is no need to be contentious, lest we should be taking up a superfluous trouble, by entering the lists against things men have made up their minds upon. In what sense then does he say, "I should not have known sin but by the Law? He is speaking, not of absolute want of knowledge, but of the more accurate knowledge. For if this were said of the law of nature, how would what follows suit? "For I was alive," he says, "without the Law once. Now neither Adam, nor any body else, can be shown ever to have lived without the law of nature. For as soon as God formed him, He put into him that law of nature, making it to dwell by him as a security to the whole kind (Gr. Nature, see p. 365). And besides this, it does not appear that he has anywhere called the law of nature a commandment. But this he calls as well a commandment, and that "just and holy," as a "spiritual law. But the law of nature was not given to us by the Spirit. For barbarians, as well as Greeks and other men, have this law. Hence it is plain, that it is the Mosaic Law that he is speaking of above, as well as afterwards, and in all the passages. For this cause also he calls it holy, saying, "Wherefore the Law is holy, and the commandment holy, and just, and good.

³³ For even though the Jews have been unclean since the Law, and unjust and covetous, this does not destroy the virtue of the Law, even as their unbelief doth not make the faith of God of none effect. So from all these things it is plain, that it is of the Law of Moses that he here speaks. ³⁴ Ver. 13. "Was then that which is good made death unto me? God forbid. But sin that it might appear sin." (4 mss. om. h.) ³⁵ That is, that it might be shown what great evil sin is, namely, a listless will, an inclinableness to the worse side, the actual doing (3 mss. om. this clause), and the perverted judgment. For this is the cause of all the evils; but he amplifies it by pointing out the exceeding grace of Christ, and teaching them what an evil He freed the human race from, which, by the medicines used to cure it, had become worse, and was increased by the preventives. Wherefore he goes on to say: "That sin, by the commandment, might become exceeding sinful. Do you see how these things are woven together everywhere? By the very means he uses to accuse sin, he again shows the excellency of the Law. Neither is it a small point which he has gained by showing what an evil sin is, and unfolding the whole of its poison, and bringing it to view. For this is what he shows, by saying, "that sin by the commandment might become exceeding sinful. That is, that it may be made clear what an evil sin is, what a ruinous thing. And this is

what was shown by the commandment. Hereby he also shows the preëminence of grace above the Law, the preëminence above, not the conflict with, the Law. For do not look to this fact, that those who received it were the worse for it;

³⁶ but consider the other, that the Law had not only no design of drawing wickedness out to greater lengths, but even seriously aimed at hewing down what already existed. But if it had no strength, give to it indeed a crown for its intention, but adore more highly the power of Christ, which abolished, cut away: and plucked up the very roots an evil so manifold and so hard to be overthrown. But when you hear me speak of sin, do not think of it as a substantial power, but evil doing, as it comes upon men and goes from them continually, and which, before it takes place, has no being, and when it has taken place, vanishes again. This then was why the Law was given. Now no law is ever given to put an end to things natural, but in order to correct a way of acting purposely wicked. And this the lawgivers that are without too are aware of, and all mankind in general. For it is the evils from viciousness alone that they are for setting right, and they do not undertake to extirpate those allotted us along with our nature; since this they cannot do. For things natural remain unalterable (Arist. Eth. b. 2, c. 1), as we have told you frequently in other discourses also.

³⁷ And so let us leave these contests, and again practise ourselves in exhortation. Or rather, this last part belongs to those contests. For if we cast out wickedness, we should bring virtue in also: and by these means we shall clearly teach that wickedness is no natural evil, and shall be able easily to stop the mouths of them that enquire for the origin of evil, not by means of words only, but of actions also, since we share the same nature with them, but are freed from their wickedness. For let us not be looking at the laboriousness of virtue, but at the possibility of succeeding in it. But if we be in earnest, it will be at once light and palatable to us. But if you tell me of the pleasure of vice, tell out its end too. For it issueth in death, even as virtue leadeth us to life. Or if you think fit let us rather scrutinize them both even before their end; for we shall see that vice has a great deal of pain attached to it, and virtue great pleasure. For what pray is so painful as a bad conscience? or what more pleasing than a good hope? For there is nothing, assuredly there is nothing, which is used to cut us so deep, and press so hard on us, as

the expectation of evil: nothing that so keeps us up, and all but gives us wings, as a good conscience.

³⁸ And this we may get a knowledge of even by what takes place before our eyes. For they that dwell in a prison, and are in expectation of sentence against them let them have the enjoyment of luxury repeated beyond count, live a more afflicting life than those that go a begging by the by-roads, yet with nothing upon their consciences to trouble them. For the expectation of a dreadful end will not let them perceive those pleasures which they have in their hands. And why do I speak of prisoners? Why, as for those that are living out of prison, and have a good fortune, yet have a bad conscience about them, handicraftsmen that work for their bread, and spend the whole day amid their labor, are in a far better plight than they. And for this reason too we say, How miserable the gladiators are (though seeing them as we do in taverns, drunken, luxurious, gormandizing), and call them the most miserable of men, because the calamity of the end which they must expect is too great to admit of comparison with that pleasure. Now if to them a life of this sort seems to be pleasing, remember what I am continually telling you, that it is no such marvel that a man who lives in vice should not flee from the misery and pain of vice. For see how a thing so detestable as that, yet seems to be delectable to those who practice it.

³⁹ Yet we do not on this account say, how happy they are, for this is just the very reason why we think them pitiable, because they have no notion of the evils they are amongst. And what would you say of adulterers, who for a little pleasure undergo at once a disgraceful slavery, and a loss of money, and a perpetual fear (Hor. Sat. II. vii. 58-67), and in fact the very life of a Cain, or rather one that is even much worse than his; filled with fears for the present, and trembling for the future, and suspecting alike friend and foe, and those that know about it, and those that know-nothing? Neither when they go to sleep are they quit of this struggle, their bad conscience shaping out for them dreams that abound with sundry terrors, and in this way horrifying them. Far otherwise is the chaste man, seeing he passes the present life unshackled and at full liberty. Weigh then against the little pleasure, the sundry fluctuations of these terrors, and with the short labor of continency, the calm of an entire life; and you will find the latter hath more of pleasantness than the former. But as for the man that is set upon plundering and laying hands upon other men's goods, tell me if he has not to undergo countless pains in

the way of running about, fawning upon slaves, freemen, doorkeepers; alarming and threatening, acting shamelessly, watching, trembling, in agony, suspecting everything.

⁴⁰ Far otherwise is the man that holds riches in contempt, for he too enjoys pleasure in abundance, and lives with no fear, and in perfect security. And if any one were to go through the other instances of vice, he would find much trouble, and many rocks. But what is of greater importance is, that in the case of virtue the difficulties come first, and the pleasant part afterwards, so the trouble is even thus alleviated. But in the case of vice, the reverse. After the pleasure, the pains and the punishments, so that by these besides the pleasure is done away. For as he who waits for the crown, perceives nothing of present annoyance, so he that has to expect the punishments after the pleasures has no power of gathering in a gladness that is unalloyed, since the fear puts everything in confusion. Or rather if any one were to scrutinize the thing with care, even before the punishment which follows upon these things, he would find that even at the very moment when vice is boldly entered upon, a great deal of pain is felt. And, if you think fit, let us just examine this in the case of those who plunder other men's goods.

⁴¹ Or those who in any way get together money, and setting aside the fears, and dangers, and trembling, and agony, and care, and all these things, let us suppose the case of a man, who has got rich without any annoyance, and feels sure about maintaining his present fortune (which he has no means of doing, still for all that let it be assumed for argument's sake). What sort of pleasure then is he to gather in from having so much about him? On the contrary, it is just this very thing that will not let him be glad-hearted. For as long as ever he desires other things besides, he is still upon the rack. Because desire gives pleasure at the time it has come to a stand. If thirsty, for instance, we feel refreshed, when we have drunk as much as we wish; but so long as we keep thirsty, even if we were to have exhausted all the fountains in the world, our torment were but growing greater; even if we were to drink up ten thousand rivers, our state of punishment were more distressing. And thou also, if thou wert to receive the goods of the whole world, and still to covet, wouldest make thy punishment the greater, the more things thou hadst tasted of. Fancy not then, that from having gathered a great sum together thou shalt have aught of pleasure, but rather by declining to be rich. But if thou covetest to be rich thou wilt be always under the scourge.

⁴² For this is a kind of love that does not reach its aim; and the longer journey thou hast gone, the further off thou keepest from the end. ⁴³ Is not this a paradox then, a derangement, a madness in the extreme? Let us then forsake this first of evils, or rather let us not even touch this covetousness at all. Yet, if we have touched it, let us spring away from its first motions (*prooimiwn*). For this is the advice the writer of the Proverbs gives us, when he speaks about the harlot: "Spring away," he says, "tarry not, neither go thou near to the door of her house" (Prov. v. 8): this same thing I would say to you about the love of money. For if by entering gradually you fall into this ocean of madness, you will not be able to get up out of it with ease, and as if you were in whirlpools, struggle as often as ever you may, it will not be easy for you to get clear; so after falling into this far worse abyss of covetousness, you will destroy your own self, with all that belongs to you. (Acts viii. 20. And so my advice is that we be on our watch against the beginning, and avoid little evils, for the great ones are gendered by these. For he who gets into a way of saying at every sin, *This matters nothing!* will by little and little ruin himself entirely. At all events it is this which has introduced vice; which has opened the doors to the robber (5 mss. *devil*), which has thrown down the walls of cities, this saying at each sin, "*This matters nothing!*")

⁴⁴ Thus in the case of the body too, the greatest of diseases grow up, when trifling ones are made light of. If Esau had not first been a traitor to his birthright, he would not have become unworthy of the blessings. If he had not rendered himself unworthy of the blessings, he would not have had the desire of going on to fratricide. If Cain had not fallen in love with the first place, but had left that to God, he would not have had the second place. Again, when he had the second place, if he had listened to the advice, he would not have travailed with the murder. Again, if after doing the murder he had come to repentance, when God called him, and had not answered in an irreverent way, he would not have had to suffer the subsequent evils. But if those before the Law did owing to this listlessness come to the very bottom of misery, only consider what is to become of us, who are called to a greater contest, unless we take strict heed unto ourselves, and make speed to quench the sparks of evil deeds before the whole pile is kindled. Take an instance of my meaning. Are you in the habit of false swearing? do not stop at this only, but away with all swearing, and you will have no further need of trouble. For

it is far harder for a man that swears to keep from false swearing, than to abstain from swearing altogether.

⁴⁵ Are you an insulting and abusive person? a striker too? Lay down as a law for yourself not to be angry or brawl in the least, and with the root the fruit also will be gotten rid of. Are you lustful and dissipated? Make it your rule again not even to look at a woman (Job xxxi. 1), or to go up into the theatre, or to trouble yourself with the beauty of other people whom you see about. For it is far easier not even to look at a woman of good figure, than after looking and taking in the lust, to thrust out the perturbation that comes thereof, the struggle being easier in the preliminaries (prooimioij). Or rather we have no need of a struggle at all if we do not throw the gates open to the enemy, or take in the seeds of mischief (kakiaj). And this is why Christ chastised the man who looks unchastely upon a woman (Matt. v. 28), that He might free us from greater labor, before the adversary became strong, bidding us cast him out of the house while he may be cast out even with ease. For what need to have superfluous trouble, and to get entangled with the enemies, when without entanglement we may erect the trophy, and before the wrestling seize upon the prize? For it is not so great a trouble not to look upon beautiful women, as it is while looking to restrain one's self.

⁴⁶ Or rather the first would be no trouble at all, but immense toil and labor comes on after looking. Since then this trouble is less (most mss. add, "to the incontinent"), or rather there is no labor at all, nor trouble, but the greater gain, why do we take pains to plunge into an ocean of countless evils? And farther, he who does not look upon a woman, will overcome such lust not only with greater ease, but with a higher purity, as he on the other hand who does look, getteth free with more trouble, and not without a kind of stain, that is, if he does get free at all. For he that does not take a view of the beautiful figure, is pure also from the lust that might result. But he who lusteth to look, after first laying his reason low, and polluting it in countless ways, has then to cast out the stain that came of the lust, that is, if he do cast it out. This then is why Christ, to prevent our suffering in this way, did not prohibit murder only, but wrath; not adultery only, but an unchaste look even: not perjury only, but all swearing whatsoever. Nor does he make the measure of virtue stop here, but after having given these laws, He proceeds to a still greater degree.

⁴⁷ For after keeping us far away from murder, and bidding us to be clear of wrath, He bids us be ready even to suffer ill, and not to be prepared to suffer no more than what he who attacks us pleases, but even to go further, and to get the better of his utmost madness by the overflowingness of our own Christian spirit (*thj oikeiaj figosofiaj*). For what He says is not, "If a man smite thee on thy right cheek, bear it nobly and hold thy peace; but He adds to this the yielding to him the other too. For He says, "Turn to him the other also. (Matt. v. 39. This then is the brilliant victory, to yield him even more than what he wishes, and to go beyond the bounds of his evil desire by the profuseness of one's own patient endurance. For in this way you will put a stop to his madness, and also receive from the second act again the reward of the first, besides putting a stop to wrath against him. See you, how in all cases it is we that have it in our power not to suffer ill, and not they that inflict it? Or rather it is not the not suffering ill alone, but even the having benefits (*Sav. conj. paqein eu*, so 2 mss. done us that we have in our own power.

⁴⁸ And this is the truest wonder, that we are so far from being injured, if we be right-minded, that we are even benefited, and that too by the very things that we suffer unjustly at the hands of others. Reflect then; has such an one done you an affront? You have the power of making this affront rebound to your honor. For if you do an affront in return, you only increase the disgrace. But if you bless him that did you the affront, you will see that all men give you victory, and proclaim your praise. Do you see how by the things wherein we are wronged, we get good done unto us if we be so minded? This one may see happening in the case of money matters, of blows, and the same in everything else. For if we requite them with the opposite, we are but twining a double crown about us, one for the ills we have suffered, as well as one for the good we are doing. Whenever then a person comes and tells you that "such an one has done you an affront, and keeps continually speaking ill of you to everybody," praise the man to those who tell you of him. For thus even if you wish to avenge yourself, you will have the power of inflicting punishment.

⁴⁹ For those who hear you, be they ever so foolish, will praise you, and hate him as fiercer than any brute beast, because he, without being at all wronged, caused you pain, but you, even when suffering wrong, requited him with the opposite. And so you will have it in your power to prove that all that he said was to no purpose. For he who feels the tooth of slander, gives by his

vexation a proof that he is conscious of the truth of what is said. But he who smiles at it, by this very thing acquits himself of all suspicion with those who are present. Consider then how many good things you cull together from the affair. First, you rid yourself of all vexation and trouble. Secondly (rather this should come first), even if you have sins, you put them off, as the Publican did by bearing the Pharisee's accusation meekly. Besides, you will by this practice make your soul heroic (Gr. philosophic), and will enjoy endless praises from all men, and will divest yourself of any suspicion arising from what is said. But even if you are desirous of taking revenge upon the man, this too will follow in full measure, both by God's punishing him for what he has said, and before that punishment by thy heroic conduct standing to him in the place of a mortal blow. For there is nothing that cuts those who affront us so much to the heart, as for us who are affronted to smile at the affront.

50 As then from behaving with Christian heroism so many honors will accrue to us, so from being little-minded just the opposite will befall us in everything. For we disgrace ourselves, and also seem to those present to be guilty of the things mentioned, and fill our soul with perturbation, and give our enemy pleasure, and provoke God, and add to our former sins. Taking then all this into consideration, let us flee from the abyss of a little mind (*mikroyuxia*), and take refuge in the port of patient endurance (*makroqumia*), that here we may at once "find rest unto our souls" (Matt. xi. 29), as Christ also set forth, and may attain to the good things to come, by the grace and love toward man, etc.

HOMILY 13

1 ROM. VII. 14.—"For we know that the Law is spiritual: but I am carnal, sold under sin." 2 After having said that great evils had taken place, and that sin, taking occasion by the commandment, had grown stronger, and the opposite of what the Law mainly aimed at had been the result, and after having thrown the hearer into a great deal of perplexity, he goes on next to give the rationale of these events, after first clearing the Law of any ill suspicion. For lest-upon hearing that it was through the commandment that sin took that occasion, and that it was when it came that sin revived, and through it deceived and killed-any one should suppose the Law to be the source of these evils, he first sets forth its defence with considerable advantage, not clearing it from accusation only, but encircling it also with the utmost praise. And

this he lays down, not as granting it for his own part, but as declaring a universal judgment. "For we know," he says, "that the Law is spiritual. As if he had said, This is an allowed thing, and self-evident, that it "is spiritual," so far is it from being the cause of sin, or to blame for the evils that have happened. And observe, that he not only clears it of accusation, but bestows exceeding great praise upon it. For by calling it spiritual, he shows it to be a teacher of virtue and hostile to vice; for this is what being spiritual means, leading off from sin of every kind. And this the Law did do, by frightening, admonishing, chastening, correcting, recommending every kind of virtue.

³ Whence then, was sin produced, if the teacher was so admirable? It was from the listlessness of its disciples. Wherefore he went on to say, "but I am carnal; giving us a sketch now of man, as comporting himself in the Law, and before the Law. "Sold under sin. Because with death (he means) the throng of passions also came in. For when the body had become mortal, it was henceforth a necessary thing for it to receive concupiscence, and anger, and pain, and all the other passions, which required a great deal of wisdom (*filosofia*) to prevent their flooding us, and sinking reason in the depth of sin. For in themselves they were not sin, but, when their extravagancy was unbridled, it wrought this effect. Thus (that I may take one of them and examine it as a specimen) desire is not sin: but when it has run into extravagance, being not minded to keep within the laws of marriage, but springing even upon other men's wives; then the thing henceforward becomes adultery, yet not by reason of the desire, but by reason of its exorbitancy. And observe the wisdom of Paul. For after praising the Law, he hastens immediately to the earlier period, that he may show the state of our race, both then and at the time it received the Law, and make it plain how necessary the presence of grace was, a thing he labored on every occasion to prove.

⁴ For when he says, "sold under sin," he means it not of those who were under the Law only, but of those who had lived before the Law also, and of men from the very first. Next he mentions the way in which they were sold and made over. ⁵ Ver. 15. "For that which I do, I know not." ⁶ What does the "I know not" mean?—I am ignorant. And when could this ever happen? For nobody ever sinned in ignorance. Seest thou, that if we do not receive his words with the proper caution, and keep looking to the object of the Apostle, countless incongruities will follow? For if they sinned through ignorance, then they did not deserve to be punished. As then he said above,

"for without the Law sin is dead," not meaning that they did not know they were sinning, but that they knew indeed, but not so distinctly; wherefore they were punished, but not so severely: and again; "I should not have known lust; not meaning an entire ignorance of it, but referring to the most distinct knowledge of it; and said, that it also "wrought in me all manner of concupiscence, not meaning to say that the commandment made the concupiscence, but that sin through the commandment introduces an intense degree of concupiscence; so here it is not absolute ignorance that he means by saying, "For what I do, I know not; since how then would he have pleasure in the law of God in his inner man? What then is this, "I know not? I get dizzy, he means, I feel carried away, I find a violence done to me, I get tripped up without knowing how. Just as we often say, Such an one came and carried me away with him, without my knowing how;

7 when it is not ignorance we mean as an excuse, but to show a sort of deceit, and circumvention, and plot. "For what I would, that I do not: but what I hate, that I do. How then canst thou be said not to know what thou art doing? For if thou wilt the good, and hatest the evil, this requires a perfect knowledge. Whence it appears that he says, "that I would not," not as denying free will, or as adducing any constrained necessity. For if it was not willingly, but by compulsion, that we sinned, then the punishments that took place before would not be justifiable. But as in saying "I know not," it was not ignorance he set before us, but what we have said; so in adding the "that I would not," it is no necessity he signifies, but the disapproval he felt of what was done. Since if this was not his meaning in saying, "That which I would not, that I do: he would else have gone on, "But I do what I am compelled and enforced to. For this is what is opposed to willing and power (*ecousia*). But now he does not say this, but in the place of it he has put the word, "that I hate," that you might learn how when he says, "that I would not," he does not deny the power. Now, what does the "that I would not" mean? It means, what I praise not, what I do not approve, what I love not.

8 And in contradistinction to this, he adds what follows; "But what I hate, that I do." 9 Ver. 16. "If then I do that which I would not, I consent unto the Law, that it is good." You see here, that the understanding is not yet perverted, but keeps up its own noble character even during the action. For even if it does pursue vice, still it hates it the while, which would be great commendation, whether of the natural or the written Law. For that the Law is

good, is (he says) plain, from the fact of my accusing myself, when I disobey the Law, and hate what has been done. And yet if the Law was to blame for the sin, how comes it that he felt a delight in it, yet hated what it orders to be done? For, "I consent," he says, "unto the Law, that it is good." Ver 17, 18. "Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me, that is, in my flesh, dwelleth no good thing."

¹⁰ On this text, those who find fault with the flesh, and contend it was no part of God's creation, attack us. What are we to say then? Just what we did before, when discussing the Law: that as there he makes sin answerable for everything so here also. For he does not say, that the flesh worketh it, but just the contrary, "it is not I that do it, but sin that dwelleth in me. But if he does say that "there dwelleth no good thing in it," still this is no charge against the flesh. For the fact that "no good thing dwelleth in it," does not show that it is evil itself. Now we admit, that the flesh is not so great as the soul, and is inferior to it, yet not contrary, or opposed to it, or evil; but that it is beneath the soul, as a harp beneath a harper, and as a ship under the pilot. And these are not contrary to those who guide and use them, but go with them entirely, yet are not of the same honor with the artist. As then a person who says, that the art resides not in the harp or the ship, but in the pilot or harper, is not finding fault with the instruments, but pointing out the great difference between them and the artist; so Paul in saying, that "in my flesh dwelleth no good thing," is not finding fault with the body, but pointing out the soul's superiority.

¹¹ For this it is that has the whole duty or pilotage put into its hands, and that of playing. And this Paul here points out, giving the governing power to the soul, and after dividing man into these two things, the soul and the body, he says, that the flesh has less of reason, and is destitute of discretion, and ranks among things to be led, not among things that lead. But the soul has more wisdom, and can see what is to be done and what not, yet is not equal to pulling in the horse as it wishes. And this would be a charge not against the flesh only, but against the soul also, which knows indeed what it ought to do, but still does not carry out in practice what seems best to it. "For to will," he says, "is present with me; but how to perform that which is good, I find not. Here again in the words, "I find not," he does not speak of any ignorance or perplexity, but a kind of thwarting and crafty assault made by sin, which he therefore points more clearly out in the next words.

¹² Ver. 19, 20. "For the good that I would I do not: but the evil which I would not that I do. Now if I do that I would not, it is no more I that do it but sin that dwelleth in me." Do you see, how he acquits the essence of the soul, as well as the essence of the flesh, from accusation, and removes it entirely to sinful actions? For if the soul willeth not the evil, it is cleared: and if he does not work it himself, the body too is set free, and the whole may be charged upon the evil moral choice. Now the essence of the soul and body and of that choice are not the same, for the two first are God's works, and the other is a motion from ourselves towards whatever we please to direct it. For willing is indeed natural (*emfuton*), and is from God: but willing on this wise is our own, and from our own mind.

¹³ Ver. 21. "I find then a law, that when I would do good, evil is present with me." ¹⁴ What he says is not very clear. What then is it that is said? I praise the law, he says, in my conscience, and I find it pleads on my side so far as I am desirous of doing what is right, and that it invigorates this wish. For as I feel a pleasure in it, so does it yield praise to my decision. Do you see how he shows, that the knowledge of what is good and what is not such is an original and fundamental part of our nature, and that the Law of Moses praises it, and getteth praise from it? For above he did not say so much as I get taught by the Law, but "I consent to the Law; nor further on that I get instructed by it, but "I delight in" it. Now what is "I delight? It is, I agree with it as right, as it does with me when wishing to do what is good. And so the willing what is good and the not willing what is evil was made a fundamental part of us from the first. But the Law, when it came, was made at once a stronger accuser in what was bad, and a greater praiser in what was good. Do you observe that in every place be bears witness to its having a kind of intensiveness and additional advantage, yet nothing further?

¹⁵ For though it praises and I delight in it, and wish what is good the "evil is" still "present with me," and the agency of it has not been abolished. And thus the Law, with a man who determines upon doing anything good, only acts so far as auxiliary to him, as that it has the same wish as himself. Then since he had stated it indistinctly, as he goes on he gives a yet more distinct interpretation, by showing how the evil is present, how too the Law is a law to such a person only who has a mind to do what is good. ¹⁶ Ver. 22. "For I delight," he says, "in the law of God after the inward man." He means, for I knew even before this what was good, but when I find it set down in writing,

I praise it. Ver. 23. "But I see another law warring against the law of my mind."

¹⁷ Here again he calls sin a law warring against the other, not in respect of good order, but from the strict obedience yielded to it by those who comply with it. As then it gives the name of master (*kurion* Matt. vi. 24; Luke xvi. 13) to Mammon, and of god (Phil. iii. 19) to the belly, not because of their intrinsically deserving it, but because of the extreme obsequiousness of their subjects; so here he calls sin a law, owing to those who are so obsequious to it, and are afraid to leave it, just as those who have received the Law dread leaving the Law. This then, he means, is opposed to the law of nature; for this is what is meant by "the law of my mind. And he next represents an array and battle, and refers the whole struggle to the law of nature. For that of Moses was subsequently added over and above: yet still both the one and the other, the one as teaching, the other as praising what was right, wrought no great effects in this battle; so great was the thralldom of sin, overcoming and getting the upper hand as it did. And this Paul setting forth, and showing the decided (*kata kratōj*) victory it had, says, "I see another law warring against the law of my mind, and bringing me into captivity. He does not use the word conquering only, but "bringing me into captivity to the law of sin.

¹⁸ He does not say the bent of the flesh, or the nature of the flesh, but "the law of sin. That is, the thrall, the power. In what sense then does he say, "Which is in my members? Now what is this? Surely it does not make the members to be sin, but makes them as distinct from sin as possible. For that which is in a thing is diverse from that wherein it is. As then the commandment also is not evil, because by it sin took occasion, so neither is the nature of the flesh, even if sin subdues us by means of it. For in this way the soul will be evil, and much more so too, since it has authority in matters of action. But these things are not so, certainly they are not. Since neither if a tyrant and a robber were to take possession of a splendid mansion and a king's court, would the circumstance be any discredit to the house, inasmuch as the entire blame would come on those who contrived such an act. But the enemies of the truth, along with their impiety, fall unawares also into great unreasonableness. For they do not accuse the flesh only, but they also disparage the Law. And yet if the flesh were evil, the Law would be good. For it wars against the Law, and opposes it. If, however, the Law be not good, then the flesh is good. For it wars and fights against it even by their own account.

¹⁹ How come they then to assert that both belong to the devil, putting things opposed to each other before us? Do you see, along with their impiety, how great is their unreasonableness also? But such doctrines as these are not the Church's, for it is the sin only that she condemns; and both the Laws which God has given, both that of nature and that of Moses, she says are hostile to this, and not to the flesh; for the flesh she denies to be sin, for it is a work of God's, and one very useful too in order to virtue, if we live soberly.

²⁰ Ver. 24. "O wretched man that I am! who shall deliver me from the body of this death?" Do you notice what a great thralldom that of vice is, in that it overcomes even a mind that delighted in the Law? For no one can rejoin, he means, that I hate the Law and abhor it, and so sin overcomes me. For "I delight in it, and consent to it," and flee for refuge to it, yet still it had not the power of saving one who had fled to it. But Christ saved even one that fled from Him. See what a vast advantage grace has! Yet the Apostle has not stated it thus; but with a sigh only, and a great lamentation, as if devoid of any to help him, he points out by his perplexity the might of Christ, and says, "O wretched man that I am! who shall deliver me from the body of this death?" The Law has not been able: conscience has proved unequal to it, though it praised what was good, and did not praise it only, but even fought against the contrary of it. For by the very words "warreth against" he shows that he was marshalled against it for his part. From what quarter then is one to hope for salvation?

²¹ Ver. 25. "I thank God through Jesus Christ our Lord." ²² Observe how he shows the necessity of having grace present with us, and that the well-doings herein belong alike to the Father and the Son. For if it is the Father Whom he thanketh, still the Son is the cause of this thanksgiving. But when you hear him say, "Who shall deliver me from the body of this death? do not suppose him to be accusing the flesh. For he does not say "body of sin," but "body of death: that is, the mortal body-that which hath been overcome by death, not that which gendered death. And this is no proof of the evil of the flesh, but of the marring (ephreiaj, thwarting) it has undergone. As if any one who was take captive by the savages were to be said to belong to the savages, not as being a savage, but as being detained by them: so the body is said to be of death, as being held down thereby, not as producing it. Wherefore also it is not the body that he himself wishes to be delivered from, but the mortal body, hinting, as I have often said, that from its becoming subject to

suffering, it also became an easy prey to sin. Why then, it may be said, the thralldom of sin being so great before the times of grace, were men punished for sinning? Because they had such commands given them as might even under sin's dominion be accomplished.

²³ For he did not draw them to the highest kind of conversation, but allowed them to enjoy wealth, and did not forbid having several wives, and to gratify anger in a just cause, and to make use of luxury within bounds. (Matt. v. 38. And so great was this condescension, that the written Law even required less than the law of nature. For the law of nature ordered one man to associate with one woman throughout. And this Christ shows in the words, "He which made them at the beginning, made them male and female. (ib. xix. 4. But the Law of Moses neither forbade the putting away of one and the taking in of another, nor prohibited the having of two at once! (ib. v. 31. And besides this there are also many other ordinances of the Law, that one might see those who were before its day fully performing, being instructed by the law of nature. They therefore who lived under the old dispensation had no hardship done them by so moderate a system of laws being imposed upon them. But if they were not, on these terms, able to get the upper hand, the charge is against their own listlessness. Wherefore Paul gives thanks, because Christ, without any rigorousness about these things, not only demanded no account of this moderate amount, but even made us able to have a greater race set before us. And therefore he says, "I thank my God through Jesus Christ.

²⁴ And letting the salvation which all agreed about pass, he goes from the points he had already made good, to another further point, in which he states that it was not our former sins only that we were freed from, but we were also made invincible for the future. For "there is," he says, "now no condemnation to them which are in Christ Jesus, who walk not after the flesh. Yet he did not say it before he had first recalled to mind our former condition again in the words, "So then with the mind I myself serve the law of God, but with the flesh the law of sin." ²⁵ Chap. viii. ver. 1. "There is therefore no condemnation to them which are in Christ Jesus." Then as the fact that many fall into sin even after baptism presented a difficulty (*antepipten*), he consequently hastened to meet it, and says not merely "to them that are in Christ Jesus," but adds, "who walk not after the flesh;" so showing that all afterward comes of our listlessness. For now we have the power of walking

not after the flesh, but then it was a difficult task. Then he gives another proof of it by the sequel, in the words, Ver. 2. "For the law of the Spirit of life hath made me free."

²⁶ It is the Spirit he is here calling the law of the Spirit. For as he calls sin the law of sin, so he here calls the Spirit the law of the Spirit. And yet he named that of Moses as such, where he says, "For we know that the Law is spiritual." What then is the difference? A great and unbounded one. For that was spiritual, but this is a law of the Spirit. Now what is the distinction between this and that? The other was merely given by the Spirit, but this even furnisheth those that receive it with the Spirit in large measure. Wherefore also he called it the law of life in contradistinction to that of sin, not that of Moses. For when he says, It freed me from the law of sin and death, it is not the law of Moses that he is here speaking of, since in no case does he style it the law of sin: for how could he one that he had called "just and holy" so often, and destructive of sin too? but it is that which warreth against the law of the mind. For this grievous war did the grace of the Spirit put a stop to, by slaying sin, and making the contest light to us and crowning us at the outstart, and then drawing us to the struggle with abundant help. Next as it is ever his wont to turn from the Spirit to the Son and the Father, and to reckon all our estate to lean upon the Trinity, so doth he here also. For after saying, "Who shall deliver me from the body of this death," he pointed at the Father as doing this by the Son, then again at the Holy Spirit along with the Son. "For the law of the Spirit of Life in Christ Jesus hath made me free, he says. Then again, at the Father and the Son;

²⁷ Ver. 3. "For what the Law could not do," he saith, "in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." ²⁸ Again, he seems indeed to be disparaging the Law. But if any one attends strictly, he even highly praises it, by showing that it harmonizes with Christ, and gives preference to the same things. For he does not speak of the badness of the Law, but of "what it could not do; and so again, "in that it was weak," not, "in that it was mischievous, or designing. And even weakness he does not ascribe to it, but to the flesh, as he says, "in that it was weak through the flesh," using the word "flesh" here again not for the essence and subsistency itself, but giving its name to the more carnal sort of mind. In which way he acquits both the body and the Law of any accusation. Yet not in this way only, but by what comes next also.

For supposing the Law to be of the contrary part, how was it Christ came to its assistance, and fulfilled its requisitions, and lent it a helping hand by condemning sin in the flesh? For this was what was lacking, since in the soul the Lord had condemned it long ago. What then? is it the greater thing that the Law accomplished, but the less that the Only-Begotten did? Surely not. For it was God that was the principal doer of that also, in that He gave us the law of nature, and added the written one to it. Again, there were no use of the greater, if the lesser had not been supplied.

²⁹ For what good is it to know what things ought to be done, if a man does not follow it out? None, for it were but a greater condemnation. And so He that hath saved the soul it is, Who hath made the flesh also easy to bridle. For to teach is easy, but to show besides a way in which these things were easily done, this is the marvel. Now it was for this that the Only-Begotten came, and did not depart before He had set us free from this difficulty. But what is greater, is the method of the victory; for He took none other flesh, but this very one which was beset with troubles. So it is as if any one were to see in the street a vile woman of the baser sort being beaten, and were to say he was her son, when he was the king's, and so to get her free from those who ill treated her. And this He really did, in that He confessed that He was the Son of Man, and stood by it (i.e. the flesh), and condemned the sin. However, He did not endure to smite it besides; or rather, He smote it with the blow of His death, but in this very act it was not the smitten flesh which was condemned and perished, but the sin which had been smiting. And this is the greatest possible marvel.

³⁰ For if it were not in the flesh that the victory took place, it would not be so astonishing, since this the Law also wrought. But the wonder is, that it was with the flesh (*meta sarkoj*) that His trophy was raised, and that what had been overthrown numberless times by sin, did itself get a glorious victory over it. For behold what strange things there were that took place! One was, that sin did not conquer the flesh; another, that sin was conquered, and conquered by it too. For it is not the same thing not to get conquered, and to conquer that which was continually overthrowing us. A third is, that it not only conquered it, but even chastised it. For by not sinning it kept from being conquered, but by dying also, He overcame and condemned it, having made the flesh, that before was so readily made a mock of by it, a plain object of fear to it. In this way then, He at once unnerved its power, and abol-

ished the death by it introduced. For so long as it took hold of sinners, it with justice kept pressing to its end. But after finding a sinless body, when it had given it up to death, it was condemned as having acted unjustly. Do you observe, how many proofs of victory there are? The flesh not being conquered by sin, Its even conquering and condemning it, Its not condemning it barely, but condemning it as having sinned.

³¹ For after having convicted it of injustice, he proceeds to condemn it, and that not by power and might barely, but even by the rules of justice. For this is what he means by saying, "for sin condemned sin in the flesh. As if he had said that he had convicted it of great sin, and then condemned it. So you see it is sin that getteth condemned everywhere, and not the flesh, for this is even crowned with honor, and has to give sentence against the other. But if he does say that it was "in the likeness" of flesh that he sent the Son, do not therefore suppose that His flesh was of a different kind. For as he called it "sinful," this was why he put the word "likeness. For sinful flesh it was not that Christ had, but like indeed to our sinful flesh, yet sinless, and in nature the same with us. And so even from this it is plain that by nature the flesh was not evil. For it was not by taking a different one instead of the former, nor by changing this same one in substance, that Christ caused it to regain the victory: but He let it abide in its own nature, and yet made it bind on the crown of victory over sin, and then after the victory raised it up, and made it immortal. What then, it may be said, is this to me, whether it was this flesh that these things happened in?

³² Nay, it concerns thee very much. Wherefore also he proceeds: ³³ Ver. 4. "That the righteousness of the Law might be fulfilled in us, who walk not after the flesh." What meaneth this word, righteousness? Why, the end, the scope, the well-doing. For what was its design, and what did it enjoin? To be without sin. This then is made good to us (*katwrqwtai hmin*) now through Christ. And the making a stand against it, and the getting the better of it, came from Him. But it is for us to enjoy the victory. Then shall we never sin henceforth? We never shall unless we have become exceedingly relaxed and supine. And this is why he added, "to them that walk not after the flesh. For lest, after hearing that Christ hath delivered thee from the war of sin, and that the requisition (*dikaiwma*) of the Law is fulfilled in thee, by sin having been "condemned in the flesh," thou shouldest break up all thy defences; therefore, in that place also, after saying, "there is therefore no condemna-

tion," he added, "to them that walk not after the flesh;" and here also, "that the requisition of the Law might be fulfilled in us," he proceeds with the very same thing; or rather, not with it only, but even with a much stronger thing. For after saying, "that the righteousness of the Law might be fulfilled in us that walk not after the flesh," he proceeds, "but after the Spirit."

³⁴ So showing, that it is not only binding upon us to keep ourselves from evil deeds, but also to be adorned (*koman*) with good. For to give thee the crown is His; but it is thine to hold it fast when given. For the righteousness of the Law, that one should not become liable to its curse, Christ has accomplished for thee. Be not a traitor then to so great a gift, but keep guarding this goodly treasure. For in this passage he shows that the Font will not suffice to save us, unless, after coming from it, we display a life worthy of the Gift. And so he again advocates the Law in saying what he does. For when we have once become obedient to Christ, we must use all ways and plans so that its righteousness, which Christ fulfilled, may abide in us, and not come to naught.

³⁵ Ver. 5. "For they that are after the flesh do mind the things of the flesh." Yet even this is no disparaging of the flesh. For so long as it keeps its own place, nothing amiss cometh to pass. But when we let it have its own will in everything, and it passes over its proper bounds, and rises up against the soul, then it destroys and corrupts everything, yet not owing to its own nature, but to its being out of proportion, and the disorder thereupon ensuing. "But they that are after the Spirit do mind the things of the Spirit." ³⁶ Ver. 6. "For to be carnally minded is death." He does not speak of the nature of the flesh, or the essence of the body, but of being carnally "minded," which may be set right again, and abolished. And in saying thus, he does not ascribe to the flesh any reasoning power of its own. Far from it. But to set forth the grosser motion of the mind, and giving this a name from the inferior part, and in the same way as he often is in the habit of calling man in his entireness, and viewed as possessed of a soul, flesh. "But to be spiritually minded." Here again he speaks of the spiritual mind, in the same way as he says further on, "But He that searcheth the hearts knoweth what is the mind of the spirit" (ver. 27); and he points out many blessings resulting from this, both in the present life, and in that which is to come. For as the evils which being carnally minded introduces, are far outnumbered by those blessings which a spiritual mind affords. And this he points out in the words "life and peace." The one is in contrapos-

ition to the first—for death is what he says to be carnally minded is. And the other in contraposition to the following. For after mentioning peace, he goes on,

³⁷ Ver. 7. "Because the carnal mind is enmity against God: and this is worse than death. Then to show how it is at once death and enmity; "for it is not subject to the Law of God," he says, "neither indeed can be. But be not troubled at hearing the "neither indeed can be. For this difficulty admits of an easy solution. For what he here names "carnal mindedness" is the reasoning (or "way of thinking," logismon) that is earthly, gross, and eager-hearted after the things of this life and its wicked doings. It is of this he says "neither yet can" it "be subject" to God. And what hope of salvation is there left, if it be impossible for one who is bad to become good? This is not what he says. Else how would Paul have become such as he was? how would the (penitent) thief, or Manasses, or the Ninevites, or how would David after falling have recovered himself? How would Peter after the denial have raised himself up? (1 Cor. v. 5. How could he that had lived in fornication have been enlisted among Christ's fold? (2 Cor. ii. 6-11. How could the Galatians who had "fallen from grace" (Gal. v. 4), have attained their former dignity again? What he says then is not that it is impossible for a man that is wicked to become good, but that it is impossible for one who continues wicked to be subject to God.

³⁸ Yet for a man to be changed, and so become good, and subject to Him, is easy. For he does not say that man cannot be subject to God, but, wicked doing cannot be good. As if he had said, fornication cannot be chastity, nor vice virtue. And this it says in the Gospel also, "A corrupt tree cannot bring forth good fruit" (Matt. vii. 18), not to bar the change from virtue to vice, but to say how incapable continuance in vice is of bringing forth good fruits. For He does not say that an evil tree cannot become a good one, but that bring forth good fruit it cannot, while it continues evil. For that it can be changed, He shows from this passage, and from another parable, when He introduces the tares as becoming wheat, on which score also He forbids their being rooted up; "Lest," He says, "ye root up also the wheat with them (ib. xiii. 29); that is, that which will spring (ginesqai, 4 mss. tiktesqai) from them. It is vice then he means by carnal mindedness, and by spiritual mindedness the grace given, and the working of it discernible in the right determination of mind, not discussing in any part of this passage, a sub-

stance and an entity, but virtue and vice. For that which thou hadst no power to do under the Law, now, he means, thou wilt be able to do, to go on uprightly, and with no intervening fall, if thou layest hold of the Spirit's aid.

39 For it is not enough not to walk after the flesh, but we must also go after the Spirit, since turning away from what is evil will not secure our salvation, but we must also do what is good. And this will come about, if we give our souls up to the Spirit, and persuade our flesh to get acquainted with its proper position, for in this way we shall make it also spiritual; as also if we be listless we shall make our soul carnal. For since it was no natural necessity which put the gift into us, but the freedom of choice placed it in our hands, it rests with thee henceforward whether this shall be or the other. For He, on His part, has performed everything. For sin no longer warreth against the law of our mind, neither doth it lead us away captive as heretofore, for all that state has been ended and broken up, and the affections cower in fear and trembling at the grace of the Spirit. But if thou wilt quench the light, and cast out the holder of the reins, and chase the helmsman away, then charge the tossing thenceforth upon thyself. For since virtue hath been now made an easier thing (for which cause also we are under far stricter obligations of religious living), consider how men's condition lay when the Law prevailed, and how at present, since grace hath shone forth.

40 The things which aforetime seemed not possible to any one, virginity, and contempt of death, and of other stronger sufferings, are now in full vigor through every part of the world, and it is not with us alone, but with the Scythians, and Thracians, and Indians, and Persians, and several other barbarous nations, that there are companies of virgins, and clans of martyrs, and congregations of monks, and these now grown even more numerous than the married, and strictness of fasting, and the utmost renunciation of property. Now these are things which, with one or two exceptions, persons who lived under the Law never conceived even in a dream. Since thou seest then the real state of things voiced with a shriller note than any trumpet, let not thyself grow soft and treacherous to so great a grace. Since not even after the faith is it possible for a listless man to be saved! For the wrestlings are made easy that thou mayest strive and conquer, nor that thou shouldest sleep, or abuse the greatness of the grace by making it a reason for listlessness, so wallowing again in the former mire. And so he goes on to say,

⁴¹ Ver. 8. "So then they that are in the flesh cannot please God." What then? Are we, it will be said, to cut our bodies in pieces to please God, and to make our escape from the flesh? and would you have us be homicides, and so lead us to virtue? You see what inconsistencies are gendered by taking the words literally. For by "the flesh" in this passage, he does not mean the body, or the essence of the body, but that life which is fleshly and worldly, and uses self-indulgence and extravagance to the full, so making the entire man flesh. For as they that have the wings of the Spirit, make the body also spiritual, so do they who bound off from this, and are the slaves of the belly, and of pleasure, make the soul also flesh, not that they change the essence of it, but that they mar its noble birth. And this mode of speaking is to be met with in many parts of the Old Testament also, to signify by flesh the gross and earthly life, which is entangled in pleasures that are not convenient. For to Noah He says, "My Spirit shall not always make its abode in these men, because they are flesh." (Gen. vi. 3 as the LXX. give it.) And yet Noah was himself also compassed about with flesh. But this is not the complaint, the being compassed about with the flesh, for this is so by nature, but the having chosen a carnal life. Wherefore also Paul saith, "But they that are in the flesh cannot please God." Then he proceeds:

⁴² Ver. 9. "But ye are not in the flesh, but in the Spirit." ⁴³ Here again, he does not mean flesh absolutely, but such sort of flesh, that which was in a whirl and thralldom of passions. Why then, it may be said, does he not say so, nor state any difference? It is to rouse the hearer, and to show that he that liveth aright is not even in the body. For inasmuch as it was in a manner clear to every one that the spiritual man was not in sin, he states the greater truth that it was not in sin alone, that the spiritual man was not, but not even in the flesh was he henceforward, having become from that very moment an Angel, and ascended into heaven, and henceforward barely carrying the body about. Now if this be thy reason for disparaging the flesh, because it is by its name that he calls the fleshly life, at this rate you are also for disparaging the world, because wickedness is often called after it, as Christ also said to His disciples, "Ye are not of this world; and again to His brethren, He says, "The world cannot hate you, but me it hateth. (John xv. 19. ib. vii. 7. And the soul too Paul must afterwards be calling estranged from God, since to those that live in error, he gives the name of men of the soul (1 Cor.ii. 14, yuxikoj A. V. natural). But this is not so, indeed it is not so.

⁴⁴ For we are not to look to the bare words, but always to the sentiment of the speaker, and so come to a perfectly distinct knowledge of what is said. For some things are good, some bad, and some indifferent. Thus the soul and the flesh belong to things indifferent, since each may become either the one or the other. But the spirit belongs to things good, and at no time becometh any other thing. Again, the mind of the flesh, that is, ill-doing, belongs to things always bad. "For it is not subject to the law of God. If then thou yield-est thy soul and body to the better, thou wilt have become of its part. If on the other hand thou yield to the worse, then art thou made a partaker of the ruin therein, not owing to the nature of the soul and the flesh, but owing to that judgment which has the power of choosing either. And to show that these things are so, and that the words do not disparage the flesh, let us take up the phrase itself again, and sift it more thoroughly. "But ye are not in the flesh but in the Spirit," he says. What then? were they not in the flesh, and did they go about without any bodies? What sense would this be? You see that it is the carnal life that he intimates. And why did he not say, But ye are not in sin?

⁴⁵ It is that you may come to know that Christ hath not extinguished the tyranny of sin only, but hath even made the flesh to weigh us down less, and to be more spiritual, not by changing its nature, but rather by giving it wings. For as when fire cometh in company with iron, the iron also becomes fire, though abiding in its own nature still; thus with them that believe, and have the Spirit, the flesh henceforth goeth over into that manner of working, and becometh wholly spiritual, crucified in all parts, and flying with the same wings as the soul, such as was the body of him who here speaks. Wherefore all self-indulgence and pleasure he made scorn of, and found his self-indulgence in hunger, and stripes, and prisons, and did not even feel pain in undergoing them. (2 Cor. xi. And it was to show this that he said, "For our light affliction, which is but for a moment," etc. (ib. iv. 17. So well had he tutored even the flesh to be in harmony with the spirit. "If so be that the Spirit of God dwell in you" (eiper. He often uses this "if so be," not to express any doubt, but even when he is quite persuaded of the thing, and instead of "since," as when he says, "If it is a righteous thing," for "seeing it is a righteous thing with God to recompense tribulation to them that trouble you. (2 Thess. i. 6.

⁴⁶ Again, "Have ye suffered so many things in vain, if it be yet in vain?" (Gal. iii. 4.) ⁴⁷ "Now if any man have not the Spirit of Christ." He does not say, if ye have not, but he brings forward the distressing word, as applied to other persons. "He is none of His." he says. Ver. 10. "And if Christ be in you."

⁴⁸ Again, what is good he applies to them, and the distressing part was short and parenthetic. And that which is an object of desire, is on either side of it, and put at length too, so as to throw the other into shade. Now this he says, not as affirming that the Spirit is Christ, far from it, but to show that he who hath the Spirit not only is called Christ's, but even hath Christ Himself. For it cannot but be that where the Spirit is, there Christ is also. For wheresoever one Person of the Trinity is, there the whole Trinity is present. For It is undivided in Itself, and hath a most entire Oneness. What then, it may be said, will happen, if Christ be in us? "The body is dead because of sin; but the Spirit is life because of righteousness. You see the great evils that come of not having the Holy Spirit; death, enmity against God, inability to satisfy His laws, not being Christ's as we should be, the want of His indwelling. Consider now also what great blessings come of having the Spirit. Being Christ's, having Christ himself, vying with the Angels (for this is what mortifying the flesh is), and living an immortal life, holding henceforward the earnest of the Resurrection, running with ease the race of virtue. For he does not say so little as that the body is henceforward inactive for sin, but that it is even dead, so magnifying the ease of the race.

⁴⁹ For such an one without troubles and labors gains the crown. Then afterward for this reason he adds also, "to sin," that you may see that it is the viciousness, not the essence of the body, that He hath abolished at once. For if the latter had been done, many things even of a kind to be beneficial to the soul would have been abolished also. This however is not what he says, but while it is yet alive and abiding, he contends, it is dead. For this is the sign of our having the Son, of the Spirit being in us, that our bodies should be in no respect different from those that lie on the bier with respect to the working of sin (so the mss. Sav. "of the body. The preceding words are slightly corrupt. But be not affrighted at hearing of mortifying. For in it you have what is really life, with no death to succeed it: and such is that of the Spirit. It yieldeth not to death any more, but weareth out death and consumeth it, and that which it receiveth, it keepeth it immortal. And this is why after saying "the body is dead," he does not say, "but the Spirit `liveth,'"

but, "is life," to point out that He (the Spirit) had the power of giving this to others also. Then again to brace up his hearer, he tells him the cause of the Life, and the proof of it. Now this is righteousness;

⁵⁰ for where there is no sin, death is not to be seen either; but where death is not to be seen, life is indissoluble. ⁵¹ Ver. 11. "But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up our Lord shall also quicken your mortal bodies by His Spirit that dwelleth in you." Again, he touches the point of the Resurrection, since this was the most encouraging hope to the hearer, and gave him a security from what had happened unto Christ. Now be not thou afraid because thou art compassed about with a dead body. Let it have the Spirit, and it shall assuredly rise again. What then, shall the bodies which have not the Spirit not rise? How then must "all stand before the judgment-seat of Christ?" (Rom. xiv. 10) or how will the account of hell be trustworthy? For if they that have not the Spirit rise not, there will not be a hell at all. What then is it which is said? All shall rise, yet not all to life, but some to punishment and some to life. (John v. 29.) This is why he did not say, shall raise up, but shall quicken. (Dan. xii. 2.) And this is a greater thing than resurrection, and is given to the just only. And the cause of this honor be adds in the words, "By His Spirit that dwelleth in you." And so if while here thou drive away the grace of the Spirit, and do not depart with it still safe, thou wilt assuredly perish, though thou dost rise again. For as He will not endure then, if he see His Spirit shining in thee, to give thee up to punishment, so neither will He allow them, if He see It quenched, to bring thee into the Bride-chamber, even as He admitted not those virgins. (Matt. xxv. 12.)

⁵² Suffer not thy body then to live in this world, that it may live then! Make it die, that it die not. For if it keep living, it will not live: but if it die, then shall it live. And this is the case with resurrection in general. For it must die first and be buried, and then become immortal. But this has been done in the Font. It has therefore had first its crucifixion and burial, and then been raised. This has also happened with the Lord's Body. For that also was crucified and buried (7 mss. died) and rose again. This then let us too be doing: let us keep continually mortifying it in its works. I do not mean in its substance—far be it from me—but in its inclinations towards evil doings. For this is a life too, or rather this only is life, undergoing nothing that is common to man, nor being a slave to pleasures. For he who has set himself under the

rule of these, has no power even to live through the low spirits, the fears, and the dangers, and the countless throng of ills, that rise from them. For if death must be expected, he hath died, before death, of fear. And if it be disease he dreads, or affront, or poverty, or any of the other ills one cannot anticipate, he is ruined and hath perished. What then can be more miserable than a life of this sort?

⁵³ But far otherwise is he that liveth to the Spirit, for he stands at once above fears and grief and dangers and every kind of change: and that not by undergoing no such thing, but, what is much greater, by thinking scorn of them when they assail him. And how is this to be? It will be if the Spirit dwell in us continually. For he does not speak of any short stay made thereby, but of a continual indwelling. Hence he does not say "the Spirit which" dwelt, but "which dwelleth in us," so pointing to a continual abiding. He then is most truly alive, who is dead to this life. Hence he says, "The Spirit is life because of righteousness. And to make the thing clearer, let me bring before you two men, one who is given up to extravagances and pleasures, and the deceitfulness of this life; and the other made dead to all these; and let us see which is more really the living one. For let one of these two be very rich and much looked up to, keeping parasites and flatterers, and let us suppose him to spend the whole day upon this, in revelling and drunkenness: and let the other live in poverty, and fasting, and hard fare, and strict rules (*filosofia*), and at evening partake of necessary food only; or if you will let him even pass two or three days without food. Which then of these two think we (3 mss. you) is most really alive?

⁵⁴ Men in general will, I know, reckon the former so, the man that takes his pleasure (*Sav. skirtwnta*, mss. *trufwnta*) and squanders his goods. But we reckon the man that enjoys the moderate fare. Now then since it is still a subject of contest and opposition let us go into the houses of them both, and just at the very time too when in your judgment the rich man is living in truest sense, in the very season of self-indulgence, and when we have got in, let us look and see the real condition of each of these men. For it is from the actions that it appears which is alive and which dead. Shall we not find the one among his books, or in prayer and fasting, or some other necessary duty, awake and sober, and conversing with God? but the other we shall see stupid in drunkenness, and in no better condition than a dead man. And if we wait till the evening, we shall see this death coming upon him more and more,

and then sleep again succeeding to that: but the other we shall see even in the night keeping from wine and sleep. Which then shall we pronounce to be most alive, the man that lies in a state of insensibility, and is an open laughing-stock to everybody? or the man that is active, and conversing with God?

⁵⁵ For if you go up to the one, and tell him something he ought to know, you will not hear him say a word, any more than a dead man. But the latter, whether you choose to be in his company at night or by day, you will see to be an angel rather than a man, and will hear him speak wisdom about things in Heaven. Do you see how one of them is alive above all men living, and the other in a more pitiable plight even than the dead? And even if he have a mind to stir he sees one thing instead of another, and is like people that are mad, or rather is in a worse plight even than they. For if any one were to do them any harm, we should at once feel pity for the sufferer, and rebuke the doer of the wrong. But this man, if we were to see a person trample on him, we should not only be disinclined to pity, but should even give judgment against him, now that he was fallen. And will you tell me this is life, and not a harder lot than deaths unnumbered? So you see the self-indulgent man is not only dead, but worse than dead, and more miserable than a man possessed. For the one is the object of pity, the other of hatred. And the one has allowance made him, the other suffers punishment for his madness.

⁵⁶ But if externally he is so ridiculous, as having his saliva tainted, and his breath stinking of wine, just consider what case his wretched soul, inhumed as it were in a grave, in such a body as this, is probably in. For one may look upon this as much the same as if one were to permit a damsel, comely, chaste, free-born, of good family, and handsome, to be trampled on, and every way insulted by a serving woman, that was savage, and disgusting, and impure; drunkenness being something of this sort. And who, being in his senses, would not choose to die a thousand deaths, rather than live a single day in this way? For even if at daylight he were to get up, and seem to be sober from that revelling (or absurd show, *kwmwdiaj*, 1 ms. *kwmou*) of his, still even then it is not the clear brightness of temperance which he enjoys, since the cloud from the storm of drunkenness still is hanging before his eyes. And even if we were to grant him the clearness of sobriety, what were he the better? For this soberness would be of no service to him, except to let him see his accusers. For when he is in the midst of his unseemly deeds, he is so far a gainer in not perceiving those that laugh at him.

57 But when it is day he loses this comfort even, and while his servants are murmuring, and his wife is ashamed, and his friends accuse him, and his enemies make sport of him, he knows it too. What can be more miserable than a life like this, to be laughed at all day by everybody, and when it is evening to do the same unseemly things afresh. But what if you would let me put the covetous before you? For this is another, and even a worse intoxication. But if it be an intoxication, then it must be a worse death by far than the former, since the intoxication is more grievous. And indeed it is not so sad to be drunk with wine as with covetousness. For in the former case, the penalty ends with the sufferings (several ms. "sufferer,") and results in insensibility, and the drunkard's own ruin. But in this case the mischief passes on to thousands of souls, and kindles wars of sundry kinds upon all sides. Come then and let us put this beside the other, and let us see what are the points they have in common, and in what again this is worse than it, and let us make a comparison of drunkards to-day. For with that blissful man, who liveth to the Spirit, let them not be put at all in comparison, but only tried by one another. And again, let us bring the money-table before you, laden as it is with blood.

58 What then have they in common, and in what are they like each other? It is in the very nature of the disease. For the species of drunkenness is different, as one comes of wine, the other of money, but its way of affecting them is similar, both being alike possessed with an exorbitant desire. For he who is drunken with wine, the more glasses he has drunk off, the more he longs for; and he that is in love with money, the more he compasses, the more he kindles the flame of desire, and the more importunate he renders his thirst. In this point then they resemble each other. But in another the covetous man has the advantage (in a bad sense). Now what is this? Why that the other's affection is a natural one. For the wine is hot, and adds to one's natural drought, and so makes drunkards thirsty. But what is there to make the other man always keep desiring more? how comes it that when he is increased in riches, then he is in the veriest poverty? This complaint then is a perplexing one, and has more of paradox about it. But if you please, we will take a view of them after the drunkenness also. Or rather, there is no such thing as ever seeing the covetous man after his drunkenness, so continual a state of intoxication is he in!

⁵⁹ Let us then view them both in the state of drunkenness, and let us get a distinct notion which is the most ridiculous, and let us again figure to ourselves a correct sketch of them. We shall see then the man who dotes with his wine at eventide with his eyes open, seeing no one, but moving about at mere hap-hazard, and stumbling against such as fall in his way, and spewing, and convulsed, and exposing his nakedness in an unseemly manner. (See Habak. ii. 16. And if his wife be there, or his daughter, or his maid-servant, or anybody else, they will laugh at him heartily. And now let us bring before you the covetous man. Here what happens is not deserving of laughter only, but even of a curse, and exceeding wrath, and thunderbolts without number. At present however let us look at the ridiculous part, for this man as well as the other has an ignorance of all, whether friend or foe. And like him too, though his eyes are open, he is blinded. And as the former takes all he sees for wine, so does this man take all for money. And his spewing is even more disgusting. For it is not food that he vomits, but words of abuse, of insolence, of war, of death, that draws upon his own head lightnings without number from above. And as the body of the drunkard is livid and dissolving, so also is the other's soul.

⁶⁰ Or rather, even his body is not free from this disorder, but it is taken even worse, care eating it away worse than wine does (as do anger too and want of sleep), and by degrees exhausting it entirely. And he that is seized with illness from wine, after the night is over may get sober. But this person is always drunken day and night, watching or sleeping, so paying a severer penalty for it than any prisoner, or person at work in the mines, or suffering any punishment more grievous than this, if such there be. Is it then life pray, and not death? or rather, is it not a fate more wretched than any death? For death gives the body rest, and sets it free from ridicule, as well as disgrace and sins: but these drunken fits plunge it into all these, stopping up the ears, dulling the eyesight, keeping down the understanding in great darkness. For it will not bear the mention of anything but interest, and interest upon interest, and shameful gains, and odious traffickings, and ungentlemanly and slavelike trans- actions, barking like a dog at everybody, and hating everybody, averse to everybody, at war with everybody, without any reason for it, rising up against the poor, grudging at the rich, and civil to nobody. And if he have a wife, or children, or friends, if he may not use them all towards getting gain, these are to him more his enemies than natural enemies.

⁶¹ What then can be worse than madness of this sort, and what more wretched? when a man is preparing rocks for his own self on every side, and shoals, and precipices, and gulfs, and pits without number, while he has but one body, and is the slave of one belly. And if any thrust thee into a state of office, thou wilt be a runaway, through fear of expense. Yet to thyself thou art laying up countless charges far more distressing than those, enlisting thyself for services not only more expensive, but also more dangerous, to be done for mammon, and not paying this tyrant a money contribution only, nor of bodily labor, torture to the soul, and grief, but even of thy blood itself, that thou mayest have some addition to thy property (miserable and sorrow-stricken man! out of this barbarous slavery. Do you not see those who are taken day by day to the grave, how they are carried to tombs naked and destitute of all things, unable to take with them aught that is in the house, but bearing what clothes they have about them to the worm? Consider these day by day, and perchance the malady will abate, unless you mean even by such an occasion to be still more mad at the expensiveness of the funeral rites—for the malady is importunate, the disease terrible!

⁶² This then is why we address you upon this subject at every meeting, and constantly foment your hearing, that at all events by your growing accustomed to such thoughts, some good many come. But be not contentious, for it is not only at the Day to come, but even before it, that this manifold malady brings with it sundry punishments. For if I were to tell you of those who pass their days in chains, or of one nailed to a lingering disease, or of one struggling with famine, or of any other thing whatsoever, I could point out no one who suffers so much as they do who love money. For what severer evil can befall one, than being hated by all men, than hating all men, than not having kindly feeling towards any, than being never satisfied, than being in a continual thirst, than struggling with a perpetual hunger, and that a more distressing one than what all men esteem such? than having pains day by day, than being never sober, than being continually in worries and harasses? For all these things, and more than these, are what the covetous set their shoulder to; in the midst of their gaining having no perception of pleasure, though scraping to themselves from all men, because of their desiring more. But in the case of their incurring a loss, if it be but of a farthing, they think they have suffered most grievously, and have been cast out of life itself. What language then can put these evils before you?

⁶³ And if their fate here be such, consider also what comes after this life, the being cast out of the kingdom, the pain that comes from hell, the perpetual chains, the outer darkness, the venomous worm, the gnashing of teeth, the affliction, the sore straitening, the rivers of fire, the furnaces that never get quenched. And gathering all these together, and weighing them against the pleasure of money, tear up now this disease root and branch, that so receiving the true riches, and being set free from this grievous poverty, thou mayest obtain the present blessings, and those to come, by the grace and love toward man, etc.

HOMILY 14

¹ ROM. VIII. 12, 13.-"Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live." ² After showing how great the reward of a spiritual life is, and that it maketh Christ to dwell in us, and that it quickeneth our mortal bodies, and wingeth them to heaven, and rendereth the way of virtue easier, he next fitly introduces an exhortation to this purpose. "Therefore" we ought "not to live after the flesh. But this is not what he says, for he words it in a much more striking and powerful way, thus, "we are debtors to the Spirit. For saying, "we are debtors not to the flesh," indicates this. And this is a point he is everywhere giving proof of, that what God hath done for us is not matter of debt, but of mere grace. But after this, what we do is no longer matter of free-will offering, but of debt. For when he saith, "Ye are bought with a price, be not ye the servants of men" (1 Cor. vii. 23); and when he writes, "Ye are not your own" (ib. vi. 19); and again in another passage he calls these selfsame things to their mind, in these words, "If (most mss. om. "if") One died for all, then all died that they should not henceforth live unto themselves. (2 Cor. v. 15. And it is to establish this that he says here also, "We are debtors;

³ then since he said we are "not" debtors "to the flesh," lest you should again take him to be speaking against the nature of the flesh, he does not leave speaking, but proceeds, "to live after the flesh. For there are many things which we do owe it, as giving it food, warmth, and rest, medicine when out of health, clothing, and a thousand other attentions. To prevent your supposing then that it is this ministration he is for abrogating when he says, "We are not debtors to the flesh," he explains it by saying, "to live after the flesh. For the care that I am for abrogating is, he means, that which

leadeth to sin, as I should be for its having what is healing to it. And this he shows further on. For when he says, "Make not provision for the flesh," he does not pause at this, but adds, "to fulfil the lusts thereof. (Rom. xiii. 14. And this instruction he gives us here also, meaning, Let it have attention shown it indeed, for we do owe it this, yet let us not live according to the flesh, that is, let us not make it the mistress of our life. For it must be the follower, not the leader, and it is not it that must regulate our life, but the laws of the Spirit must it receive.

4 Having then defined this point, and having proved that we are debtors to the Spirit, to show next for what benefits it is that we are debtors, he does not speak of those past (a thing which serves as a most striking proof of his judgment), but those which were to come; although even the former were enough for the purpose. Yet still he does not set them down in the present case, or mention even those unspeakable blessings, but the things to come. For a benefit once for all conferred does not, for the most part, draw men on so much as one which is expected, and is to come. After adding this then, he first uses the pains and ills that come of living after the flesh, to put them in fear, in the following words; "For if ye live after the flesh ye shall die," so intimating to us that deathless death, punishment, and vengeance in hell. Or rather if one were to look accurately into this, such an one is, even in this present life, dead. And this we have made clear to you in the last discourse. "But if ye through the Spirit, do mortify the deeds of the body, ye shall live. You see that it is not the essence of the body whereof we are discoursing, but the deeds of the flesh.

5 For he does not say, "if ye through the Spirit do mortify" the essence "of the body," but "the deeds of" it, and these not all deeds, but such as are evil. And this is plain in what follows: for if ye do this, "ye shall live," he says. And how is it in the nature of things for this to be, if it was all deeds that his language applied to? for seeing and hearing and speaking and walking are deeds of the body; and if we mortify these, we shall be so far from living, that we shall have to suffer the punishment of a manslayer. What sort of deeds then does he mean us to mortify? Those which tend toward wickedness, those which go after vice, which there is no other way of mortifying save through the Spirit. For by killing yourself you may put an end to the others. And this you have no right to do. But to these (you can put an end) by the Spirit only. For if This be present, all the billows are laid low, and the passions cower un-

der It, and nothing can exalt itself against us. So you see how it is on things to come, as I said before, that he grounds his exhortations to us, and shows that we are debtors not owing to what has been already done only.

⁶For the advantage of the Spirit is not this only, that He hath set us free from our former sins, but that He rendereth us impregnable against future ones, and counts us worthy of the immortal life. Then, to state another reward also, he proceeds: ⁷Ver. 14. "For as many as are led by the Spirit of God, they are the sons of God." ⁸Now this is again a much greater honor than the first. And this is why he does not say merely, As many as live by the Spirit of God, but, "as many as are led by the Spirit of God," to show that he would have Him use such power over our life as a pilot doth over a ship, or a charioteer over a pair of horses. And it is not the body only, but the soul itself too, that he is for setting under reins of this sort. For he would not have even that independent, but place its authority also under the power of the Spirit. For lest through a confidence in the Gift of the Font they should turn negligent of their conversation after it, he would say, that even supposing you receive baptism, yet if you are not minded to be "led by the Spirit" afterwards, you lose the dignity bestowed upon you, and the pre-eminence of your adoption. This is why he does not say, As many as have received the Spirit, but, "as many as are led by the Spirit," that is, as many as live up to this all their life long, "they are the sons of God. Then since this dignity was given to the Jews also, for it says, "I said ye are Gods, and all of you children of the Most High" (Ps. lxxxii. 6); and again, "I have nourished and brought up children" (Is. i. 2); and so, "Israel is My first-born" (Ex. iv. 22);

⁹and Paul too says, "Whose is the adoption" (Rom. ix. 4)-he next asserts the great difference between the latter and the former honor. For though the names are the same, he means, still, the things are not the same. And of these points he gives a clear demonstration, by introducing a comparison drawn both from the persons so advanced (katorqountwn) and from what was given them, and from what was to come. And first he shows what they of old had given them. What then was this? "A spirit of bondage: and so he thus proceeds, ¹⁰Ver. 15. "For ye have not received the spirit of bondage again to fear." Then not staying to mention that which stands in contradistinction to bondage, that is, the spirit of freedom, he has named what is far greater, that of adoption, through which he at the same time brings in the other, saying, "But ye have received the Spirit of adoption."

11 But this is plain. But what the spirit of bondage may be, is not so plain, and there is need of making it clearer. Now what he says is so far from being clear, that it is in fact very perplexing. For the people of the Jews did not receive the Spirit. What then is his meaning here? It is the letter he giveth this name to, for spiritual it was, and so he called the Law spiritual also, and the water from the Rock, and the Manna. "For they did eat," he says, "of the same spiritual meat, and all drank of the same spiritual drink. (1 Cor. x. 3, 1 Cor. x. 4. And to the Rock he gives this name, when he says, "For they drank of that spiritual Rock which followed them. Now it is because all the rites then wrought were above nature that he calls them spiritual, and not because those who then partook of them received the Spirit. And in what sense were those letters; letters of bondage? Set before yourself the whole dispensation, and then you will have a clear view of this also. For recompenses were with them close at hand, and the reward followed forthwith, being at once proportionate, and like a kind of daily ration given to domestic servants, and terrors in abundance came to their height before their eyes, and their purifications concerned their bodies, and their continency extended but to their actions.

12 But with us it is not so, since the imagination even and the conscience getteth purged out. For He does not say, "Thou shalt do no murder," only, but even thou shalt not be angry: so too, it is not, "Thou shalt not commit adultery," but thou shalt not look unchastely. So that it is not to be from fear of present punishment, but out of desire towards Himself, that both our being habitually virtuous, and all our single good deeds are to come. Neither doth he promise a land flowing with milk and honey, but maketh us joint-heir with the Only-Begotten, so making us by every means stand aloof from things present, and promising to give such things especially as are worth the acceptance of men made sons of God, nothing, that is, of a sensible kind or corporeal, but spiritual all of them. And so they, even if they had the name of sons, were but as slaves; but we as having been made free, have received the adoption, and are waiting for Heaven. And with them He discoursed through the intervention of others, with us by Himself. And all that they did was through the impulse of fear, but the spiritual act through a coveting and a vehement desire. And this they show by the fact of their overstepping the commandments. They, as hirelings and obstinate persons, so never left mur-

muring: but these do all for the pleasing of the Father. So too they blasphemed when they had benefits done them:

¹³ but we are thankful at being jeopardated. And if there be need of punishing both of us upon our sinning, even in this case the difference is great. For it is not on being stoned and branded and maimed by the priests, as they were, that we are brought round. But it is enough for us to be cast out from our Father's table, and to be out of sight for certain days. And with the Jews the honor of adoption was one of name only, but here the reality followed also, the cleansing of Baptism, the giving of the Spirit, the furnishing of the other blessings. And there are several other points besides, which go to show our high birth and their low condition. After intimating all these then by speaking of the Spirit, and fear, and the adoption, he gives a fresh proof again of having the Spirit of adoption. Now what is this? That "we cry, Abba, Father. And how great this is, the initiated know (St. Cyr. Jer. Cat. 23, §11, p. 276, O. T.), being with good reason bidden to use this word first in the Prayer of the initiated. What then, it may be said, did not they also call God Father? Dost thou not hear Moses, when he says, "Thou desertedst the God that begot thee? (Deut. xxxii. 15. LXX. Dost thou not hear Malachi reproaching them, and saying, that "one God formed you," and there is "one Father of you all? (Mal. ii. 10. LXX.

¹⁴ Still, if these words and others besides are used, we do not find them anywhere calling God by the name, or praying in this language. But we all, priests and laymen, rulers and ruled, are ordered to pray herein. And this is the first language we give utterance to, after those marvellous throes, and that strange and unusual mode of labor. If in any other instances they so called Him, that was only of their own mind. But those in the state of grace do it through being moved by the in-working of the Spirit. For as there is a Spirit of Wisdom, after which they that were unwise became wise, and this discloses itself in their teaching; and a Spirit of Power there is, whereby the feeble raised up the dead, and drove out devils; a Spirit also of the gift of healing, and a Spirit of prophecy, and a Spirit of tongues, so also a Spirit of adoption. And as we know the Spirit of prophecy, in that he who hath it foretelleth things to come, not speaking of his own mind, but moved by the Grace; so too is the Spirit of adoption, whereby he that is gifted with it calleth God, Father, as moved by the Spirit. Wishing to express this as a most true descent, he used also the Hebrew tongue, for he does not say only,

"Father," but "Abba, Father," which name is a special sign of true-born children to their fathers.

¹⁵ After mentioning then the diversity resulting from their conversation, that resulting from the grace which had been given, and that from their freedom, he brings forward another demonstration of the superiority which goes with this adoption. Now of what kind is this? ¹⁶ Ver. 16. "The Spirit Itself beareth witness with our spirit, that we are the children of God." For it is not from the language merely, he says, that I make my assertion, but from the cause out of which the language has its birth; since it is from the Spirit suggesting it that we so speak. And this in another passage he has put into plainer words, thus: "God hath sent forth the Spirit of his Son into our hearts, crying, Abba Father." (Gal. iv. 6.) And what is that, "Spirit beareth witness with spirit?" The Comforter, he means, with that Gift, which is given unto us. For it is not of the Gift alone that it is the voice, but of the Comforter also who gave the Gift, He Himself having taught us through the Gift so to speak. But when the "Spirit beareth witness" what farther place for doubtfulness? For if it were a man, or angel, or archangel, or any other such power that promised this, then there might be reason in some doubting. But when it is the Highest Essence that bestoweth this Gift, and "beareth witness" by the very words He bade us use in prayer, who would doubt any more of our dignity? For not even when the Emperor elects any one, and proclaims in all men's hearing the honor done him, does anybody venture to gainsay. Ver. 17. "And if children, then heirs."

¹⁷ Observe how he enhances the Gift by little and little. For since it is a possible case to be children, and yet not become heirs (for it is not by any means all children that are heirs), he adds this besides-that we are heirs. But the Jews, besides their not having the same adoption as we, were also cast out from the inheritance. For "He will miserably destroy those wicked men, and will let out the vineyard to other husbandmen" (Matt. xxi. 41): and before this, He said that "many shall come from the East and from the West, and shall sit down with Abraham, but the children of the Kingdom shall be cast out. (ib. viii. 11, 12. But even here he does not pause, but sets down something even greater than this. What may this be then? That we are heirs of God; and so he adds, "heirs of God. And what is more still, that we are not simply heirs, but also "joints heirs with Christ. Observe how ambitious he is of bringing us near to the Master. For since it is not all children that are heirs,

he shows that we are both children and heirs; next, as it is not all heirs that are heirs to any great amount, he shows that we have this point with us too, as we are heirs of God. Again, since it were possible to be God's heir, but in no sense "joint heir with" the Only-Begotten, he shows that we have this also. And consider his wisdom.

¹⁸ For after throwing the distasteful part into a short compass, when he was saying what was to become of such as "live after the flesh," for instance, that they "shall die," when he comes to the more soothing part, he leadeth forth his discourse into a large room, and so expands it on the recompense of rewards, and in pointing out that the gifts too are manifold and great. For if even the being a child were a grace unspeakable, just think how great a thing it is to be heir! But if this be great, much more is it to be "joint heir. Then to show that the Gift is not of grace only, and to give at the same time a credibility to what he says, he proceeds, "If so be that we suffer with Him, that we may be also glorified together. If, he would say, we be sharers with Him in what is painful, much more shall it be so in what is good. For He who bestowed such blessings upon those who had wrought no good, how, when He seeth them laboring and suffering so much, shall he do else than give them greater requital? Having then shown that the thing was a matter of return, to make men give credit to what was said, and prevent any from doubting, he shows further that it has the virtue of a gift.

¹⁹ The one he showed, that what was said might gain credit even with those that doubted, and that the receivers of it might not feel ashamed as being evermore receiving salvation for nought; and the other, that you might see that God outdoeth the toils by His recompenses. And the one he has shown in the words, "If so be that we suffer with Him, that we may be also glorified together. But the other in proceeding to add; ²⁰ Ver. 18. "The sufferings of the present time are not worthy to be compared with the glory which shall be revealed in (Gr. *eij*) us." ²¹ In what went before, he requires of the spiritual man the correcting of his habits (Mar. and 6 mss.; passions), where he says, "Ye are not debtors to live after the flesh," that such an one, for instance, should be above lust, anger, money, vainglory, grudging. But here having reminded them of the whole gift, both as given and as to come, and raised him up aloft with hopes, and placed him near to Christ, and showed him to be a joint-heir of the Only-Begotten; he now leads him forth with confidence even to dangers. For to get the better of the evil affections in us, is

not the same thing with bearing up under those trials, scourges, famine, plunderings, bonds, chains, executions. For these last required much more of a noble and vigorous spirit. And observe how he at once allays and rouses the spirit of the combatants. For after he had shown that the rewards were greater than the labors, he both exhorts to greater efforts, and yet will not let them be elated, as being still outdone by the crowns given in requital. And in another passage he says, "For our light affliction, which is but for a moment, worketh a far more exceeding and eternal weight of glory" (2 Cor. iv. 17): it being the deeper sort of persons he was then speaking to. Here, however, he does not allow that the afflictions were light;

²² but still he mingles comfort with them by the compensation which good things to come afford, in the words, "For I reckon that the sufferings of this present time are not worthy to be compared," and he does not say, with the rest (anesin) that is to come, but what is much greater, "with the glory which is to come. For it does not follow, that where rest is there is glory; but that where glory is there is rest, does follow: then as he had said that it is to come, he shows that it already is. For he does not say, that which is to be, but "which shall be revealed in us," as if already existing but unrevealed. As also in another place he said in clearer words, "Our life is hid with Christ in God. Be then of a good heart about it. For already hath it been prepared, and awaiteth thy labors. But if it vexes you that it is yet to come, rather let this very thing rejoice you. For it is owing to its being great and unutterable, and transcending our present condition, that it is stored up there. And so he has not put barely "the sufferings of this present time," but he speaks so as to show that it is not in quality only, but in quantity also, that the other life has the advantage. For these sufferings, whatever they are, are attached to our present life; but the blessings to come reach themselves out over ages without end.

²³ And since he had no way of giving a particular description of these, or of putting them before us in language, he gives them a name from what seems to be specially an object of desire with us, "glory. For the summit of blessings and the sum of them, this seems to be. And to urge the hearer on in another way also, he gives a loftiness to his discourse by the mention of the creation, gaining two points by what he is next saying, the contempt of things present, and the desire of things to come, and a third beside these, or rather the first, is the showing how the human race is cared for on God's part

and in what honor He holds our nature. And besides this, all the doctrines of the philosophers, which they had framed for themselves about this world, as a sort of cobweb or child's mound, he throws down with this one doctrine. But that these things may stand in a clearer light, let us hear the Apostle's own language.

²⁴ Ver. 19, 20. "For the earnest expectation of the creation waiteth," he says, "for the revelation of the sons of God. For the creation was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope." ²⁵ And the meaning is something of this kind. The creation itself is in the midst of its pangs, waiting for and expecting these good things whereof we have just now spoken. For "earnest expectation" (*apokaradokia*, looking out) implies expecting intensely. And so his discourse becomes more emphatic, and he personifies this whole world as the prophets also do, when they introduce the floods clapping their hands, and little hills leaping, and mountains skipping, not that we are to fancy them alive, or ascribe any reasoning power to them, but that we may learn the greatness of the blessings, so great as to reach even to things without sense also. The very same thing they do many times also in the case of afflicting things, since they bring in the vine lamenting, and the wine too, and the mountains, and the boardings of the Temple howling, and in this case too it is that we may understand the extremity of the evils. It is then in imitation of these that the Apostle makes a living person of the creature here, and says that it groaneth and travaileth: not that he heard any groan conveyed from the earth and heaven to him, but that he might show the exceeding greatness of the good things to come; and the desire of freedom from the ills which now pervaded them. "For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same. What is the meaning of, "the creation was made subject to vanity?"

²⁶ Why that it became corruptible. For what cause, and on what account? On account of thee, O man. For since thou hast taken a body mortal and liable to suffering, the earth too hath received a curse, and brought forth thorns and thistles. But that the heaven, when it is waxen old along with the earth, is to change afterwards to a better portion (*lhcin v. p. 384*) hear from the Prophet in his words; "Thou, O Lord, from the beginning hast founded the earth, and the heavens are the work of Thy hands. They shall perish, but thou shalt endure; and they all shall wax old as doth a garment, and as a

cloak shalt Thou fold them up, and they shall be changed. (Ps. cii. 25, Ps. cii. 26. Isaiah too declares the same, when he says, "Look to the heaven above, and upon the earth beneath, for the heavens are as a firmament of smoke, and the earth shall wax old like a garment, and they that dwell therein shall perish in like manner. (Is. li. 6.). Now you see in what sense the creation is "in bondage to vanity," and how it is to be freed from the ruined state. For the one says, "Thou shalt fold them up as a garment, and they shall be changed; and Isaiah says, "and they that dwell therein shall perish in like manner," not of course meaning an utter perishing.

²⁷ For neither do they that dwell therein, mankind, that is, undergo such an one, but a temporary one, and through it they are changed into an incorruptible (1 Cor. xv. 53) state, and so therefore will the creature be. And all this he showed by the way, by his saying "in like manner" (2 Pet. iii. 13), which Paul also says farther on. At present, however, he speaks about the bondage itself, and shows for what reason it became such, and gives ourselves as the cause of it. What then? Was it harshly treated on another's account? By no means, for it was on my account that it was made. What wrong then is done it, which was made for my sake, when it suffereth these things for my correction? Or, indeed, one has no need to moot the question of right and wrong at all in the case of things void of soul and feeling. But Paul, since he had made it a living person, makes use of none of these topics I have mentioned, but another kind of language, as desiring to comfort the hearer with the utmost advantage. And of what kind is this? What have you to say? he means. It was evil intreated for thy sake, and became corruptible; yet it has had no wrong done it. For incorruptible will it be for thy sake again. This then is the meaning of "in hope.

²⁸ But when he says, it was "not willingly" that it was made subject, it is not to show that it is possessed of judgment that he says so, but that you may learn that the whole is brought about by Christ's care, and this is no achievement of its own. And now say in what hope? ²⁹ Ver. 21. "That the creature itself also shall be delivered from the bondage of corruption." Now what is this creation? Not thyself alone, but that also which is thy inferior, and partaketh not of reason or sense, this too shall be a sharer in thy blessings. For "it shall be freed," he says, "from the bondage of corruption," that is, it shall no longer be corruptible, but shall go along with the beauty given to thy body; just as when this became corruptible, that became corruptible also; so now it

is made incorruptible, that also shall follow it too. And to show this he proceeds. (eij) "Into the glorious liberty of the children of God." That is, because of their liberty. For as a nurse who is bringing up a king's child, when he has come to his father's power, does herself enjoy the good things along with him, thus also is the creation, he means. You see how in all respects man takes the lead, and that it is for his sake that all things are made. See how he solaces the struggler, and shows the unspeakable love of God toward man. For why, he would say, dost thou fret at thy temptations? thou art suffering for thyself, the creation for thee. Nor does he solace only, but also shows what he says to be trustworthy. For if the creation which was made entirely for thee is "in hope," much more oughtest thou to be, through whom the creation is to come to the enjoyment of those good things. Thus men (3 mss. fathers) also when a son is to appear at his coming to a dignity, clothe even the servants with a brighter garment, to the glory of the son; so will God also clothe the creature with incorruption for the glorious liberty of the children.

³⁰ Ver. 22. "For we know that the whole creation groaneth and travaileth in pain together until now." Observe, how he shames the hearer, saying almost, Be not thou worse than the creation, neither find a pleasure in resting in things present. Not only ought we not to cling to them, but even to groan over the delay of our departure hence. For if the creation doth this, much more oughtest thou to do so, honored with reason as thou art. But as this was not yet enough to force their attention, he proceeds. Ver. 23. "And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves." ³¹ That is, having had a taste of the things to come. For even if any should be quite stone hard, he means what has been given already is enough to raise him up, and draw him off from things present, and to wing him after things to come in two ways, both by the greatness of the things that are given, and by the fact that, great and numerous as they are, they are but first-fruits. For if the first-fruits be so great that we are thereby freed even from our sins, and attain to righteousness and sanctification, and that those of that time both drove out devils, and raised the dead by their shadow (Acts v. 15), or garments (ib. xix. 12), consider how great the whole must be. And if the creation, devoid as it is of mind and reason, and though in ignorance of these things, yet groaneth, much more should we. Next, that he may give the heretics no handle, or seem to be dis-

paraging our present world, we groan, he says, not as finding fault with the present system, but through a desire of those greater things. And this he shows in the words, "Waiting for the adoption. What dost thou say, let me hear? Thou didst insist on it at every turn, and didst cry aloud, that we were already made sons, and now dost thou place this good thing among hopes, writing that we must needs wait for it?"

³² Now it is to set this right by the sequel that he says, "to wit, the redemption of our body. That is, the perfect glory. Our lot indeed is at present uncertainty to our last breath, since many of us that were sons have become dogs and prisoners. But if we de cease with a good hope, then is the gift unmovable, and clearer, and greater, having no longer any change to fear from death and sin. Then therefore will the grace be secure, when our body shall be freed from death and its countless ailments (or passions). For this is full redemption (apolutrwsij), not a redemption only, but such, that we shall never again return to our former captivity. For that thou mayest not be perplexed at hearing so much of glory without getting any distinct knowledge of it, he partially exposes to thy view the things to come, setting before thee the change of thy body (Gr. changing thy body), and along with it the change of the whole creation. And this he has put in a clearer light in another passage, where he says, "Who shall change our vile body, that it may be fashioned like unto His glorious Body. (Phil. iii. 21. And in another place again he writes and says, "But when this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. (1 Cor. xv. 54.

³³ But to show, that with the corruption of the body the constitution of the things of this life will also come to an end, he wrote again elsewhere, "For the fashion of this world passeth away. (1 Cor. vii. 31.) ³⁴ Ver. 24. "For we are saved by hope," he says. ³⁵ Now since he had dwelt upon the promise of the things to come, and this seemed to pain the weaker hearer, if the blessings are all matter of hope; after proving before that they are surer than things present and visible, and discoursing at large on the gifts already given, and showing that we have received the first fruits of those good things, lest we should seek our all in this world, and be traitors to the nobility that faith gives us, he says, "For we are (Gr. were) saved by hope. And this is about what he means. We are not to seek our all in this life, but to have hope also. For this is the only gift that we brought in to God, believing Him in what He

promised shall come, and it was by this way alone we were saved. If then we lose this hope, we have lost all that was of our own contributing. For I put you this question, he would say, Wert thou not liable for countless sins? wert thou not in despair? wert thou not under sentence? were not all out of heart about thy salvation? What then saved thee? It was thy hoping in God alone, and trusting to Him about His promises and gifts, and nothing besides hadst thou to bring in. If it was this then that saved thee, hold it fast now also. For that which afforded thee so great blessings, to a certainty will not deceive thee in regard to things to come.

³⁶ For in that it found thee dead, and ruined, and a prisoner, and an enemy, and yet made thee a friend, and a son, and a freeman, and righteous, and a joint-heir, and yielded such great things as no one ever expected even, how, after such munificence and attachment, will it betray thee in what is to follow? Say not to me, hopes again! expectations again! faith again! For it is in this way thou wert saved from the beginning, and this dowry was the only one that thou didst bring in to the Bridegroom. Hold it then fast and keep it: for if thou demandest to have everything in this world, thou hast lost that well-doing of thine, through which thou didst become bright, and this is why he proceeds to say, "But hope that is seen is not hope; for what a man seeth, why doth he yet hope for?"

³⁷ Ver. 25.-"But if we hope for that we see not, then do we with patience wait for it." That is, if thou art to be looking for everything in this world, what need is there for hope? What is hope then? It is feeling confidence in things to come. What great demand then doth God make upon thee, since He Himself giveth thee blessings quite entire from His own stores? One thing only, hope, He asks of thee, that thou too mayest have somewhat of thine own to contribute toward thy salvation. And this he intimates in what he proceeds with: "For if we hope for that we see not, then do we with patience wait for it." As then God crowneth him that undergoes labors, and hardnences, and countless toils, so doth He him that hopeth. For the name of patience belongs to hard work and much endurance. Yet even this He hath granted to the man that hopeth, that He might solace the wearied soul. And then to show that for this light task we enjoy abundant aid, he proceeds:

³⁸ Ver. 26. "Likewise the Spirit also helpeth our infirmities." For the one point is thy own, that of patience, but the other comes of the Spirit's furnishings, Who also cherisheth (Gr. anointeth) thee unto this hope, and through

it again lighteneth thy labors. Then that thou mightest know that it is not in thy labors only and dangers that this grace standeth by thee, but even in things the most easy seemingly, it worketh with thee, and on all occasions bears its part in the alliance, he proceeds to say, "For we know not what we should pray for as we ought." ³⁹ And this he said to show the Spirit's great concern about us, and also to instruct them not to think for certainty that those things are desirable which to man's reasonings appear so. For since it was likely that they, when they were scourged, and driven out, and suffering grievances without number, should be seeking a respite, and ask this favor of God, and think it was advantageous to them, by no means (he says) suppose that what seem blessings to you really are so. For we need the Spirit's aid even to do this. So feeble is man, and such a nothing by himself. For this is why he says, "For we know not what we should pray for as we ought. In order that the learner might not feel any shame at his ignorance, he does not say, ye know not, but, "we know not. And that he did not say this merely to seem moderate, he plainly shows from other passages. For he desired in his prayers unceasingly to see Rome. Yet the time when he obtained it was not at once when he desired it. And for "the thorn" that was given him "in the flesh" (2 Cor. xii. 8), that is the dangers, he often besought God, and was entirely unsuccessful. And so was Moses, who in the Old Testament prays to see Palestine (Deut. iii. 26), and Jeremiah when he made supplication for the Jews (Jer. xv. 1), and Abraham when he interceded for the people of Sodom.

⁴⁰ "But the Spirit Itself maketh intercession for us with groanings which cannot be uttered. This statement is not clear, owing to the cessation of many of the wonders which then used to take place. Wherefore I must needs inform you of the state of things at that time, and in this way the rest of the subject will be cleared. What therefore was the state of things then? God did in those days give to all that were baptized certain excellent gifts, and the name that these had was spirits. For "the spirits of the Prophets," it says, "are subject to the prophets. (1 Cor. xiv. 32. And one had the gift of prophecy and foretold things to come; and another of wisdom, and taught the many; and another of healings, and cured the sick; and another of miracles, and raised the dead; another of tongues, and spoke different languages. And with all these there was also a gift of prayer, which also was called a spirit, and he that had this prayed for all the people. For since we are ignorant of much that is profitable for us and ask things that are not profitable, the gift of prayer

came into some particular person of that day, and what was profitable for all the whole Church alike, he was the appointed person to ask for in behalf of all, and the instructor of the rest.

⁴¹ Spirit then is the name that he gives here to the grace of this character, and the soul that receiveth the grace, and intercedeth to God, and groaneth. For he that was counted worthy of such grace as this, standing with much compunction, and with many mental groanings falling before God, asked the things that were profitable for all. And of this the Deacon of the present day is a symbol when he offers up the prayers for the people. This then is what Paul means when he says, "the Spirit itself maketh intercession for us with groanings that cannot be uttered." ⁴² Ver. 27. "But He that searcheth the hearts." You see that it is not about the Comforter that he is speaking, but about the spiritual heart. Since if this were not so, he ought to have said, "He that searcheth" the Spirit. But that thou mayest learn that the language is meant of a spiritual man, who has the gift of prayer, he proceeds, "And he that searcheth the hearts knoweth what is the mind of the Spirit," that is, of the spiritual man. "Because he maketh intercession for the saints according to the will of God." Not (he means) that he informs God as if ignorant, but this is done that we may learn to pray for proper things, and to ask of God what is pleasing to Him. For this is what the "according to God" is. And so this was with a view to solace those that came to Him, and to yield them excellent instruction. For He that furnished the gifts, and gave besides blessings without number, was the Comforter. Hence it says, "all these things worketh one and the self-same Spirit." (1 Cor. xii. 11.) And it is for our instruction that this takes place, and to show the love of the Spirit, it condescendeth even to this. And it is from this that the person praying getteth heard, because the prayer is made "according to the will of God."

⁴³ You see from how many points he instructs them in the love that was shown them and the honor that was done them. And what is there that God hath not done for us? The world He hath made corruptible for us, and again for us incorruptible. He suffered His Prophets to be ill-treated for our sake, sent them into captivity for us, let them fall into the furnace, and undergo ills without number. Nay, He made them prophets for us, and the Apostles also He made for us. He gave up for us His Only-Begotten, He punisheth the devil for us, He hath seated us on the Right Hand, He was reproached for us. "For the reproaches of them that reproached thee," it says, "fell upon me. (Ps.

lxix. 9. Yet still, when we are drawing back after so great favor, He leaveth us not, but again entreats, and on our account inciteth others to entreat for us, that He may show us favor. And so it was with Moses. For to him He says, "Let Me alone, that I may blot them out" (Ex. xxxii. 10), that He might drive him upon supplicating on their behalf. And now He doth the same thing. Hence He gave the gift of prayer. But this He doth, not as Himself standing in need of entreaty, but that we might not, from being saved without effort (aplwj), grow indifferent.

⁴⁴ For this cause it is on account of David, and of this person and that, He often says, that He is reconciled with them, to establish again this very thing, that the reconciliation may be with all due formality. Still He would have looked more loving toward man, if it had not been through this and the other prophet, but of Himself, that He told them that He ceased to be wroth. But the reason of His not holding to that point was, that this ground of reconciliation might not become an occasion for listlessness. Wherefore to Jeremiah also He said, "Pray not for this people, for I will not hear thee" (Jer. xi. 14), not as wishing to stop his praying (for He earnestly longeth for our salvation), but to terrify them: and this the prophet also seeing did not cease praying. And that you may see that it was not through a wish to turn him from it, but to shame them that He said this, hear what it says. "Seest thou not what these are doing? (Ez. viii. 6, not verbally from LXX. And when He says to the city "Though thou wash thee with nitre, and take thee much soap (Gr. herb), yet thou art stained before Me" (Jer. ii. 22), it is not that He may cast them into despair that He so speaks, but that He may rouse them to repentance.

⁴⁵ For as in the case of the Ninevites, by giving the sentence without limitation, and holding out no good hope, He scared them the more, and led them to repentance, so He doth here also, both to rouse them, and to render the prophet more venerated, that in this way at least they may hear him. Then, since they kept on in a state of incurable madness, and were not to be sobered even by the rest being carried away, he first exhorts them to remain there. But when they kept not up to this, but deserted to Egypt, this indeed He allowed them, but requires of them not to desert to irreligion as well as to Egypt. (Jer. xlv. 8. But when they did not comply in this either, He sendeth the prophet along with them, so that they might not after all suffer total wreck. (Ver. 28. For since they did not follow Him when He called, He next

followeth them to discipline them, and hinder their being hurried further into vice, and as a father full of affection does a child who takes all treatment in the same peevish way, conducting him about everywhere with himself, and following him about. This was the reason why He sent not Jeremiah only into Egypt, but also Ezekiel into Babylon, and they did not refuse to go. For when they found their Master love the people exceedingly, they continued themselves to do so likewise.

⁴⁶ Much as if a right-minded servant were to take compassion upon an intractable son when he saw his father grieving and lamenting about him. And what was there that they did not suffer for them? They were sawn asunder, they were driven out, they were reproached, they were stoned, they underwent numberless grievances. And after all this they would run back to them. Samuel, for instance, ceased not to mourn for Saul, miserably insulted as he was by him, and injured irreparably. (1 Sam. xv. 35. Still he held none of these things in remembrance. And for the people of the Jews, Jeremiah has composed Lamentations in writing. And when the general of the Persians had given him liberty to dwell securely, and with perfect freedom, wherever he pleased, he preferred above dwelling at home the affliction of the people, and their hard durance in a strange land. (Jer. xi. 5. So Moses left the palace and the sort of living herein, and hasted to be among their calamities. And Daniel abode for twenty days following without food, pinching himself with the most severe fast, that he might reconcile God to them. (Dan. x. 2. And the three Children too, when in the furnace, and so fierce a fire, put up a supplication for them. For it was not on their account that they were grieved, as they were saved; but since they considered that then was the time for the greatest boldness of speech, they consequently prayed in their behalf;

⁴⁷ hence too they said, "In a contrite heart and an humble spirit let us be accepted. (Song. ver. 16. For them Joshua also rent his garments. (Josh. vii. 6. For them Ezekiel too wailed and lamented when he saw them cut down. (Ez. ix. 8. And Jeremy said, "Let me alone, I will weep bitterly. (Is. xxii. 4. And before this, when he did not venture openly to pray for a remittance of their sad estate, he sought for some limited period, when he says, "How long, O, Lord? (ib. vi. 11. For full of affectionateness is the whole race of the saints. Wherefore also St. Paul saith, "Put on therefore, as the elect saints of God, bowels of mercy, kindness, humbleness of mind. (Col. iii. 12. You see the strict propriety of the word, and how he would have us continually merciful.

For he does not say, "show mercy" only, but put it on, that like as our garment is always with us, so may mercy be. And he does not say merely mercy, but "bowels of mercy," that we may imitate the natural affection of relations.

48 But we do just the contrary, and if any one comes to ask a single penny of us, we insult them, abuse them, call them impostors. Dost thou not shudder, man, and blush to call him an impostor for bread? Why even supposing such an one is practising imposture, he deserves to be pitied for it, because he is so pressed with famine as to put on such a character. This then is a reproach to our cruelty. For since we had not the heart to bestow with readiness, they are compelled to practise a great many arts, so as to put a cheat off upon our inhumanity, and to soften down our harshness. Now if it was gold and silver that he asked of thee, then there would be some reason in thy suspicions. But if it is necessary food that he comes to thee for, why be showing thyself wise so unseasonably, and take so over exact an account of him, accusing him of idleness and sloth? For if we must talk in this way, it is not others but ourselves that we ought to address. When therefore thou art going to God to ask forgiveness for thy sins, then call these words to mind, and thou wilt know thou deservest to have these things said to thee by God, much more than the poor man by thee.

49 And yet God hath never said such words to thee as "Stand off, since thou art an impostor, always coming to church and hearing My laws, but when abroad, setting gold, and pleasure (epiqumian), and friendship, and in fact anything above My commandments. And now thou makest thyself humble, but when thy prayers are over thou art bold, and cruel, and inhuman. Get thee hence, therefore, and never come to Me any more. Yet this, and more than this, we deserve to have said to us; but still He never did reproach us in any such way, but is long-suffering and fulfils everything on His own part, and gives us more than we ask for. Calling this to mind then, let us relieve the poverty of those that beg of us, and if they do impose upon us, let us not be over exact about it. For such a salvation is it that we ourselves require, one with pardon, with kindness (filanqrwpiaj), with much mercy along with it. For it is not possible, it certainly is not, if our estate were searched into strictly, that we should ever be saved, but we must needs be punished and brought to ruin altogether. Let us not then be bitter judges of others lest we also get a strict account demanded of us. For we have sins that are too great to plead any excuse. And therefore let us show more mercy to-

wards those who have committed inexcusable sins, that we also may lay up for ourselves the like mercy beforehand.

⁵⁰ And yet be as large-hearted as we may, we shall never be able to contribute such love toward man as we stand in need of at the hand of a God that loveth man. How then is it other than monstrous, when we are in need of so many things ourselves, to be over exact with our fellow servants, and do all we can against ourselves? For thou dost not in this way so much prove him unworthy of thy liberality, as thyself of God's love toward man. For he that deals over exactly with his fellow servant, will be the more sure to find the like treatment at God's hand. Let us not speak against ourselves, but even if they come out of idleness or wilfulness, let us bestow. For we also do many sins through wilfulness, or rather we do them all through wilfulness, and yet God doth not presently call us to punishment, but gives us a set time for penance, nurturing us day by day, disciplining us, teaching us, supplying us with all other things, that we too may emulate this mercy of His. Let us then quell this cruelty, let us cast out this brutal spirit, as benefiting thereby ourselves rather than others. For to these we give money, and bread, and clothing, but for ourselves we are laying up beforehand very great glory, and such as there is no putting into words. For we receive again our bodies incorruptible, and are glorified together and reign together with Christ.

⁵¹ And how great this is we shall see from hence-or rather there is no means of making us see it clearly now. But to start from our present blessings, and to get from them at least some kind of scanty notice of it, I will endeavor so far as I may be able to put before you what I have been speaking of. Tell me then, if when you were grown old, and were living in poverty, and any one were to promise suddenly to make you young, and to bring you to the very prime of life, and to render you very strong, and preëminently beautiful, and were to give you the kingdom of the whole earth for a thousand years, a kingdom in the state of the deepest peace, what is there that you would not choose to do, and to suffer to gain this promise? (4 mss. and Sav. Mar. object. See then, Christ promises not this, but much more than this. For the distance between old age and youth is not to be compared with the difference of corruption and incorruption, nor that of a kingdom and poverty to that of the present glory and the future, but the difference is that of dreams and a reality. Or rather I have yet said nothing to the purpose, since there is no language capable of setting before you the greatness of the

difference between things to come and things present. And as for time, there is no place for the idea of difference.

⁵² For what mode is there for a man to compare with our present state a life that hath no limit? And as for the peace it is as far removed from any present peace, as peace is different from war; and for the incorruption, it is as much better as a clear pearl is than a clod of clay. Or rather, say as great a thing as one may, nothing can put it before you. For were I even to compare the beauty of our bodies then to the light of the sunbeam, or the brightest lightning, I shall not yet be saying aught that is worthy of that brilliancy. Now for such things as these what money so much that it were not worth the while to give up? what bodies, or rather what souls is it not worth one's while to give up? At present if any one were to lead thee into the palace, and in presence of all were to give thee an opportunity of conversing with the king, and make thee sit at his table, and join in his fare, thou wouldest call thyself the happiest of men. But when you are to go up to Heaven, and stand by the King of the universe Himself, and to vie with angels in brightness, and to enjoy even that unutterable glory, do you hesitate whether you ought to give up money? whereas if you had to put off life itself, you ought to leap and exult, and mount on wings of pleasure.

⁵³ But you, that you may get an office (arxhn), as a place to pillage from (for call a thing of this sort gain, I cannot), put all you have to hazard, and after borrowing of others, will, if need be, pawn your wife and children too without hesitation. ⁵⁴ But when the kingdom of Heaven is set before you, that office (arxhj) which hath none to supersede you in it, and God bids you take not a part of a corner of the earth, but the whole of Heaven entirely, are you hesitating, and reluctant, and gaping after money, and forgetful that if the parts of that Heaven which we see are so fair and delightful, how greatly so must the upper Heaven be, and the Heaven of Heaven? But since we have as yet no means of seeing this with our bodily eyes, ascend in thy thought, and standing above this Heaven, look up unto that Heaven beyond this, into that height without a bound, into that Light surcharged with awe, into the crowds of the Angels, into the endless ranks of Archangels, into the rest of the incorporeal Powers. And then lay hold again of the image (cf. Plat. Rep. vii. p. 516) thereof we have, after coming down from above, and make a sketch of the estate of a king with us, as his men in gold armor, and his pairs of white mules proudly decked with gold, and his chariots set with jewels and

his snow-like cushions (*strwmnhn* Poll. x. 41), and the spangles that flutter about the chariot, and the dragons shaped out in the silken hangings, and the shields with their gold bosses, and the straps that reach up from these to the rim of them through so many gems, and the horses with the gilded trappings and the gold bits.

⁵⁵ But when we see the king we immediately lose sight of all these. For he alone turns our eyes to him, and to the purple robe, and the diadem, and the throne, and the clasp, and the shoes, all that splendor of his appearance. After gathering all these things together then with accuracy, then again remove your thoughts from these things to things above, and to that awful day in which Christ is coming. For then you will not see any pairs of mules, nor golden chariots, nor dragons and shields, but things that are big with a mighty awe, and strike such amazement that the very incorporeal Powers are astonished. For the "powers of the Heavens," He says, "shall be shaken. (*Matt. xxiv. 29*). Then is the whole Heaven thrown open, and the gates of those concaves unfold themselves, and the Only-begotten Son of God cometh down, not with twenty, not with a hundred men for His body-guard, but with thousands, ten thousands of Angels and Archangels, Cherubim and Seraphim, and other Powers, and with fear and trembling shall everything be filled, while the earth is bursting itself up, and the men that ever were born, from Adam's birth up to that day, are rising from the earth, and all are caught up; (*1 Thess. iv. 17*) when Himself appears with such great glory as that the sun, and the moon, and all light whatever, is cast into the shade, being outshone by that radiance. What language is to set before us that blessedness, brightness, glory? Alas! my soul.

⁵⁶ For weeping comes upon me and great groaning, as I reflect what good things we have fallen from, what blessedness we are estranged from. For estranged we are (I am now speaking of my own case still), unless we do some great and astonishing work; speak not then of hell to me now, for more grievous than any hell is the fall from this glory, and worse than punishments unnumbered the estrangement from that lot. But still we are gaping after this present world, and we take not thought of the devil's cunning, who by little things bereaves us of those great ones, and gives us clay that he may snatch from us gold, or rather that he may snatch Heaven from us, and showeth us a shadow that he may dispossess us of the reality, and puts phantoms before us in dreams (for such is the wealth of this world), that at

daybreak he may prove us the poorest of men. Laying these things to heart, late though it be, let us fly from this craft, and pass to the side of things to come. For we cannot say that we were ignorant how exposed to accidents the present life is, since things every day din in our ears more loudly than a trumpet, the worthlessness, the ridiculousness, the shamefulness, the dangers, the pitfalls, of the present scene.

⁵⁷ What defence then shall we have to set up for pursuing things so subject to hazards, and laden with shame, with so much eagerness, and leaving things unfailing, which will make us glorious and bright, and giving our whole selves up to the thralldom of money? For the slavery to these things is worse than any bondage. And this they know who have been counted worthy to obtain their freedom from it. That ye then may also feel this goodly liberty, burst the bonds asunder, spring out of the snare. And let there be no gold lying by in your houses, but that which is more precious than millions of money, alms and love to man, for your treasure. For this gives us boldness toward God, but the other covers us with deep shame, and causes the devil to bear hard (sfodron pnein) upon us. Why then arm thy enemy, and make him stronger? Arm thy right hand against him, and transfer all the splendor of thy house into thy soul, and stow away all thy fortune in thy mind, and instead of a chest and a house, let heaven keep thy gold. And let us put all our property about our own selves; for we are much better than the walls, and more dignified than the pavement.

⁵⁸ Why then do we, to the neglect of our own selves, waste all our attention upon those things, which when we are gone we can no longer reach, and often even while we stay here we cannot keep hold of, when we might have such riches as to be found not in this life only, but also in that, in the easiest circumstances? For he who carries about his farms and house and gold upon his soul, wherever he appears, appears with all this wealth. And how is this possible to be effected? one may ask. It is possible, and that with the utmost ease. For if you transfer them to Heaven by the poor man's hand, you will transfer them entire into your own soul. And if death should afterwards come upon thee, no one will take them from thee, but thou wilt depart to be rich in the next world too. This was the kind of treasure Tabitha had. Hence it was not her house that proclaimed her wealth, nor the walls, nor the stones, nor the pillars, but the bodies of widows furnished with dress, and their tears that were shed, and death that played the runaway, and life that

came back again. Let us also make unto ourselves such-like treasures, let us build up for ourselves such-like houses. In this way we shall have God for our Fellow-worker, and we ourselves shall be workers together with Him.

⁵⁹ For Himself brought the poor from not being into being, and you will prevent them, after they have been brought into life and being, from perishing with hunger and other distress, by tending them and setting them upright, staying up the Temple of God in every quarter. What can be equal to this in respect both of utility and of glory? Or if as yet you have not gained any clear notion of the great adornment He bestowed upon thee when He bade thee relieve poverty, consider this point with thyself. If He had given thee so great power, that thou wert able to set up again even the Heaven if it were falling, wouldest thou not think the thing an honor far too great for thee? See now He hath held thee worthy of a greater honor. For that which in His esteem is more precious than the Heavens, He hath trusted thee to repair. For of all things visible there is nothing in God's esteem equal to man. For Heaven and earth and sea did He make for him, and finds more pleasure in dwelling with him than in the Heaven. And yet we, though with a knowledge of this, bestow no attention nor forethought upon the temples of God; but leaving them in a neglected state, we provide houses splendid and large for ourselves.

⁶⁰ This is why we are devoid of all good things, and greater beggars than the poorest poor, because we pride ourselves in these houses which we cannot take away with us when we go hence, and leave those alone which we might move away along with our own selves. For the bodies of the poor after dissolution must needs rise again; and God, Who hath given this charge, will bring them forth, and praise those who have taken care of them, and treat such with regard (*qaumasetai*), because when they were on the point of failing to ruin at one time by starvation, at another by nakedness and cold, these repaired them by all means in their power. But still, even with all these praises set before us, we loiter yet, and decline undertaking this honorable charge. And Christ indeed hath not where to lodge, but goeth about a stranger, and naked, and hungry, and you set up houses out of town, and baths, and terraces, and chambers without number, in thoughtless vanity; and to Christ you give not even a share of a little hut, while for daws and vultures you deck out upper chambers. What can be worse than such insanity as this? What more grievous than such madness? for madness it is in the last

stage of it, or rather one has no name to suit it, use whatever one may. Yet still if we be so minded, it is possible to beat off the disorder, tenacious as it is; and not possible only, but even easy;

⁶¹and not easy merely, but even easier is it to get rid of this pest than of the sufferings of the body, since the Physician is so much greater. Let us then draw Him to ourselves, and invite Him to aid us in the attempt, and let us contribute our share, good-will, I mean, and energy. For He will not require anything further, but if He can meet with this only, He will confer all that is His part. Let us then contribute our share, that in this world we may enjoy a genuine health, and may attain to the good things to come, by the grace and love towards man, etc.

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