

The Early Church Fathers Writings

Volume 41

THE EARLY CHURCH FATHERS WRITINGS

Volume 41

John Chrysostom: Homilies on Romans and 1
Corinthians

c. AD 386 – 407

S E R M O N I N D E X

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Volume 41: John Chrysostom: Homilies on Romans and 1 Corinthians

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INTRODUCTION TO THIS VOLUME

How this book is arranged

This is the forty-first 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 Romans and 1 Corinthians, 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 Romans are completed here, and the Homilies on the First Letter to the Corinthians begin. They are completed in Volume 42.

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 Romans

*Homilies 15 to 32 on the Letter to the Romans, to the end of the
letter.*

Homilies on Romans 15–32

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 15 to 32.

HOMILY 15

¹ROM. VIII. 28.—"And we know that all things work together for good to them that love God." ²Here he seems to me to have mooted this whole topic with a view to those who were in danger; or, rather, not this only, but also what was said a little before this. For the words, "the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us; and those, that "the whole creation groaneth; and the saying, that "we are saved by hope; and the phrase, "we with patience wait for; and that, "we know not what we should pray for as we ought; are all of them said to these. For he instructs them not to choose just what they may think, themselves, to be useful, but what the Spirit may suggest; for many things that seem to one's self profitable, do sometimes even cause much harm. Quiet, for instance, and freedom from dangers, and living out of fear, seemed to be advantageous for them. And what wonder if they did to them, since to the blessed Paul himself this seemed to be so? still he came afterwards to know that the opposite to all these are the things advantageous, and when he came to know it, he was content. So he that besought the Lord thrice to be freed from hazards, when once he heard Him say, "My grace is sufficient for thee, for My Power is perfected in weakness" (2 Cor. xii. 8, 2 Cor. xii. 9), was afterwards delighted at being persecuted, and insulted, and having irreparable ills done him.

³For, "I glory," he says, "in persecutions, in insults" (Eng. V. reproaches), "in necessities. (2 Cor. xii. 10. And this was his reason for saying, "For we know not what we should pray for as we ought. And he exhorted all men to

give up these matters to the Spirit. For the Holy Spirit is very mindful of us, and this is the will of God. Having then cheered them by all methods, he proceeds to what we have heard to-day, putting forward a reason strong enough to reclaim them. For he says, "we know that all things work together for good to them that love God. Now when he speaks of "all things," he mentions even the things that seem painful. For should even tribulation, or poverty, or imprisonment, or famines, or deaths, or anything else whatsoever come upon us, God is able to change all these things into the opposite. For this is quite an instance of His unspeakable power, His making things seemingly painful to be lightsome to us, and turning them into that which is helpful to us. And so he does not say, that "them that love God," no grievance approacheth, but, that it "works together for good," that is to say, that He useth the grievous things themselves to make the persons so plotted against approved. And this is a much greater thing than hindering the approach of such grievances, or stopping them when they have come. And this is what He did even with the furnace at Babylon.

⁴For He did not either prevent their falling into it, or extinguish the flame after those saints were cast into it, but let it burn on, and made them by this very flame greater objects of wonder, and with the Apostles too He wrought other like wonders continually. (St. Mark xvi. 18. For if men who have learnt to be philosophic can use the things of nature to the opposite of their intention, and appear even when living in poverty in easier circumstances than the rich, and shine through disgrace: much more will God work for those that love Him both these and also greater things by far. For one needs only one thing, a genuine love of Him, and all things follow that. As then things seemingly harmful do good to these, so do even things profitable harm those who love Him not. For instance, the exhibition of miracles and wisdom in His teaching only injured the Jews, as did the rightness of doctrine; and for the former they called Him a possessed person (John viii. 48), for the other one that would be equal to God (ib. v. 18): and because of the miracles (ib. xi. 47, xi. 53), they even went about to kill Him. But the thief when crucified, when nailed to the Cross, and reviled, and suffering ills unnumbered, not only was not hurt, but even gained the greatest good therefrom. See how for those who love God all things work together for good.

5 After mentioning then this great blessing, one which far exceeds man's nature, since to many this seemed even past belief, he draws a proof of it from past blessings, in these words, "to them who are called according to His purpose. Now consider, he means, from the calling, for instance, what I have just said. Why then did He not from the first call all? or why not Paul himself as soon as the rest? Does it not seem that the deferring was harmful? But it was still by the event shown to be for the best. The purpose he here mentions, however, that he might not ascribe everything to the calling; since in this way both Greeks and Jews would be sure to cavil. For if the calling alone were sufficient, how came it that all were not saved? Hence he says, that it is not the calling alone, but the purpose of those called too, that works the salvation. For the calling was not forced upon them, nor compulsory. All then were called, but all did not obey the call.

6 Ver. 29. "For whom He did foreknow, He also did predestinate to be conformed to the Image of His Son." See what superb honor! for what the Only-begotten was by Nature, this they also have become by grace. And still he was not satisfied with this calling of them conformed thereto, but even adds another point, "that He might be the first-born." And even here he does not come to a pause, but again after this he proceeds to mention another point, "Among many brethren." So wishing to use all means of setting the relationship in a clear light. Now all these things you are to take as said of the Incarnation. For according to the Godhead He is Only-begotten. See, what great things He hath given unto us! Doubt not then about the future. For he sheweth even upon other grounds His concern for us by saying, that things were fore-ordered in this way from the beginning. For men have to derive from things their conceptions about them, but to God these things have been long determined upon, and from of old He bare good-will toward us (*proj hmaj diekeito*), he says.

7 Ver. 30. "Moreover whom He did pre-destinate, them He also called; and whom He called, them He also justified." Now He justified them by the regeneration of the layer. "And whom He justified, them He also glorified" by the gift, by the adoption. Ver. 31. "What shall we then say to these things?" As if he should say, Let me then hear no more about the dangers and the malicious devices from every quarter. For even if some disbelieve the things to come, still they have not a word to say against the good things that have already taken place; as, for instance, the friendship of God towards thee from

the first, the justifying, the glory. And yet these things He gave thee by means seemingly distressing. And those things which you thought to be disgracing, the Cross, scourges, bonds, these are what have set the whole world aright. As then by what Himself suffered, though of aspect forbidding in man's eye, even by these He effected the liberty and salvation of the whole race; so also is He wont to do in regard to those things which thou endurest, turning thy sufferings unto glory and renown for thee. "If God be for us, who can be against us?"

8 Why, it may be said, who is there that is not against us? Why the world is against us, both kings and peoples, both relations and countrymen. Yet these that be against us, so far are they from thwarting us at all, that even without their will they become to us the causes of crowns, and procurers of countless blessings, in that God's wisdom turneth their plots unto our salvation and glory. See how really no one is against us! For it was this which gave new lustre to Job, the fact that the devil was in arms against him. For the devil moved at once friends against him, his wife against him, and wounds, and servants, and a thousand other machinations. And it turned out that none of them was against him on the whole. And yet this was no great thing to him, though it was great in itself, but what is a far greater thing is, that it turned out that they were all for him. For since God was for him, even things seemingly against him all became for him. And this happened with the Apostles also, inasmuch as both the Jews, and they of the Gentiles, and false brethren, and rulers, and peoples, and famines, and poverty, and ten thousand things were against them; and yet nothing was against them. For the things which made them the most bright and conspicuous, and great in the sight both of God and of men, were these.

9 Just reflect then what a word Paul hath uttered about the faithful, and those who are truly (akribw) crucified, such as not even the Emperor with his diadem can achieve. For against him there are abundance of barbarians that arm themselves, and of enemies that invade, and of bodyguards that plot, and of subjects many that oftentimes are ever and anon rebelling, and thousands of other things. But against the faithful who taketh good heed unto God's laws, neither man, nor devil, nor aught besides, can stand! For if you take away his money, you have become the procurer of a reward to him. If you speak ill of him, by the evil report he gains fresh lustre in God's sight. If you cast him into starvation, the more will his glory and his reward be. If

(what seems the most severe stroke of all) you give him over to death, you are twining a crown of martyrdom about him. What then is equivalent to this way of life, being that against which nothing can be done, but even they that seem to devise mischief are no less of service to him than benefactors? This is why he says, "If God be for us, who can be against us? Next, not being satisfied with what he had already said, the greatest sign of His love for us, and that which he always is dwelling over, that he sets down here also; I mean, the slaying of His Son.

¹⁰ For He did not only justify us, he means, and glorify us, and make us conformed to that Image, but not even His Son did He spare for thee. And therefore he proceeds to say, ¹¹ Ver. 32. "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" And here the words he uses are high-wrought (*meq uterbolhj*) and exceedingly warm, to show his love. How then is He to neglect us, in whose behalf "He spared not His own Son, but delivered Him up for us all? For reflect what goodness it is not to spare even His own Son, but to give Him up, and to give Him up for all, and those worthless, and unfeeling, and enemies, and blasphemers. "How then shall He not with Him also freely give us all things? What he means then is much as follows; If He gave His own Son, and not merely gave Him, but gave Him to death, why doubt any more about the rest, since thou hast the Master? why be dubious about the chattels, when thou hast the Lord? For He that gave the greater thing to His enemies, how shall He do else than give the lesser things to His friends?

¹² Ver. 33. "Who shall lay anything to the charge of God's elect?" Here he is against those who say, that faith is no profit, and will not believe the complete change. (i.e. in baptism see p. 349.) And see how swiftly he stops their mouths, by the worthiness of Him that elected. He does not say, "Who shall lay anything to the charge of God's" servants? or of God's faithful ones? but "of God's elect?" And election is a sign of virtue. For if when a horse-breaker has selected colts fit for the race, no one can find fault with them, but he would get laughed at who should find fault; much more when God selecteth souls are they that "lay any charge against" them deserving of laughter. "It is God that justifieth." Ver. 34. "Who is He that condemneth? He does not say, it is God that forgave our sins, but what is much greater, "It is God that justifieth." For when the Judge's sentence declares us just, and a Judge such as that too, what signifieth the accuser? Hence neither is it right to fear temptations,

for God is for us, and hath shown it by what He hath done; nor again Jewish triflings, for He has both elected and justified us, and the wondrous thing is that it was also by the death of His Son that He did so. Who then is to condemn us, since God crowns us, and Christ was put to death for us, and not only was put to death, but also after this intercedeth for us?

¹³ For, "It is Christ," he says, "that died, yea rather, that is risen from the dead, Who is at the right hand of God, Who also maketh intercession for us." ¹⁴ For though seen now in His own dignity, He hath not left caring for us, but even "maketh intercession for us," and still keepeth up the same love. For He was not contented with being put to death alone. And this is a sign for the most part of very great love, to be doing not only what falls to His lot, but also to address Another on this behalf. For this is all he meant to signify by the interceding, using a way of speaking better suited to man, and more condescending, that he might point out love. Since unless we take the words, "He spared not," also with the same understanding, many inconsistencies will come of it. And that you may see that such is the point he is aiming at, after first saying, that He "is at the Right Hand, he next proceeds to say, that He "maketh intercession for us," when he had shown an equality of honor and rank, so that hence it may appear that the Intercession is not a sign of inferiority, but of love only. For being Life itself autozwh (Ps. xxxvi. 9.), and a Well of good things of every kind, and with the same power as the Father, both to raise up the dead and to quicken them, and do all besides that He doth, how could He need to be a suppliant in order to help us? (John v. 19, John v. 21, John v. 36.

¹⁵ He that of His own power set free those who were given over and condemned, even from that condemnation; and made them righteous, and sons, and led them to the very highest honors, and brought to pass things which had never been hoped for: how should He, after having achieved all this, and having shown our nature on the King's throne, require to be a suppliant to do the easier things? (Acts vii. 55; Heb. x. 12; Rev. vii. 17. You see how it is shown by every argument, that there is no other reason for his having mentioned intercession, save to show the warmth and vigorousness of His love for us; for the Father also is represented to us as beseeching men to be reconciled to Him. "For we are ambassadors of Christ, as though God did beseech you by us. (2 Cor. v. 20. Still, though God beseecheth, and men are "ambassadors in Christ's stead" to men, we do not understand on that ac-

count anything done unworthy of that dignity; but one thing only do we gather from all that is told us, namely, the intenseness of the love. This then let us do here also. If then the Spirit even "maketh intercession for us with groanings that cannot be uttered," and Christ died and intercedeth for us, and the Father "spared not His own Son" for thee, and elected thee, and justified thee, why be afraid any more? Or why tremble when enjoying such great love, and having such great interest taken in thee?

¹⁶ In this way then, after showing His great providence over us from the first, he afterwards brings out what comes next in a bold style, and does not say, ye ought also to love Him, but, as if grown enthusiastic at this unspeakable Providence over us, he says, ¹⁷ Ver. 35. "Who shall separate us from the love of Christ?" And he does not say of God, so indifferent is it to him whether he mentions the Name of Christ or of God. "Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" Observe the blessed Paul's judgment. For he does not mention the things that we are daily getting taken by, love of money and desire of glory and the thralldom of anger, but things that are far more enthralling than these, and of power to put a force upon nature itself, and to wrench open the sternness of the resolution many times even against our will, are what he puts down here, tribulations and distresses. For even if the things mentioned are easy to tell up, still each single word has in it thousands of lines of temptation. For when he says, tribulation, he mentions prisons and bonds, and calumnies, and banishments, and all the other hardships, so in one word running through an ocean of dangers without stint, and exhibiting to us, in fact by a single word, all the evils that men meet with. Yet still he dares them all! Wherefore he brings them forward in the shape of questions, as if it was incontrovertible that nothing could move a person so beloved, and who had enjoyed so much providence over him. Then that this might not seem as if he had forgotten himself, he brings in the Prophet also, who declared this before, a long while ago and saith,

¹⁸ Ver. 36. "For Thy sake we are killed all the day long, we are accounted as sheep for the slaughter." (Ps. xlv. 22.) ¹⁹ That is, we are exposed to all to be evil entreated of them. But yet against so many and so great dangers and these recent horrors, the object of our conflicts is given as a sufficient consolation, or rather not sufficient only, but even much more. For it is not for men, nor for any other of the things of this life that we suffer, but for the

King (he says) of the universe. But this is not the only crown, for he encircles them with another besides, and that varied and manifold. Since then, as they were men they could not have deaths without number to undergo, he shows that in this way the prize is none the less. For even if by nature it were fated to die once, by choice God hath granted us to suffer this every day, if we be so minded. Whence it is plain that we shall depart with as many crowns as we have lived days, or rather with many more. For it is possible in a day to die not once alone or twice, but many times. For he who is always ready unto this, keeps continually receiving a full reward. This then is what the Psalmist (Iirofhthj) hints at, when he says, "all the day. And for this reason the Apostle also brought him before them to rouse them up the more.

²⁰ For if, he means, those in the old dispensation, who had the land as their reward, and the other things which come to a close along with this life, did so look down upon the present life and the temptations and dangers of it, what pardon should we find if we deal so languidly after the promise of Heaven, and the Kingdom above, and its unutterable blessings, so as not to come even up to the same measure as they? And this he does not say indeed, but leaves it to his hearers' consciences, and is satisfied with the quotation alone. He shows too that their bodies become a sacrifice, and that we must not be disturbed or troubled at God having so ordered it. And he exhorts them in other ways besides. For to prevent any from saying that he is merely philosophizing here before having any experience of realities, he adds, "we are accounted as sheep for the slaughter," meaning the daily deaths of the Apostles. You see his courage and his goodness. For as they, he means, when slaughtered make no resistance, so neither do we. But since the feebleness of the mind of man, even after so great things, was afraid of the multitude of temptations, see how he again rouses the hearer, and gives him a lofty and exulting spirit, by saying,

²¹ Ver. 37. "Nay, in all these things we are more than conquerors through Him that loved us." ²² For what is indeed wonderful is this, not that we are conquerors only, but that we are so by the very things meant as plots against us. And we are not merely conquerors, but we are "more than conquerors," that is, are so with ease, without toil and labor. For without undergoing the real things, by only setting our mind aright, we raise our trophies against our enemies. And with good reason. For it is God that striveth together with us. Do not then be doubtful, if though beaten we get the better of our beaters, if

driven out we overcome our persecutors, if dying we put the living to fight. For when you take the power and also the love of God into account, there is nothing to prevent these wondrous and strange things from coming to pass, and that victory the most advantageous should shine upon us. For they did not merely conquer, but in a wondrous way, and so that one might learn that those who plotted against them had a war not against men, but against that invincible Might. See the Jews then with these among them, and at a loss quite, and saying, "What are we to do to these men? (Acts iv. 16. For it is marvellous indeed, that though they had hold of them and had got them liable to their courts, and imprisoned them and beat them, they were yet at a loss and in perplexity, as they got overcome by the very things whereby they expected to conquer.

²³ And neither kings nor people, nor ranks of demons, nor the devil himself, had power to get the better of them, but were all overcome at a very great disadvantage, finding that all they planned against them became for them. And therefore he says, "we are more than conquerors. For this was a new rule of victory for men to prevail by their adversaries, and in no instance to be overcome, but to go forth to these struggles as if they themselves had the issue in their own hands. ²⁴ Ver. 38, 39. "For I am persuaded, that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

²⁵ These are great things here mentioned. But the reason we do not enter into them is, because we have not so great love. Yet still though they are great, as he wished to show that they were nothing beside the love wherewith he was loved of God; after it he then places his own, lest he should seem to be saying great things about himself. And what he says is somewhat of this kind. Why speak, he means, of things present, and evils inherited in this life? For even if a person were to tell me of things to come, and of powers; of things, such as death and life; of powers, such as angels and archangels, and all the superior orders of beings; even these would be little to me compared with the love of Christ. For even if a person were to threaten me with that future death to which there is no death, to separate me from Christ, nor if he promised the life without end, would I agree to it. Why mention kings here below and consuls? and this one or that? for if you tell me of angels, or all the powers above, or all existing things, or all that are to come, they are all small

to me, both those in the earth, and those in heaven, and those under the earth, and those above heaven, compared to this charm.

26 Then as though these were not enough to set before them the strong desire which he had, he gives a being to others again of like magnitude, and says, "nor any other creation. And what he means is nearly this, even if there were any other creation as great as the visible, and as great as the intelligible, none of them could part me from that love. This he says not as if the Angels attempted it, or the other Powers, far from it, but as wishing to show quite to the utmost the charm he had toward Christ. For Christ he loved not for the things of Christ, but for His sake the things that were His, and to Him alone he looked, and one thing he feared, and that was falling from his love for Him. For this thing was in itself more dreadful than hell, as to abide in it was more desirable than the Kingdom.

27 What then should we now deserve, when he is found not to esteem even the things in Heaven as compared with the desire for Christ, and we set more store by things of mire and clay than by Christ? And he out of desire of Him would take up with falling into hell, and being banished from the Kingdom, if the choice between the two were put to him: but we are not even above the present life. Are we worthy then to touch his very shoes, when we have come to be so far short of his largeness of mind? For he for Christ's sake does not think anything even of a kingdom; but we think slightly of Himself, but things of His we make great account of. And would it were of things of His. But now it is not even this; but with a Kingdom held out to us, we let that alone, and keep pursuing shadows and dreams all our days. And yet God in His love toward man and exceeding gentleness, hath done the same as if an affectionate father should, on his son's becoming disinclined to a continual stay with him, manage to bring this about in another way. For since we have not the right feeling of desire after Him, He keeps putting divers other things before us, so as to hold us to Himself. Yet not even for this do we abide with Him, but we keep springing off to childish playthings.

28 Not so Paul, but like a noble spirited child, who is open and attached to his father, he seeks only after the Father's presence, and other things he sets not so much store by; or rather, it is much more than a child. For he does not value the Father and things that are His at the same rate, but when he looks to the Father, he counts them nothing, but would choose rather to be chastised and beaten, so he was with Him, than to be apart from Him and

indulge his ease. Let us then shudder, all of us that do not even feel above money for the sake of Christ, or rather such of us as do not feel above it for our own sakes. For it was Paul alone who suffered in good earnest all things for Christ's sake, not for the sake of the kingdom, or his own honor, but owing to his affection to Him. But as for us, neither Christ nor the things of Christ draw us from the things of this life; but as serpents, or snakes, or swine, or even as all of them at once, so do we keep dragging on in the mire. For wherein are we better than those brutes, when with so many and such great examples before us we still keep bowing down, and have not the heart to look up to Heaven for ever so little a time? Yet did God give up even His Son.

29 But thou wilt not so much as share thy bread with Him, Who was given up for thee, Who was slain for thee. The Father for thy sake spared not Him, and this too when He was indeed His Son, but thou doest not look upon Him even when pining with starvation, and this too when thou shouldest but spend of His own, and spend it too for thy own good! What can be worse than such a breach of law as this? He was given up for thee, He was slain for thee, He goeth about in hunger for thee, it is of His own thou shouldest give, that thou mayest thyself get the gain, and still thou dost not give! What sort of stone is there than which these are not more senseless, who in despite of such great inducements, continue in this diabolical cruel-heartedness? For He was not satisfied even with death and the Cross only, but He took up with becoming poor also, and a stranger, and a beggar, and naked, and being thrown into prison, and undergoing sickness, that so at least He might call thee off. If thou wilt not requite Me, He says, as having suffered for thee, show mercy on Me for My poverty. And if thou are not minded to pity Me for My poverty, do for My disease be moved, for My imprisonment be softened. And if even these things make thee not charitable, for the easiness of the request comply with Me.

30 For it is no costly gift I ask, but bread and lodging, and words of comfort; but if even after this thou still continuest unsubdued, still for the Kingdom's sake be improved for the rewards which I have promised. Hast thou then no regard even for these? yet still for very nature's sake be softened at seeing Me naked, and remember that nakedness wherewith I was naked on the Cross for thee; or, if not this, yet that wherewith I am now naked through the poor. I was then bound for thee, nay, still am so for thee, that

whether moved by the former ground or the latter, thou mightest be minded to show some pity. I fasted for thee, again I am hungry for thee. I was athirst when hanging on the Cross, I am athirst also through the poor, that by the former as also by the latter I may draw thee to Myself, and make thee charitable to thine own salvation. Hence also of thee that owest Me the requital of benefits without number, I make not, demand as of one that oweth, but crown thee as one that favoreth Me, and a kingdom do I give thee for these small things. For I do not say so much as put an end to My poverty, or give Me riches, and yet I did become poor for thee; yet still I ask for bread and clothing, and a small solace for My hunger.

³¹ And if I be thrown into prison, I do not insist upon thy loosing My bonds and setting Me free, but one thing only do I seek after, that thou wouldest visit Me, Who was (or am) bound for thee, and I shall have received favor enough, and for this only will I give thee Heaven. And yet I delivered thee from most galling bonds, but for Me it is quite enough, if thou wilt but visit Me when in prison. For I am able indeed to crown thee even without all this; yet I would fain be a debtor to thee, that the crown may give thee some feeling of confidence. This is why, though I am able to support Myself, I come about begging, and stand beside thy door, and stretch out Mine hand, since My wish is to be supported by thee. For I love thee exceedingly, and so desire to eat at thy table, which is the way with those that love a person. And I glory (John xv. 8) in this. And when the whole world are spectators, then am I to herald thee forth, and in the hearing of all men to display thee as My supporter. Yet we, when we are supported by any one, feel ashamed, and cover our faces; but He, as loving us exceedingly, even if we hold our peace, will then tell out what we did with much praise, and is not ashamed to say, that when Himself was naked we clothed Him, and fed Him when hungry.

³² Let us then lay all these things to heart, and not be contented with passing mere praises upon them, but let us even accomplish what I have been speaking of. For what is the good of these applauses and clamors? I demand one thing only of you, and that is the display of them in real action, the obedience of deeds. This is my praise, this your gain, this gives me more lustre than a diadem. When you have left the Church then, this is the crown that you should make for me and for you, through the hand of the poor; that both in the present life we may be nourished with a goodly hope, and after we have departed to the life to come, we may attain to those good

things without number, to which may all of us attain by the grace and love toward man, etc.

HOMILY 16

¹ ROM. IX. 1.—"I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost." Did I not seem yesterday to you to have spoken some great and exorbitant things of Paul's love toward Christ? And great indeed they were, too great for any words to express. Yet what you have heard to-day are as far above those things, as those things were above ours. And yet I did not think they could be exceeded, still when I came to what has been read to-day it did appear far more glorious than the whole of the former. And that he was aware of this himself he shows by his exordium. For as on the point of entering upon greater things than those, and therefore liable to be disbelieved by the generality, he first uses a strong asseveration about the matter he is going to speak of; which many are in the habit of doing when they are going to say somewhat which is not believed by the generality, and about which they feel the utmost certainty in their own minds. Hence he says, "I say the truth in Christ, I lie not, and my conscience beareth witness,"

² Ver. 2, 3. "That I have a great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ." ³ What sayest thou, O Paul? from Christ, thy beloved One, from Whom neither kingdom nor hell, nor things visible nor intelligible, nor another world as great, would separate thee, is it from Him that thou wouldst now be accursed? What has happened? Hast thou changed, hast thou given over that love? No, he replies, fear not. Rather I have even made it more intense. How then is it that thou wouldest fain be accursed, and seekest a separation, and a removal to such a distance, that after it there is no possibility of finding a more distant one? Because I love Him exceedingly, he may reply. How, pray, and in what manner? For the things seem a riddle. Or rather, if you will, let us learn what the curse is, and then we will question him upon these points, and shall understand this unspeakable and extraordinary love. What then is the curse? Hear his own words, "If any man love not our Lord Jesus Christ, let him be accursed. (anathema, 1 Cor. xvi. 22. That is, let him be set apart from all, removed from all. For as in the case of a thing dedicated anathema, which is set apart for God, no one would venture so much as to touch it with his hand or even to come near it;

4 so too with a man who is put apart from the Church, in cutting him off from all, and removing him as far off as possible, he calls him by this name anaqema in a contrary sense, thus with much fear denouncing to all men to keep apart from him, and to spring away from him. For the thing set apart, no one, from respect of it, ventures to come near to. But from him who is cut off, all men separate themselves from a very opposite feeling. And so the separation is the same, and both the one and the other are equally removed from the generality. Still, the mode of separation is not the same, but in this case it is the opposite to what it is in that. For from the one they keep back as being dedicated to God; from the other as being estranged from God, and broken off from the Church. This then is what Paul means when he says, "I could wish that myself were accursed from Christ. And he does not say merely that I could be willing, but using a stronger term, he says even, "I could wish" (or pray hukomhn). But if what he says trouble you in your asqenesteron feebleness, consider the real state of the case, not only that he wished to be separated, but also the cause for which he wished it, and then you will see the greatness of his love.

5 For he even circumcised (Timothy, Acts xvi. 3), and we pay no attention to what was done, but to the intention of it, and the cause of it, and hence we wonder at him the more. And he not only circumcised a person, but he even shaved himself and sacrificed (Acts xviii. 18; Acts xxi. 24), and yet surely we do not therefore assert him to be a Jew, but upon this very score to be perfectly free from Judaizing, and clear of it, and a genuine worshipper of Christ. As then when you see him circumcising and sacrificing, you do not therefore condemn him as Judaizing, but upon this very score have the best reason for crowning him as quite an alien to Judaism; thus when thou seest him to have become desirous of being accursed, do not therefore be troubled, but upon this very ground give him the loudest praise, when thou knowest the cause why he wishes this. For if we do not look narrowly into the causes, we shall call Elijah a manslayer, and Abraham not a manslayer only, but a murderer of his son. And Phinees and Peter we shall implead for murder likewise. Nor is it in the case of the saints alone, but also of the God of the universe, that he who does not keep to this rule, will be suspecting sundry unbecoming things.

6 Now to prevent this happening in all cases of the kind, let us bring together both the cause, and the intention, and the time, and all that makes in

behalf of what is so done, and in this way let us investigate the actions. And this we must do now also in the case of this blessed soul. Now what is the cause? It is Jesus Himself Who is so beloved. And yet he does not say for Him; for what he says is, I would wish that I were accursed from Him for my brethren. And this comes of his humbleness of mind. For he has no wish to make himself conspicuous, as if he were saying something great, and doing Christ a favor in this. Wherefore also he said "my kinsmen," that he may conceal his high aim *pleonekthma*. Since to see that he wished it all for Christ's sake, just hear what comes next. After speaking of kinsmen then, he proceeds,

7 Ver. 4, 5. "To whom pertaineth the adoption, and the glory, and the covenants, and the giving of the Law, and the service of God, and the promises; whose are the father's, and of whom as concerning the flesh Christ came, Who is over all, God blessed for ever. Amen." 8 And what is this? one asks. For if with a view to the belief of others he was willing to become accursed, he ought to have also wished for this in the Gentiles' behalf. But if he wishes it in the Jews' behalf only, it is a proof that he did not wish it for Christ's sake, but for his own relationship to them. But in fact if he had prayed for the Gentiles only, this would not have been equally clear. But since it is for the Jews only, it is a clear proof that it is only for Christ's glory that he is thus earnest. And I am aware that what I am saying will seem a paradox to you. Still if ye do not make a disturbance, I will presently endeavor to make it clear. For what he has said he has not said nakedly; but since all were talking and accusing God, that after being counted worthy of the name of sons, and receiving the Law, and knowing Him beyond all men, and enjoying such great glory, and serving him beyond the whole world, and receiving the promises, and being from fathers who were His friends, and what was the greatest thing of all, having been forefathers of Christ Himself (for this is the meaning of the words, "of whom, as concerning the flesh, Christ came"), they are now cast out and disgraced; and in their place are introduced men who had never known Him, of the Gentiles.

9 Now since they said all this, and blasphemed God, Paul hearing it, and being cut to the heart, and vexed for God's glory's sake, wished that he were accursed, had it been possible, so that they might be saved, and this blasphemy be put a stop to, and God might not seem to have deceived the offspring of those to whom He promised the gifts. And that you may see that it

was in sorrow for this, that the promise of God might not seem to fall to the ground, which said to Abraham, "I will give this land to thee and to thy seed," that he uttered this wish, he proceeds, ¹⁰ Ver. 6. "Not as though the word of God had taken none effect." To show that he had courage (Mar. and 4 mss. wished) to bear all these things for the word of God, that is, the promise made to Abraham. For as Moses seemed to be pleading for the Jews, yet was doing everything for God's glory (for he says, "Lest they say, Because He was not able to save them, He led them forth to destroy them in the wilderness" (Deut. ix. 28); stay Thy wrath), so also does Paul, That they may not say (he means) that the promise of God has fallen to the ground, and He has disappointed us of that. He vouched to us, and this word has not issued in deed, I could wish to be accursed. This then was why he did not speak of the Gentiles (for to them no promises had been made by Him, nor had they worshipped Him, wherefore neither did any blaspheme Him on their account), but it was for the Jews who had both received the promise, and had also been brought into closer connection with Him than others, that he expressed this wish. Do you see, that if he had expressed it for the Gentiles, he would not have been shown to be doing this so purely for Christ's glory? But since he was willing to become accursed in the Jews' behalf, then it was most evidenced that it was for Christ's sake only that he desired this. And for this cause he says,

¹¹ "To whom pertaineth the adoption, and the glory, and the service of God, and the promises." ¹² For the Law, he means, which speaks of Christ, comes from thence, and all the covenants made with them, and Himself came from them, and the Fathers who received the promises were all from them. Yet still the opposite has resulted, and they have fallen from all their good things. Hence, he means, I am vexed, and if it were possible to be separated from the company about Christ, and to be made an alien, not from the love of Him (that be far from him; for even all this he was doing through love), but from all that enjoyment and glory, I would accept that lot, provided my Master were not to be blasphemed, that He might not have to hear same saying, that it has been all for stage-effect; He promises to one, and gives to another. He was sprung from one race, He saved another. It was to the forefathers of the Jews that He made the promises, and yet He has deserted their descendants, and put men, who never at any time knew Him, into their good things. They labored in the practice of the Law, and reading

the Prophets, while men who have come but yesterday from heathen altars and images have been set up above them. What foresight is there in all this?

¹³ Now that these things may not be said of my Master, he means, even if they are said unjustly, I would willingly lose even the kingdom and that glory unutterable, and any sufferings would I undergo, as considering it the greatest consolation possible no longer to hear Him Whom I so long for, so blasphemed. But if you be still against allowing this explanation, just reflect that many fathers have at many times taken up with thus much for their children, and have chosen to be separated from them, and rather to see them in honor, considering their honor dearer to them than their company. But since we are so short of love like this (Bacon, N. O. Aph. lib. 2, §7), we cannot even form an idea of what is here meant. For there be some that are so wholly unworthy even to hear the name of Paul, and that stand at such an interval and distance from that vehemency of his, as to fancy that he says this of temporal death. Who I should say were as ignorant of Paul, as the blind of the sun's rays, or even much more so. For he that died daily, and set before him dangers thick as a snow-storm, and then said, "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine?

¹⁴ and still unsatisfied with what he had said, and after going above the heaven and the heaven of heavens, and running through the Angels and Archangels, and all the higher orders of beings, and taking in at once things present, things to come, things visible, things intelligible, things grievous, and things good, that were on either part, and leaving nothing out at all, yet not even thus satiated, but even bodying forth another non-existing creation, how should he, by way of saying some great thing after all those things, make mention of a temporal death? It is not so, surely it is not! But such a notion is that of worms nestling in their dunghill. For had he said this, in what sense would he be wishing himself accursed from Christ? For death (Phil. i. 23) of that sort would have joined him more closely with the band of Christ, and made him enjoy that glory the more. Yet some there are who venture to say things different from these, even more ridiculous. It was not then, they say, death that he wished to have, but to be a treasure, a thing set apart, of Christ's. And who even of the most worthless and indolent that would not wish for this? And in what way was this likely to be in his kinsmen's behalf?

15 Let us then leave these fables and trifles (for it is no more worth while making a reply to these things than to children babbling at play), and let us go back again to the words themselves, luxuriating in this very ocean of love, and fearlessly swimming there in every direction, and reflecting upon the unspeakable flame of love-or rather say what one may, one shall say nothing worthy the subject. For there is no ocean so wide, no flame so intense, as this. And no language can set it forth as it deserves, but he alone knew it who in good earnest gained it. And now let me bring the words themselves before you again. 16 "For I could wish that I myself were accursed. What does the "I myself" mean? It means I that have been a teacher (1 Cor. ix. 27) of all, that have gathered together countless good deeds, that am waiting for countless crowns, that desired Him so much, as to value His love above all things, who all my days am burning for Him, and hold all things (Phil. iii. 8) of second importance to the love of Him. For even being loved by Christ was not the only thing he cared for, but loving Him exceedingly also. And this last he cared most for (toutou malista hn). So it was that he looked to this only, and took all things light-heartedly. For he kept one aim in view in all circumstances, the fulfilling of this excellent love. And this he wishes for. But since things were not to take this course, nor he to become accursed, he next attempts to go into a defence against the charges, and so to bring what was bruited abroad by all before them as to overthrow it. And before he openly enters into his defence against these, he first lays down some seeds of it beforehand.

17 For when he says, "to whom pertaineth the adoption, and the glory, and the giving of the Law, and the service of God, and the promises," he does but say that God willed them indeed to be saved, and this he showed by His former dealings, and by Christ's having sprung from them, and by what He promised to the Fathers. But they out of their own untreatable temper thrust the benefit away from them. And this is also the reason of his setting down such things as set forth God's gift, not such as were encomiums upon them. For the adoption came of His grace, and so too the glory, and the promises, and the Law. After taking all these things then into consideration, and reflecting how earnest God along with His Son, had been for their salvation, he lifts up his voice aloud, and says, "Who is blessed forever. Amen."

18 So himself offering up thanksgiving for all men unto the Only-Begotten of God. What, he says, if others do blaspheme? Still we who know His

mysteries, and His unspeakable Wisdom, and great Providence over us, know well that it is not to be blasphemed, but to be glorified, that He is worthy. Still not satisfied with being himself conscious of it, he endeavors next to use arguments, and to use a sharper way of speech against them. And he does not direct his aim at them, without first divesting them of a suspicion they had. Lest then he should seem to be addressing them as enemies, further on he says "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. (Rom. x. 1. And here, along with other remarks, he so ordered things, as not to seem to be saying what he was going to say out of enmity against them. Hence he does not decline calling them even kinsmen and brothers. For even if it was for Christ's sake that he said what he did, still he is for drawing (epispatai) their mind to him also, and paves his way to what he has to say, and quits himself of all suspicion owing to what had to be said against them, and then he at last goes into the subject most of them were looking for.

19 For many, as I have already stated, wanted to know what was the reason why they who had received the promise fell short of it, while those who had even never heard of it were saved before them. Therefore, to clear up this difficulty, he brings forward the answer before the objection. For to prevent any from saying, What? Art thou more thoughtful for God's glory than God is for His own? And does He need thy aid that His word may not fall to the ground? In reply to these things he says, I spoke this not as if God's Word had fallen to the ground, but to show my love for Christ. For as things have had this issue, we are in no want of words in God's behalf, or of showing that stand His promise did. God said to Abraham, "To thee and to thy seed will I give the land. And, "In thy seed shall all the nations of the earth be blessed. (Gen. xii. 7, Gen. xii. 3. Let us see then, he says, of what sort this seed is. For it is not all that are from him that are his seed. Whence he says, "For they are not all Israel that are of (or from) Israel."

20 Ver. 7. "Neither, because they are the seed of Abraham, are they all children." Now when you come to know of what kind the seed of Abraham is, you will see that the promise is given to his seed, and know that the word hath not fallen to the ground. Of what kind, pray, is the seed then? It is no saying of mine, he means, but the Old Testament itself explains itself by saying as follows, "In Isaac shall thy seed be called." (Gen. xxi. 12.) What is, "In Isaac?" Explain. Ver. 8. "That is, they which are the children of the flesh, these

are not the children of God: but the children of the promise, these are counted for the seed." And observe the judgment and depth of Paul's mind. For in interpreting, he does not say, "they which are the children of the flesh, these are not" the children of Abraham, but, "the children of God:" so blending the former things with the present, and showing that even Isaac was not merely Abraham's son. And what he means is something of this sort: as many as have been born as Isaac was, they are sons of God, and of the seed of Abraham. And this is why he said, "in Isaac shall thy seed be called." That one may learn that they who are born after the fashion of Isaac, these are in the truest sense Abraham's children. In what way was Isaac born then? Not according to the law of nature, not according to the power of the flesh, but according to the power of the promise. What is meant then by the power of "the promise?"

²¹ Ver. 9. "At this time will I come, and Sarah shall have a son." ²² This promise then and word of God it was that fashioned Isaac, and begat him. For what if a womb was its instrument and the belly of a woman? Since it was not the power of the belly, but the might of the promise that begat the child. Thus are we also gendered by the words of God. Since in the pool of water it is the words of God which generate and fashion us. For it is by being baptized into the Name of the Father and of the Son and of the Holy Ghost that we are gendered. And this birth is not of nature, but of the promise of God. (John iii. 3; Eph. v. 26; James i. 18; 1 Pet. iii. 21. For as after first foretelling the birth of Isaac, He then accomplished it; so ours also He had announced before, many ages ago by all the Prophets, and afterwards brought it to pass. You know how great He has set it forth as being, and how, as He promised a great thing, He furnished it with abundant easel (Hos. ii. 1, etc. But if the Jews were to say, that the words, "In Isaac shall thy seed be called," mean this, that those born of Isaac should be reckoned to him for a seed, then the Edomites too, and all those people, ought to be denominated his sons, since their forefather Esau was a son of his. But now so far are they from being called sons, that they are the greatest possible aliens.

²³ You see then that it is not the children of the flesh that are the children of God, but that even in nature itself the generation by means of baptism from above was sketched out beforehand. And if you tell me of the womb, I in return have to tell you of the water. But as in this case all is of the Spirit, so in the other all was of promise. For the womb was more chilled than any wa-

ter owing to barrenness and to old age. Let us then gain accurate knowledge of our own nobility, and display a life worthy of it. For in it is nothing fleshly or earthy: hence neither let there be in us. For it was neither sleep, nor the will of the flesh (John i. 13), nor embraces, nor the madness of desire, but "God's love toward man," which wrought the whole. (Tit. iii. 5. And as in that case it was when the age was past hope, so in this also it was when the old age of sins had come over us, that Isaac suddenly sprang up in youth, and we all became the children of God, and the seed of Abraham. (Is. xl. 31.)

²⁴ Ver. 10. "And not only this; but when Rebecca also had conceived by one, even by our father Isaac." ²⁵ The subject in question was an important one. Hence he turns to several arguments, and endeavors by all means to solve the difficulty. For if it was at once strange and new for them to be cast out after so great promises, it is much more strange that we even should come into their good things, who did not expect anything of the kind. And the case was the same as if a king's son, who had promises made him that he should succeed to the power he had, were to be cast into the level of disreputable men, and in his place a condemned man, and one laden with evils unnumbered, after being taken out of prison, were to come into the power, which properly was the other's. For he means, what have you to say? that the son is unworthy? Well, but so is this man unworthy, and much more so. Hence he ought either to have been punished along with the former, or to have been honored along with him. Now it was something of this sort which befel the Jews and the Gentiles, or something far more strange than this. Now that all were unworthy, he has shown above, where he says, "For all have sinned, and come short of the glory of God. (Rom. iii. 23. But the new thing is, that when all were unworthy, the Gentiles were saved alone. And beside this there is another difficulty that some one may start, he says.

²⁶ If God had no intention of fulfilling the promises to them, why make them at all? For men who know not the future, and are many times deceived, do promise even the undeserving that they shall have their largesses. But He Who knoweth beforehand things to come as well as things present, and hath a clear knowledge that they will make themselves undeserving of the promises, and therefore will not receive any of the things specified, - why should He promise at all? Now what is Paul's way of meeting all this? It is by showing what the Israel is to whom He made the promise. For when this has been shown, there is at the same time demonstrated the fact that the promises

were all fulfilled. And to point this out he said, "For they are not all Israel that are of Israel. And this is why he does not use the name of Jacob, but that of Israel, which was a sign of the virtue of that just man, and of a gift from above, and of having seen God. (Gen. xxxii. 28. Yet, "all," he says, "have sinned, and come short of the glory of God. (Rom. iii. 23. Now if all have sinned, how come some to be saved, and some to perish? It is because all were not minded to come to Him, since for His part all were saved, for all were called.

²⁷ However, he does not set this down yet awhile, but meets it from an advantageous position, and from other examples, by bringing before them another question, and as in the former case meets a difficulty very great, by another difficulty. For when he was discussing how by Christ being justified all the rest enjoyed that righteousness, he brought in Adam's case, saying, "For if by one man's offence death reigned, much more they which receive abundance of grace shall reign in life. (Rom. v. 17. And the case of Adam, indeed, he does not clear up, but from it he clears up His (or his own), and shows that it was more reasonable that He Who died in their behalf should have power over them at His will. For that when one had sinned all should be punished, does not seem to be so very reasonable to most men. But that when One had done aright all should be justified, is at once more reasonable and more suited to God. Yet still he has not solved the difficulty he raised. For the more obscure that point remained, the more the Jew was put to silence. And the difficulty of his position passed over to the other, and this become clearer from it (Mar. and 4 mss. "than that"). So in this passage also, it is by raising other difficulties that he meets the questions raised, inasmuch as it was against Jews that he was contending. Hence he takes no pains to solve the examples which he has brought before us.

²⁸ For he was not answerable for them as in the fight against the Jews. But from them he makes his own subject throughout clearer. Why do you feel surprised, he means, that some of the Jews were saved, and some not saved at this time? Why of old, in the patriarch's times, one may see this happening. For why was Isaac only called the seed, and yet he was the father of Ishmael also, and of several others. "But he was of a mother that was a slave. And what has this to do with his father? Still I will not be captious. Let this son be set aside on his mother's account. What are we to say of those sprung from Keturah? were they not free, and from a mother that was free? How came

they not to be honored with the same preference as Isaac? And why do I speak of these? for Rebecca was even Isaac's only wife, and bearing two children she bore them both to Isaac; still those so born, though of the same father, and the same mother, and the fruit of the same labor, being both of one father and one mother, and twins besides, yet did not enjoy the same lot.

²⁹ And yet here you have no mother's slavery to account for it, as in Ishmael's case, nor can you say that one was begotten of this womb and the other of a different one, as in the case of Keturah and Sarah, since in this case they had the same hour in common to them for their birth. This was why Paul then, in order to give a clearer example, says that this happened not in Isaac's case only, "but when Rebecca also had conceived by one, even by our father Isaac." ³⁰ Ver. 11-13. "For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth, it was said unto her, the elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated." What was the cause then why one was loved and the other hated? why was it that one served, the other was served? It was because one was wicked, and the other good. And yet the children being not yet born, one was honored and the other condemned. For when they were not as yet born, God said, "the elder shall serve the younger." With what intent then did God say this? Because He doth not wait, as man doth, to see from the issue of their acts the good and him who is not so, but even before these He knoweth which is the wicked and which not such. And this took place in the Israelites' case also, in a still more wonderful way. Why, he says, do I speak of Esau and of Jacob, of whom one was wicked and the other good? For in the Israelites' case, the sin belonged to all, since they all worshipped the calf. Yet notwithstanding some had mercy shown them, and others had not.

³¹ Ver. 15. "For I will have mercy, He says, on whom I will have mercy, and I will show compassion on whom I will show compassion." (Ex. xxxiii. 19.)

³² This one may see also in the case of those who are punished, for what would you say of Pharaoh who was punished, and had to pay so heavy a penalty? You say he was hardened and disobedient. Was he then alone such, and not even one person else? How came he then to be so severely punished? Why even in the case of the Jews did he call that a people which was no people, or again, why not count all worthy of equal honor? "For if they be" (it says) "as the sand of the sea, yet shall a remnant be saved. (Is. x. 22. And why is it to be

only a remnant? You see what difficulty he has filled the subject with. And with great propriety. For when you have power to throw your adversary into perplexity, do not at once bring forward the answer, because if he be found himself responsible for the same ignorance, why take unnecessary dangers upon yourself? Why make him more bold, by drawing it all upon yourself? Now tell me, O thou Jew, that hast so many perplexing questions, and art unable to answer any of them, how thou comest to annoy us on account of the call of the Gentiles? I, however, have a good reason to give you why the Gentiles were justified and ye were cast out. And what is the reason? It is that they are of faith, ye of the works of the Law.

³³ And it is owing to this obstinacy of yours that ye have in every way (Mar. and several mss.; all) been given up. For, "they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. (Rom. x. 3. The clearing up then of the whole passage, to give the whole sense summarily, is here brought out by that blessed person. But that this may be clearer, let us investigate the things he says also one by one; this knowing, that what the blessed Paul aimed at was, to show by all that he said that God only knoweth who are worthy, and no man whatever knoweth, even if he seem to know ever so well, but that in this sentence of his there are sundry aberrations. For He that knoweth the secrets of the hearts, He only knoweth for a certainty who deserve a crown, and who punishment and vengeance. Hence it is that many of those, by men esteemed good, He convicts and punishes, and those suspected to be bad He crowns, after showing it not to be so; thus forming his sentence not after the judgment of us slaves, but after his own keen and uncorrupt decision, and not waiting for the issue of actions to look at the wicked and him who is not so therefrom. But that we may not make the subject more obscure, again let us go to the very words of the Apostle.

³⁴ Ver. 10. "And not only this, but when Rebecca also had conceived by one." ³⁵ I might, he implies, have mentioned the children by Keturah besides, but I do not. But to gain the victory from a vantage ground it is those born of one and the same father, and mother too, that I bring forward. For they were both sprung from Rebecca, and from Isaac the true-born, the elect, the son honored above all, of whom He said, "In Isaac shall thy seed be called," who became "the father of us all; but if he was our father, then should his sons have been our fathers; yet it was not so. You see how this hap-

pens not in Abraham's case only, but also in that of his son himself, and how it is faith and virtue in all cases that is conspicuous, and gives the real relationship its character. For hence we learn that it is not only from the manner of birth, but owing to their being worthy of the father's virtue, that the children are called children of him. For if it were only owing to the manner of the birth, then ought Esau to have enjoyed the same as Jacob did. For he also was from a womb as good as dead, and his mother was barren. Yet this was not the only thing required, but the character too, which fact contributes no common amount of practical instruction for us. And he does not say that one is good and another bad, and so the former was honored;

³⁶lest this kind of argument should be wielded against him, "What, are those of the Gentiles good men rather than those of the circumcision? For even supposing the truth of the matter was so, still he does not state it yet, as that would have seemed to be vexatious. But it is upon God's knowledge that he has cast the whole, and this no one would venture to gainsay, though he were ever so frantic. "For the children being not yet born," he says, "it was said unto her, The elder shall serve the younger. And he shows that noble birth after the flesh is of no avail, but we must seek for virtue of soul, which even before the works of it God knoweth of. For "the children," he says, "being not yet born, nor having done any good or evil, that the purpose of God according to election might stand, it was said unto her that the elder shall serve the younger: for this was a sign of foreknowledge, that they were chosen from the very birth. That the election made according to foreknowledge, might be manifestly of God, from the first day He at once saw and proclaimed which was good and which not. Do not then tell me that thou hast read the Law (he means) and the Prophets, and hast been a servant for such a long time. For He that knoweth how to assay the soul, knoweth which is worthy of being saved. Yield then to the incomprehensibleness of the election.

³⁷For it is He alone Who knoweth how to crown aright. How many, for instance, seemed better than St. Matthew; to go by the exhibition of works then visible. But He that knoweth things undeclared, and is able to assay the mind's aptitude, knew the pearl though lying in the mire, and after passing by others, and being well pleased with the beauty of this, He elected it, and by adding to the noble born free-will grace from Himself, He made it approved. For if in the case of these arts which are perishable, and indeed in

other matters, those that are good judges do not use the grounds on which the uninstructed form their decision, in selecting out of what is put before them; but from points which they are themselves well aware of, they many times disparage that which the uninstructed approve, and decide upon what they disparage: and horse-breakers often do this with horses, and so the judges of precious stones, and workmen in other arts: much more will the God that loveth man, the infinite Wisdom, Who alone hath a clear knowledge of all things, not allow of man's guesses, but will out of His own exact and unfailing Wisdom pass his sentence upon all men. Hence it was that He chose the publican, the thief, and the harlot; but dishonored priests, and elders, and rulers, and cast them out. And this one may see happening in the martyrs' case also.

³⁸ Many accordingly of those who were utterly cast aside, have in the time of trial been crowned. And, on the other hand, some that have been held great ones by many have stumbled and fallen. Do not then call the Creator to account, nor say, Why is it that one was crowned and another punished? For He knoweth how to do these things with exactness. Whence also he says, "Jacob have I loved, and Esau have I hated. That it was with justice, you indeed know from the result: but Himself even before the result knew it clearly. For it is not a mere exhibition of works that God searcheth after, but a nobleness of choice and an obedient temper (gnwmhn eugnwmna) besides. For a man of this kind, if he should ever sin through some surprise, will speedily recover himself. And if he should even stay long haply in a state of vice, he will not be overlooked, but God Who knoweth all things will speedily draw him out. And so he that is herein corrupted, even if he seem to do some good things, will perish, in that he doth this with an ill intention. Hence even David, after committing murder and adultery, since he did this as being carried away by surprise, and not from habitual practice of wickedness, speedily washed it out. The Pharisee, however, who had not perpetrated any such crime (Luke xviii. 11), but even had good deeds besides to boast of, lost all by the bad spirit he had chosen.

³⁹ Ver. 14. "What shall we say then? Is there unrighteousness with God? God forbid." Hence there is no such thing in the case of us and the Jews. And then he goes on with another thing, a more clear than this. And of what sort is it? Ver. 15. "For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion." Here

again he adds force to the objection by dividing it in two and meeting it, and starting an other fresh difficulty. But to make what I have said clearer, one must needs explain it. God, he means, said that "the elder shall serve the younger," before the travail. What then? "Is God unrighteous?" By no means. Now listen to what follows also. For in that case the virtue or the vice, might be the decisive thing. But here there was one sin on which all the Jews joined, that of the molten calf, and still some were punished, and some were not punished. And this is why He says, "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion." (Ex. xxxiii. 19: observe context.) For it is not thine to know, O Moses, he means, which are deserving of My love toward man, but leave this to Me. But if Moses had no right to know, much less have we. And this is why he did not barely quote the passage, but also called to our minds to whom it was said. For it is Moses, he means, that he is speaking to, that at least by the dignity of the person he might make the objector modest. Having then given a solution of the difficulties raised, he divides it in two, by bringing forward another objection besides, as follows:

⁴⁰ Ver. 16, 17. "So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy. For the Scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth." As then in the one case, he means, some were saved and some were punished, so here also. This man was reserved for this very purpose. And then he again urges the objection. Ver. 18, 19. "Therefore He hath mercy on whom He will have mercy, and whom He will He hardeneth. Thou wilt say then unto me, Why doth he then find fault? For who hath resisted His will?" See what pains he takes to embarrass the subject in every way. And the answer he does not produce forthwith, it being a useful thing not to do so, but he first stops the disputant's mouth, saying as follows,

⁴¹ Ver. 20. "Nay but, O man, who art thou that repliest against God?"

⁴² This he does to take down the objector's unseasonable inquisitiveness, and excessive curiosity, and to put a check upon it, and teach him to know what God is, and what man, and how incomprehensible His foreknowledge is, and how far above our reason, and how obedience to Him in all points is binding. So when he has made this preparatory step in his hearer, and has hushed and softened down his spirit, then with great felicity he introduces

the answer, having made what he says easy of admittance with him. And he does not say, it is impossible to answer questions of this kind, but that (5 mss. No, but what? that) it is presumptuous to raise them. For our business is to obey what God does, not to be curious even if we do not know the reason of them. Wherefore he said, "Who art thou that repliest against God? You see how very light he makes of him, how he bears down his swelling spirit! "Who art thou? art thou a sharer of His power? (compare Job xxxviii. nay, art thou sitting in judgment upon God? Why in comparison with Him thou canst not have a being even! nor this or that sort of being, but absolutely none! For the expression, "who art thou? doth much more set him at naught than "thou art nothing. And he takes other ways of showing further his indignation in the question, and does not say, "Who art thou that" answerest "God?

⁴³ but, "that repliest against," that is, that gainsayest, and that opposest. For the saying things ought to be so, and ought not to be so, is what a man does that "replieth against. See how he scares them, how he terrifies them, how he makes them tremble rather than be questioning and curious. This is what an excellent teacher does; he does not follow his disciples' fancy everywhere, but leads them to his own mind, and pulls up the thorns, and then puts the seed in, and does not answer at once in all cases to the questions put to him. ⁴⁴ Ver. 20, 21. "Shall the thing formed say to Him that formed it, Why hast Thou made me thus? Hath not the potter (Read Jer. xviii. 1-10) power, of the same lump to make one vessel unto honor, and another unto dishonor?" ⁴⁵ Here it is not to do away with free-will that he says this, but to show, up to what point we ought to obey God. For in respect of calling God to account, we ought to be as little disposed to it as the clay is. For we ought to abstain not from gainsaying or questioning only, but even from speaking or thinking of it at all, and to become like that lifeless matter, which followeth the potter's hands, and lets itself be drawn about anywhere he may please. And this is the only point he applied the illustration to, not, that is, to any enunciation of the rule of life, but to the complete obedience and silence enforced upon us. And this we ought to observe in all cases, that we are not to take the illustrations quite entire, but after selecting the good of them, and that for which they were introduced, to let the rest alone. As, for instance, when he says, "He couched, he lay down as a lion; (Numb. xxiv. 9) let us take out the indomitable and fearful part, not the brutality, nor any

other of the things belonging to a lion. And again, when He says, "I will meet them as a bereaved bear" (Hos. xiii. 8), let us take the vindictiveness. And when he says, "our God is a consuming fire" (Deut. iv. 24; and Heb. xii. 29), the wasting power exerted in punishing. So also here must we single out the clay, the potter, and the vessels.

⁴⁶ And when he does go on to say, "Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor? do not suppose that this is said by Paul as an account of the creation, nor as implying a necessity over the will, but to illustrate the sovereignty and difference of dispensations; for if we do not take it in this way, divers incongruities will follow for if here he were speaking about the will, and those who are good and those not so, He will be Himself the Maker of these, and man will be free from all responsibility. And at this rate, Paul will also be shown to be at variance with himself, as he always bestows chief honor upon free choice. There is nothing else then which he here wishes to do, save to persuade the hearer to yield entirely to God, and at no time to call Him to account for anything whatever. For as the potter (he says) of the same lump makes what he pleaseth, and no one forbids it; thus also when God, of the same race of men, punisheth some, and honoreth others, be not thou curious nor meddlesome herein, but worship only, and imitate the clay. And as it followeth the hands of the potter, so do thou also the mind of Him that so ordereth things. For He worketh nothing at random, or mere hazard, though thou be ignorant of the secret of His Wisdom.

⁴⁷ Yet thou allowest the other of the same lump to make divers things, and findest no fault: but of Him you demand an account of His punishments and honors, and will not allow Him to know who is worthy and who is not so; but since the same lump is of the same substance, you assert that there are the same dispositions. And, how monstrous this is! And yet not even is it on the potter that the honor and the dishonor of the things made of the lump depends, but upon the use made by those that handle them, so here also it depends on the free choice. Still, as I said before, one must take this illustration to have one bearing only, which is that one should not contravene God, but yield to His incomprehensible Wisdom. For the examples ought to be greater than the subject, and than the things on account of which they are brought forward, so as to draw on the hearer better. Since if they were not greater and did not mount far above it, he could not attack as he ought, and

shame the objectors. However, their ill-timed obstinacy he silenced in this way with becoming superiority. And then he introduces his answer. Now what is the answer?

⁴⁸ Ver. 22, 23, 24. "What if God, willing to show His wrath, and to make His power known, endured with much long-suffering the vessels of wrath fitted to destruction: and that He might make known the riches of His glory on the vessels of mercy, which He had afore prepared unto glory, even us, whom He hath chosen, not of the Jews only, but also of the Gentiles."

⁴⁹ What he means is somewhat as follows. Pharaoh was a vessel of wrath, that is, a man who by his own hard-heartedness had kindled the wrath of God. For after enjoying much long-suffering, he became no better, but remained unimproved. Wherefore he calleth him not only "a vessel of wrath," but also one "fitted for destruction. That is, fully fitted indeed, but by his own proper self. For neither had God left out aught of the things likely to recover him, nor did he leave out aught of those that would ruin him, and put him beyond any forgiveness. Yet still, though God knew this, "He endured him with much long-suffering," being willing to bring him to repentance. For had He not willed this, then He would not have been thus long-suffering. But as he would not use the long-suffering in order to repentance, but fully fitted himself for wrath, He used him for the correction of others, through the punishment inflicted upon him making them better, and in this way setting forth His power. For that it is not God's wish that His power be so made known, but in another way, by His benefits, namely, and kindnesses, he had shown above in all possible ways. For if Paul does not wish to appear powerful in this way ("not that we should appear approved," he says, "but that ye should do that which is honest,") (2 Cor. xiii. 7), much less doth God.

⁵⁰ But after that he had shown long-suffering, that He might lead to repentance, but he did not repent, He suffered him a long time, that He might display at once His goodness and His power, even if that man were not minded to gain anything from this great long-suffering. As then by punishing this man, who continued incorrigible, He showed His power, so by having pitied those who had done many sins but repented, He manifested His love toward man. But it does not say, love towards man, but glory, to show that this is especially God's glory, and for this He was above all things earnest. But in saying, "which He had afore prepared unto glory," he does not

mean that all is God's doing. Since if this were so, there were nothing to hinder all men from being saved. But he is setting forth again His foreknowledge, and doing away with the difference between the Jews and the Gentiles. And on this topic again he grounds a defence of his statement, which is no small one. For it was not in the case of the Jews only that some men perished, and some were saved, but with the Gentiles also this was the case. Wherefore he does not say, all the Gentiles, but, "of the Gentiles," nor, all the Jews, but, "of the Jews. As then Pharaoh became a vessel of wrath by his own lawlessness, so did these become vessels of mercy by their own readiness to obey.

⁵¹ For though the more part is of God, still they also have contributed themselves some little. Whence he does not say either, vessels of well-doing, or vessels of boldness (*parrhsia*), but "vessels of mercy," to show that the whole is of God. For the phrase, "it is not of him that willeth, nor of him that runneth," even if it comes in the course of the objection, still, were it said by Paul, would create no difficulty, Because when he says, "it is not of him that willeth, nor of him that runneth," he does not deprive us of free-will, but shows that all is not one's own, for that it requires grace from above. For it is binding on us to will, and also to run: but to confide not in our own labors, but in the love of God toward man. And this he has expressed elsewhere. "Yet not I, but the grace which was with me. (1 Cor. xv. 10.), And he well says, "Which He had afore prepared unto glory. For since they reproached them with this, that they were saved by grace, and thought to make them ashamed, he far more than sets aside this insinuation. For if the thing brought glory even to God, much more to them through whom God was glorified. But observe his forbearance, and unspeakable wisdom.

⁵² For when he had it in his power to adduce, as an instance of those punished, not Pharaoh, but such of the Jews as had sinned, and so make his discourse much clearer, and show that where there were the same fathers, and the same sins, some perished, and some had mercy shown them, and persuade them not to be doubtful-minded, even if some of the Gentiles were saved, while the Jews were perishing; that he might not make his discourse irksome, the showing forth of the punishment he draws from the foreigner, so that he may not be forced to call them "vessels of wrath. But those that obtained mercy he draws from the people of the Jews. And besides, he also has spoken in a sufficient way in God's behalf, because though He knew very well that the nation was fitting itself as a vessel of destruction, still He con-

tributed all on His part, His patience, His long-suffering, and that not merely long-suffering, but "much long-suffering; yet still he was not minded to state it barely against the Jews. Whence then are some vessels of wrath, and some of mercy? Of their own free choice. God, however, being very good, shows the same kindness to both. For it was not those in a state of salvation only to whom He showed mercy, but also Pharaoh, as far as His part went. For of the same long-suffering, both they and he had the advantage. And if he was not saved, it was quite owing to his own will:

⁵³since, as for what concerneth God, he had as much done for him as they who were saved. Having then given to the question that answer which was furnished by facts, in order to give his discourse the advantage of other testimony in its favor, he introduces the prophets also making the same declarations aforetime. For Hosea, he says, of old put this in writing, as follows: ⁵⁴Ver. 25. "I will call them My people, which were not My people; and her beloved, which was not beloved." Here to prevent their saying, that you are deceiving us here with specious reasoning, he calls Hosea to witness, who crieth and saith, "I will call them My people, who were not My people." (Hos. ii. 23.) Who then are the not-people? Plainly, the Gentiles. And who the not-beloved? The same again. However, he says, that they shall become at once people, and beloved, and sons of God. Ver. 26. "For even they shall be called," he says, "the children of the living God." But if they should assert that this was said of those of the Jews who believed, even then the argument stands. For if with those who after so many benefits were hard-hearted and estranged, and had lost their being as a people, so great a change was wrought, what is there to prevent even those who were not estranged after being taken to Him, but were originally aliens, from being called, and, provided they obey, from being counted worthy of the same blessings? Having then done with Hosea, he does not content himself with him only, but also brings Isaiah in after him. sounding in harmony with him.

⁵⁵Ver. 27. "For Esaias," he says, "crieth concerning Israel." That is, speaks out boldly, and uses no dissimulation. Why then lay a charge against us, when they afore declared the same thing with more than trumpet's loudness? And what does Isaiah cry? "Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved. (Is. x. 22.) Do you see that he too does not say that all are to be saved, but that those that are worthy shall? For I regard not the multitude, he means, nor does a race diffused so far dis-

truss me, but those only do I save that yield themselves worthy of it. And he does not mention the "sand of the sea" without a reason, but to remind them of the ancient promise whereof they had made themselves unworthy. Why then are you troubled, as though the promise had failed, when all the Prophets show that it is not all that are to be saved? Then he mentions the mode of the salvation also. Observe the accuracy of the Prophet, and the judgment of the Apostle, what a testimony he has cited, how exceedingly apposite! For it not only shows us that those to be saved are some and not all, but also adds the way they are to be saved. How then are they to be saved, and how will God count them worthy of the benefit?

⁵⁶ Ver. 28. "He will finish the work, and cut it short in righteousness," he says, "because a short work will the Lord make upon the earth." (Ib. 23, LXX.) What he means then is somewhat of this sort. There is no need of fetching a circuit, and of trouble, and the vexation of the works of the Law, for the salvation is by a very short way. For such is faith, it holds salvation in a few short words. "For if thou shalt confess with thy mouth the Lord Jesus, and believe in thine heart that God hath raised Him from the dead, thou shalt be saved." (Rom. x. 9.) Now you see what this, "the Lord shall make a short word (LXX. lit.) upon earth," is. And what is indeed wonderful is, that this short word carries with it not salvation only, but also righteousness. Ver 29. "And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and had been made like unto Gomorrha." (Is. i. 9.)

⁵⁷ Here again he shows another thing, that not even those few were saved from their own resources. For they too would have perished, and met with Sodom's fate, that is, they would have had to undergo utter destruction (for they (of Sodom) were also destroyed root and branch, and left not even the slightest remnant of themselves,) and they too, he means, would have been like these, unless God had used much kindness to them, and had saved them by faith. And this happened also in the case of the visible captivity, the majority having been taken away captive and perished, and some few only being saved. Ver. 30, 31. "What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is by faith. But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness."

⁵⁸ Here at last is the clearest answer. For since he had used a proof as well from facts ("for they are not all Israel that are of Israel") as from the case of

the forefathers Jacob and Esau, and from the prophets Hosea and Isaiah, he further gives the most decisive answer, after first adding to the perplexity. The points discussed, then, are two; one that the Gentiles attained, and the other that they attained it without following after it, that is, without taking pains about it. And again in the Jews' case also there are two difficulties of the same kind; one that Israel attained not, the other that, though they took pains, they attained not. Whence also his use of words is more emphatical. For he does not say that they had, but that they "attained to righteousness. For what is especially new and unusual is, that they who followed after it attained not, but they which followed not after it attained. And he seems to be indulging them by saying, "followed after. But afterwards he strikes the blow home. For since he had a strong answer to give them, he had no fear of making the objection a little harsher. Hence he doth not speak of faith either, and the righteousness ensuing thereon, but shows that before the faith even, on their own ground they were worsted and condemned. For thou, O Jew, he says, hast not found even the righteousness which was by the Law. For thou hast transgressed it, and become liable to the curse.

⁵⁹ But these that came not through the Law, but by another road, have found a greater righteousness than this, that, namely, which is of faith. And this he had also said before. "For if Abraham was justified by works, he hath whereof to glory, but not before God" (Rom. iv.): so showing that the other righteousness was greater than this. Before, then, I said that there were two difficulties, but now they have even become three questions: that the Gentiles found righteousness, and found it without following after it, and found a greater than that of the Law. These same difficulties are again felt in the Jews' case with an opposite view. That Israel did not find, and though he took pains he did not find, and did not find even the less. Having then thrust his hearer into perplexity, he proceeds to give a concise answer, and tells him the cause of all that is said. When then is the cause?

⁶⁰ Ver. 32. "Because they sought it not by faith, but as it were by the works of the Law." This is the clearest answer in the passage, which if he had said immediately upon starting he would not have gained so easy a hearing. But since it is after many perplexities, and preparations, and demonstrations that he sets it down, and after using countless preparatory steps, he has at last made it more intelligible, and also more easily admitted. For this he says is the cause of their destruction: "Because it was not by faith, but as it were by

the works of the Law," that they wished to be justified. And he does not say, "by works," but, "as it were by the works of the Law," to show that they had not even this righteousness. "For they stumbled at that stumbling-stone;" Ver. 33. "As it is written, Behold I lay in Sion a stumbling-stone, and rock of offence: and whosoever believeth on Him shall not be ashamed."

⁶¹ You see again how it is from faith that the boldness comes, and the gift is universal; since it is not of the Jews only that this is said, but also of the whole human race. For every one, he would say, whether Jew, or Grecian, or Scythian, or Thracian, or whatsoever else he may be, will, if he believes, enjoy the privilege of great boldness. But the wonder in the Prophet is that he foretells not only that they should believe, but also that they should not believe. For to stumble is to disbelieve. As in the former passage he points out them that perish and them that are saved, where he says, "If the number of the children of Israel be as the sand of the sea, the remnant shall be saved. And, If the Lord of Sabaoth had not left us a seed, we should have been as Sodoma." And, "He hath called not of the Jews only, but also of the Gentiles;" so here too he implies that some will believe, and some will stumble. But stumbling comes of not taking heed, of gaping after other things. Since then they did give heed to the Law, they stumbled on the stone, "And a stone of stumbling and rock of offence" he calls it from the character and end of those that believe not.

⁶² Is then the language used made plain to you? or does it still want much in clearness? I think indeed that, to those who have been attending, it is easy to get a clear view of it. But if it has slipped anybody's memory, you can meet in private, and learn what it was. And this is why I have continued longer upon this explanatory part of the discourse, that I might not be compelled to break off the continuity of the context, and so spoil the clearness of the statements. And for this cause too I will bring my discourse to a conclusion here, without saying anything to you on the more immediately practical points, as I generally do, lest I should make a fresh indistinctness in your memories by saying so much. It is time now to come to the proper conclusion, by shutting up the discourse with the doxology to the God of all. Let us then both pause, me that am speaking and you that are hearing, and offer up glory to Him. For His is the kingdom, and the power, and the glory, for ever and ever. Amen.

HOMILY 17

¹ ROM. X. 1.-"Brethren, my heart's desire and prayer to God for them is, that they might be saved." He is now going again to rebuke them more vehemently than before. Wherefore he again does away with every suspicion of hatred, and makes a great effort beforehand to correct misapprehension. Do not then, he says, mind words or accusations, but observe that it is not in any hostile spirit that I say this. For it is not likely that the same person should desire their salvation, and not desire it only, but even pray for it, and yet should also hate them, and feel aversion to them. For here he calls his exceeding desire, and the prayer which he makes (*eudokian*), "heart's desire." For it is not the being freed from punishment only, but that they may also be saved, that he makes so great a point of, and prays for. Nor is it from this only, but also from the sequel that he shows the goodwill that he hath towards them. For from what is open to him, as far as he can, he forces his way, and is contentious to find out some shadow at least of an excuse for them. And he hath not the power, being overcome by the nature of the facts.

² Ver. 2. "For I bear them record," says he, "that they have a zeal of God, but not according to knowledge." Ought not this then to be a ground for pardoning and not for accusing them? For if it is not of man that they are separated, but through zeal, they deserved to be pitied rather than punished. But observe how adroitly he favors them in the word, and yet shows their unseasonable obstinacy. Ver. 3. "For they being ignorant," he says, "of God's righteousness." Again the word would lead to pardon. But the sequel to stronger accusation, and such as does away with defence of any kind. "And going about," he says, "to establish their own righteousness, have not submitted themselves unto the righteousness of God. ³ And these things he says to show, that it was from a petulancy and love of power that they erred, rather than from ignorance, and that not even this righteousness from the deeds of the Law did they establish. (*Matt. xxi. 38; John. xii. 19, John. xxi, 42.*) For saying "going about to establish" is what one would do to show this. And in plain words indeed he has not stated this (for he has not said, that they fell short of both righteousnesses), but he has given a hint of it in a very judicious manner, and with the wisdom so befitting him. For if they are still "going about" to establish that, it is very plain that they have not yet established it. If they have not submitted themselves to this, they have fallen short of this also. But he calls it their "own righteousness," either because the Law

was no longer of force, or because it was one of trouble and toil. But this he calls God's righteousness, that from faith, because it comes entirely from the grace from above, and because men are justified in this case, not by labors, but by the gift of God. But they that evermore resisted the Holy Ghost, and vexatiously tried to be justified by the Law, came not over to the faith. But as they did not come over to the faith, nor receive the righteousness thereupon ensuing, and were not able to be justified by the Law either, they were thrown out of all resources.

⁴ Ver. 4. "For Christ is the end of the Law for righteousness to every one that believeth. ⁵ See the judgment of Paul. For as he had spoken of a righteousness, and a righteousness, lest they of the Jews which believed should seem to have the one but be excluded from the other, and to be accused of lawlessness (for even these there was no less cause to fear about as being still newly come in), and lest Jews should again expect to achieve it, and should say, Though we have not at present fulfilled it, yet we certainly will fulfil it, see what ground he takes. He shows that there is but one righteousness, and that has its full issue in this, and that he that hath taken to himself this, the one by faith, hath fulfilled that also. But he that rejects this, falls short as well of that also. For if Christ be "the end of the Law," he that hath not Christ, even if he seem to have that righteousness, hath it not. But he that hath Christ, even though he have not fulfilled the Law aright, hath received the whole. For the end of the physician's art is health. As then he that can make whole, even though he hath not the physician's art, hath everything; but he that knows not how to heal, though he seem to be a follower of the art, comes short of everything: so is it in the case of the Law and of faith. He that hath this hath the end of that likewise, but he that is without this is an alien from both.

⁶ For what was the object of the Law? To make man righteous. But it had not the power, for no one fulfilled it. This then was the end of the Law and to this it looked throughout, and for this all its parts were made, its feasts, and commandments, and sacrifices, and all besides, that man might be justified. But this end Christ gave a fuller accomplishment of through faith. Be not then afraid, he says, as if transgressing the Law in having come over to the faith. For then dost thou transgress it, when for it thou dost not believe Christ. If thou believest in Him, then thou hast fulfilled it also, and much more then it commanded. For thou hast received a much greater righteous-

ness. Next, since this was an assertion, he again brings proof of it from the Scriptures. ⁷ Ver. 5. "For Moses," he says, "describeth the righteousness which is of the Law." What he means is this. Moses sheweth us the righteousness ensuing from the Law, what sort it is of, and whence. What sort is it then of, and what does it consist in? In fulfilling the commandments. "He (R. T. the man), that doeth these things," He says, "shall live by (or in), them." (Lev. xviii. 5.) And there is no other way of becoming righteous in the Law save by fulfilling the whole of it. But this has not been possible for any one, and therefore this righteousness has failed them. (*diapeptwken*). But tell us, Paul, of the other righteousness also, that which is of grace. What is that then, and of what does it consist? Hear the words in which he gives a clear sketch of it. For after he had refuted the other, he next goes on to this, and says,

⁸ Ver. 6, 7, 8, 9. "But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven (that is, to bring Christ down from above): or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart, that is, the word of faith which we preach. That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. To prevent the Jews then from saying, How came they who had not found the lesser righteousness to find the greater? he gives a reason there was no answering, that this way was easier than that. For that requires the fulfilment of all things (for when thou doest all, then thou shalt live); but the righteousness which is of faith doth not say this, but what?

⁹ "If thou confess with thy mouth the Lord Jesus, and believe in thy heart that God hath raised Him from the dead, thou shalt be saved. Then again that we may not seem to be making it contemptible by showing it to be easy and cheap? observe how he expands his account of it. For he does not come immediately to the words just given, but what does he say? "But the righteousness which is of faith saith on this wise; Say not in thine heart, Who shall go up into heaven? (that is, to bring Christ down); or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)" For as to the virtue manifested in works there is opposed a listlessness, which relaxeth our labors, and it requireth a very wakeful soul not to yield to it: thus, when one is required to believe, there are reasonings which confuse and make havoc of the minds of most men, and it wants a soul of some vigor to

shake them thoroughly off. And this is just why he brings the same before one. And as he did in Abraham's case, so he does here also. For having there shown that he was justified by faith, lest he should seem to have gotten so great a crown by a mere chance, as if it were a thing of no account, to extol the nature of faith, he says, "Who against hope believed in hope, that he might become the father of many nations.

¹⁰ And being not weak in faith, he considered his own body now dead, and the deadness of Sarah's womb. He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that what He had promised He was able also to perform" (Rom. iv. 18-21): so he showed that there is need of vigor, and a lofty soul, that takes in things beyond expectation, and stumbles not at appearances. This then he does here also, and shows that it requires a wise mind, and a spirit heavenly (Gr. heaven-reaching) and great. And he does not say merely, "Say not," but, "Say not in thine heart," that is, do not so much as think of doubting and saying with thyself, And how can this be? You see that this is a chief characteristic of faith, to leave all the consequences of this lower world, and so to seek for that which is above nature, and to cast out the feebleness of calculation, and so to accept everything from the Power of God. The Jews, however, did not merely assert this, but that it was not possible to be justified by faith. But himself turns even what had taken place to another account, that having shown the thing to be so great, that even after it had taken place it required faith, he might seem with good reason to bestow a crown on these:

¹¹ and he uses the words which are found in the Old Testament, being always at pains to keep quite clear of the charges of love of novelties, and of opposition to it. For this, which he here says of faith, Moses says to them of the commandment, so showing that they had enjoyed at God's hand a great benefit. For there is no need to say, he means, that one must go up to heaven, or cross a great sea, and then receive the commandments, but things so great and grand hath God made of easy access to us. And what meaneth the phrase, "The Word is nigh thee? That is, It is easy. For in thy mind and in thy tongue is thy salvation. There is no long journey to go, no seas to sail over, no mountains to pass, to get saved. But if you be not minded to cross so much as the threshold, you may even while you sit at home be saved. For "in thy mouth and in thy heart" is the source of salvation. And then on another

score also he makes the word of faith easy, and says, that "God raised Him from the dead. For just reflect upon the worthiness of the Worker, and you will no longer see any difficulty in the thing. That He is Lord then, is plain from the resurrection. And this he said at the beginning even of the Epistle. "Which was declared to be the Son of God with power ...

¹² by the resurrection from the dead. (Rom. i. 4. But that the resurrection is easy too, has been shown even to those who are very unbelieving, from the might of the Worker of it. Since then the righteousness is greater, and light and easy to receive, is it not a sign of the utmost contentiousness to leave what is light and easy, and set about impossibilities? For they could not say that it was a thing they declined as burdensome. See then how he deprives them of all excuse. For what do they deserve to have said in their defence, who choose what is burdensome and impracticable, and pass by what is light, and able to save them, and to give them those things which the Law could not give? All this can come only from a contentious spirit, which is in a state of rebellion against God. For the Law is galling (epaxqh), but grace is easy. The Law, though they dispute never so much, does not save; Grace yieldeth the righteousness resulting from itself, and that from the Law likewise. What plea then is to rescue them, since they are disposed to be contentious against this, but cling to that to no purpose whatever? Then, since he had made a strong assertion, he again confirms it from the Scripture.

¹³ Ver. 11-13. "For the Scripture saith, "he proceeds, "Whosoever believeth on Him, shall not be ashamed. For there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon Him. For whosoever shall call upon the Name of the Lord shall be saved." ¹⁴ You see how he produces witnesses, whether to the faith, or to the confession of it. For the words, "Every one that believeth," point out the faith. But the words, "Whosoever shall call upon," set forth confession. Then again to proclaim the universality of the grace, and to lay their boasting low, what he had before demonstrated at length, he here briefly recalls to their memory, showing again that there is no difference between the Jew and the uncircumcised. "For there is," he says, "no difference between the Jew and the Greek. And what he had said about the Father, when he was arguing this point, that he says here about the Son. For as before he said in asserting this, "Is He the God of the Jews only? Is He not of the Gentiles also? Yes, of the Gentiles also: seeing it is one God" (Rom. iii. 29, Rom. iii. 30):-So he says here also, "For

the same Lordover all is rich unto all (and upon all). (Rom. iii. 22. You see how he sets Him forth as exceedingly desiring our salvation, since He even reckons this to be riches to Himself; so that they are not even now to despair, or fancy that, provided they would repent, they were unpardonable. For He who considereth it as riches to Himself to save us, will not cease to be rich. Since even this is riches, the fact of the gift being shed forth unto all.

¹⁵ For since what distresseth him the most was, that they, who were in the enjoyment of a prerogative over the whole world, should now by the faith be degraded front these thrones, and be no wit better off than others, he brings the Prophets in constantly as foretelling, that they would have equal honor with them. "For whosoever," he says, "believeth on Him shall not be ashamed" (Is. xxviii. 16); and, "Whosoever shall call upon the Name of the Lord shall be saved. (Joel ii. 32. And the "whosoever" is put in all cases, that they might not say aught in reply. But there is nothing worse than vainglory. For it was this, this most especially, which proved their ruin. Whence Christ also said to them, "How can ye believe, which receive glory one of another, and seek not the glory which cometh of God only? (John v. 44. This, with ruin, exposes men also to much ridicule and before the punishment in the other world involves them in ills unnumbered in this. And if it seem good, that you may learn this clearly, leaving for the present the heavens which that puts us out of, and the hell which it thrusts us into, let us investigate the whole matter as here before us. What then can be more wasteful than this? what more disgraceful, or more offensive? For that this disorder is a wasteful one is plain from the people who spend to no purpose whatsoever on theatres horse-races, and other such irrelevant expenditures:

¹⁶ from those that build the fine and expensive houses, and fit up everything in a useless style of extravagance, on which I must not enter in this discourse. But that a person diseased in this way must needs be extravagant, and expensive, and rapacious, and covetous, anybody can see. For that he may have food to give the brute, he thrusteth his hand into the substance of others. And why do I talk of substance? It is not money only but souls also that this fire devoureth, and it worketh not death here only, but also hereafter. For vanity is the mother of hell, and greatly kindleth that fire, and the venomous worm. One may see that it hath power even over the dead. And what can be worse than this? For the other passions are put an end to by death, but this even after death shows its force, and strives to display its

nature even in the dead corpse. For when men give orders on their death-bed to raise to them fine monuments, which will waste all their substance, and take pains to lay out beforehand a vast extravagance in their funeral, and in their lifetime insult the poor that come to them for a penny and a single loaf, but when they are dead give a rich banquet to the worm, why seek any more exorbitant thralldom to the disease? From this mischief also irregular loves are conceived.

17 For there are many whom it is not the beauty of the appearance, nor the desire of lying with her, but the wish to boast that "I have made conquest of such an one," hath even drawn into adultery. And why need I mention the other mischiefs that spring of this? For I had rather be long (3 mss. *dihnek-wj*) the slave of ten thousandsavages, than of vanity once. For even they do not put such commands Upon their captives, as this vice lays upon its votaries. Because it says, Be thou every one's slave, be he nobler or be he lower than thyself. Despise thy soul, neglect virtue, laugh at freedom, immolate thy salvation, and if thou doest any good thing, do it not to please God, but to display it to the many, that for these things thou mayest even lose thy crown. And if thou give alms, or if thou fast, undergo the pains, but take care to lose the gain. What can be more cruel than these commands? Hence grudging beareth sway, hence haughtiness, hence covetousness, the mother of evils. For the swarm of domestics, and the black servants liveried in gold, and the hangers on, and the flatterers, and the silver-tinselled chariots, and the other absurdities greater than these, are not had for any pleasure's sake or necessity, but for mere vanity. Yes, one will say, but that this affliction is an evil, anybody can see; but how we are to keep quite clear of it, this is what you should tell us.

18 Well then, in the first place, if you persuade yourself that this disorder is a baneful one, you will have made a very good beginning towards correcting it. For when a man is sick, he speedily sends for the physician, if he be first made acquainted with the fact that he is sick. But if thou seekest for another way besides to escape from hence, look to God continually, and be content with glory from Him; and if thou find the passion tickling thee, and stirring thee to tell thy well-doings to thy fellow-servants, bethink thyself next, that after telling them thou gainest nothing. Quench the absurd desire, and say to thy soul, Lo, thou hast been so long big with thy own well-doings to tell them, and thou hast not had the courage to keep them to thyself, but hast

blabbed them out to all. What good then hast thou gotten from this? None at all, but loss to the utmost, and avoidance of all that had been gathered together with much labor. And besides this, consider another thing also, which is, that most men's opinion is perverted, and not perverted only, but that it withers away so soon.

19 For supposing they do admire you for the time, when the occasion has gone by they will have forgotten it all, and have taken away from thee the crown God had given, and have been unable to secure to thee that from themselves. And yet if this were abiding, it were a most miserable thing to exchange that for this. But when even this hath gone, what defence shall we be able to make for betraying the abiding one for the sake of the unabiding one, for losing such blessings for the sake of credit with a few? And indeed even if they who praise were numerous, even for this they were to be pitied, and the more so the more numerous those who do it. But if thou art surprised at what I have said, hear Christ giving His sentence in this way, "Woe unto you, when all men speak well of you. (Luke vi. 26. And so indeed it should seem. For if in every art you look to the workmen (*dhmiourgouj*) in it to be judges of it, how come you to trust the proving of virtue to the many, and not most of all to Him Who knoweth it more surely than any, and is best able to applaud and to crown it? This saying then, let us inscribe both on our walls and our doors and our mind, and let us keep constantly saying to ourselves, "Woe unto us, when all men speak well of us.

20 For even they that so speak slander one afterward as a vain person, and fond of honor, and covetous of their good word. But God doeth not so. But when He seeth thee coveting the glory that cometh of Him, then He will praise thee most, and respect (*qaumasetai om.* in most mss. thee, and proclaim thee conqueror. Not so man; but, when he finds thee slavish instead of free, by gratifying thee often by bare words with false praise, he snatches from thee thy true meed, and makes thee more of a menial than a purchased slave. For those last men get to obey them after their orders, but thou even without orders makest thyself a slave. For thou dost not even wait to hear something from them, but if thou merely knowest wherein thou mayest gratify them, even without their command thou doest all. What hell then should we not deserve, for giving the wicked pleasure, and courting their service before they give orders, while we will not hearken to God, even when He every day commands and exhorts us? And yet if thou art covetous of glory

and praise, avoid the praise that cometh of men, and then thou wilt attain to glory. Turn aside from fair speeches, and then thou wilt obtain praises without number both from God and from men.

21 For there is no one we are used to give so much glory to, as the man who looks down upon glory, or to praise and respect so much as the man who thinks scorn of getting respected and praised. And if we do so, much more will the God of the universe. And when He glorifieth thee and praiseth thee, what man can be more justly pronounced blessed? For there is not a greater difference between glory and disgrace, than between the glory from above and that of men. Or rather, there is a much greater, yea an infinite difference. For if this, even when it does not get put beside any other, is but a base and uncomely one, when we come to scrutinize it by the other's side, just consider how great its baseness will be found to be! For as a prostitute stands at her place and lets herself out to any one, so are they that be slaves of vanity. Or rather, these be more base than she. For that sort of women do in many instances treat those enamoured of them with scorn. But you prostitute yourself to everybody, whether runaway slaves, or thieves, or cut-purses (for it is of these and such as these that the play-houses that applaud you consist), and those whom as individuals you hold to be nothing worth, when in a body, you honor more than your own salvation and show yourself less worthy of honor than any of them.

22 For how can you be else than less worthy, when you stand in need of the good word of others, and fancy that you have not enough by yourself, unless you receive the glory that cometh of others? Do you not perceive, pray, beside what I have said, that as you are an object of notice, and known to every body, if you should commit a fault, you will have accusers unnumbered; but if unknown, you will remain in security? Yes, a man may say, but then if I do well I shall have admirers unnumbered. Now the fearful thing is, that it is not only when you sin, but even when you do aright, that the disorder of vanity does you mischief, in the former case subverting thousands, in the present bereaving thee entirely of thy reward. It is then a sad thing, and replete with disgrace of every kind, to be in love with glory even in civil matters. But when even in spiritual you are in the same plight what excuse is there left remaining for you, when you are not minded to yield God even as much honor as you have yourself from your servants? For even the slave "looketh to the eyes of his master" (Ps. cxxiii. 2), and the hireling to his

employer, who is to pay him wages, and the disciple to his master. But you do just the contrary. Having left the God that hired thee, even thy Master, thou lookest to thy fellow-servants;

²³and this knowing that God remembers thy well-doings even after this life, but man only for the present. And when thou hast spectators assembled in Heaven, thou art gathering together spectators upon earth. And where the wrestler struggles, there he would be honored; but thou, while thy wrestling is above, art anxious to gain thee a crown below. And what can be worse than madness like this? But let us look, if it seem proper, at the crowns also. For one is formed by haughtiness, and a second by grudging against another, and a third by dissimulation and flattery, another again by wealth, and another by servile obsequiousness. And like as children at their childish play put crowns of grass upon one another, and many a time laugh at him that is crowned behind his back; thus now also they that pass their praises upon thee, many a time joke by themselves at their putting the grass upon us. And would it were grass only! But now the crown is laden with much mischief, and ruins all our well-doings. Taking then the vileness of it into consideration, flee from the damage entailed. For how many would you have to praise you? A hundred? or twice, or thrice, or four times as many? Or rather, if you please, put them at ten times or twenty times as many, and let there be two or four thousand, or if you will, even ten thousand to applaud you. Still these be no better than so many daws cawing from above.

²⁴Or rather taking the assemblage of the angels into consideration, these will seem more vile than even worms, and their good word of not so much solidity as a cobweb, or a smoke, or a dream. ²⁵Hear then how Paul, who saw through these things thoroughly, is so far from seeking after them, that he even deprecates them, in the words "But God forbid that I should glory, save in the cross of Christ. (Gal. vi. 14. This glory then be thou also emulous of, that thou mayest not provoke the Master, because in so doing thou art insulting God, and not thyself alone. For if thou even wert a painter, and hadst some pupil, and he were to omit showing thee his practice of the art, but set forth his painting publicly just to any body that chanted to observe it, thou wouldest not take it quietly. But if this even with thy fellow-servants were an insult, how much more with the Master! But if you have a mind to learn on other grounds to feel scorn for the thing, be of a lofty mind, laugh at appearances, increase thy love of real glory, be filled with a spiritual temper, say

to thy soul as Paul did, "Knowest thou not that we shall judge angels? (1 Cor. vi. 3) and having by this roused it up, go on to rebuke it, and say, Thou that judgest the angels, wilt thou let thyself be judged of off-scourings, and be praised with dancers, and mimics, and gladiators, and horse-drivers? For these men do follow after applause of this sort.

²⁶ But do thou poise thy wing high above the din of these, and emulate that citizen of the wilderness, John, and learn how he was above regarding the multitude, and did not turn him to look at flatterers, but when he saw all the dwellers in Palestine poured forth about him, and wondering, and astonished at him, he was not puffed up with such honor as this, but rose up against them, and discoursing to his great concourse as if to one youth, he thus rebuked them and said, "Ye serpents, ye generation of vipers! (Matt. iii. 7. Yet it was for him that they had run together, and left the cities, in order to see that holy personage, and still none of these things unnerved him. For he was far above glory, and free from all vanity. So also Stephen, when he saw the same people again, not honoring him, but mad upon him, and gnashing their teeth, being lifted above their wrath, said, "Ye stiff-necked and uncircumcised in heart. (Acts vii. 51. Thus also Elias, when those armies were present, and the king, and all the people, said, "How long halt ye upon both your hips? (1 Kings xviii. 21, LXX.true sense of "halt.") But we flatter all, court all, with this servile obsequiousness buying their honor. Wherefore all things are turned upside down, and for this favor the business of Christianity is betrayed, and everything neglected for the opinion of the generality.

²⁷ Let us then banish this passion, and then we shall have a right notion of liberty, and of the haven, and the calm. For the vain man is ever like persons in a storm, trembling, and fearing, and serving a thousand masters. But he that is clear of this thralldom, is like men in havens, enjoying a liberty untainted. Not so that person, but as many acquaintances as he has, so many masters has he, and he is forced to be a slave to all of them. How then are we to get free from this hard bondage? It is by growing enamoured of another glory, which is really glory. For as with those that are enamoured of persons, the sight of some handsomer one doth by its being seen take them off from the first: so with those that court the glory which cometh from us men, the glory from heaven, if it gleameth on them, has power to lead them off from this. Let us then look to this, and become thoroughly acquainted with it, that by feeling admiration of its beauty, we may shun the hideousness of the

other, and have the benefit of much pleasure by enjoying this continually. Which may we all attain to by the grace and love toward man, etc.

HOMILY 18

¹ ROM. X. 14, 15.—"How then shall they call on Him in Whom they have not believed? and how shall they believe in Him of Whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent? as it is written." ² Here again he takes from them all excuse. For since he had said, "I bear them record that they have a zeal of God, but not according to knowledge," and that "being ignorant of God's righteousness, they submitted not themselves" to it: he next shows, that for this ignorance itself they were punishable before God. This he does not say indeed so, but he makes it good by carrying on his discourse in the way of question, and so convicting them more clearly, by framing the whole passage out of objections and answers. But look further back. The Prophet, saith he, said, "Who-soever shall call upon the Name of the Lord shall be saved. Now somebody might say perhaps, "But how could they call upon Him Whom they had not believed? Then there is a question from him after the objection; And why did they not believe? Then an objection again. A person certainly may say, And how could they believe, since they had not heard? Yet hear they did, he implies. Then another objection again. "And how could they hear without a preacher? Then an answer again. Yet preach they did, and there were many sent forth for this very purpose. And whence does it appear that these are those persons sent? Then he brings the prophet in next, who says, "How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things! (Is. iii. 7. You see how by the kind of preaching he points out the preachers.

³ For there was nothing else that these men went about telling everywhere, but those unspeakable good things, and the peace made by God with men. And so by disbelieving, it is not we, he implies, whom you disbelieve, but Isaiah the prophet, who spake many years ago, that we were to be sent, and to preach, and to say what we do say. If the being saved, then, came of calling upon Him, and calling upon Him from believing, and believing from hearing, and hearing from preaching, and preaching from being sent, and if they were sent, and did preach, and the prophet went round with them to point them out, and proclaim them, and say that these were they whom they showed of so many ages ago, whose feet even they praised because of the

matter of their preaching; then it is quite clear that the not believing was their own fault only. And that because God's part had been fulfilled completely.

⁴ Ver. 16, 17. "But they have not all obeyed the Gospel. For Esaias saith, Lord, who hath believed our report? So then faith cometh by hearing, and hearing by the word of God." (ib. liii. 1.) ⁵ Since they pressed him with another objection again to this effect, that if these were the persons sent upon the mission by God, all ought to have hearkened to them: observe Paul's judgment, and see how he shows that this very thing which made the confusion, did in fact do away with confusion and embarrassment. What offends you, O Jew, he would say, after so great and abundant evidence, and demonstration of the points? that all did not submit to the Gospel? Why this very thing, when taken along with the others, is of force to certify thee of the truth of my statements, even in that some do not believe. For this too the prophet foretold Notice his unspeakable wisdom too; how he shows more than they were looking for, or expected him to have to say in reply. For what is it that you say? he means. Is it that all have not believed the Gospel? Well! Isaiah foretold this too from of old. Or rather, not this only, but even much more than this. For the complaint you make is Why did not all believe? But Isaiah goes further than this. For what is it he says? "Lord, who hath believed our report? Then since he had rid himself of this embarrassment. by making the Prophet a bulwark against them, he again keeps to the line he was before upon.

⁶ For as he had said that they must call upon Him, but that they who call must believe, and they who believe must hear first, but they who are to hear must have preachers, and the preachers be sent, and as he had shown that they were sent, and had preached; as he is going to bring in another objection again, taking occasion first of another quotation from the Prophet, by which he had met the objection a little back, he thus interweaves it, and connects it with what went before. For since he had produced the Prophet as saying, "Lord, who hath believed our report" (akoh): he happily seizes on the quotation, as proving what he says, "So then faith cometh by hearing" (akohj). And this he makes not a mere naked statement. But as the Jews were forever seeking a sign, and the sight of the Resurrection, and were gaping after the thing much; he says, Yet the Prophet promised no such thing, but that it was by hearing that we were to believe. Hence he makes this good

first, and says, "so then faith cometh by hearing. And then since this seemed a mean thing to say, see how he elevates it. For he says, I was not speaking of mere hearing, nor of the need of hearing men's words and believing them, t but I mean a great sort of hearing. For the hearing is "by the word of God. They were not speaking their own, but they were telling what they learnt from God.

7 And this is a higher thing than miracles. For we are equally bound to believe and to obey God, whether speaking or working miracles. Since both works and miracles come of His words. For both the heaven and everything else was established in this way. (Ps. xxxiii. 6-8. After showing then that we ought to believe the prophets, who always speak God's words, and not to look after anything more, he proceeds next to the objection I mentioned, and says, 8 Ver. 18. "But I say, Have they not heard?" What, he means, if the preachers were sent, and did preach what they were bid, and these did not hear? Then comes a most perfect reply to the objection. "Yes, verily, their sound went into all the earth, and their words unto the ends of the world." What do you say? he means. They have not heard? Why the whole world, and the ends of the earth, have heard. And have you, amongst whom the heralds abode such a long time, and of whose land they were, not heard? Now can this ever be? Sure if the ends of the world heard, much more must you. Then again another objection. Ver. 19. "But I say, Did not Israel know?" For what if they heard, he means, but did not know what was said, nor understand that these were the persons sent? Are they not to be forgiven for their ignorance? By no means. For Isaiah had described their character in the words, "How beautiful are the feet of them that preach the Gospel of peace." (Is. lii. 7.) And before him the Lawgiver himself. Hence he proceeds.

9 "First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you. (Deut. xxxii. 21.) 10 And so they ought even from him to have been able to distinguish the preachers, not from the fact of these disbelieving only, not from the fact of their preaching peace, not from the fact of their bringing the glad tidings of those good things, not from the word being sown in every part of the world, but from the very fact of their seeing their inferiors, those of the Gentiles, in greater honor. For what they had never heard, nor their forefathers, that wisdom did these on a sudden embrace (efilssofoun). And this was a mark of such intense honor, as should gall them, and lead them to jealousy, and to

recollection of the prophecy of Moses, which said, "I will provoke you to jealousy by them that are no people. For it was not the greatness of the honor alone that was enough to throw them upon jealousy, but the fact too that a nation had come to enjoy these things which was of so little account that it could hardly be considered a nation at all. "For I will provoke you to jealousy, by them which are no nation, and by a foolish nation will I anger you. For what more foolish than the Greeks (Heathen, see pp. 373, 377)? or what of less account? See how by every means God had given from of old indications and clear signs of these times, in order to remove their blindness.

¹¹ For it was not any little corner in which the thing was done, but in land, and in sea, and in every quarter of the globe. And they saw those in the enjoyment of countless blessings now, who had formerly been objects of their contempt. One should consider then that this is that people of which Moses said, "I will provoke you to jealousy by them that are no people, and by a foolish nation will I anger you. Was it Moses only then that said this? No, for Isaiah also after Him saith so. And this is why Paul said, "First Moses," to show that a second will come who says the same things in a clearer and plainer way. As then he says above, that Esaias crieth, so too here. ¹² Ver. 20. "But Esaias is very bold, and saith." Now what he means is something of this kind. He put a violence on himself, and was ambitious to speak, not some thing veiled over, but to set things even naked before your eyes, and choosing rather to run (Origen in loc.) into dangers from being plain spoken, than by looking to his own safety, to leave you any shelter for your impenetrableness; although it was not the manner of prophecy to say this so clearly; but still to stop your mouths most completely, he tells the whole beforehand clearly and distinctly. The whole! what whole? Why your being cast out, and also their being brought in; speaking as follows, "I was found of them that sought Me not, I was made manifest of them that asked not after Me." (Is. lxxv. 1.) Who then are they that sought not? who they that asked not after Him? Clearly not the Jews, but they of the Gentiles, who hitherto had not known Him. As then Moses gave their characteristic mark in the words, "no people" and "a foolish nation," so here also he takes the same ground to point them out from, viz. their extreme ignorance. And this was a very great blame to attach to the Jews, that they who sought Him not found Him, and they who sought Him lost Him.

¹³ Ver. 21. "But unto Israel He saith, All the day long have I stretched forth My hands I unto a disobedient and gainsaying people." (Is. lxxv. 2.)
¹⁴ Observe now that difficulty, which so many I make a subject of question, is discovered laid up from of old in the words of the Prophet, and with a clear solution to it too. And what is this? You heard Paul say before. "What shall we say then? That the Gentiles which followed not after righteousness have attained unto righteousness. But Israel which followed after the law of righteousness hath not attained to the law of righteousness. (Rom. ix. 30, Rom. ix. 31. This Esaias also says here. For to say, "I was found of them that sought me not, I was made manifest unto them which asked not after me," is the same with saying, "that the Gentiles which followed not after righteousness have attained unto righteousness. Then to show that what was happening was not of God's grace only, but also of the temper of those who came to Him, as also the casting off of the others came of the disputatiousness of those who disobeyed, hear what he proceeds with. "But to Israel He saith, All the day long have I stretched forth My hands to a disobedient and gainsaying people; here meaning by the day the whole period of the former dispensation. But the stretching out of the hands, means calling and drawing them to Him, and inviting them. Then to show that the fault was all their own, he says "to a disobedient and gainsaying people. You see what a great charge this is against them!

¹⁵ For they did not obey Him even when He invited them, but they gainsaid Him, and that when they saw Him doing so, not once or twice or thrice, but the whole period. But others who had never known Him, had the power to draw Him to them. Not that he says they themselves had the power to do it, but to take away lofty imaginings even from those of the Gentiles, and to show that it was His grace that wrought the whole, He says, I was made manifest, and I was found. It may be said, Were they then void of everything? By no means, for the taking of the things found, and the getting a knowledge of what was manifested to them, was what they contributed themselves. Then to prevent these saying, But why wast Thou not made manifest to us also? he sets down what is more than this, that I not only was made manifest, but I even continue with My hands stretched out, inviting them, and displaying all the concern of an affectionate father, and a mother that is set on her child. See how he has brought us a most lucid answer to all the difficulties before raised, by showing that it was from their own temper

that ruin had befallen them, and that they are wholly undeserving of pardon. For though they had both heard and understood what was said, still not even then were they minded to come to Him.

16 And what is far more, He did not cause them to hear these things and to understand them only, but a thing which hath more force to rouse them up and draw them to Him, when they were disobedient and gain-saying, He added to the others. Now what is this? It is His exasperating them, and making them jealous. For ye know the domineering might of the passion, and how great the power is which jealousy is naturally possessed of for bringing all disputatiousness to an end, and rousing those who have grown remiss. And why need one say this of man when in brutes without reason, and children before they are of full age, the power it shows is so great? For a child often will not submit to its father when it is called, but continues obstinate. But when another child has notice taken of it, then it even though not called comes to its father's bosom, and what calling could not do, provoking to jealousy will. This then God also did. For He not only called and stretched out His hands, but stirred up in them the feeling of jealousy also, by bringing those far inferior to them (a thing which makes men excessively jealous) not into their good things, but (what was a much stronger step, and makes the feeling even more domineering,) into much greater good things, and of greater necessity than theirs, and such as they had never even fancied in a dream. But still they did not submit.

17 Whatpardon then do they deserve who exhibit such excessive obstinacy? None. Yet this he does not say himself, but leaves it to the consciences of his hearers, to gather it from the conclusion of what he had stated, and again also confirms it by what he goes on to in his usual wisdom. And this he did also above, by introducing objections both in the case of the Law (see on Rom. vii. 7, PP. 420, I) and of the people, which presented an accusation beyond the true one; and then in the answer, which was to overthrow this, yieldingas much as he pleased, and as the case allowed, so as to make what he was saying not unwelcome. And this he doth here, writing as follows:
18 Chap. xi. ver. 1 "I say then, Hath God cast away His people whom He foreknew? God forbid." And he introduces the form a person would use in doubt, as though taking occasion from what had been said, and after making this alarming statement, by the denial of it he causes the sequel to be allowed with readiness; and what by all the former arguments he had been la-

boring to show that he makes good here also. What then is this? That even if there be but a few saved, the promise yet stands good. This is why he does not merely say "people," but "people which He foreknew." Then proceeding with the proof that the "people" were not cast off, "For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin."

¹⁹ I, he says, the instructor, the preacher. Now since this seemed contrary to what was said before in the words, "Who hath believed our report?" and, "All the day long have I stretched forth My hands to a disobedient and gainsaying people;" and, "I will provoke you to jealousy by them which are no people;" he was not satisfied with the deprecation, nor with having said, "God forbid," but makes it good by taking it up again and saying, "God hath not east away His people." But this is not a confirmation, men may say, but an assertion. Observe then the confirmation, both the first, and that which follows it. For the first is that he was himself of that race. But He would not, if on the point of casting them off, have chosen from them him to whom He entrusted all the preaching, and the affairs of the world, and all mysteries, and the whole economy. This then is one proof, but the next, after it, is his saying, that "people whom He foreknew," that is, who He knew clearly were suited to it, and would receive the faith. (Pococke on Hos. p. 23. See Acts ii. 41; iv. 4; xxi. 20.) For three, five, even ten thousand were believers from among them. And so to prevent any from saying, Art thou the people, then? And because thou hast been called, hath the nation been called? he proceeds.

²⁰ Ver. 2. "He hath not cast off His people, whom He foreknew." As though he said, I have with me three, five, or ten thousand. What then? has the people come to be three, five, or ten thousand? that seed that compared with the stars of heaven for multitude, or the sand of the sea? Is this the way you deceive us and put a cheat upon us, by making the whole people thyself and the few that are with thee; and didst thou inflate us with idle hopes, and say that the promise has been fulfilled, when all are lost, and the salvation comes down to a few? This is all bombast and vanity! we cannot away with such sophistry as this Now, that they may not say this, see how in the sequel he proceeds to the answer, not giving the objection indeed, but before it grounding the answer to it upon ancient history. What then is the answer?

²¹ Ver. 2-5. "Wot ye not," he says, "what the Scripture saith of Elias? how he (so most; mss. Sav. who) maketh intercession to God against Israel, saying, Lord, they have killed Thy prophets, and digged down Thine altars; and I

am left alone, and they seek my life. But what saith the answer of God unto him? I have reserved to Myself seven thousand men, who have not bowed the knee to the image of Baal. Even so then at this presenttime also, there is a remnant according to the election of grace." ²² What he means is nearly this. "God hath not cast off His people. For had He done so, He would have admitted none of them. But if He did admit some, He hath not cast them off. Still it is said, if He had not cast off, He would have admitted all. This does not follow; since in Elijah's time the part to be saved had come down to "seven thousand: and now also there are probably many that believe. But if you do not know who they are, this is no wonder, for that prophet, who was so great and good a man, did not know. But God ordered things for Himself when even the prophet knew them not. But consider his judgment. Now in proving what was before him, he covertly augments the charge against them. For this is why he gave the whole passage, that he might parade before them their untowardness, and show that they had been so from of old. For if he had not wished this, but had directed his whole attention to prove that the people lay in the few, he would have said that even in Elijah's time, seven thousand were left. But now he reads to them the passage further back, as having been throughout at pains to show that it was no strange thing that they did with Christ, and the Apostles, but their habitual practice.

²³ For to prevent their saying that it was as a deceiver we put Christ to death, and as impostors that we persecute the Apostles, he brings forward the text which says, "Lord, they have killed Thy prophets, and digged down thine altars. (1 Kings xix. 14. Then in order not to make his discourse galling to them, he attaches another reason to the bringing forward of the text. For he quotes it not as if it was on purpose to accuse them, but as if intent upon showing some other things. And he leaves them without any excuse even by what had before been done. For observe how strong the accusation is even from the person speaking. For it is neither Paul, nor Peter, nor James, nor John, but one whom they held in the greatest estimation, the chief of the Prophets, the friend of God, a man who had been so very zealous in their behalf as even to be given up to hunger for them, who even to this day hath never died. What then doth this man say? "Lord, they have killed Thy prophets, and digged down Thine altars; and I am left alone, and they seek my life. What could be more brutal cruelty than this? For when they should have besought pardon for the offences they had already committed., they

were minded even to kill him. And all these things put them quite beyond pardon.

²⁴ For it was not during the prevalence of the famine, but when the season was favorable, and their shame was done away, and the devils (i.e. false gods) had been put to shame, and the power of God had been shown, and the king had bowed beneath it, that they committed these audacities, passing from murder to murder, and making away with their teachers, and such as would bring them to a better mind. What then could they have to say to this? Were they too deceivers? Were they too impostors? Did they not know whence they were either? But they distressed you. Yes, but they also told you goodly things. But what of the altars? the altars too did not surely distress you? Did they too exasperate you? See of what obstinacy, of what insolence they were ever yielding proofs! This is why in another passage too Paul says, when writing to the Thessalonians, "Ye also have suffered like things of your own countrymen. even as they have of the Jews, who both killed the Lord, and their own prophets, and have persecuted us, and please not God, and are contrary to all men (1 Thess. ii. 14, 1 Thess. ii. 15); which is what he says here too, that they both digged down the altars, and killed the prophets. But what saith the answer of God unto him? "I have reserved to Myself seven thousand men who have not bowed the knee to the image of Baal. (1 Kings xix. 18.

²⁵ And what has this to do with the present subject? some may say. It hath a great deal to do with the present subject. For he shows here that it is the worthy that God useth to save even if the promise be made to the whole nation. And this he pointed out above when he said, "Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved. And, "Except the Lord of Sabaoth had left us a seed, we should have become as Sodoma. (Rom. ix. 27, Rom. ix.29. And he points it out from this passage also. Wherefore he proceeds to say, "Even so then at this present time also, there is a remnant according to the election of grace. Observe that each word maintains its own rank, showing at once God's grace, and the obedient temper of them that receive salvation. For by saying election, he showed the approval of them, but by saying grace, he showed the gift of God. Ver. 6. "And if by grace, then it is no more of works, otherwise grace is no more grace: but if it be of works, then is it no more grace, otherwise work is no more work."

²⁶ He again springs upon the disputatiousness of the Jews, in what has just been quoted; and on this ground bereaves them of excuse. For you cannot, he

means, so much as say, that the Prophets called indeed, and God invited, and the state of things cried aloud, and the provoking to jealousy was enough to draw us to Him, but what was enjoined was grievous, and this is why we could not draw nigh, since we had a display of works demanded of us, and laborious well-doings. For you cannot even say this. For how should God have demanded this of you, when this would just throw His grace into the shade? And this he said out of a wish to show that He was most desirous that they might be saved. Dent. v. 29. For not only would their salvation be easily brought about, but it was also God's greatest glory to display His love toward man. Why then are you afraid of drawing nigh, since you have no works demanded of you? Why are you bickering and quarrelsome, when grace is before you, and why keep putting me the Law forward to no purpose whatsoever? For you will not be saved by that, and will mar this gift also; since if you pertinaciously insist on being saved by it, you do away with this grace of God. Then that they might not think this strange, having first taken those seven thousand; he said that they were saved by grace.

²⁷ For when he says, "Even so then at this present time also there is a remnant according to the election of grace; he shows that they also were saved by grace. And not hereby only, but likewise by saying, "I have reserved unto Myself. For this is the language of One Who showeth that He Himself was the chief Contributor. And if by grace, it will be said, how came we all not to be saved? Because ye would not. For grace, though it be grace, saves the willing, not those who will not have it, and turn away from it, who persist in fighting against it, and opposing themselves to it. Observe how throughout the point he is proving is, "Not as though the Word of God had taken none effect," by showing that the worthy were those to whom the promise came, and that these, few though they be, may yet be the people of God; and indeed he had stated it in the beginning of the Epistle with much force, where he says, "For what if some did not believe" (Rom. iii. 3), and did not even stop at this, but proceeded, "Yea, let God be true, and every man a liar. (ib. 4. And here again he confirms it another way, and shows the force of grace, and that always the one were being saved, the other perished.

²⁸ Let us then give thanks, that we belong to them that are being saved, and not having been able to save ourselves by works, were saved by the gift of God. But in giving thanks, let us not I do this in words only, but in works and actions. For this is the genuine thanksgiving, when we do those things

whereby God is sure to be glorified, and flee from those from which we have been set free. For if we, after insulting the King, instead of being punished have been honored, and then go and insult Him afresh, since we are detected in the utmost ingratitude, we should with justice have to suffer the utmost punishment, one greater far than the former. For the former insolence did not show us so ungrateful as that committed after honor and much attention shown us. Let us then flee those things from which we have been set free, and not give thanks with our mouths only, lest it be said of us also, "This people honoreth Me with their lips, but with their heart is far from Me. (Is. xxix. 13. For how is it else than unseemly, when the "heavens declare the glory of God" (Ps. xix. 1), and thou, for whom the heavens were made that glorify Him, doest such things that through thee the God that made thee is blasphemed? It is for this that not only he that blasphemeth, but thyself also, wilt be liable to punishment.

²⁹ For the heavens also do not glorify God by sending forth a voice but by putting others upon doing it at the sight of them, and yet they are said "to declare the glory of God. Thus too they that furnish a life to be wondered at, even though they hold their peace, yet glorify God, when others through them glorify Him. For He is not so much revered because of the heaven, as of a spotless life. When then we are discoursing with the Gentiles, we cite (4 mss. read or point to the reading, "let us not cite") not the heavens before them, but the men, whom though they were in worse plight than brutes, He hath persuaded to be the Angels' competitors. And we (1 mss. "let us") stop their mouths by speaking of this change. For far better than the heaven is man, and a soul brighter than their beauty may he possess. For it, though visible for so long a time, did not persuade much. But Paul, after preaching a short time, drew the whole world unto him. (St. Aug. on Ps. xix. 4. For he possessed a soul no less than the) heaven, which was able to draw all men unto him. Our soul is not a match even for the earth: but his is equal to the heavens. That stands indeed keeping to its own boundary and rule; but the loftiness of his soul transcended all the heavens, and conversed with Christ Himself. (2 Cor. x. 15; Rom. xv. 19, etc.

³⁰ And the beauty of it was so great, that even God heraldeth it forth. For the stars did the angels marvel at when they were made. (Job xxxviii. 7. But this He marvelled at when He saith, "He is a chosen vessel unto Me. (Acts ix. 15. And this Heaven doth a cloud many times overshadow But Paul's soul no

temptation overshadowed but even in storms he was clearer to the sight than the hard sky (staqeraj meshmbriaj at noon, and shone constantly as it had done before the clouds came on. For the Sun who shone in him sent not forth such rays as to be over-clouded by the concourse of temptations, but even then shone forth the more. Wherefore he says, "My grace is sufficient for thee, for My Strength is made perfect in weakness. (2 Cor. xii. 9. Let us then strive to be like him, and then even to what we are this heaven will be as nothing, if we wish it, nor yet the sun, nor the whole world. For these are for us, and not we for them. Let us show that we are worthy of having had these made for us. For if we be found unworthy of these, how shall we be worthy a kingdom? For indeed all that live so as to blaspheme God are unworthy to see the sun. They who blaspheme Him are unworthy to enjoy the creatures who glorify Him: since even a son who insulteth his father is unworthy to be waited upon by the approved servants.

³¹ Hence these will enjoy glory, and that great glory; but we shall have to undergo punishment and vengeance. ³² How miserable then will it be for the creation which was made for thee to be fashioned "according to the glorious liberty of the children of God," (Rom. viii. 21) but for us who were made children of God, through our much listlessness, to be sent away to destruction and hell, for whose sake the creation shall enjoy that great festal time? Now to keep this from coming to pass, let such of us as have a pure soul keep it still such, or rather let us make its brightness more intense. And let those of us that have a soiled one, not despair. For "if" (he says) "your sins be as purple, I will make them white as snow. And if they be as scarlet, I will make them white as wool. (Is. i. 18. But when it is God that promiseth, doubt not, but do those things whereby thou mayest draw to thee these promises. Are they unnumbered, the fearful and outrageous acts done by thee? And what of this? For hitherto thou art not gone away into the grave where no man shah confess. (ib. xxxviii. 18; Ps. vi. 5. Hitherto the arena (qeatron) is not broken up for thee, but thou art standing within the line, and thou art able even by a struggle at the last to recover all thy defeats. Thou art not yet come to where the rich man was, for thee to hear it said, "there is a gulf betwixt you and us. (Luke xvi. 26.

³³ The Bridegroom is not yet at hand, that one should fear to give you of his oil. Still canst thou buy and store up. And there is not one yet to say, "Not so; lest there be not enough for us and and you" (Matt. xxv. 9); but there are

many that sell, the naked, the hungry, the sick, the imprisoned. Give food to these, clothing to those, visit the sick, and the oil will come more than from fountains. The day of account is not here. Use the time as need be, and make deductions from the debts, and to him that oweth "an hundred measures of oil, say, Take thy bill and write fifty. (Luke xvi. 6. And with money, and with words, and with every other thing do in like manner, imitating that steward. And advise this to thyself, and also to thy relatives, for thou hast still the power of saying so. Thou art not yet come to the necessity of calling in another in their behalf, but thou hast power to give advice at once to thyself and to others. (ib. 28. But when thou art gone away thither, neither of these things wilt thou have it in thy power to do at need. And with good reason. For thou who hast had so long a period fixed thee, and neither done thyself good, nor any else, how when thou art under the Judge's hands shall thou be able to obtain this grace?

³⁴ Putting all these things together then, let us cling fast to our own salvation, and not lose the opportunity of this life present. For it is possible, it is, even at our last breath to please God. It is possible to gain approval by thy last will, not indeed in such way as in our lifetime, still it is possible. How, and in what way? If thou leavest Him among thine heirs, and givest Him also (*kai autw*) a portion of thine whole estate. Hast thou not fed Him in thy lifetime? At all events when departed, when thou art no longer owner, give Him a share of thy goods. He is loving unto man, He doth not deal niggardly by thee. It is a mark to be sure of a greater desire, and so it will be more rewarded, to feed Him in thy lifetime. But if thou hast not done this, at all events do the next best thing. Leave Him joint-heir (see p. 384) with thy children, and if thou art dilatory over this, bethink thyself that His Father made thee joint-heir with Him, and break down thy inhuman spirit. For what excuse wilt thou have if thou dost not even make Him a sharer with thy children, who made thee share the Heaven, and was slain for thee? And yet all that ever He did, He did not in repayment of a debt, but as bestowing a favor. But you after so great benefits, have been made a debtor as well.

³⁵ And yet, though things are so, it is as if receiving a favor, not as demanding payment of a debt, that He crowneth thee; and this too when what He is to receive is His own. Give then thy money, which is now no longer of any use to thee, and of which thou art no longer owner; and He will give thee a Kingdom which shall be of service to thee perpetually, and with it will

bestow also the things of this life. For if He be made the joint heir of thy children, He doth lighten their orphanage for them, do away with plots against them, beat off insults, stop the mouths of pettifoggers. And if they themselves be unable to stand up for their bequeathments, He will Himself stand up, and not let them be broken through. But if He do even allow this, then He makes up of Himself all that was ordered in the will with still greater liberality, because He has been but mentioned in it. Leave Him then thine heir. For it is to Him that thou art upon the point of going. He will be thy Judge Himself in the trial for all that hath been done here. But there are some so miserable and pinched, that though they have no children, still they have not the courage to do this, but approve of giving that they have to hangers on, and to flatterers, and to this person and to that, sooner than to Christ, Who hath done them so great benefits.

³⁶ And what can be more unreasonable than this conduct? For if one were to compare men of this cast to asses, aye, or to stones, one shall not still be saying anything tantamount to their unreasonableness and senselessness. Nor could one find a similitude to put before you their madness and dementedness. For what pardon shall they obtain for not having fed Him in their lifetime, who, even when they are on the point of departing to Him, have not the inclination to give Him but a trifle out of those goods, of which they are no longer the owners, but are of such an inimical and hostile disposition, as not even to give Him a share in what is useless to themselves? Do you not know how many of mankind have not even been counted worthy to obtain an end of this kind, but have been snatched off suddenly? But thee doth God empower to give orders to thy kindred, and to speak with them about thy property, and set all that is in thy house in order. What defence then wilt thou have to set up, when even after receiving this favor from Him, thou hast treacherously given up the benefit, and art standing as it were in diametrical opposition to thy forefathers in the faith? For they even in their lifetime sold all, and brought it to the Apostle's feet. But thou, even at thy death, dost not give any share to them that need.

³⁷ What is the better part, and gives one much boldness, is to remedy poverty in one's lifetime. But if thou hast not been minded to do this, at all events do upon thy death-bed some noble act. For this is not what a strong love for Christ would do, yet still it is an act of love. For if thou wilt not have the high place with the Lambs, still even to be after them at all is no light

thing, and so not to be placed with the goats nor on the left hand. But if thou wilt not do even this, what plea is to rescue thee, when neither the fear of death nor thy money having become henceforth of no use to thee, nor the leaving of safety behind thee to thy children, nor the laying up of much pardon there against the time to come, will make thee merciful to man? Wherefore I advise, as the best thing, that in your lifetime you give the larger half of your goods to the poor. But if there be any of so narrow a soul as not to have the heart to do so, at all events let them by necessity become merciful. For when you were living as if there were no death, then you clung close to your goods. But now since you have learnt that you are to die, at least now give over your opinion, and deliberate about your affairs as one that must die.

³⁸ Or rather as one that ought to enjoy immortal life for evermore. For if what I am going to say be distasteful, and big with horror, still it must be said. Reckon with thy slaves the Lord. Art thou giving thy slaves liberty? Give Christ liberty from famine, from distress, from imprisonment, from nakedness. Art thou horrified at the words? Is it not then more horrible when thou dost not even thus much? And here the word makes thy blood curdle. But when thou art gone to that world, and hast to hear things far more grievous than these, and seest the tortures which are incurable, what wilt thou say? To whom wilt thou flee for refuge? Whom wilt thou call to thy alliance and assistance? Will it be Abraham? He will not hearken to thee. Or those virgins? They will not give thee of their oil. Thy father then or thy grandfather? But none even of these, if he be ever so holy, will have it in his power to reverse that sentence. Weighing then all these things, to Him Who alone is Lord to blot out the bill against thee and to quench that flame, to Him make prayer and supplication, and propitiate Him, by now feeding Him and clothing Him continually: that in this world thou mayest depart with a good hope, and when thou art there thou mayest enjoy eternal blessings, which may we all attain to by the grace and love toward man, etc.

HOMILY 19

¹ ROM. XI. 7.—"What then? Israel hath not obtained that, which he seeketh for; but the election hath obtained it and the rest were blinded." He had said that God did not cast off His people; and to show in what sense He had not cast them off, he takes refuge in the Prophets again. And having shown by them that the more part of the Jews were lost, that he might not seem to be

again bringing forward an accusation of his own, and to make his discourse offensive, and to be attacking them as enemies, he takes refuge in David and Isaiah, and says, Ver. 8. "According as it is written, God hath given them the spirit of slumber." (Is. xxix. 10.) ² Or rather we should go back to the beginning of his argument. Having then mentioned the state of things in Elijah's time, and shown what grace is, he proceeds, "What then? Israel hath not obtained that which he seeketh for." Now this is as much what an accuser would say, as what one who was putting a question. For the Jew, he means, is inconsistent with himself when he seeketh for righteousness, which he will not accept. Then to leave them with no excuse, he shows, from those who have accepted it, their unfeeling spirit, as he says, "But the election hath obtained it," and they are the condemnation of the others. And this is what Christ says, "But if I by Beelzebub cast out devils, by whom do your children cast them out? Wherefore they shall be your judges." (Luke xi. 19.) For to prevent any one from accusing the nature of the thing, and not their own temper, he points out those who had obtained it. Hence he uses the word with great propriety, to show at once the grace from above and the zeal of these. For it is not to deny free-will that he speaks of their having "obtained" (as by chance, Gr. *epetuxe*) it, but to show the greatness of the good things, and that the greater part was of grace, though not the whole. For we too are in the habit of saying, "so and so chanced to get" (same word), "so and so met with," when the gain has been a great one. Because it is not by man's labors, but by God's gift, that the greater part was brought about.

³ "And the rest was blinded." ⁴ See how he has been bold enough to tell with his own voice the casting off of the rest. For he had indeed spoken of it already, but it was by bringing the prophets in as accusers. But from this point he declares it in his own person. Still even here he is not content with his own declaration, but brings Isaiah the prophet in again. For after saying, "were blinded," he proceeds; "according as it is written, God hath given them the spirit of slumber. Now whence came this blinding? He had indeed mentioned the causes of it before, and turned it all upon their own heads, to show that it was from their unseasonable obstinacy that they had to bear this. And now he speaks of it too. For when he says, "Eyes that they should not see, and ears that they should not hear," he is but finding fault with their contentious spirit. For when they had "eyes to see" the miracles, and were possessed of "ears to hear" that marvellous Teaching, they never used these as

were fitting. And the "He gave," do not imagine to mean here an agency, but a permission only. But. "slumber" (*kataanucij* lit. piercing) is a name he here gives to the habit of soul inclinable to the worse, when incurably and unchangeably so. For in another passage David says, "that my glory may sing unto Thee, and I may not be put to slumber" (Ps. xxx. 12, LXX.): that is, I may not alter, may not be changed.

5 For as a man who is hushed to slumber in a state of pious fear would not easily be made to change his side; so too he that is slumbering in wickedness would not change with facility. For to be hushed to slumber here is nothing else but to be fixed and riveted to a thing. In pointing then to the incurable and unchangeable character of their spirit, he calls it "a spirit of slumber. Then to show that for this unbelief they will be most severely punished, he brings the Prophet forward again, threatening the very things which in the event came to pass. 6 Ver. 9. "Let their table be made a snare, and a trap, and a stumbling-block." (Ps. lxxix. 22, 23.) That is, let their comforts and all their good things change and perish, and let them be open to attack from any one. And to show that this is in punishment for sins that they suffer this, he adds, "and a recompense unto them."

7 Ver. 10. "Let their eyes be darkened that they may not see, and bow Thou down their back alway." Do these things then still require any interpreting? Are they not plain even to those ever so senseless? And before our words, the very issue of facts has anticipated us in bearing witness to what was said. For at what time have they ever been so open to attacks? at what time such an easy prey? at what time hath He so "bowed down their backs? At what time have they been set under such bondage? And what is more, there is not to be any unloosing from these terrors. And this the prophet hath also hinted. For he does not say only, "bow Thou down their back," but, "forever bow Thou down. But if thou art disposed to dispute, O Jew, about the issue, from what hath gone before learn also the present case. Thou didst go down to Egypt; and two hundred years passed, and God freed thee speedily from that bondage, and that though thou wert irreligious, and wentest a whoring with the most baneful whoredom. Thou wast freed from Egypt, and thou didst worship the calf, thou didst sacrifice thy sons to Baalpeor, thou didst defile the temple, thou didst go after every sort of vice, thou didst grow not to know nature itself.

⁸ The mountains, the groves, the hills, the springs, the rivers, the gardens didst thou fill with accursed sacrifices, thou didst slay the prophets, didst overthrow the altars, didst exhibit every excess of wickedness and irreligion. Still, after giving thee up for seventy years to the Babylonians, He brought thee back again to thy former freedom, and gave thee back the temple, and thy country, and thy old form of polity and there were prophets again, and the gift of the Spirit. Or rather, even in the season of thy captivity thou wast not deserted, but even there were Daniel, and Ezekiel, and in Egypt Jeremiah, and in the desert Moses. After this thou didst revert to thy former vice again, and wast a reveller (εκεβακχευqhj 2 Macc. xiv. 33), therein, and didst change thy manner of life (politeian to the Grecian in the time of Antiochus the impious Dan. viii. 14; 1 Macc. iv. 54). But even then for a three years and a little over only were ye given up to Antiochus, and then by the Maccabees ye raised those bright trophies again. But now there is nothing of the sort, for the reverse hath happened throughout. And this is ground for the greatest surprise, as the vices have ceased, and the punishment hath been increased, and is without any hope of a change.

⁹ For it is not seventy years only that have passed away, nor a hundred, nor yet twice as many but three hundred, and a good deal over, and there is no finding even a shadow of a hope of the kind. And this though ye neither are idolaters, nor do the other audacious acts ye did before. What then is the cause? The reality hath succeeded to the type, and grace hath shut out the Law. And this the prophet foretelling from of old said, "And ever bow Thou down their back. See the minuteness of prophecy, how it foretells their unbelief, and also points out their disputatiousness, and shows the judgment which should follow, and sets forth the endlessness of the punishment. For as many of the duller sort, through unbelief in what was to come to pass, wished to see things to come by the light of things present, from this point of time God gave proof of His power on either part, by lifting those of the Gentiles who believed. above the heaven, but bringing down such of the Jews as believed not to the lowest estate of desolation, and giving them up to evils not to be ended. Having then urged them severely both about their not believing, and about what they had suffered and were yet to suffer, he again allays what he had said by writing as follows:

¹⁰ Ver. II. "I say then, Have they stumbled, that they should fall? God forbid." ¹¹ When he has shown that they were liable to evils without number,

then he devises an allayment. And consider the judgment of Paul. The accusation he had introduced from the prophets, but the allayment he makes come from himself. For that they had sinned greatly, he would say, none will gainsay. But let us see if the fall is of such kind as to be incurable, and quite preclude their being set up again. But of such kind it is not. You see how he is attacking them again, and under the expectation of some allayment he proves them guilty of confessed sins. But let us see what even by way of allayment he does devise for them. Now what is the allayment? "When the fulness of the Gentiles," he says, "shall have come in, then shall all Israel be saved," at the time of his second coming, and the end of the world. Yet this he does not say at once. But since he had made a hard onset upon them, and linked accusations to accusations, bringing prophets in after prophets crying aloud against them, Isaiah, Elijah, David, Moses, Hosea, not once or twice, but several times;

¹²lest in this way he should both by driving these into despair, make a wall to bar their access to the faith, and should further make such of the Gentiles as believed unreasonably elated, and they also by being puffed up should take harm in matter of their faith, he further solaces them by saying, "But rather through their fall salvation is come unto the Gentiles. But we must not take what is here said literally, but get acquainted with the spirit and object of the speaker, and what he aimed to compass. Which thing I ever entreat of your love. For if with this in our minds we take up what is here said, we shall not find a difficulty in any part of it. For his present anxiety is to remove from those of the Gentiles the haughtiness which might spring in them from what he had said. For in this way they too were more likely to continue unshaken in the faith, when they had learnt to be reasonable, as also those of the Jews were, when quit of despair, more likely to come with readiness to grace. Having regard then to this object of his, let us so listen to all that is said on this passage. What does he say then? And whence does he show that their fall was not irremediable, nor their rejection final? He argues from the Gentiles, saying as follows:

¹³"Through their fall salvation is come unto the Gentiles, for to provoke them to jealousy." ¹⁴This language is not his own only, but in the Gospels too the parables mean this. For He who made a marriage feast for His Son, when the guests would not come, called those in the highways. (Matt. xxii. 9). And He who planted the Vineyard, when the husbandmen slew the Heir,

let out His Vineyard to others. (ib. xxi. 38, etc. And without any parable, He Himself said, "I am not sent but unto the lost sheep of the House of Israel. (ib. xv. 24.. And to the Syrophoenician woman, when she persevered, He said somewhat further besides. "It is not meet," He says, "to take the children's bread, and cast it to the dogs. (ib. xv. 26. And Paul to those of the Jews that raised a sedition, "It was necessary that the word of God should first have been spoken unto you: but seeing ye judge yourselves unworthy, lo, we turn unto the Gentiles. (Acts xiii. 46. And throughout it is clear that the natural course of things was this, that they should be the first to come in, and then those of the Gentiles; but since they disbelieved, the order was reversed; and their unbelief and fall caused these to be brought in first. Hence it is that he says, "through their fall salvation is come to the Gentiles, for to provoke them to jealousy. But if he mentions what the course of things issued in, as if the chief design of Providence, do not feel surprised.

15 For he wishes to solace their down-stricken souls, and his meaning is about this. Jesus came to them; they did not receive Him, though He did countless miracles, but crucified Him. Hence He drew the Gentiles to Him, that the honor they had, by cutting them to the heart for their insensibility might at least out of a moroseness against others persuade them to come over. For they ought to have been first admitted, and then we. And this was why he said, "For it is the power of God unto salvation unto every one that believeth; to the Jew first, and also to the Gentile. (Rom. i. 16. But as they had started off, we the last became first. See then how great honors he gathers for them even from this. One that he says, we were then called, when they were not willing; a second that he says, the reason of our being called was not that we only might be saved, but that they also, growing jealous at our salvation, might become better. What does he say then? that if it were not for the Jews' sake, we should not have been called and saved at all? We should not before them, but in the regular order. Wherefore also when He was speaking to the disciples, He did not say barely, "Go to the lost sheep of the House of Israel" (Matt. x. 6), but, "Go rather to the sheep," to show that to those parts also they must come after these.

16 And Paul again saith not, "It was necessary that the word of God should have been spoken unto you," but "should first have been spoken unto you" (Acts xiii. 46), to show that in the second place it must be to us also. And this was both done and said, that they might not be able, shameless

though they were, to pretend that they were overlooked, and that was why they did not believe. This then was why Christ, though he knew all things before, yet came to them first. ¹⁷ Ver. 12. "Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness?" Here he is speaking to gratify them. For even if these had fallen a thousand times, the Gentiles would not have been saved unless they had shown faith. As the Jews likewise would not have perished unless they had been unbelieving and disputatious. But as I said, he is solacing them now they are laid low, giving them so much the more ground to be confident of their salvation if they altered. For if when they stumbled, he says, so many enjoyed salvation, and when they were cast out so many were called, just consider what will be the case when they return. But he does not put it thus, When they return. Now he does not say "how much more their" return, or their altering, or their well-doing, but "how much more their fulness," that is, when they are all about coming in. And this he said to show that then also grace and God's gift will do the larger part, or almost the whole.

¹⁸ Ver. 13, 14. "For I speak to you Gentiles; inasmuch as I am the Apostle of the Gentiles, I magnify mine office; if by any means I may provoke to emulation them which are my flesh, and might save some of them." ¹⁹ Again he endeavors much to get himself clear of untoward suspicion. And he seems to be blaming the Gentiles, and to be humbling their conceits, yet he gives a gentle provocation to the Jew also. And indeed he goes round about seeking to veil and allay this great ruin of theirs. But he finds no means of doing it, owing to the nature of the facts. For from what he had said, they deserved but the greater condemnation, when those who were far short of them had taken the good things prepared for them. This is why then he passes from the Jews to those of the Gentiles, and puts in between his discourse the part about them, as wishing to show that he is saying all these things in order to instruct them to be reasonable. For I praise you, he means, for these two reasons; one, because I am necessitated to do so as being your commissioned minister; the other, that through you I may save others. And he does not say, my brethren, my kinsmen; but, "my flesh. And next, when pointing out their disputatious spirit, he does not say, "if by any means I may" persuade, but, "provoke to jealousy and save; and here again not all, but, "some of them. So hard were they! And even amid his rebuke he shows again the Gen-

tiles honored, for they are causes of their salvation, and not in the same way. For they became purveyors of blessings to them through unbelief, but these to the Jews by faith.

²⁰ Hence the estate of the Gentiles seems to be at once equal and superior. For what wilt thou say, O Jew? that if we had not been cast out, he would not have been called so soon? This the man of the Gentiles may say too, If I had not been saved, thou wouldest not have been moved to jealousy. But if thou wouldest know wherein we have the advantage, I save thee by believing, but it is by stumbling that thou hast afforded us an access before thyself. Then perceiving again that he had touched them to the quick, resuming his former argument, he says, ²¹ Ver. 15. "For if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?" ²² Yet this again condemns them, since, while others gained by their sins, they did not profit by other men's well doings. But if he asserts that to be their doing which necessarily happened, be not surprised: since (as I have said several times) it is to humble these, and to exhort the other, that he throws his address into this form. For as I said before, if the Jews had been cast away a thousand times over, and the Gentiles had not shown faith, they would never have been saved. But he stands by the feeble party, and gives assistance to the distressed one. But see also even in his favors to them, how he solaces them in words only. "For if the casting away of them be the reconciling of the world," (and what is this to the Jews?) "what shall the receiving of them be but life from the dead?" Yet even this was no boon to them, unless they had been received. But what he means is to this effect. If in anger with them He gave other men so great gifts, when He is reconciled to them what will He not give? But as the resurrection of the dead was not by the receiving of them, so neither now is our salvation through them. But they were cast out owing to their own folly, but it is by faith that we are saved, and by grace from above. But of all this nothing can be of service to them, unless they show the requisite faith. Yet doing as he is wont, he goes on to another encomium, which is not really one, but which only seems to be, so imitating the wisest physicians, who give their patients as much consolation as the nature of the sickness allows them. And what is it that he says?

²³ Ver. 16. "For if the first-fruits be holy, the lump also is holy; and if the root be holy, so are the branches;" So calling in this passage by the names of the first-fruit and root Abraham, and Isaac, and Jacob, the prophets, the pat-

riarchs, all who were of note in the Old Testament; and the branches, those from them who believed. Then since the fact met him that many had disbelieved, observe how he undermines (*upotemnetai*, see p. 345) it again, and says, Ver. 17. "And if some of the branches be broken off." ²⁴ And yet above thou didst say that the more part perished, and a few were saved only. How came it then that speaking of those that perished, thou hast used a "some," which is indicative of fewness? It is not, he replies, in opposition to myself, but out of a desire to court and recover those that are distressed. Observe how in the whole of the passage one finds him working at this object, the wish to solace them. And if you deny it, many contradictions will follow. But let me beg you to notice his wisdom, how while he seems to be speaking for them, and devising a solace for them, he aims a secret blow at them, and shows that they are devoid of all excuse, even from the "root," from the "first-fruit." For consider the badness of the branches, which, when they have a sweet root, still do not imitate it; and the faultiness of the lump, when it is not altered even by the first-fruit. "And if some of the branches were broken off." However, the greater part were broken off. Yet, as I said, he wishes to comfort them. And this is why it is not in his own person, but in theirs, that he brings in the words used, and even in this gives a secret stroke at them, and shows them to have fallen from being Abraham's kinsmen. (Matt. iii. 9.) For what he was desirous of saying was, that they had nothing in common with them. (John viii. 39.) For if the root be holy, and these be not holy, then these are far away from the root. Then under the appearance of solacing the Jews, he again by his accusation smiteth them of the Gentiles. For after saying, "And if some of the branches were broken off," he proceeds.

²⁵ "And thou being a wild olive wert grafted in." For the less esteem the man of the Gentiles is of, the more the Jew is vexed at seeing him enjoy his goods. And to the other, the disgrace of the little esteem he was of, is nothing to the honor of the change. And consider his skilfulness. He does not say, "thou wert" planted "in," but "thou wast grafted in," by this again cutting the Jew to the heart, as showing that the Gentile man was standing in his own tree, and himself lying on the ground. Wherefore he does not stop even here, nor after he had spoken of grafting in does he leave off (and yet in this he declared the whole matter), but still he dwells over the prosperous state of the Gentile, and enlarges upon his fair fame in the words, "And with them partakest of the root and fatness of the olive tree." And he seems indeed to have

viewed him in the light of an addition. But he shows that he was no whit the worse on that account, but in possession of everything, that the branch which had come up out of the root had. Lest then on hearing the words, "and thou wert grafted in," thou shouldest suppose him to be lacking when compared with the natural branch, see how he makes him equal to it by saying, that "with them thou partakest of the root and fatness of the olive:" that is, hast been put into the same noble rank, the same nature. Then in rebuking him, and saying,

26 Ver. 18. "Boast not against the branches." He seems indeed to be comforting the Jew, but points out his vileness and extreme dishonor. And this is why he says not, "boast not," but, "boast not against" do not boast against them so as to sunder them. For it is into their place that ye have been set, and their goods that ye enjoy. Do you observe how he seems to be rebuking the one, while he is sharp upon the other?"But if thou boast," he says, "thou bearest not the root, but the root thee." Now what is this to the branches that are cut off? Nothing. For, as I said before, while seeming to devise a sort of weak shadow of consolation, and in the very midst of his aiming at the Gentile, he gives them a mortal blow; for by saying, "boast not against them," and, "if thou boast, thou bearest not the root," he has shown the Jew that the things done deserved boasting of, even if it was not right to boast, thus at once rousing him and provoking him to faith, and smiting at him, in the attitude of an advocate, and pointing out to him the punishment he was undergoing, and that other men had possession of what were their goods.

27 Ver.19. "Thou wilt say then," he goes on, "The branches were broken off that I might be grafted in." Again he establishes, by way of objection, the opposite to the former position, to show that what he said before, he had not said as directly belonging to the subject, but to draw them to him. For it was no longer by their fall that salvation came to the Gentiles, nor was it their fall that was the riches of the world. Nor was it by this that we were saved, because they had fallen, but the reverse. And he shows that the providence in regard to the Gentiles was a main object, even though he seems to put what he says into another forth. And the whole passage is a tissue of objections, in which he clears himself of the suspicion of hatred, and makes his language such as will be acceptable.

²⁸ Ver.20. "Well," he praises what they said, then he alarms them again by saying, "Because of unbelief they were broken off, and thou art grafted in by faith." So here another encomium, and for the other party an accusation. But he again lays their pride low by proceeding to say, "be not high-minded, but fear." For the thing is not matter of nature, but of belief and unbelief. And he seems to be again bridling the Gentile, but he is teaching the Jew that it is not right to cling to a natural kinship. Hence he goes on with, "Be not high-minded," and he does not say, but be humble, but, fear. For haughtiness genders a contempt and listlessness. Then as he is going into all the sorrows of their calamity, in order to make the statement less offensive, he states it in the way of a rebuke given to the other as follows:

²⁹ Ver.21. "For if God spared not the natural branches," and then he does not say, neither will He spare thee," but "take heed, lest He also spare not thee." So paring (*upotemnomenoj*) away the distasteful from his statement, representing the believer as in the struggle, he at once draws the others to him, and humbles these also. Ver.22. "Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in His goodness: otherwise thou also shalt be cut off." And he does not say, Behold thy well doing, behold thy labors, but, "Behold the goodness of God" toward man, to show that the whole comes of grace from above, and to make us tremble. For this reason for boasting should make thee to fear: since the Lord (*despothj*) hath been good unto thee, do thou therefore fear. For the blessings do not abide by thee unmovable if thou turnest listless, as neither do the evils with them, if they alter; "For thou also," he says, "unless thou continue in the faith, wilt be cut off."

³⁰ Ver.23. "And they also, if they abide not in unbelief, shall be grafted in." ³¹ For it was not God that cut them off, but they have broken themselves off and fallen, and he did well to say have broken themselves off. For He hath never yet so (*Sav. conj. ms. corr. outoj*) east them off, though they have sinned so much and so often. You see what a great thing a man's free choice is, how great the efficacy of the mind is. For none of these things is immutable, neither thy good nor his evil. You see too how he raises up even him in his despondency, and humbles the other in his confidence; and do not thou be faint at hearing of severity, nor thou be confident at hearing of goodness. The reason why He cut thee off in severity was, that thou mightest long to come back. The reason why He showed goodness to thee was, that thou

mightest continue in (he does not say the faith, but) His goodness, that is, if thou do things worthy of God's love toward man. For there is need of something more than faith. You see how he suffers neither these to lie low, nor those to be elated, but he also provokes them to jealousy, by giving through them a power to the Jew to be set again in this one's place, as he also had first taken the other's ground. And the Gentile he put in fear by the Jews, and what had happened to them, lest they should feel elated over it.

³² But the Jew he tries to encourage by what had been afforded to the Greek. For thou also, he says, wilt be cut off if thou growest listless, (for the Jew was cut off), and he will be grafted in if he be earnest, for thou also wast grafted in. But it is very judicious in him to direct all he says to the Gentile, as he is always in the habit of doing, correcting the feeble by rebuking the stronger. This he does in the end of this Epistle too, when he is speaking of the observance of meats. Then, he grounds this on what had already happened, not upon what was to come only. And this was more likely to persuade his hearer. And as he means to enter on consecutiveness of reasonings, such as could not be spoken against, he first uses a demonstration drawn from the power of God. For if they were cut off, and cast aside, and others took precedence of them in what was theirs, still even now despair not.

³³ "For God is able," he says, "to graft them in again," since He doeth things beyond expectation. But if thou wishest for things to be in order, and reasons to be consecutive, you have from yourselves a demonstration which more than meets your wants. Ver.24. "For if thou wert cut out of the olive tree, which is wild by nature, and were grafted contrary to nature into a good olive tree, how much more shall these, which be the natural branches, be grafted into their own olive tree." ³⁴ If then faith was able to do what was contrary to nature, much more will it that which is according to nature. For if this person, who was cut off from those by nature his fathers, came contrary to nature unto Abraham, much more wilt thou be able to recover thine own. For the Gentile's evil lot is according to nature (he being by nature a wild olive), and the good contrary to nature (it being contrary to nature for him to be grafted into Abraham), but thy lot on the contrary is the good by nature. For it is not upon another root, as the Gentile, but on thine own that thou art to be fixed if thou art minded to come back. What then dost thou deserve, when after the Gentile had been able to do what was contrary to nature, thou art not able to do that which is according to nature, but hast

given up even this? Then as he had said "contrary to nature," and, "wert grafted in," that you may not suppose the Jew to have the advantage, he again corrects this by saying that he also is grafted in. "How much more shall these," says he, "which be the natural branches be grafted into their own olive-tree? And again, "God is able to graft them in. And before this he says, that if they "abide not still in unbelief, they shall be also grafted in.

³⁵ And when you hear that he keeps speaking of "according to nature," and "contrary to nature," do not suppose that he means the nature that is unchangeable, but he tells us in these words of the probable and the consecutive, and on the other hand of the improbable. For the good things and the bad are not such as are by nature, but by temper and determination alone. And consider also how inoffensive he is. For after saying that thou also wilt be cut off, if thou dost not abide in the faith, and these will be grafted in, if they "abide not still in unbelief," he leaves that of harsh aspect, and insists on that of kindlier sound, and in it he ends, putting great hopes before the Jews if they were minded not to abide so. Wherefore he goes on to say, ³⁶ *Vet.25*. "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise your own conceits." Meaning by mystery here, that which is unknown and unutterable, and hath much of wonder and much of what one should not expect about it. As in another passage too he says, "Behold, I tell you a mystery. We shall not all sleep, but we shall all be changed." (1 Cor. xv. 51.) What then is the mystery? "That blindness in part hath happened unto Israel." Here again he levels a blow at the Jew, while seeming to take down the Gentile. But his meaning is nearly this, and he had said it before, that the unbelief is not universal, but only "in part." As when he says, "But if any hath caused grief, he hath not grieved me, but in part" (2 Cor. ii. 5): And, so here too he says what he had said above, "God hath not cast off His people whom He foreknew" (Rom. xi. 2): and again, "What then? Have they stumbled that they should fall? God forbid" (ib. 11): This then he says here also; that it is not the whole people that is pulled up, but many have already believed, and more are likely to believe. Then as he had promised a great thing, he adduces the prophet in evidence, speaking as follows. Now it is not for the fact of a blindness having happened that he quotes the passage (for every one could see that), but that they shall believe and be saved, he brings Isaiah to witness, who crieth aloud and saith,

³⁷ Ver.26. "There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob." (Is. lix. 20.) Then to give the mark that fixes its sense to salvation, to prevent any one from drawing it aside and attaching it to times gone by, he says, Ver. 27. "For this is my covenant unto them, when I shall take away their sins." Not when they are circumcised, not when they sacrifice, not when they do the other deeds of the Law, but when they attain to the forgiveness of sins. If then this hath been promised, but has never yet happened in their case, nor have they ever enjoyed the remission of sins by baptism, certainly it will come to pass. Hence he proceeds, Ver.29. "For the gifts and calling of God are without repentance." And even this is not all he says to solace them, for he uses what had already come about. And what came in of consequence, that he states as chiefly intended, putting it in these words,

³⁸ Ver. 28. "As concerning the Gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes." That the Gentile then might not be puffed up, and say, "I am standing, do not tell me of what would have been, but what has been," he uses this consideration to bring him down, and says, "As concerning the Gospel, they are enemies for your sakes." For when you were called they became more captious. Nevertheless God hath not even now cut short the calling of you, but He waiteth for all the Gentiles that are to believe to come in, and then they also shall come. Then he does them another kind favor, by saying, "As touching election, they are beloved for the fathers sakes." And what is this? for wherein they are enemies, punishment is theirs: but wherein they are beloved, the virtue of their ancestors has no influence on them, if they do not believe. Nevertheless, as I said, he ceaseth not to solace them with words, that he may bring them over. Wherefore by way of fresh proof for his former assertion, he says,

³⁹ Ver. 30-32. "For as ye in times past have not believed God, yet have now obtained mercy through their unbelief; even so have these also now not believed, that through your mercy they may also obtain mercy. For God hath concluded them all in unbelief, that He might have mercy upon all." He shows here that those of the Gentiles were called first. Then, as they would not come, the Jews were elected, and the same result occurred again. For when the Jews would not believe, again the Gentiles were brought over. And he does not stop here, nor does he draw the whole to a conclusion at their rejection, but at their having mercy shown them again. See how much he gives

to those of the Gentiles, as much as he did to the Jews before. For when ye, he would say, "in times past did not obey," being of the Gentiles, then the Jews came in. Again, when these did not obey, ye have come. However, they will not perish forever. "For God hath concluded them all in unbelief," that is, hath convinced them, hath shown them disobedient; not that they may remain in disobedience, but that He may save the one by the captiousness of the other, these by those and those by these. Now consider; ye were disobedient, and they were saved. Again, they have been disobedient, and ye have been saved. Yet ye have not been so saved as to be put away again, as the Jews were, but so as to draw them over through jealousy while ye abide.

⁴⁰ Ver.33. "Oh, the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are His judgments!" Here after going back to former times, and looking back to God's original dispensation of things whereby the world hath existed up to the present time, and having considered what special provision He had made for all occurrences, he is stricken with awe, and cries aloud, so making his hearers feel confident that certainly that will come to pass which he saith. For he would not have cried aloud and been awe-struck, unless this was quite sure to come to pass. That it is a depth then, he knows: but how great, he knows not. For the language is that of a person wondering, not of one that knew the whole. But admiring and being awe-struck at the goodliness, so far forth as in him lay, he heralds it forth by two intensive words, riches and depth, and then is awestruck at His having had both the will and the power to do all this, and by opposites effecting opposites. "How unsearchable are His judgments." For they are not only impossible to be comprehended, but even to be searched. "And His ways past finding out;" that is, His dispensations for these also are not only impossible to be known, but even to be sought into. For even I, he means, have not found out the whole, but a little part, not all. For He alone knoweth His own clearly. Wherefore he proceeds:

⁴¹ Vet. 34, 35. "For who hath known the mind of the Lord? or who hath been His counsellor? Or who hath first given to Him, and it shall be recompensed unto him again?" What he means is nearly this: that though He is so wise, yet He has not His Wisdom from any other, but is Himself the Fountain of good things. And though He hath done so great things, and made us so great presents, yet it was not by borrowing from any other that He gave them, but by making them spring forth from Himself; nor as owing any a

return for having received from him, but as always being Himself the first to do the benefits; for this is a chief mark of riches, to overflow abundantly, and yet need no aid. Wherefore he proceeds to say, "For of Him, and through Him, and to Him, are all things." Himself devised, Himself created, Himself worketh together (Vulg. sugkratei, mss. sugkrotei). For He is rich, and needeth not to receive from another. And wise, and needeth no counsellor. Why speak I of a counsellor? To know the things of Him is no one able, save Himself alone, the Rich and Wise One. For it is proof of much riches that He should make them of the Gentiles thus well supplied; and of much wisdom that He should constitute the inferiors of the Jews their teachers. Then as he was awe-struck he offers up thanksgiving also in the word, "To Whom be glory forever. Amen.

⁴² For when he tells of any great and unutterable thing of this kind, he ends in wonder with a doxology. And this he does in regard to the Son also. For in that passage also he went on to the very same thing that he does here. "Of whom is Christ according to the flesh, Who is over all God blessed forever. Amen. (Rom. ix. 5.) ⁴³ Him then let us also imitate, and let us glorify God in all things, by a heedful way of life, and let us not feel confidence in the virtues of our ancestry, knowing the example that has been made of the Jews. For this is not, certainly it is not, the relationship of Christians, for theirs is the kinsmanship of the Spirit. So the Scythian becometh Abraham's son: and his son on the other hand more of an alien to him than the Scythian. Let us not then feel confidence in the well-doings of our fathers (most mss. "of others"), but if you have a parent who is a marvel even, fancy not that this will be enough to save you, or to get you honor and glory, unless you have the relationship of character to him. So too if you have a bad one, do not think that you will be condemned on this account, or be put to shame if at least you order your own doings aright. For what can be less honorable than the Gentiles? still in faith they soon became related to the Saints. Or what more nearly connected than the Jews? Yet still by unbelief they were made aliens. For that relationship is of nature and necessity, after which we are all relations. For of Adam we all sprung, and none can be more a relation than another, both as regards Adam and as regards Noah, and as regards the earth, the common mother of all.

⁴⁴ But the relationship worthy of honors, is that which does distinguish us from the wicked. For it is not possible for all to be relations in this way,

but those of the same character only. Nor do we call them brothers who come of the same labor with ourselves, but those who display the same zeal. In this way Christ giveth men the name of children of God, and so on the other hand children of the devil, and so too children of disobedience, of hell, and of perdition likewise. So Timothy was Paul's son from goodness and was called "mine own son" (1 Tim. i. 2): but of his sister's son we do not know even the name. And yet the one was by nature related to him, and still that availed him not. But the other being both by nature and country far removed from him (as being a native of Lystra), still became most nearly related. Let us then also become the sons of the Saints, or rather let us become even God's sons. For that it is possible to become sons of God, hear what he says, "Be ye therefore perfect, as your father which is in Heaven. (Matt. v. 48. This is why we call Him Father in prayer, and that not only to remind ourselves of the grace, but also of virtue, that we may not do aught unworthy of such a relationship. And how it may be said is it possible to be a son of God?

⁴⁵ by being free from all passions, and showing gentleness to them that affront and wrong us. For thy Father is so to them that blaspheme Him. Wherefore, though He says various things at various times, yet in no case does He say that ye may be like your Father, but when He says, "Pray for them that despitefully use you, do good to them that hate you" (ib. v. 44), then He brings in this as the reward. For there is nothing that brings us so near to God, and makes us so like Him, as this well-doing. Therefore Paul also, when he says, "Be ye followers of God" (Eph. v. 1), means them to be so in this respect. For we have need of all good deeds, chiefly however of love to man and gentleness, since we need so much of His love to man ourselves. For we commit many transgressions every day. Wherefore also we have need to show much mercy. But much and little is not measured by the quantity of things given, but by the amount of the givers' means. Let not then the rich be high-minded, nor the poor dejected as giving so little, for the latter often gives more than the former. We must not then make ourselves miserable because we are poor, since it makes alms-giving the easier for us. For he that has got much together is seized with haughtiness, as well as a greater affection to that (or "lust beyond that") he has.

⁴⁶ But he that hath but a little is quit of either of these domineering passions: hence he finds more occasions for doing well. For this man will go

cheerfully into a prison-house, and will visit the sick, and will give a cup of cold water. But the other will not take upon him any office of this sort, as pampered up (flegmainwn, by his riches. Be not then out of heart at thy poverty. For thy poverty makes thy traffic for heaven the easier to thee. And if thou have nothing, but have a compassionating soul, even this will be laid up as a reward for thee. Hence too Paul bade us "weep with them that weep" (Rom. xii. 15), and exhorted us to be to prisoners as though bound with them. (Heb. xiii. 3. For it is not to them that weep only that it yieldeth some solace that there be many that compassionate them, but to them who are in other afflicting circumstances. For there are cases where conversation has as much power to recover him that is cast down as money. For this then God exhorts us to give money to them that ask, not merely with a view to relieve their poverty, but that He may teach us to compassionate the misfortunes of our neighbors. For this also the covetous man is odious, in that he not only disregards men in a beggared state, but because he gets himself trained (aleifetai) for cruelty and great inhumanity.

⁴⁷ And so he that, for their sakes, thinks little of money, is even on this account an object of love, that he is merciful and kind to man. And Christ, when He blesseth the merciful, blesseth and praiseth not those only that give the alms of money, but those also who have the will to do so. Let us then be so inclinable to mercy, and all other blessings will follow, for he that hath a spirit of love and mercy, if he have money, will give it away, or if he see any in distress, will weep and bewail it; if he fall in with a person wronged, will stand up for him; if he sees one spitefully entreated, will reach out his hand to him. For as he has that treasure-house of blessings, a loving and merciful soul, he will make it a fountain for all his brethren's needs, and will enjoy all he rewards that are laid up with God (Field with 4 mss. *tw Qew*). That we then may attain to these, let us of all things frame our souls accordingly. For so, while in this world, we shall do good deeds without number, and shall enjoy the crowns to come. To which may we all attain by the grace and love toward man, etc.

HOMILY 20

¹ ROM. XII. 1.-"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." ² After discoursing at large upon the love of God toward man, and pointing out His unspeakable concern for us, and

unutterable goodness, which cannot even be searched into, he next puts it forward with a view of persuading those who have received the benefit to exhibit a conversation worthy of the gift. And though he is so great and good a person, yet he does not decline beseeching them, and that not for any enjoyment he was likely to get himself, but for that they would have to gain. And why wonder that he does not decline beseeching, where he is even putting God's mercies before them? For since, he means, it is from this you have those numberless blessings, from the mercies of God, reverence them, be moved to compassion by them. For they themselves take the attitude of suppliants, that you would show no conduct unworthy of them. I entreat you then, he means, by the very things through which ye were saved. As if any one who wished to make a person, who had had great kindnesses done him, show regard, was to bring him the benefactor himself as a suppliant. And what dost thou beseech? me! let me hear. "That ye would present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. For when he had said sacrifice, to prevent any from thinking he bade them kill themselves, he forthwith added (Greek order) "living. Then to distinguish it from the Jewish, he calls it "holy, acceptable to God, your reasonable service.

³ For theirs was a material one, and not very acceptable either. Since He saith, "Who hath required this at your hands? (Isa. i. 12. And in sundry other passages He clearly throws them aside. For it was not this, but this with the other, that He looked to have presented. Wherefore he saith, "The sacrifice of praise shall glorify Me. And again, "I will praise the name of my God with a song, and this shall please him better than a bullock that putteth forth horns and hoofs. (Ps. 50. 23; Ps. lxxix. 69:30, Ps. lxxix:31. And so in another place He rejects it, and says, "Shall I eat the flesh of bulls, or drink goat's blood? (ib. 13) and proceeds with, "Offer unto God a sacrifice of praise, and pay thy vows unto the Most High. (ib. 14. So Paul also here bids us "present our bodies a living sacrifice. And how is the body, it may be said, to become a sacrifice? Let the eye look upon no evil thing, and it hath become a sacrifice; let thy tongue speak nothing filthy, and it hath become an offering; let thine hand do no lawless deed, and it hath become a whole burnt offering. Or rather this is not enough, but we must have good works also: let the hand do alms, the mouth bless them that cross one, and the hearing find leisure

evermore for lections of Scripture. For sacrifice allows of no unclean thing: sacrifice is a first-fruit of the other actions.

⁴Let us then from our hands, and feet, and mouth, and all other members, yield a first-fruit unto God. Such a sacrifice is well pleasing, as that of the Jews was even unclean, for, "their sacrifices," it says, "are unto them as the bread of mourning. (Hos. ix. 4. Not so ours. That presented the thing sacrificed dead: this maketh the thing sacrificed to be living. For when we have mortified our members, then we shall be able to live. For the law of this sacrifice is new, and so the sort of fire is a marvellous one. For it needeth no wood or matter under it; but our fire liveth of itself, and doth not burn up the victim, but rather quickeneth it. This was the sacrifice that God sought of old. Wherefore the Prophet saith, "The sacrifice of God is a broken spirit. (Ps. li. 17. And the three Children offer this when they say, "At this time there is neither prince, or prophet, or leader, or burnt offering, or place to sacrifice before Thee, and to find mercy. Nevertheless, in a contrite heart and an humble spirit let us be accepted. (Song of 3 Ch. 15, 16. And observe how great the exactness wherewith he useth each word. For he does not say, offer (poihsate Ex. xxix. 39LXX. your bodies as a sacrifice, but "present" (parasthsate see below) them, as if he had said, never more have any interest in them. Ye have given them up to another.

⁵For even they that furnish (same word) the war-horses have no further interest in them. And thou too hast presented thy members for the war against the devil and for that dread battle-array. Do not let them down to selfish appliances. And he shows another thing also from this, that one must make them approved, if one means to present them. For it is not to any mortal being that we present them, but to God, the King of the universe; not to war only, but to have seated thereon the King Himself. For He doth not refuse even to be seated upon our members, but even greatly desireth it. And what no king who is but our fellow-servant would choose to do, that the Lord of Angels chooseth. Since then it is both to be presented (i.e. as for a King's use) and is a sacrifice, rid it of every spot, since if it have a spot, it will no longer be a sacrifice. For neither can the eye that looks lecherously be sacrificed, nor the hand be presented that is grasping and rapacious, nor the feet that go lame and go to play-houses, nor the belly that is the slave of self-indulgence, and kindleth lusts after pleasures, nor the heart that hath rage in

it, and harlots' love, nor the tongue that uttereth filthy things. Hence we must spy out the spots on our body upon every side.

6 For if they that offered the sacrifices of old were bid to look on every side, and were not permitted to offer an animal "that hath anything superfluous or lacking, or is scurvy, or scabbed" (Lev. xxii. 22, Lev. 22:23), much more must we, who offer not senseless animals, but ourselves, exhibit more strictness, and be pure in all respects, that we also may be able to say as did Paul, "I am now ready to be offered, and the time of my departure is at hand. (2 Tim. iv. 6. For he was purer than any sacrifice, and so he speaks of himself as "ready to be offered. But this will be brought about if we kill the old man, if we mortify our members that are upon the earth, if we crucify the world unto ourselves. In this way we shall not need the knife any more, nor altar, nor fire, or rather we shall want all these, but not made with the hands, but all of them will come to us from above, fire from above, and knife also, and our altar will the breadth of Heaven be. For if when Elijah offered the visible sacrifice, a flame, that came down from above consumed the whole water, wood, and stones, much more will this be done upon thee. And if thou hast aught in thee relaxed and secular, and yet offerest the sacrifice with a good intention, the fire of the Spirit will come down, and both wear away that worldliness, and perfect (so Field: mss.

7 "carry up") the whole sacrifice. But what is "reasonable (logikh) service? It means spiritual ministry, conversation according to Christ. As then he that ministereth in the house of God, and officiateth, of whatever sort he may be, then collects himself (sustelletai Ezech. xlv. 19), and becomes more dignified; so we ought to be minded all our whole life as serving and ministering. And this will be so, if every day you bring Him sacrifices (3 mss. "thyself as a sacrifice"), and become the priest of thine own body, and of the virtue of thy soul; as, for example, when you offer soberness, when alms-giving, when goodness and forbearance. For in doing this thou offerest "a reasonable service" (or worship, latreian), that is, one without aught that is bodily, gross, visible. Having then raised the hearer by the names bestowed, and having shown that each man is a priest of his own flesh by his conversation, he mentions also the way whereby we may compass all this. What then is the way?

8 Ver.12. "And be not fashioned after this world; but be ye transformed by the renewing of your mind." 9 For the fashion of this world is grovelling and worthless, and but for a time, neither bath ought of loftiness, or lastingness,

or straightforwardness, but is wholly perverted. If then thou wouldest walk upright (or aright orqa), figure not thyself after the fashion of this life present. For in it there is nought abiding or stable. And this is why he calls it a fashion (sxhma); and so in another passage, "the fashion of this world passeth away. (1 Cor. vii. 31. For it hath no durability or fixedness, but all in it is but for a season; and so he calls it this age (or world, Gr. aiwn), hereby to indicate its liableness to misfortune, and by the word fashion its unsubstantialness. For speak of riches, or of glory, or beauty of person, or of luxury, or of whatever other of its seemingly great things you will, it is a fashion only, not reality, a show and a mask, not any abiding substance (upostasij). But "be not thou fashioned after this, but be transformed," he says, "by the renewing of your mind. He says not change the fashion, but "be transformed" (metamorfoy), to show that the world's ways are a fashion, but virtue's not a fashion, but a kind of real form, with a natural beauty of its own, lacking not the trickeries and fashions of outward things, which no sooner appear than they go to nought. For all these things, even before they come to light, are dissolving.

¹⁰ If then thou throwest the fashion aside, thou wilt speedily come to the form. For nothing is more strengthless than vice, nothing so easily wears old. Then since it is likely that being men they would sin every day, he consoles his hearer by saying, "renew thyself" from day to day. This is what we do with houses, we keep constantly repairing them as they wear old, and so do thou unto thyself. Hast thou sinned to-day? hast thou made thy soul old? despair not, despond not, but renew it by repentance, and tears (Hilary on Ps. cxix.), and confession, and by doing of good things. And never fail of doing this. And how are we to do this? ¹¹ "That ye may prove (things more expedient (diaferonta), and know) what is that good, and acceptable, and perfect will of God." ¹² Either he means by this, be renewed, that ye may learn what is more expedient for you, and what the will of God. Or rather, that ye can get so renewed if ye learn the things expedient, and what God may will. For if thou see this, and know how to distinguish the nature of things, thou art in possession of the whole way of virtue. And who, it may be said, is ignorant of what is expedient, and what is the will of God? They that are flurried with the things of this world, they that deem riches an enviable thing, they that make light of poverty, they that follow after power, they that are gaping after outward glory, they that think themselves great men when they raise

fine houses, and buy costly sepulchres, and keep herds of slaves, and carry a great swarm of eunuchs about with them; these know not what is expedient for them, or what the will of God is. For both of these are but one thing. For God willeth what things are expedient for us, and what God willeth, that is also expedient for us. What then are the things which God willeth? to live in poverty, in lowliness of mind, in contempt of glory; in continency, not in self-indulgence; in tribulation, not in ease; in sorrow, not in dissipation and laughter; in all the other points whereon He hath given us laws. But the generality do even think these things of ill omen;

¹³ So far are they from thinking them expedient, and the will of God. This then is why they never can come near even to the labors for virtue's sake. For they that do not know so much even as what virtue may be, but reverence vice in its place, and take unto their bed the harlot instead of the modest wife, how are they to be able to stand aloof from the present world? Wherefore we ought above all to have a correct estimate of things, and even if we do not follow after virtue, to praise virtue, and even if we do not avoid vice, to stigmatize vice, that so far we may have our judgments uncorrupted. For so as we advance on our road, we shall be able to lay hold on the realities. This then is why he also bids you be renewed, "that ye may prove what is the will of God. But here he seems to me to be attacking the Jews too, who cling to the Law. For the old dispensation was a will of God, yet not the ultimate purpose, but allowed owing to their feebleness. But that which is a perfect one, and well-pleasing, is the new conversation. So too when he called it "a reasonable service," it was to set it in contrast with that other (v. note p. 496) that he gave it such a name.

¹⁴ Ver.3. "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think, but to think soberly, according as God hath dealt to every man the measure of faith." ¹⁵ After saying above, "I beseech you by the mercies," here he says again, "by the grace. Observe the teacher's lowliness of mind, observe a spirit quite subdued! He means to say that he is in no respect worthy to be trusted in such an exhortation and counsel. But at one time he takes the mercies of God along with him, at another His grace. It is not my word, he would say, that I am speaking, but one from God. And he does not say, For I say unto you by the wisdom of God, or, for I say unto you by the Law given of God, but, "by the grace," so reminding them continually of the benefits done

them, so as to make them more submissive, and to show that even on this account, they were under an obligation to obey what is here said. "To every man that is among you. Not to this person and to that merely, but to the governor and to the governed, to the slave and to the free, to the unlearned and to the wise, to the woman and to the man, to the young and to the old. For the Law is common to all as being the Lord's. And by this he likewise makes his language inoffensive, setting the lessons he gives to all, even to such as do not come under them, that those who do come under them may with more willingness accept such a reproof and correction. And what dost thou say? Let me hear.

¹⁶ "Not to think more highly than he ought to think. Here he is bringing before us the mother of good deeds, which is lowliness of mind, in imitation of his own Master. For as He, when He went up into the mountain, and was going to give a tissue of moral precepts, took this for his first beginning, and made this the foundation, in the words, "Blessed are the poor in spirit" (Matt. v. 3); so Paul too, as he has now passed from the doctrinal parts to those of a more practical kind, has taught us virtue in general terms, by requiring of us the admirable sacrifice; and being on the point of giving a more particular portrait of it, he begins from lowliness of mind as from the head, and tells us, "not to think more highly of one's self than one ought to think," (for this is His will), (many mss. om. for etc.), "but to think soberly. But what he means is about this. We have received wisdom not that we should use it to make us haughty, but to make us sober-minded. And he does not say in order to be lowly in mind, but in order to sobriety, meaning by sobriety (*sw-frosunh*) here not that virtue which contrasts with lewdness, nor the being free from intemperance, but being sober and healthful in mind. And the Greek name of it means keeping the mind safe.

¹⁷ To show then that he who is not thus modest (*metriazontta*), cannot be sober either, that is, cannot be staid and healthful minded (because such an one is bewildered, and out, of his wits, and is more crazed than any mad-man), he calls lowliness of mind, soberness of mind. ¹⁸ "According as God hath dealt to every man the measure of faith. For since having gifts given them had made many unreasonably elated, both with these and with the Corinthians, see how he lays open the cause of the disease, and gradually removes it. For after saying that we should think soberly, he proceeds, "according as God hath dealt to every man the measure of faith," meaning here the

gift by faith: and by using the word "dealt," he solaces him who had the less, and humbles him who had the greater share. For if God dealt it, and it is no achievement of thine, why think highly of thyself? But if any one says that faith here does not mean the gift, this would only the more show that he was humbling the vain boasters. For if that which is the cause of the gift (so Field with most mss.: Vulg. "If the faith by which miracles are wrought is the cause of the gift"), that faith by which miracles are wrought, be itself from God, on what ground dost thou think highly of thyself? If He had not come, or been incarnate, then the things of faith would not have fared well either. And it is from hence that all the good things take their rise. But if it is He that giveth it, He knoweth how He dealeth it. For He made all, and taketh like care of all. And as His giving came of His love towards man, so doth the quantity which He giveth.

¹⁹ For was He Who had shown His goodness in regard to the main point, which is the giving of the gift, likely to neglect thee in regard to the measure? For had He wished to do thee dishonor, then He had not given them at all. But if to save thee and to honor thee was what He had in view (and for this He came and distributed such great blessings), why art thou confounded and disturbed, and abusest thy wisdom to foolishness, making thyself more disgraceful than one who is by nature so? For being foolish by nature is no ground of complaint. But being foolish through wisdom, is at once bereaving one's self of excuse, and running into greater punishment. ²⁰ Such then are those, who pride themselves upon their wisdom, and fall into the excess of recklessness. For recklessness of all things makes a person a fool. Wherefore the Prophet calls the barbarian by this name. But "the fool," he says, "shall speak folly. (Is. xxxii. 6. But that you may see the folly of him from his own words, hear what he says. "Above the stars of heaven will I place my throne, and I will be like the Most High. (ib. xiv. 14. "I will take hold of the world as a nest, and as eggs that are left will I take them away. (ib. x. 14. Now what can be more foolish than these words? And every instance of haughty language immediately draws on itself this reproach. And if I were, to set before you every expression of them that are reckless, you would not be able to distinguish whether the words are those of a reckless man or a fool. So entirely the same is this failing and that. And another of a strange nation says again, "I am God and not man" (Ezech. xxviii. 2); and another again, Can God save you, or deliver you out of my hand? (Dan. iii. 15. And the Egyptian

too, "I know not the Lord, neither will I let Israel go." (Ex. v. 2. And the foolish body in the Psalmist is of this character, who hath "said in his heart, There is no God. (Ps. xiv. 1. And Cain, "Am I my brother's keeper? (Gen. iv. 9.

²¹ Can you now distinguish whether the words are those of the reckless or those of the fool? For recklessness going out of due bounds, and being a departure from reason (whence its name recklessness, *aponoiia*), maketh men both fools and vainglorious. For likewise, "the beginning of wisdom is the fear of the Lord" (Prov ix.10), so then the beginning of folly is surely not knowing the Lord. If then knowing be wisdom, and not knowing Him folly, and this ignorance come of haughtiness (*uperhfanía*), (for the beginning of haughtiness is the not knowing of the Lord), then is haughtiness the extreme of folly. Such was Nabal, if not to Godward, at least toward man, having become senseless from his recklessness. But he afterwards died of fear. For when any falleth from the measure of wisdom, he becomes at once a coward and bold (*qrasudeiloi* Ar. Eth. iii.), his soul having been made feeble. For as the body when it loseth its proper tone having become out of condition, is a prey to any disease, thus too the soul when it hath lost its greatness of nature and lowly-mindedness, having gotten any feeble habit (*ecin*), becomes fearful, as well as bold and unreasonable, and loses its powers of self-consciousness. And he that has lost these, how is he to know things above himself? For as he that is seized with a frenzy, when he has so lost them, knoweth not even what is right before him; and the eye, when it is dimmed, darkeneth all the other members;

²² so doth it happen with this recklessness. Wherefore these are more miserable than the mad, or than those silly by nature. For like them they stir laughter, and like them they are ill-tempered. And they are out of their wits as the others are, but they are not pitied as they are. And they are beside themselves, as are these, but they are not excused, as are these, but are hated only. And while they have the failings of either, they are bereaved of the excuse of either, being ridiculous not owing to their words only, but to their whole appearance also. For why, pray, dost thou stiffen up thy neck? or why walk on tiptoe? why knit up thy brows? why stick thy breast out? Thou canst not make one hair white or black, (Matt. v. 36) and thou goest with as lofty gait as if thou couldst command everything. No doubt thou wouldest like to have wings, and not go upon the earth at all! No doubt thou wouldest wish to be a prodigy! For hast thou not made thyself prodigious now, when

thou art a man and triest to fly? or rather flying from within, and bloated in every limb? What shall I call thee to quit thee of thy recklessness? Shall I call thee ashes, and dust, and smoke, and pother? I have described thy worthlessness to be sure, but still I have not laid hold of the exact image I wanted. For I want to put their bloatedness before me, and all its emptiness.

²³ What image am I to find then which will suit with all this? To me it seems to be like tow in a blaze. For it seems to swell when lighted, and to lift itself up; but when it is submitted to a slight touch of the hand, it all tumbles down, and turns out to be more worthless than the veriest ashes. Of this sort are the souls of these men; that empty inflatedness of theirs even the commonest attack may humble and bring down. For he that behaves recklessly must of necessity be a thoroughly feeble person, since the height he has is not a sound one, but even as bubbles are easily burst, so are these men easily undone. But if thou dost not believe, give me a bold reckless fellow, and you will find him more cowardly than a hare even at the most trivial circumstance. For as the flame that rises from dry sticks is no sooner lighted than it becomes dust, but stiff logs do not by their nature easily kindle up, and then keep up their flame a long time burning; so souls that be stern and firm are not easily kindled or extinguished; but these men undergo both of these in a single moment. Since then we know this, let us practise humble-mindedness.

²⁴ For there is nothing so powerful as it, since it is stronger even than a rock and harder than adamant, and places us in a safety greater than that of towers and cities and walls, being too high for any of the artillery of the devil. As then recklessness makes men an easy prey even to ordinary occurrences, being, as I was saying, easier broken than a bubble, and rent more speedily than a spider's web, and more quickly dissolved than a smoke; that we then may be walking upon the strong rock, let us leave that and take to this. For thus in this life present we shall find rest, and shall in the world to come have every blessing, by the grace and love toward man, etc.

HOMILY 21

¹ ROM. XII. 4, 5.—"For as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another." ² Again he uses the same ensample as he does to the Corinthians, and that to allay the same passion. For great is the power of the medicine, and the force of this illustration for the correcting of this disease of haughtiness. Why (he means) dost thou think highly of thy-

self? Or why again does another utterly despise himself? Are we not all one body, both great and small? When then we are in the total number but one, and members one of another, why dost thou by thy haughtiness separate thyself? Why dost thou put thy brother to shame? For as he is a member of thee, so art thou also of him. And it is on this score that your claims to honor are so equal. For he has stated two things that might take down their haughty spirit: one that we are members one of another, not the small of the great only, but also the great of the small; and another, that we are all one body. Or rather there are three points, since he shows that the gift was one of grace. "Therefore be not high-minded. For it was given thee of God; thou didst not take it, nor find it even. Hence too, when he touches upon the gifts, he does not say that one received more, and another less, but what? different. For his words are, "having then gifts," not less and greater, but, "differing. And what if thou art not appointed to the same office, still the body is the same.

³ And beginning with gifts, he ends with a good deed (4 mss. pl.); and so after mentioning prophecy, and ministry, and the like, he concludes with mercy, diligence, and succor. Since then it was likely that some would be virtuous, yet not have prophecy, he shows how that this too is a gift, and a much greater one than the other (as he shows in the Epistle to the Corinthians), and so much the greater, as that one has a reward, the other is devoid of a recompense. For the whole is matter of gift and grace. Wherefore he saith, ⁴ Ver. 6. "Having then gifts differing according to the grace of God that is given unto us, whether prophecy, let us prophesy according to the proportion of faith." Since then he had sufficiently comforted them, he wishes also to make them vie with each other, and labor more in earnest, by showing that it is themselves that give the grounds for their receiving more or less. For he says indeed that it is given by God (as when he says, "according as God hath dealt to every man the measure of faith;" and again, "according to the grace given unto us") (Rom. xii. 3), that he may subdue the haughty. But he says also that the beginnings lie with themselves, to rouse the listless. And this he does in the Epistle to the Corinthians also, to produce both these emotions. For when he saith, "covet earnestly the gifts," (1 Cor. xii. 31), he shows that they were themselves the cause of the differences in what was given. But when he says, "Now all these things worketh one and the selfsame Spirit, dividing to every man severally as he will" (ib. 11), he is proving that those who

have received it ought not to be elated, so using every way open to him to allay their disorder. And this he does here also. And again, to rouse those who have fallen drowsy, he says, "Whether prophecy, let us prophesy according to the proportion of faith." For though it is a grace, yet it is not poured forth at random, but framing its measure according to the recipients, it letteth as much flow as it may find the vessel of faith that is brought to be capable of.

5 Ver. 7. "Or ministry, let us wait on our ministering." Here he names a comprehensive thing. For the Apostleship even is called a ministry, and every spiritual work is a ministry. This is indeed a name of a peculiar office (viz. the diaconate); however, it is used in a general sense. "Or he that teacheth, on teaching." See with what indifference he places them, the little first and the great afterwards, again giving us the same lesson, not to be puffed up or elated. Ver. 8. "Or he that exhorteth, on exhortation." 6 And this is a species of teaching too. For "if ye have any word of exhortation," it says, "speak unto the people. (Acts xiii. 15. Then to show that it is no great good to follow after virtue unless this is done with the proper rule, he proceeds, "He that giveth" (metadidoij, imparteth), "let him do it with simplicity. For it is not enough to give, but we must do it with munificence also, for this constantly answereth to the name of simplicity. Since even the virgins had oil, still, since they had not enough, they were cast out from everything. "He that defendeth" (A. V. ruleth, proistamenoj,) "with diligence; for it is not enough to do undertake the defence. "He that showeth mercy, with cheerfulness. For it is not enough to show mercy, but it behooves us to do it with a largeness and an ungrudging spirit, or rather not with an ungrudging, but even with a cheerful and rejoicing one, for not grudging does not amount to rejoicing. And this same point, when he is writing to the Corinthians also, he insisted very strongly upon. For to rouse them to such largeness he said, "He that soweth sparingly shall reap also sparingly, and he which soweth bountifully shall reap also bountifully. (2 Cor. ix. 6. But to correct their temper he added, "Not grudgingly or of necessity. (ib. 7. For both the shower of mercy ought to have, both ungrudgingness and pleasure. And why dost thou bemoan thyself of giving alms? (Aristot. Eth. N.

7 ii. 3 and iv. 1,) Why dost thou grieve at showing mercy, and lose the advantage of the good deed? For if thou grievest thou dost not do mercy, but art cruel and inhuman. For if thou grievest, how shalt thou be able to raise up him that is in sorrow? For it is much if he suspects no ill, even, when thou

art giving with joyfulness. For since nothing seems to men such a disgrace as to be receiving from others, unless by an exceedingly cheerful look thou removest the suspicion, and showest that thou art receiving rather than giving, thou wilt even cast down the receiver rather than raise him up. This is why he says, "He that showeth mercy, with cheerfulness. For who that is receiving a kingdom, is of sad countenance? Who that is receiving pardon for his sins continueth of dejected look? Mind not then the expenditure of the money; but the increase that comes of that expenditure. For if he that soweth rejoiceth though sowing with uncertainty of return, much more should he do so that farms the Heaven. For in this way, even though thou give but little, thou wilt be giving much; even as how much soever thou givest with a sad countenance, thou wilt have made thy much a little. Thus the widow outweighed many talents by the two mites, for her spirit was large.

⁸ And how is it possible, it may be said, for one that dwells with poverty in the extreme, and empties forth his all, to do this with a ready mind? Ask the widow, and thou wilt hear the way, and wilt know that it is not poverty that makes narrow circumstances, but the temper of a man that effects both this and its opposite. For it is possible even in poverty to be munificent (*megaloyuxon*), and in riches to be niggardly. Hence in giving he looks for simplicity, and in showing mercy for cheerfulness, and in patronizing for diligence. For it is not with money only that he wishes us to render every assistance to those in want, but both with words, and deeds, and in person, and in every other way. And after mentioning the chief kind of aiding (*prostasian*), that which lies in teaching, namely, and that of exhorting (for this is a more necessary kind, in that it nurtures the soul), he proceeds to that by way of money, and all other means; then to show how these may be practised aright, he bringeth in the mother of them, love.

⁹ Ver. 9. For, "Let love be without dissimulation," he says, ¹⁰ If thou hast this, thou wilt not perceive the loss of thy money, the labor of thy person, the toil of thy words, thy trouble, and thy ministering, but thou wilt bear all courageously, whether it be with person, or money, or word, or any other thing whatsoever, that thou art to assist thy neighbor. As then he doth not ask for giving only, but that with simplicity, nor aiding, but that with diligence, nor alms, but that with cheerfulness; so even love too he requires not alone, but that without dissimulation. Since this is what love is. And if a man have this, everything else follows. For he that showeth mercy does so with

cheerfulness (for he is giving to himself): and he that aideth, aideth with diligence; for it is for himself he is aiding: and he that imparteth doth this with largeness; for he is bestowing it on himself, Then since there is a love even for ill things, such as is that of the intemperate, that of those who are of one mind for money, and for plunder's sake, and for revels and drinking clubs, he clears it of all these, by saying, "Abhor (apostugounte) that which is evil. And he does not speak of refraining from it, but of hating it, and not merely hating it, but hating it exceedingly. For this word apo is often of intensive force with him, as where he speaks of "earnest expectation, looking out for," (complete) "redemption.

¹¹ For since many who do not evil things still have a desire after them, therefore he says, "Abhor. For what he wants is to purify the thought, and that we should have a mighty enmity, hatred and war against vice. For do not fancy, he means, because I said, "Love one another," that I mean you to go so far as to coöperate even in bad actions with one another; for the law that I am laying down is just the reverse. Since it would have you an alien not from the action only, but even from the inclination towards vice; and not merely an alien from this same inclination, but to have an excessive aversion and hatred of it too. And he is not content with only this, but he also brings in the practice of virtue. "Cleave to that which is good." ¹² He does not speak of doing only, but of being disposed too. For this the command to "cleave to" it indicates. So God, when He knit the man to the woman, said, "For he shall cleave to his wife." (Gen. ii. 24.) Then he mentions reasons why we ought to love one another. Ver.10. "Be kindly affectioned one to another with brotherly love."

¹³ Ye are brethren, he means, and have come of the same pangs. Hence even on this head you ought to love one another. And this Moses said to those who were quarrelling in Egypt, "Ye are brethren, why do ye wrong one to another?" (Exod. ii. 13.) When then he is speaking of those without, he says, "If it be possible, as much as in you lieth, live peaceably with all men." (Rom. xii. 18.) But when he is speaking of his own, he says, "Be kindly affectioned one to another with brotherly love." For in the other case he requires abstinence from quarrelling, and hatred, and aversion: but here loving too, and not merely loving, but the loving of relatives. For not only must one's "love be without dissimulation," but intense also, and warm, and glowing. Because, to what purpose would you love without fraud, and not love

with warmth? Whence he says, "kindly affectioned one towards another, that is, be friends, and warm ones too. Do not wait to be loved by another, but leap at it thyself, and be the first to begin it. For so wilt thou reap the wages of his love also. Having mentioned the reason then why we ought to love one another, he tells us also the way in which the affection may grow unchangeable. Whence he proceeds, "In honor preferring one another." For this is the way that affection is produced, and also when produced abideth. And there is nothing which makes friends so much, as the earnest endeavor to overcome one's neighbor in honoring him. For what he had mentioned before comes of love, and love of honor, as honor does too of love. Then that we may not honor only, he looks for something besides, when he says,

14 Ver.11. "Not backward in zeal." For this also gendereth love when with honor we also show a readiness to protect: as there is nothing that makes men beloved so much as honor and forethought. For to love is not enough, but there must be this also: or rather this also comes of loving, as also loving has its warmth from this, and they are confirmative one of another. For there are many that love in mind, yet reach not forth the hand. And this is why he uses every means to build up love. And how are we to become "not backward in zeal?" 15 "Fervent in spirit." See how in every instance he aims after higher degrees; for he does not say "give" only, but "with largeness;" nor "rule," but do it "with diligence;" nor "show mercy," but do it "with cheerfulness;" nor "honor," but "prefer one another;" nor "love," but do it "without dissimulation;" nor refrain from "evil" things, but "hate" them; nor hold to "what is good," but "cleave" to it; nor "love," but to do it "with brotherly affection;" nor be zealous, but be so without backwardness; nor have the "Spirit," but have it "fervent," that is, that ye may be warm and awakened. For if thou hast those things aforesaid, thou wilt draw the Spirit to thee. And if This abide with thee, It will likewise make thee good for those purposes, and all things will be easy from the Spirit and the love, while thou art made to glow from both sides. Dost thou not see the bulls (Hannibal. ap. Liv. xxii. 16) that carry a flame upon their back, how nobody is able to withstand them? So thou also wilt be more than the devil can sustain, if thou takest both these flames. "Serving the Lord." For it is possible to serve God in all these ways; in that whatever thou doest to thy brother passes on to thy Master, and as having been Himself benefited, He will reckon thy reward accordingly. See to

what height he has raised the spirit of the man that worketh these things! Then to show how the flame of the Spirit might be kindled, he says,

¹⁶ Ver. 12. "Rejoicing in hope, patient in tribulation, continuing instant in prayer." For all these things are fuel for that fire. For when he had required the expenditure of money and the labor of the person, and ruling, and zeal, and teaching, and other laborious occupations, he again supplies the wrestler with love, with the Spirit, through hope. For there is nothing which makes the soul so courageous and venturesome for anything as a good hope. Then even before the good things hoped for, he gives another reward again. For since hope is of things to come, he says, "patient in tribulation." And before the things to come, in this life present thou wilt gain a great good (see on Rom. v. 4, p. 397) from tribulation, that of becoming hardy and tried. And after this he affords them another help, when he says, "continuing instant in prayer." When therefore love maketh things easy, and the Spirit assisteth, and hope lighteneth, and tribulation maketh thee tried and apt for bearing everything nobly, and thou hast along with these another very great weapon, to wit, "prayer" and the aidances that come of prayer, what further grievousness can there be in what he is enjoining? Surely none. You see how in every way he gives the wrestler firm footing and shows that the injunctions are perfectly easy. Consider again how he vindicates almsgiving, or rather not almsgiving absolutely, but that to the saints. For above when he says, "he that showeth mercy with cheerfulness," he makes us open-handed to everybody. Here, however, it is in behalf of the faithful that he is speaking. And so he proceeds to say,

¹⁷ Ver. 13. "Sharing with the necessity (xreiaij, al. mneiaij, memories) of the saints." He does not say, Bestow upon, but "share with the necessity of the saints," to show that they receive more than they give, that it is a matter of merchandise, because it is a community. Do you bring in money? They bring you in boldness toward God. "Given to (Gr. pursuing) hospitality." He does not say doing it, but "given" to it, so to instruct us not to wait for those that shall ask it, and see when they will come to us, but to run to them, and be given to finding them. ¹⁸ Thus did Lot, thus Abraham. For he spent the whole day upon it, waiting for this goodly prey, and when he saw it, leaped upon it, and ran to meet them, and worshipped upon the ground, and said, "My Lord, if now I have found favor in Thy sight, pass not away from Thy servant. (Gen. xviii. 3. Not as we do, if we happen to see a stranger or a poor

man, knitting our brows, and not deigning even to speak to them. And if after thousands of entreaties we are softened, and bid the servant give them a trifle, we think we have quite done our duty. But he did not so, but assumed the fashion of a suppliant and a servant, though he did not know who he was going to take under his roof. But we, who have clear information that it is Christ Whom we take in, do not grow gentle even for this. But he both beseeches, and entreats, and falls on his knees to them, yet we insult those that come to us. And he indeed did all by himself and his wife, whereas we do it not even by our attendants. But if you have a mind to see the table that he set before them, there too you will see great bounteousness, but the bounteousness came not from excess of wealth, but of the riches of a ready will. Yet how many rich persons were there not then? Still none did anything of the kind.

¹⁹ How many widows were there in Israel? Yet none showed hospitality to Elijah. How many wealthy persons again were there not in Elisha's day? But the Shunamite alone gathered in the fruits of hospitality; as did Abraham also, whom beside his largeness and ready mind it is just especially to admire, on this ground, that when he had no knowledge who they were that had come, yet he so acted. Do not thou then be curious either: since for Christ thou dost receive him. And if thou art always so scrupulous, many a time wilt thou pass by a man of esteem, and lose thy reward from him. And yet he that receiveth one that is not of esteem, hath no fault found with him, but is even rewarded. For "he that receiveth a prophet in the name of a prophet, shall receive a prophet's reward. (Matt. x. 41. But he who out of this ill-timed scrupulousness passeth one that should be admired, shall even suffer punishment. Do not then busy thyself with men's lives and doings. For this is the very extreme of niggardliness, for one loaf to be exact about a man's entire life. For if this person be a murderer, if a robber, or what not, does he therefore seem to thee not to deserve a loaf and a few pence? And yet thy Master causeth even the sun to rise upon him! And dost thou judge him unworthy of food even for a day? I will put another case to you besides.

²⁰ Now even if you were positively certain that he were laden with countless iniquities, not even then wouldest thou have an excuse for depriving him of this day's sustenance. For thou art the servant of Him Who said, "Ye know not what spirit ye are of. (Luke ix. 55. Thou art servant to Him Who healed those that stoned Him, or rather Who was crucified for them. And do not tell me that he killed another, for even if he were going to kill thee thyself,

even then thou shouldest not neglect him when starving. For thou art a disciple of Him Who desired the salvation even of them that crucified Him Who said upon the Cross itself, "Father, forgive them, for they know not what they do. (Luke xxiii. 34. Thou art the servant of Him Who healed him that smote Him, Who upon the Cross itself crowned the man who had scorned Him. And what can equal this? For both the robbers at first scorned Him. Still to one of these He opened Paradise. And He bewails those who were upon the point of killing Him, and is troubled and confounded at seeing the traitor, not because He was going to be crucified, but because he was lost. He was troubled then as having foreknowledge of the hanging, and the punishment after the hanging. And though He knelt his wickedness, He bore with him to the last hour, and thrust not away the traitor, but even kissed him.

21 Thy Master kisseth, and with His lips receiveth him who was on the very point of shedding His precious Blood. And dost thou count the poor not worthy even of a loaf, and reverencest not the Law which Christ laid down? Now by this He shows that we ought not to turn aside, not only from the poor, but not even from those that would lead us away to death. Do not tell me then, that so and so hath done me grievous mischief, but just consider what Christ did near the Cross itself, wishing to amend by His kiss the traitor by whom He was on the point of being betrayed. And see with how much power to shame him. For He says, "Judas, betrayest thou the Son of Man with a kiss? (ib. 48. Who is there He would not have softened? who is there that this address would not have made yielding? What beast? what adamant? yet not that wretched man. Do not then say, that such an one murdered such an one, and that is why I turn aside from him. For even if he were upon the point of thrusting a sword down into thee, and to plunge his hand into thy neck itself, kiss this very right hand! since even Christ kissed that mouth which wrought His death! And therefore do not thou either hate, but bewail and pity him that plotteth against thee.

22 For such an one deserveth pity at our hands, and tears For we are the servants of Him Who kissed even the traitor (I will not leave off dwelling over that continually), and spoke words unto him more gentle than the kiss. For He did not even say, O thou foul and villanous traitor, is this the sort of recompense thou returnest us for so great a benefit? But in what words? "Judas; using his own name, which is more like a person bemoaning, and recall-

ing him, than one wroth at him. And he does not say, thy Teacher, thy Master, and Benefactor, but, "the Son of Man. For though He were neither Teacher nor Master, yet is it with One Who is so gently, so unfeignedly affected towards thee, as even to kiss thee at the time of betrayal, and that when a kiss too was the signal for the betrayal; is it with Him that thou playest the traitor's part? Blessed art Thou, O Lord! What lowliness of mind, what forbearance hast Thou given us ensamples of! And to him He so behaved. But to those who came with staves and swords to Him, was it not so too? What can be more gentle than the words spoken to them? For when He had power to demolish them all in an instant, He did nothing of the kind, but as expostulating (*entreptikw*), addressed them in the words, "Why, are ye come out as against a thief with swords and staves? (Matt. xxvi. 55.

²³ And having east them down backwards (John xviii. 6), as they continued insensible, He of His own accord gave Himself up next, and forbore while He saw them putting manacles upon His holy hands, while He had the power at once to confound all things, and overthrow them. But dost thou even after this deal fiercely with the poor? And even were he guilty of ten thousand sins, want and famine were enough to soften down a soul ever so blunted. But thou standest brutalized, and imitating the rage of lions. Yet they never taste of dead bodies. But thou, while thou seest him a very corpse (*tetarikeumenon* lit. *salter*, or, a mummy) for distresses, yet leapest upon him now that he is down, and tearest his body by thine insults, and gatherest storm after storm, and makest him as he is fleeing to the haven for refuge to split upon a rock, and bringest a shipwreck about more distressing than those in the sea. And how wilt thou say to God, Have mercy upon me, and ask of Him remission of sins, when thou art insolent to one who hath done no sin, and callest him to account for this hunger and great necessity, and throwest all the brute beasts into the shade by thy cruelty. For they indeed by the compulsion of their belly lay hold of the food needful for them.

²⁴ But thou, when nothing either thrusts thee on or compels thee, devourest thy brother, bitest, and tearest him, if not with thy teeth, yet with words that bite more cuttingly. How then wilt thou receive the sacred Host (*prosforan*), when thou hast empurpled thy tongue in human gore? how give the kiss of peace, with mouth gorged with war? Nay, how enjoy every common nourishment, when thou art gathering so much venom? Thou dost not relieve the poverty, why make it even more grinding? thou dost not lift up

him that is fallen, why throw him down also? thou dost not remove despondency, why even increase it? thou givest no money, why use insulting words besides? Hast thou not heard what punishment they suffer that feed not the poor? to what vengeance they are condemned? For He says, "Depart to the fire prepared for the devil and his angels. (Matt. xxv. 41. If then they that feed not are so condemned, what punishment are they to suffer, who besides not feeding, even insult? What punishment shall they undergo? what hell? That we kindle not so great evils against ourselves, whiles we have it in our power, let us correct this evil complaint also, and put a bridle on the tongue. And let us be so far from insulting, as even to invite them, both by words and actions, that by laying up much mercy for ourselves, we may obtain the blessings promised us. Which God grant that we may all attain unto by the grace and love towards man, etc.

HOMILY 22

¹ROM. XII. 14.-" Bless them which persecute you; bless, and curse not."

²After teaching them how they ought to be minded towards one another, and after joining the members closely into one, he next proceeds to lead them forth to the battle without, which he makes easier as from this point. For as he who hath not managed things well with those of his own side, will find more difficulty in arranging affairs with strangers, so he, that has practised himself duly among these, will with the more ease have the advantage of those without also. Hence then Paul also as he goes on in his journey, after the one places the other, and says, "Bless them that persecute you. He did not say, be not spiteful or revengeful, but required something far better. For that a man that was wise might do, but this is quite an angel's part. And after saying "bless," he proceeds, "and curse not," lest we should do both the one and the other, and not the former only. For they that persecute us are purveyors of a reward to us. But if thou art sober-minded, there will be another reward after that one, which thou wilt gain thyself. For he will yield thee that for persecution, but thou wilt yield thyself the one from the blessing of another, in that thou bringest forth a very great sign of love to Christ. For as he that curseth his persecutor, sheweth that he is not much pleased at suffering this for Christ, thus he that blesseth sheweth the greatness of his love.

³Do not then abuse him, that thou thyself mayest gain the greater reward, and mayest teach him that the thing is matter of inclination, not of necessity, of holiday and feast, not of calamity or dejection. For this cause

Christ Himself said, "Rejoice when men speak all manner of evil against you falsely. (Matt. v. 11. Hence too it was that the Apostles returned with joy not from having been evil spoken of only, but also at having been scourged. (Acts v. 40, Acts v. 41. For besides what I have mentioned, there will be another gain, and that no small one, that you will make, both the abashing of your adversaries hereby, and instructing of them by your actions that you are travelling to another life; for if he see thee joyous, and elevated, (pteroumenon) from suffering ill, he will see clearly from the actions that thou hast other hopes greater than those of this life. So that if thou dost not so, but weep-est and lamentest, how is he to be able to learn from that thou art tarrying for any other life? And besides this, thou wilt compass yet another thing. For provided he see thee not vexed at the affronts done thee, but even blessing him, he will leave harassing thee. See then how much that is good comes from this, both a greater reward for thyself and a less temptation, and he will forbear persecuting thee, and God too will be glorified:

4 and to him that is in error thy endurance will be instruction in godliness. For this reason it was not those that insult us only, but even those that persecute us and deal despitefully with us, that he bade us requite with the contrary. And now he orders them to bless, but as he goes on, he exhorts them to do them good in deeds also. 5 Ver.15. "Rejoice with them that do rejoice, and weep with them that weep." 6 Since it is possible to bless and not to curse, and yet not to do this out of love, he wishes us to be penetrated with the warmth of friendship throughout. And this is why he goes on in these words, that we are not only to bless, but even feel compassion for their pains and sufferings, whenever we happen to see them fallen into trouble. Yes, it will be said, but to join in the sorrows of mourners one can see why he ordered them, but why ever did he command them the other thing, when it is no such great matter? Aye, but that requires more of a high Christian temper, to rejoice with them that do rejoice, than to weep with them that weep. For this nature itself fulfils perfectly: and there is none so hard-hearted as not to weep over him that is in calamity: but the other requires a very noble soul, so as not only to keep from envying, but even to feel pleasure with the person who is in esteem. And this is why he placed it first. For there is nothing that ties love so firmly as sharing both joy and pain one with another. Do not then, because thou art far from difficulties thyself, remain aloof from sympathizing too. For when thy neighbor is ill-treated, thou oughtest to make

the calamity thine own. Take share then in his tears, that thou mayest lighten his low spirits. Take share in his joy, that thou mayest make the joy strike deep root.

7 and fix the love firmly, and be of service to thyself rather than to him in so doing, by thy weeping rendering thyself merciful, and by thy feeling his pleasure, purging thyself of envy and grudging. And let me draw your attention to Paul's considerateness. For he does not say, Put an end to the calamity, lest thou shouldest say in many cases (or perchance pollakij) that it is impossible: but he has enjoined the easier task, and that which thou hast in thy power. For even if thou art not able to remove the evil, yet contribute tears, and thou wilt take the worst half away. And if thou be not able to increase a man's prosperity, contribute joy, and thou wilt have made a great addition to it. Therefore it is not abstaining from envy only, but what is a much greater thing that he exhorts us to, namely, joining in the pleasure. For this is a much greater thing than not envying.

8 Ver. 16. "Be of the same mind one towards another. Mind not high things, but condescend to men of low estate." 9 Here again he insists much upon lowliness of mind, the subject he had started this exhortation with. For there was a probability of their being full of high-mindedness, both on account of their city (see p. 343), and from sundry other causes; he therefore keeps drawing off (uposurei, 2 mss. uporuttei) the morbid matter, and lowers the inflammation. For there is nothing that makes such schisms in the Churches as vanity does. And what does he mean by. "Be of the same mind one towards another? Has a poor man come into thy house? Be like him in thy bearing, do not put on any unusual pompous air on account of thy riches. There is no rich and poor in Christ. Be not then ashamed of him because of his external dress, but receive him because of his inward faith. And if thou seest him in sorrow, do not disdain to comfort him, nor if thou see him in prosperity, feel abashed at sharing his pleasure, and being gladdened with him, but be of the same mind in his case, that thou wouldest be of in thine own. For it says, "Be of the same mind one towards another. For instance, if thou thinkest thyself a great man, therefore think him so likewise. Dost thou suspect that he is mean and little? Well then, pass this same sentence upon thyself, and cast aside all unevenness. And how is this to be? By thy casting aside that reckless temper. Wherefore he proceeds:

¹⁰ "Mind not high things, but condescend to men of low estate. That is, bring thyself down to their humble condition, associate with them, walk with them, do not be humbled in mind only, but help them also, and reach forth thy hand to them, not by means of others, but in thine own person, as a father taking care of a child, as the head taking care of the body. As he says in another place, "being bound with them that are in bonds. (Heb xiii. 3. But here he means by those of low estate not merely the lowly-minded, but those of a low rank, and which one is apt to think scorn of. ¹¹ "Be not wise in your own conceits." This is, do not think that you can do for yourselves. Because the Scripture saith in another place besides, "Woe to them that are wise in their own eyes, and prudent in their own sight." (Is. v. 22.) And by this again, he secretly draws off recklessness, and reduces conceit and turgidity. For there is nothing that so elates men and makes them feel different from other people, as the notion that they can do by themselves. Whence also God hath placed us in need one of another, and though thou be wise thou wilt be in need of another: but if thou think that thou art not in need of him, thou wilt be the most foolish and feeble of men. For a man of this sort bares himself of all succor, and in whatever error he may run into, will not have the advantage either of correction or of pardon, and will provoke God by his recklessness, and will run into many errors. For it is the case, aye, and often too, that a wise man does not perceive what is needful, and a man of less shrewdness hits upon somewhat that is applicable. And this happened with Moses and his father-in-law, and with Saul and his servant, and with Isaac and Rebecca. Do not then suppose that you are lowered by needing another man For (his exalts you the more, this makes you the stronger, and the brighter too, and the more secure.

¹² Ver.17. "Recompense to no man evil for evil." For if thou findest fault with another who plots against thee, why dost thou make thyself liable to this accusation? If he did amiss how comest thou not to shun imitating him? And observe how he puts no difference here but lays down one law for all. For he does not say, "recompense not evil" to the believer, but to "no man," be he heathen, be he contaminated, or what not. "Provide things honest in the sight of all men." Ver.18. "If it be possible, as much as lieth in you, live peaceably with all men." ¹³ This is that: "let your light shine before men" (Matt. v. 16), not that we are to live for vanity, but that we are not to give those who have a mind for it a handle against us. Whence he says also in

another place, "Give none offence, neither to the Jews, nor to the Gentiles, nor to the Church of God." (1 Cor. x. 32.) And in what follows he limits his meaning well, by saying, "If it be possible." For there are cases in which it is not possible, as, for instance, when we have to argue about religion, or to contend for those who are wronged. And why be surprised if this be not universally possible in the case of other persons, when even in the case of man and wife he broke through the rule? "But if the unbelieving depart, let him depart." (1 Cor. vii. 15.) And his meaning is nearly as follows: Do thine own part, and to none give occasion of war or fighting, neither to Jew nor Gentile. But if you see the cause of religion suffering anywhere, do not prize concord above truth, but make a noble stand even to death. And even then be not at war in soul, be not averse in temper, but fight with the things only. For this is the import of "as much as in you lieth, be at peace with all men." But if the other will not be at peace, do not thou fill thy soul with tempest, but in mind be friendly (*filoj*, several mss. *filosofoj*) as I said before, without giving up the truth on any occasion.

¹⁴ Ver. 19. "Dearly beloved, avenge not yourselves, but rather give place unto wrath. For it is written, Vengeance is mine; I will repay, saith the Lord." Unto what wrath? To the wrath of God. Now since what the injured man desires most to see is, himself having the pleasure of revenge, this very thing he gives him in full measure, that if thou dost not avenge thyself. he means, God will be thy avenger. Leave it then to Him to follow up thy wrongs. For this is the force of "give place unto wrath." Then to give further comfort, he brings the quotation forward also, and after winning him more thoroughly to himself in this way, he demands more Christian heroism (*filosofian*) of him, and says: Ver. 20, 21. "If thine enemy hunger, feed him; if he thirst, give him to drink; for in so doing thou shalt heap coals of fire upon his head. Be not overcome of evil, but overcome evil with good."

¹⁵ Why, he means, am I telling you that you must keep peace for? I even insist upon your doing kindness. For he says, "give him to eat, and give him to drink. Then as the command he gave was a very difficult and a great one, he proceeds: "for in so doing thou shalt heap coals of fire upon his head. And this he said both to humble the one by fear, and to make the other more ready-minded through hope of a recompense. For he that is wronged, when he is feeble, is not so much taken with any goods of his own as with the vengeance upon the person who has pained him. For there nothing so sweet as to

see an enemy chastised. What he is longing for, then, that he gives him first, and when he has let the venom go, then he again gives advice of a higher tone, saying, "Be not overcome of evil. For he knew that if the enemy were a very brute, he would not continue an enemy when he had been fed. And if the man injured be of ever so little a soul, still when feeding him and giving him to drink, he will not himself even have any farther craving for his punishment. Hence, out of confidence in the result of the action, he does not simply threaten, but even dwells largely upon the vengeance. For he did not say, "thou shalt take vengeance" but, "thou shalt heap coals of fire upon his head.

16 Then he further declares him victor, by saying, "be not overcome of evil, but overcome evil with good. And he gives a kind of gentle hint, that one is not to do it with that intention, since cherishing a grudge still would be "being overcome of evil. But he did not say it at once, as he did not find it advisable yet. But when he had disburdened the man of his anger, then he proceeded to say, "overcome evil with good. Since this would be a victory. For the combatant is rather the conqueror, not when he brings himself under to take the blows, but when he withdraws himself, and makes his antagonist waste his strength upon the air. And in this way he will not be struck himself, and will also exhaust the whole of the other's strength. And this takes place in regard to affronts also. For when you do affronts in return, you have the worse, not as overcome (so I ms. *nikhqeij*, Sav. *kinhqeij*) by a man, but what is far more disgraceful, by the slavish passion of anger. But if you are silent, then you will conquer, and erect a trophy without a fight, and will have thousands to crown you, and to condemn the slander of falsehood. For he that replies, seems to be speaking in return as if stung. And he that is stung, gives reason to suspect that he is conscious of being guilty of what is said of him.

17 But if you laugh at it, by your laughing you do away with the sentence against you. And if you would have a clear proof of what has been said, ask the enemy himself, when he is most vexed? when you are heated, and insult him in return? or when you laugh at him as he insults you? and you will be told the last rather. For he too is not so much pleased with not being insulted in return, as he is vexed because his abuse was not able to gain any hold upon you. Did you never see men in a passion, how they make no great account of their own wounds, but rush on with much violence, and are worse than very

wild boars for seeking the hurt of their neighbor, and look to this alone, and are more given to this than to being on their guard against getting harmed? When therefore thou deprivest him of that he desires most, thou bereavest him of everything, by holding him thus cheap, and showing him to be easy to be despised, and a child rather than a man; and thou indeed hast gained the reputation of a wise man, and him dost thou invest with the character of a noisome beast. This too let us do when we are struck, and when we wish to strike, let us abstain from striking again. But, would you give a mortal blow? "Turn to him the other cheek also" (Matt. v. 39), and thou wilt smite him with countless wounds.

¹⁸ For they that applaud, and wonder at thee, are more annoying to him than men to stone him would be; and before them, his conscience will condemn him, and will exact the greatest punishment of him, and so he will go off with a confused look as if he had been treated with the utmost rigor. And if it is the estimation of the multitude that you look for, this too you will have in larger share. And in a general way we have a kind of sympathy with those who are the sufferers; but when we also see that they do not strike (several mss. resist, antipiptontaj) in return, but even give themselves up to it, we not only pity them, but even feel admiration for them. ¹⁹ Here then I find reason to lament, that we who might have things present, if we listened to Christ's Law as we should, and also attain to things to come, are cast out of both by not paying attention to what has been told us, but giving ourselves to unwarranted philosophising about them. For He has given us laws upon all these points for our good, and has shown us what makes us have a good name, what brings us to disgrace. And if it was likely to have proved His disciples ridiculous, He would not have enjoined this. But since this makes them the most notable of men namely, the not speaking ill, when we have ill spoken of us; the not doing ill when we have ill done us; this was His reason for enjoining it. But if this be so, much more the speaking of good when we have ill spoken of us, and the praising of those that insult us, and the doing good to those that plot against us, will make us so. This then was why He gave these laws. For He is careful for His own disciples, and knowing well what it is that maketh little or great. If then He both careth and knoweth, why dost thou quarrel with Him, and wish to go another road? For conquering by doing ill is one of the devil's laws. Hence in the Olympic games which were celebrated to him it is so that all the competitors conquer.

20 But in Christ's race this is not the rule about the prize, for, on the contrary, the law is for the person smitten, and not for the person smiting, to be crowned. For such is the character of His race, it has all its regulations the other way; so that it is not in the victory only, but also in the way of the victory, that the marvel is the greater. Now when things which on the other side are signs of a victory, on this side he showeth to be productive of defeat, this is the power of God, this the race of Heaven, this the theatre of Angels. I know that ye are warmed thoroughly now, and are become as soft as any wax, but when ye have gone hence ye will spew it all out. This is why I sorrow, that what we are speaking of, we do not show in our actions, and this too though we should be greatest gainers thereby. For if we let our moderation be seen, we shall be invincible to any man; and there is nobody either great or small, who will have the power of doing us any hurt. For if any one abuseth thee, he has not hurt thee at all, but himself severely. And if again he wrong thee, the harm will be with the person who does the wrong.

21 Did you never notice that even in the courts of law those who have had wrong done them are honored, and stand and speak out with entire freedom, but those who have done the wrong, are bowed down with shame and fear? And why do I talk of evil-speaking (Sav. conj. and 5 mss. kakhgorian) and of wrong? For were he even to whet his sword against thee, and to stain his right hand in thy life-blood (eij ton laimon, as p. 505), it is not thee that he hath done any harm to, but himself that he hath butchered. And he will witness what I say who was first taken off thus by a brother's hand. For he went away to the haven without a billow, having gained a glory that dieth not away; but the other lived a life worse than any death, groaning, and trembling, and in his body bearing about the accusation of what he had done. Let us not follow after this then, but that. For he that hath ill done him, has not an evil that taketh up its constant abode with him, since he is not the parent of it; but as he received it from others, he makes it good by his patient endurance. But he that doeth ill, hath the well of the mischief in himself. Was not Joseph in prison, but the harlot that plotted against him in a fine and splendid house? Which then wouldest thou wish to have been?

22 And let me not hear yet of the requital, but examine the things that had taken place by themselves. For in this way thou wilt rate Joseph's prison infinitely above the house with the harlot in it. For if you were to see the souls of them both, you would find the one full of enlargement and bold-

ness, but that of the Egyptian woman in straitness, shame, dejection, confusion, and great despondency. And yet she seemed to conquer; but this was no real victor. Knowing all this then, let us fit ourselves for bearing ills, even that we may be freed from bearing ills, and may attain to the blessings to come. Which that we may all attain to, God grant, by the grace and love toward man, etc.

HOMILY 23

¹ROM. XIII. 1.—"Let every soul be subject unto the higher powers." ²Of this subject he makes much account in other epistles also, setting subjects under their rulers as household servants are under their masters. And this he does to show that it was not for the subversion of the commonwealth that Christ introduced His laws, but for the better ordering of it, and to teach men not to be taking up unnecessary and unprofitable wars. For the plots that are formed against us for the truth's sake are sufficient and we have no need to be adding temptations superfluous and unprofitable. And observe too how well-timed his entering upon this subject is. For when he had demanded that great spirit of heroism, and made men fit to deal either with friends or foes, and rendered them serviceable alike to the prosperous and those in adversity and need, and in fact to all, and had planted a conversation worthy of angels, and had discharged anger, and taken down recklessness, and had in every way made their mind even, he then introduces his exhortation upon these matters also. For if it be right to requite those that injure us with the opposite, much more is it our duty to obey those that are benefactors to us. But this he states toward the end of his exhortation, and hitherto does not enter on these reasonings which I mention, but those only that enjoin one to do this as a matter of debt.

³And to show that these regulations are for all, even for priests, and monks, and not for men of secular occupations only, he hath made this plan at the outset, by saying as follows: "let every soul be subject unto the higher powers," if thou be an Apostle even, or an Evangelist, or a Prophet, or anything whatsoever, inasmuch as this subjection is not subversive of religion. And he does not say merely "obey," but "be subject. And the first claim such an enactment has upon us, and the reasoning that suiteth the faithful, is, that all this is of God's appointment. ⁴"For there is no power," he says, "but of God. What say you? it may be said; is every ruler then elected by God? This I do not say, he answers. Nor am I now speaking about individual rulers, but

about the thing in itself. For that there should be rulers, and some rule and others be ruled, and that all things should not just be carried on in one confusion, the people swaying like waves in this direction and that; this, I say, is the work of God's wisdom. Hence he does not say, "for there is no ruler but of God; but it is the thing he speaks of, and says, "there is no power but of God. And the powers that be, are ordained of God. Thus when a certain wise man saith, "It is by the Lord that a man is matched with a woman" (Prov. xix. 14, LXX.), he means this, God made marriage, and not that it is He that joineth together every man that cometh to be with a woman. For we see many that come to be with one another for evil, even by the law of marriage, and this we should not ascribe to God. But as He said Himself, "He which made them at the beginning, made them male and female, and said, For this cause shall a man leave father and mother, and shall leave to his wife, and they twain shall be one flesh. (Matt. xix. 4, Matt. xix. 5; Gen. ii. 24.

5 And this is what that wise man meant to explain. For since equality of honor does many times lead to fightings, He hath made many governments and forms of subjection; as that, for instance, of man and wife, that of son and father, that of old men and young, that of bond and free, that of ruler and ruled, that of master and disciple. And why are you surprised in the case of mankind, when even in the body He hath done the same thing? For even here He hath not made all parts of equal honor, but He hath made one less and another greater, and some of the limbs hath He made to rule and some to be ruled. And among the unreasoning creatures one may notice this same principle, as amongst bees, amongst cranes, amongst herds of wild cattle. And even the sea itself is not without this goodly subordination; for there too many of the clans are ranged under one among the fishes, and are led thus as an army, and make long expeditions from home. For anarchy, be where it may, is an evil, and a cause of confusion. After having said then whence governments come, he proceeds, "Whosoever therefore resisteth the power, resisteth the ordinance of God. See what he has led the subject on to, and how fearful he makes it, and how he shows this to be a matter of debt.

6 For lest the believers should say, You are making us very cheap and despicable, when you put us, who are to enjoy the Kingdom of Heaven, under subjection to rulers, he shows that it is not to rulers, but to God again that he makes them subject in doing this. For it is to Him, that he who subjects himself to authorities is obedient. Yet he does not say this—for instance that it

is God to Whom a man who listens to authorities is obedient—but he uses the opposite case to awe them, and gives it a more precise form by saying, that he who listeneth not thereto is fighting with God, Who framed these laws. And this he is in all cases at pains to show, that it is not by way of favor that we obey them, but by way of debt. For in this way he was more likely to draw the governors who were unbelievers to religion, and the believers to obedience. For there was quite a common report in those days (Tert. Ap. 1, 31, 32), which maligned the Apostles, as guilty of a sedition and revolutionary scheme, and as aiming in all they did and said at the subversion of the received institutions. When then you show our common Master giving this in charge to all His, you will at once stop the mouths of those that malign us as revolutionists, and with great boldness will speak for the doctrines of truth. Be not then ashamed, he says, at such subjection.

7 For God hath laid down this law, and is a strong Avenger of them if they be despised. For it is no common punishment that He will exact of thee, if thou disobey, but the very greatest; and nothing will exempt thee, that thou canst say to the contrary, but both of men thou shalt undergo the most severe vengeance, and there shall be no one to defend thee, and thou wilt also provoke God the more. And all this he intimates when he says, 8 "And they that resist shall receive to themselves damnation." Then to show the gain of the thing after the fear, he uses reasons too to persuade them as follows: Ver.3. "For rulers are not a terror to good works, but to the evil." For when he has given a deep wound, and stricken them down, he again uses gentler treatment, like a wise physician, who applies soothing medicines, and he comforts them, and says, why be afraid? why shudder? For does he punish a person that is doing well? Or is he terrible to a person who lives in the practice of virtue? Wherefore also he proceeds, "Wilt thou then not be afraid of the power? Do that which is good, and thou shall have praise of the same." You see how he has made him friends (*wkeiwsen*) with the ruler, by showing that he even praises him from his throne. You see how he has made wrath unmeaning.

9 Ver.4. "For he is the minister of God to thee for good." So far is he from terrifying thee, he says, that he even praises thee: so far from being a hindrance to thee, that he even works with thee. When then thou hast his praise and his succor, how is it that thou art not in subjection to him? For he maketh virtue easier for thee in other ways also, by chastising the wicked, by

benefiting and honoring the good, and by working together with the will of God. Whence too he has even given him the name of "Minister." And consider: I give you counsel to be sober-minded, and he, by the laws, speaks the same language. I exhort you not to be rapacious and grasping. And he sits in judgment in such cases, and so is a worker together with us, and an assistant to us, and has been commissioned by God for this end. Hence there are both reasons for reverencing him, both because he was commissioned by God, and because it was for such an object. "But if thou do that which is evil, be afraid." It is not then the ruler that maketh the fear, but our own wickedness.

¹⁰ "For he beareth not the sword in vain." You see how he hath furnished him with arms, and set him on guard like a soldier, for a terror to those that commit sin. "For he is the minister of God to execute wrath, a revenger upon him that doeth evil." Now lest you should start off at hearing again of punishment, and vengeance, and a sword, he says again that it is God's law he is carrying out. For what if he does not know it himself? yet it is God that hath so shaped things (outwj etupwsen). If then, whether in punishing, or in honoring, he be a Minister, in avenging virtue's cause, in driving vice away, as God willeth, why be captious against him, when he is the cause of so many good doings, and paves the way for thine too? since there are many who first practised virtue through the fear of God. For there are a duller sort, whom things to come have not such a hold upon as things present. He then who by fear and rewards gives the soul of the majority a preparatory turn towards its becoming more suited for the word of doctrine, is with good reason called "the Minister of God."

¹¹ Ver.5. "Wherefore ye must needs be subject, not only for wrath but also for conscience sake." What is the meaning of, "not only for wrath?" It means not only because thou dost resist God by not being subject, nor only because thou art procuring great evils for thyself, both from God and the rulers, but also because he is a benefactor to thee in things of the greatest importance, as he procures peace to thee, and the blessings of civil institutions. For there are countless blessings to states through these authorities; and if you were to remove them, all things would go to ruin, and neither city nor country, nor private nor public buildings, nor anything else would stand, but all the world will be turned upside down, while the more powerful devour the weaker. And so even if some wrath were not to follow man's disobedience, even on this

ground thou oughtest to be subject, that thou mayest not seem devoid of conscience and feeling towards the benefactor.

¹² Ver.6. "For, for this cause pay ye tribute also; for they are God's ministers, attending continually on this very thing." Without going one by one into the benefits done to states by the rulers, as that of good order and peace, the other services, as regarding the soldiery, and those over the public business, he shows the whole of this by a single case. For that thou art benefited by him, he means, thou bearest witness thyself, by paying him a salary. Observe the wisdom and judgment of the blessed Paul. For that which seemed to be burdensome and annoying -the system of imposts-this he turns into a proof of their care for men. What is the reason, he means, that we pay tribute to a king? It is not as providing for us? And yet we should not have paid it unless we had known in the first instance that we were gainers from this superintendence. Yet it was for this that from of old all men came to an agreement that governors should be maintained by us, because to the neglect of their own affairs, they take charge of the public, and on this they spend their whole leisure, whereby our goods also are kept safe. After saying then what the external goods are, he again averts to the former line of argument (for in this way he was more likely to attract the believer to him), and he shows again that this is God's decree, and on it he makes his advice rest finally, in these words, "they are God's ministers." Then to show the pains they take, and their hard life, he proceeds,

¹³ "Waiting continually upon this very thing." For this is their life, this their business, that thou mayest enjoy peace. Wherefore in another Epistle, he bids them not only be subject, but also "pray" in their behalf. And as showing there too that the advantage was common to all, he adds, "that we may lead a quiet and peaceable life in all things." (1 Tim. ii. 1, Tim. 2:2.) For it is in no small degree that they contribute to the settled state of the present life, by keeping guard, beating off enemies, hindering those who are for sedition in the cities, putting an end to differences among any. For do not tell me of some one who makes an ill use of the thing, but look to the good order that is in the institution itself, and you will see the great wisdom of Him who enacted this law from the first.

¹⁴ Ver.7, 8. "Render therefore to all their dues; tribute to whom tribute, custom to whom custom, fear to whom fear, honor to whom honor. Owe (or ye owe) no man anything, but to love one another." ¹⁵ He still keeps upon

the same line, bidding them pay them not money only, but honor and fear. And how is it when he said above, "Wilt thou not be afraid of the power? do that which is good; that he here says "render fear? He does it meaning exceeding honor, and not the fear which comes from a bad conscience, which he alluded to before And it is not "give," that he says, but "render" (or "give back," apodote), and then adds to it, the "dues. For it is not a favor that you confer by so doing, since the thing is matter of due. And if you do it not, you will be punished as Obstinate. Do not suppose that you are lowering yourself, and detracting from the dignity of your own philosophy, if you rise up at the presence of a ruler, or if you uncover your head. For if he laid these laws down at that time, when the rulers were Gentiles, much more ought this to be done with them now they are believers. But if you mean to say, that you are entrusted with greater privileges, be informed that this is not thy time. For thou art a stranger and a sojourner. A time will be when thou shalt appear brighter than all. Now thy "life is hid with Christ in God. When Christ shall appear, then shall ye also appear with Him in glory" (Col. iii. 3, Co 3:4.

¹⁶ Seek not then in this life of accidents thy change, but even if thou hast to be with fear in a ruler's presence, do not think that this is unworthy thy noble birth. For so God willeth, that the ruler who has his place marked by Him, should have his own power; And when he who is conscious of no evil in himself, stands with fear in the judge's presence, much more will he who doth evil things be affrighted, and thou in this way wilt be the more respected. For it is not from honoring that the lowering of self comes but from dishonoring him. And the ruler will treat thee with greater respect, and he will glorify thy Master owing to this, even if he be an unbeliever. "Owe no man anything, but to love one another. Again he has recourse to the mother of good deeds, and the instructress of the things spoken of, who is also productive of every virtue, and says that this is a debt also, not however such as the tribute or the custom, but a continuous one. For he does not wish it ever to be paid off, or rather he would have it always rendered, yet never fully so, but to be always owing. For this is the character of the debt, that one keeps giving and owing always. Having said then how he ought to love, he also shows the gain of it, saying,

¹⁷ "For he that loveth another hath fulfilled the Law." And do not, pray, consider even this a favor; for this too is a debt. For thou owest love to thy brother, through thy spiritual relationship. And not for this only, but also

because "we are members one of another." And if love leave us, the whole body is rent in pieces. Love therefore thy brother. For if from his friendship thou gainest so much as to fulfil the whole Law, thou owest him love as being benefited by him. Ver.9. "For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, and any other commandment, is briefly comprehended in this saying, Thou shalt love thy neighbor as thyself." ¹⁸ He does not say merely it is fulfilled, but "it is briefly comprehended, that is, the whole work of the commandments is concisely and in a few words completed. For the beginning and the end of virtue is love. This it has for its root, this for its groundwork, this for its summit. If then it be both beginning and fulfilment, what is there equal to it? But he does not seek love merely, but intense love. For he does not say merely "love thy neighbor" but, "as thyself." Hence also Christ said that "the Law and the Prophets hang upon" it. And in making two kinds of love, see how He has raised this! For after saying that the first commandment is, "Thou shalt love the Lord thy God," He added a second; and He did not stay, but added, "like unto it; Thou shalt love thy neighbor as thyself." What can be equal to this love to man, or this gentleness? That when we were at infinite distance from Him, He brings the love to us into comparison with that toward Himself, and says that "is like unto this." Hence then, to put the measures of either as nearly the same, of the one He says, "with all thy heart, and with all thy soul," but of this towards one's neighbor, He says, "as thyself." But Paul said, that when this did not exist even the other was of no great profit to us. As their we, when we are fond of any one, say, if you love him, then you love me; so He also to show this saith, "is like unto it;" and to Peter, "If thou lovest Me, feed My sheep." (John xxi. 16.)

¹⁹ Ver. 10. "Love worketh no ill to his neighbor, therefore love is the fulfilling of the Law." ²⁰ Observe how it has both virtues, abstinence from evils (for it "worketh no ill," he says), and the working of good deeds. "For it is," he says, "the fulfilling (or filling up) of the Law; not bringing before us instruction only on moral duties in a concise form, but making the accomplishment of them easy also. For that we should become acquainted with things profitable to us was not all that he was careful for (which is the Law's care), but also with a view to the doing of them it brought us great assistance; accomplishing not some part of the commandments, but the whole sum of virtue in us. Let us then love one another, since in this way we shall also love

God, Who loveth us. For in the case of men, if you love a man's beloved, he that loveth him is contentious at it. But here He deemeth thee worthy to share His love, and hateth thee when thou sharest not. For man's love is laden with envy and grudging; but God's is free from all passion, whence also He seeketh for those to share His love. For He says, love thou with Me, and then thyself also will I love the more. You see the words of a vehement lover! If thou love My beloved, then will I also reckon Myself to be greatly beloved of thee. For He vehemently desireth our salvation, and this He showed from of old.

²¹ Now hear what He saith when He was forming the man, "Let Us make man in Our Image: and again, "Let Us make an help meet for him. It is not good for him to be alone. (Gen. i. 26. And when he had transgressed, He rebuked him, observe how gently; and He does not say, Wretch! thou very wretch! after receiving so great benefits, hast thou after all trusted to the devil? and left thy Benefactor, to take up with the evil spirit? But what saith He? "Who told thee that thou art naked, unless thou hast eaten of the Tree, from which alone I commanded thee not to eat? (ib. iii. 11. As if a father were to say to a child, who was ordered not to touch a sword, and then disobeyed and got wounded, "How camest thou wounded? Thou camest so by not listening to me. You see they are the words of a friend rather than a master, of a friend despised, and not even then forsaking. Let us then imitate Him, and when we rebuke, let us preserve this moderation. For even the woman He also rebuketh again with the same gentleness. Or rather what He said was not so much rebuke as admonition and correction, and security against the future. This is why He saith nothing to the serpent. For he was the designer of the mischiefs, and had it not in his power to put off the accusation on any one else, wherefore He punished him severely:

²² and even here He did not come to a pause, but made the earth also to share in the curse. But if He cast them out of paradise, and condemned them to labor, even for this we ought to adore and reverence Him the most. For since self-indulgence issues in listlessness, He trenches upon the pleasure by building a fort of pain against listlessness, that we may return to the love of Him. And what of Cain's case? Doth he not meet with the same gentleness? For being by him also insulted, He doth not reproach (same word as insult) in return, but entreats, (or comforts) him, and says, "Why is thy countenance fallen? (Gen. iv. 6. And yet what he had done allowed of no excuse whatever.

And this the younger brother shows. But still even then He doth not rebuke him: but what saith He? "Hast thou sinned: keep peace; "do so no more. "To thee shall his turning be, and thou shalt rule over him" (ib. Gen. iv. 7 LXX.), meaning his brother. "For if thou art afraid, lest for this sacrifice," He means, "I should deprive thee of the preëminence of the first-born, be of good cheer, for the entire command over him do I put into thy hands. Only be thou better, and love him that hath done thee no wrong; for I have an interest in you both. And what maketh Me most glad is, that ye be not at variance one with another.

²³ For as a devoted mother, so doth God do and plan everything to keep one from being torn from another; but that you may get a clearer view, by an example, of my meaning, call to your mind, pray, Rebecca in her trouble, and running about everywhere, when the elder son was at enmity with the younger. For if she loved Jacob, still she did not feel averse to Esau. And therefore she said, Lest by any means "I be deprived of both of you, my children, in one day. (ib. xxvii. 45. Therefore also God upon that occasion said, "Thou hast sinned: be at peace: unto thee shall his turning be" (ib. iv. 7), so repressing the murder beforehand, and aiming at the peace of them both. But when he had murdered him, He did not even then bring His care for him to a close, but again answers the fratricide in gentle terms, saying, "Where is thy brother Abel? that even now, if he would, he might make a full confession. But he struggled in defence of his former misdeeds, with a greater and sadder shamelessness. But even then God doth not leave him, but again speaks the language of an injured and despised lover, and says, "The voice of thy brother's blood crieth unto Me. (Gen. iv. 10. And again He rebukes the earth with the murderer, turning His wrath off to it, and saying, "Cursed be the earth, which opened her mouth to receive thy brother's blood" (ib. Gen. 2 ii.);

²⁴ and doing like those who lament (*anakaountaj*), as David also did when Saul was fallen. For he made an address to the mountains which received him as he died, in the words, "Ye mountains of Gilboa, let there fall on you neither rain nor dew, because there were the shields of the mighty cast away. (2 Sam i. 21. And thus God also, as though singing some solitary dirge (*monwdian*), saith, "The voice of thy brother's blood crieth unto Me; and now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand. And this He said to humble his

fiery passion, and to persuade him to love him at least now he was gone. Hast thou extinguished his life? He would say; why dost thou not now extinguish the hatred also? But what doth He do? He loveth both the one and the other, since He made them both. What then? doth (4 mss. will) He let the murderer go unpunished? Nay, he would but have grown worse. Will He punish him then? Nay, He hath more tenderness than a father. See then how He at once punisheth and also displays, even in this, His love. Or rather, He doth not so much as punish, but only corrects.

²⁵ For He doth not kill him, but only fetters him with trembling, that he may divest himself of the crime, that so at least he may come back to a natural tenderness for the other, and that so at last he may make a truce with him now he hath gone; for He were fain he should not go away to the other world in enmity with him that was deceased. This is the way wherein they that love, when in doing acts of kindness they meet with no love in return, are led on to be vehement and to threaten, not with their will indeed, but led by their love to do this: that at least in this way they may win over those that scorn them. Yet affection of this sort is one of compulsion, and still this even solaces them, through the vehemency of their love. And so punishment itself comes from affection, since unless pained at being hated, they would not choose to punish either. Now observe, how this is what Paul says to the Corinthians. For "who is he" (says he) "that maketh me glad, but the same which is made sorry by me?" (2 Cor. ii. 2. And so when he is going to the full extent of punishment, then he shows his love. Thus the Egyptian woman too, from her vehement love, as vehemently punished Joseph: and she indeed did so for mischief, the love being unchaste; but God for good, since the love was worthy of Him who loved.

²⁶ This is why He does not refuse even to condescend to grosser words, and to speak the names of human passions, and to call Himself jealous. For "I am a jealous God" (Ex. xx. 5), He saith, that you may learn the intenseness of the love. Let us then love Him as He would have us: for He sets great store thereby. And if we turn away, He keepeth inviting us, and if we will not be converted, He chasteneth us through His affection, not through a wish to exact punishment of us. And see what He saith in Ezekiel to the city that was beloved, yet had despised Him. "I will bring thy lovers against thee, and will deliver thee into their hands, and they shall stone thee, and shall slay thee, and My jealousy shall be taken away from thee, and I will rest, and I will not

trouble Myself any more. (From Ezek. xvi. 37-42. What more than this could a vehement lover have said, when despised by his beloved, and after all again ardently loving her? For God doeth everything that He may be loved by us, and owing to this He spared not even His Son. But we are unbending, and savage. Yet let us become gentle at last, and love God as we ought to love Him, that we may with pleasure enjoy virtue.

27 For if any that hath a beloved wife does not perceive any of the vexations that come day by day, He that loveth with this divine and pure love, only consider what great pleasure he will have to enjoy! For this is, indeed it is, the kingdom of Heaven; this is fruition of good things, and pleasure, and cheerfulness, and joy, and blessedness. Or rather, say as many things as I may, I shall still be unable to give you any such representation of it as should be, but the trial of it alone can give a knowledge of this goodly thing. Wherefore also the Prophet saith, "Delight thyself in the Lord" (Ps. xxxvii. 4), and, "Taste and see that the Lord is gracious. (Ib. xxxiv. 8. Let us then be persuaded, and indulge ourselves in His love. For in this way we shall both see His Kingdom even from out of this life, and shall be living the life of Angels, and while we abide on earth, we shall be in as goodly a condition as they that dwell in heaven; and after our departing hence, shall stand the brightest of beings by the judgment-seat of Christ, and shall enjoy that glory unutterable, which may we all attain unto, by the grace and love toward man of our Lord Jesus Christ. For to Him is the glory forever, Amen.

HOMILY 24

1 ROM. XIII. 11.-"And that, knowing the time, that now it is high time to awake out of sleep." 2 Since he had given them what commands were fitting, he again thrusts them on to the performance of good works, in consideration of what was pressing upon them. For the time of judgment, he means, is at the doors. So too he wrote to the Corinthians also, "The remaining time is short." (1 Cor. vii. 29. And to the Hebrews again, "For yet a little while, and He that shall come will come, and will not tarry. (Heb. x. 37. But in those cases it was to cheer those in trouble, and to solace the toils of their closely successive temptations, that he said those things: but in the passage before us he does it to rouse those that are asleep, this language being useful to us for both the purposes: and what is that which he says, "Now it is high time to awake out of sleep? It is, that near is the Resurrection, near the awful Judgment, and the day that burneth as a furnace, near. Henceforward then we

must be free from our listlessness; "for now is our salvation nearer than when we believed. You see how he puts the Resurrection now close by them. For as the time advances, he means, the season of our present life is wasting away, and that of the life to come waxes nearer. If then thou be prepared, and hast done all whatsoever He hath commanded, the day is salvation to thee (3 mss. and Cat. swthria soi); but if the contrary, not so.

³For the present however, it is not upon alarming grounds that he exhorts them, but upon kindly ones, thus also to untie them from their fellow-feeling for the things of this present world. Then since it was not unlikely, that in the beginning of their early endeavors they would be most earnest, in that their desire was then at its full vigor, but that as the time went on, the whole of their earnestness would wither down to nothing; he says that they ought however to be doing the reverse, not to get relaxed as time went on, but to be the more full of vigor. For the nearer the King may be at hand, the more ought they to get themselves in readiness; the nearer the prize is, the more wide awake ought they to be for the contest, since even the racers do this, when they are upon the end of the course, and towards the receiving of the prize, then they rouse themselves up the more. This is why he said, "Now is our salvation nearer than when we believed."

⁴Ver. 12. "The night is far spent, the day is at hand." If then this is upon ending, and the latter is drawing near, let us henceforth do what belongs to the latter, not to the former. For this is what is done in the things of this life. And when we see the night pressing on towards the morning, and hear the swallow twittering, we each of us awake our neighbor, although it be night still. But so soon as it is actually departing, we hasten one another, and say It is day now! and we all set about the works of the day, dressing, and leaving our dreams, and shaking our sleep thoroughly off, that the day may find us ready, and we may not have to begin getting up, and stretching ourselves, when the sunlight is up. What then we do in that case, that let us do here also. Let us put off imaginings, let us get clear of the dreams of this life present, let us lay aside its deep slumber, and be clad in virtue for garments. For it is to point out all this that he says,

⁵"Let us therefore cast off the works of darkness, and let us put on the armor of light." Yes, for the day is calling us to battle-array, and to the fight. Yet fear not at hearing of array and arms. For in the case of the visible suit of armor, to put it on is a heavy and abhorred task. But here it is desirable, and

worth being prayed for. For it is of Light the arms are! Hence they will set thee forth brighter than the sunbeam, and giving out a great glistening, and they place thee in security: for they are arms, and glittering do they make thee: for arms of light are they! What then, is there no necessity for thee to fight? yea, needful is it to fight, yet not to be distressed and toil. For it is not in fact war, but a solemn dance and feast-day, such is the nature of the arms, such the power of the Commander. And as the bridegroom goes forth with joyous looks from his chamber, so doth he too who is defended with these arms. For he is at once soldier and bridegroom. But when he says, "the day is at hand," he does not even allow it to be but near, but puts it even now beside us. For he says,

6 "Let us walk becomingly," (A. V. honestly, in this sense)"as in the day." For day it already is. And what most people insist upon very much in their exhortations, that he also uses to draw them on, the sense of the becoming. For they had a great regard to the esteem of the multitude. And he does not say, walk ye, but let us walk, so making the exhortation free from anything grating, and the reproof gentle. "Not in rioting and drunkenness." Not that he would forbid drinking, but the doing it immoderately; not the enjoying of wine, but doing it to excess (*meta paroinia*). As also the next thing he states likewise with the same measure, in the words, "Not in chambering and wantonness;" for here also he does not prohibit the intercourse of the sexes, but committing fornication. "Not in strife and envying." It is the deadly kind of passions then that he is for extinguishing, lust, namely, and anger. Wherefore it is not themselves only, but even the sources of them that he removes. For there is nothing that so kindles lust, and inflames wrath, as drunkenness, and sitting long at the wine. Wherefore after first saying, "not in rioting and drunkenness," then he proceeded with, "not in chambering and wantonness, not in strife and envying." And even here he does not pause, but after stripping us of these evil garments, hear how he proceeds to ornament us, when he says,

7 Ver. 14. "But put ye on the Lord Jesus Christ." 8 He no longer speaks of works, but he rouses them to greater things. For when he was speaking of vice, he mentioned the works of it: but when of virtue, he speaks not of works, but of arms, to show that virtue putteth him that is possessed of it into complete safety, and complete brightness. And even here he does not pause, but leading his discourse on to what was greater, a thing far more

awestrking; he gives us the Lord Himself for a garment, the King Himself: for he that is clad with Him, hath absolutely all virtue. But in saying, "Put ye on," he bids us be girt about with Him upon every side. As in another place he says, "But if Christ be in you. (Rom. viii. 10. And again, "That Christ may dwell in the inner man. (Eph. iii. 16. Eph. iii. 17, al. punct. For He would have our soul to be a dwelling for Himself, and Himself to be laid round about us as a garment, that He may be unto us all things both from within and from without. For He is our fulness; for He is "the fulness of Him that filleth all in all" (ib. i. 23): and the Way, and the Husband, and the Bridegroom;-for "I have espoused you as a chaste virgin to one husband," (2 Cor. xi. 2): and a root, and drink, and meat, and life ;-for he says, "I live, yet not I, but Christ liveth in me; (Gal.

9 ii. 20) and Apostle, and High-Priest, and Teacher, and Father, and Brother, and Joint-heir, and sharer of the tomb and Cross;-for it says, "We were buried together with Him," and "planted together in the likeness of His Death" (Rom. vi. 4, Rom. vi. 5): and a Suppliant;- "For we are ambassadors in Christ's stead" (2 Cor. v. 20): and an "Advocate to the Father;-for "He also maketh," it says, "intercession for us: (Rom. viii. 34) and house and inhabitant;-for He says, "He that abideth in Me and I in Him"(John xv. 5): and a Friend; for, "Ye are My friends"(ib. 14): and a Foundation, and Corner-stone. And we are His members and His heritage, and building, and branches, and fellow-workers. For what is there that He is not minded to be to us, when He makes us cleave and fit on to Him in every way? And this is a sign of one loving exceedingly. Be persuaded then, and rousing thee from sleep, put Him on, and when thou hast done so, give thy flesh up to His bridle. For this is what he intimates in saying,

10 "And make not provision for the flesh, to fulfil the lusts thereof. For as he does not forbid drinking, but drinking to excess, not marrying, but doing wantonness; so too he does not forbid making provision for the flesh either, but doing so with a view "to fulfil the lusts thereof," as, for instance, by going beyond necessities. For that he does bid make provision for it, hear from what he says to Timothy, "Use a little wine for thy stomach's sake, and thine often infirmities. (1 Tim. v. 23. So here too he is for taking care of it, but for health, and not wantonness. For this would cease to be making provision for it, when you were lighting up the flame, when you were making the furnace powerful. But that you may form a clearer notion what

"making provision" for it "to fulfil the lusts thereof" is, and may shun such a provision, just call to mind the drunken, the gluttonous, those that pride themselves in dress, those that are effeminate, them that live a soft and relaxed life, and you will see what is meant. For they do everything not that they may be healthy, but that they may be wanton and kindle desire. But do thou, who hast put on Christ, prune away all those things, and seek for one thing only, to have thy flesh in health. And to this degree do make provision for it, and not any further, but spend all thy industry on the care of spiritual things.

¹¹ For then you will be able to rouse yourself out of this sleep, without being weighed down with these manifold desires. For the present life is a sleep, and the things in it are no way different from dreams. And as they that are asleep often speak and see things other than healthful, so do we also, or rather we see much worse even. For he that doeth anything disgraceful or says the like in a dream, when he is rid of his sleep, is rid of his disgrace, also, and is not to be punished. But in this case it is not so, but the shame, and also the punishment, are immortal. Again, they that grow rich in a dream, when it is day are convicted of having been rich to no purpose. But in this case even before the day the conviction often comes upon them, and before they depart to the other life, those dreams have flown away.

¹² Let us then shake off this evil sleep, for if the day find us sleeping, a deathless death will succeed, and before that day we shall be open to the attacks of all the enemies that are of this world, both men and devils: and if they be minded to undo us, there is nobody to hinder them. For if there were many watching, then the danger would not be so great; since however, one perhaps. there is, or two, who have lighted a candle, and would be as it were watching in the depth of night, while men were sleeping; therefore now we have need of much sleeplessness, much guardedness, to prevent our falling into the most irremediable evils. Doth it not now seem to be broad daylight? do we not think that all men are awake and sober? yet still (and perhaps you will smile at what I say, still say it I will) we seem all of us like men sleeping and snoring in the depth of night. And if indeed an incorporeal being could be seen, I would show you how most men are snoring, and the devil breaking through walls, and butchering us as we lie, and stealing away the goods within, doing everything fearlessly, as if in profound darkness.

13 Or rather, even if it be impossible to see this with our eyes, let us sketch it out in words, and consider how many have been weighed down by evil desires, how many held down by the sore evil of wantonness, and have quenched the light of the Spirit. Hence it comes that they see one thing instead of another, hear one thing instead of another, and take no notice of any of the things here told them. Or if I am mistaken in saying so, and thou art awake, tell me what has been doing here this day, if thou hast not been hearing this as a dream. I am indeed aware that some can tell me (and I do not mean this of all); but do thou who comest under what has been said, who hast come here to no purpose, tell me what Prophet, what Apostle hath been discoursing to us to-day? and on what subjects? And thou wouldest not have it in thy power to tell me. For thou hast been talking a great deal here, just as in a dream, without hearing the realities. And this I would have said to the women too, as there is a great deal of sleeping amongst them. And would it were sleep! For he that is asleep says nothing either good or bad.

14 But he that is awake as ye are puts forth many a word even for mischief on his own head, telling his interest, casting up his creditor accounts, calling to memory some barefaced bargaining, planting the thorns thick in his own soul, and not letting the seed make even ever so little advance. But rouse thyself, and pull these thorns up by the roots, and shake the drunkenness off: for this is the cause of the sleep. But by drunkenness I mean, not that from wine only, but from worldly thoughts, and with them that from wine also. (See p. 443. And this advice I am giving not to the rich only, but the poor too, and chiefly those that club together for social parties. For this is not really indulgence or relaxation, but punishment and vengeance. For indulgence lies not in speaking filthy things, but in talking solemnly, in being filled, not being ready to burst. But if thou thinkest this is pleasure, show me the pleasure by the evening! Thou canst not! And hitherto I say nothing of the mischiefs it leads to, but at present have only been speaking to you of the pleasure that withers away so quickly. For the party is no sooner broken up, than all that went for mirth is flown away. But when I come to mention the spewing, and the headaches, and the numberless disorders, and the soul's captivity, what have you to say to all this? Have we any business, because we are poor, to behave ourselves unseemly too?

15 And in saying this I do not forbid your meeting together, or taking your suppers at a common table, but to prevent your behaving unseemly, and

as wishing indulgence to be really indulgence, and not a punishment, nor a vengeance, or drunkenness and revelling. Let the Gentiles (ellhej) see that Christians know best how to indulge, and to indulge in an orderly way. For it says, "Rejoice in the Lord with trembling. (Ps. ii. 11. But how then can one rejoice? Why, by saying hymns, making prayers, introducing psalms in the place of those low songs. Thus will Christ also be at our table, and will fill the whole feast with blessing, when thou prayest, when thou singest spiritual songs, when thou invitest the poor to partake of what is set before thee, when thou settest much orderliness and temperance over the feast. So thou wilt make the party a Church, by hymning, in the room of ill-timed shouts and cheers, the Master of all things. And tell me not, that another custom has come to prevail, but correct what is thus amiss. "For whether ye eat," it says, "or whether ye drink, or whatsoever ye do, do all to the glory of God. (1 Cor. x. 31. For from banquets of that sort you have evil desires, and impurities, and wives come to be in disrepute, and harlots in honor among you.

¹⁶ Hence come the upsetting of families and evils unnumbered, and all things are turned upside down, and ye have left the pure fountain, and run to the conduit of mire. For that an harlot's body is mire, I do not enquire of any one else but of thine own self that wallowest in the mire, if thou dost not feel ashamed of thyself, if thou dost not think thyself unclean after the sin is over. Wherefore I beseech you flee fornication, and the mother of it, drunkenness. Why sow where reaping is impossible, or rather even if thou dost reap, the fruit brings thee great shame? For even if a child be born, it at once disgraces thyself, and has itself had injustice done it in being born through thee illegitimate and base. And if thou leave it never so much money, both the son of an harlot, and that of a servant-maid, is disreputable at home, disreputable in the city, disreputable in a court of law: disreputable too wilt thou be also, both in thy lifetime, and when dead. For if thou have departed even, the memorials of thy unseemliness abide. Why then bring disgrace upon all these? Why sow where the ground makes it its care to destroy the fruit? where there are many efforts at abortion? where there is murder before the birth? for even the harlot thou dost not let continue a mere harlot, but makest her a murderess also. You see how drunkenness leads to whoredom, whoredom to adultery, adultery to murder;

¹⁷ or rather to a something even worse than murder. For I have no name to give it, since it does not take off the thing born, but prevent its being

born. Why then dost thou abuse the gift of God, and fight with His laws, and follow after what is a curse as if a blessing, and make the chamber of procreation a chamber for murder, and arm the woman that was given for childbearing unto slaughter? For with a view to drawing more money by being agreeable and an object of longing to her lovers, even this she is not backward to do, so heaping upon thy head a great pile of fire. For even if the daring deed be hers, yet the causing of it is thine. Hence too come idolatries, since many, with a view to become acceptable, devise incantations, and libations, and love-potions, and countless other plans. Yet still after such great unseemliness, after slaughters, after idolatries, the thing seems to many to belong to things indifferent, aye, and to many that have wives too. Whence the mingle (forutoj) of mischief is the greater. For sorceries are applied not to the womb that is prostituted, but to the injured wife, and there are plottings without number, and invocations of devils, and necromancies, and daily wars, and truceless fightings, and home-cherished jealousies. Wherefore also Paul, after saying, "not in chamberings and wantonness," proceeds, "not in strife and envying," as knowing the wars that result therefrom;

¹⁸ the upsetting of families, the wrongs done to legitimate children, the other ills unnumbered. That we may then escape from all these, let us put on Christ, and be with Him continually. For this is what putting Him on is; never being without Him, having Him evermore visible in us, through our sanctification, through our moderation. So we say of friends, such an one is wrapped up (enedusato) in such another, meaning their great love, and keeping together incessantly. For he that is wrapped up in anything, seems to be that which he is wrapped in. Let then Christ be seen in every part of us. And how is He to be seen? If thou doest His deeds. And what did He do? "The Son of Man," He says, "hath not where to lay His head. (Luke ix. 58. This do thou also aim after. He needed the use of food, and He fared upon barley loaves. He had occasion to travel, and there were no horses or beast of burden anywhere, but He walked so far as even to be weary. He had need of sleep, and He lay "asleep upon the pillow in the fore (prumnh, here prwraj) part of the ship. (Mark iv. 38. There was occasion for sitting down to meat, and He bade them lie down upon the grass. And His garments were cheap; and often He stayed alone, with no train after Him.

¹⁹ And what He did on the Cross, and what amidst the insults, and all, in a word, that He did, do thou learn by heart (katamaqwn) and imitate. And

so wilt thou have put on Christ, if thou "make no provision for the flesh to fulfil the lusts thereof. For the thing has no real pleasure, since these lusts gender again others more keen, and thou wilt never find satisfaction, but wilt only make thee one great torment. For as one who is in a continual thirst, even if he have ten thousand fountains hard by him, gets no good from this, as he is not able to extinguish the disorder, so is he that liveth continually in lusts. But if thou keep to what is necessary, thou wilt never come to have this fear, but all those things will go away, as well drunkenness as wantonness. Eat then only so much as to break thy hunger, have only so much upon thee as to be sheltered, and do not curiously deck thy flesh with clothing, lest thou ruin it. For thou wilt make it more delicate, and wilt do injury to its healthfulness, by unnerving it with so much softness. That thou mayest have it then a meet vehicle for the soul, that the helmsman may be securely seated over the rudder, and the soldier handle his arms with ease, thou must make all parts to be fitly framed together. For it is not the having much, but requiring little, that keeps us from being injured.

²⁰ For the one man is afraid even if he is not wronged: this other, even if he be wronged, is in better case than those that have not been wronged, and even for this very thing is in the better spirits. Let the object of our search be then, not how we can keep any one from using us spitefully, but how even if he wish to do it, he may be without the power. And this there is no other source whence to obtain, save by keeping to necessities, and not coveting anything more. For in this way we shall be able to enjoy ourselves here, and shall attain to the good things to come, by the grace and love toward man, etc.

HOMILY 25

¹ROM. XIV. 1, 2.-"Him that is weak in the faith receive ye, but not to doubtful disputations. For one believeth that he may eat all things; another, who is weak, eateth herbs." ²I Am aware that to most what is here said is a difficulty. And therefore I must first give the subject of the whole of this passage, and what he wishes to correct in writing this. What does he wish to correct then? There were many of the Jews which believed, who adhered of conscience to the Law, and after their believing, still kept to the observance of meats, as not having courage yet to quit the service of the Law entirely. Then that they might not be observed if they kept from swine's flesh only, they abstained in consequence from all flesh, and ate herbs only, that what

they were doing might have more the appearance of a fast than of observance of the Law. Others again were farther advanced, (teleioteiroi) and kept up no one thing of the kind, who became to those, who did keep them, distressing and offensive, by reproaching them, accusing them, driving them to despondency. Therefore the blessed Paul, out of fear lest, from a wish to be right about a trifle, they should overthrow the whole, and from a wish to bring them to indifference about what they ate, should put them in a fair way for deserting the faith, and out of a zeal to put everything right at once, before the fit opportunity was come, should do mischief on vital points, so by this continual rebuking setting them adrift from their agreement in (omologiai eij) Christ, and so they should remain not righted in either respect:

³ observe what great judgment he uses and how he concerns himself with both interests with his customary wisdom. For neither does he venture to say to those who rebuke, Ye are doing amiss, that he may not seem to be confirming the other in their observances; nor again, Ye are doing right, lest he should make them the more vehement accusers: but he makes his rebuke to square with each. And in appearance he is rebuking the stronger, but he pours forth all he has to say against the other in his address to these. For the kind of correction most likely to be less grating is, when a person addresses some one else, while he is striking a blow at a different person, since this does not permit the person rebuked to fly into a passion, and introduces the medicine of correction unperceived. See now with what judgment he does this, and how well-timed he is with it. For after saying, "make not provision for the flesh to fulfil the lusts thereof," then he proceeds to the discussion of these points, that he might not seem to be speaking in defence of those who were the rebukers, and were for eating of anything. For the weaker part ever requires more forethought. Wherefore he aims his blow against the strong, immediately saying as follows, "Him that is weak in the faith. You see one blow immediately given to him. For by calling him weak (asqenounta), he points out that he is not healthy (arrwston).

⁴ Then he adds next, "receive," and point out again that he requires much attention. And this is a sign of extreme debility. "Not to doubtful disputations. See, he has laid on a third stripe. For here he makes it appear that his error is of such a nature, that even those who do not transgress in the same manner, and who nevertheless admit him to their affection, and are earnestly bent upon curing him, are at doubt. You see how in appearance he is

conversing with these, but is rebuking others secretly and without giving offence. Then by placing them beside each other, one he gives encomiums, the other accusations. For he goes on to say, "One believeth that he may eat all things," commending him on the score of his faith. "Another who is weak, eateth herbs," disparaging this one again, on the score of his weakness. Then since the blow he had given was deadly (*kairin*), used hyperbolically, he comforts him again in these words,

5 Ver. 3. "Let not him that eateth, despise him that eateth not." He does not say, let him alone, nor does he say, do not blame him, nor yet, do not set him right; but do not reproach him, do not "despise" him, to show they were doing a thing perfectly ridiculous. But of this he speaks in other words. "Let not him which eateth not, judge him that eateth." For as the more advanced made light of these, as of little faith, and falsely healed, and spurious, and still Judaizers, so they too judged these as law-breakers, or as given to gluttony. And of these it is likely that many were of the Gentiles too. Wherefore he proceeds, for God hath received him. But in the other's case he does not say this. And yet to be despised was the eater's share, as a glutton, but to be judged, his that did not eat, as of little faith. But he has made them change places, to show that he not only does not deserve to be despised, but that he can even despise. But do I condemn him? he means. By no means. For this is why he proceeds, "for God hath received him." Why then speakest thou to him of the law, as to a transgressor? "For God hath received him:" that is, has shown His unspeakable grace about him, and hath freed him from all charges against him; then again he turns to the strong.

6 Ver. 4. "Who art thou that judgest another man's servant?" 7 Whence it appears that they too judged, and did not despise only. "To his own Master he standeth or falleth." See here is another stroke. And the indignation seems to be against the strong man, and he attacks him. When he says, "Yea, he shall be holden up," he shows that he is still wavering, and requireth so much attention as to call in God as a physician for this, "for God," he says, "is able to make him stand." And this we say of things we are quite in despair about. Then, that he may not despair he both gives him the name of a servant when he says, "Who art thou that judgest another man's servant?" And here again he secretly attacks him. For it is not because he does things worthy to exempt him from being judged, that I bid you not judge him, but because he is Another's servant, that is, not thine, but God's. Then to solace him again he

does not say, "falleth," but what? "standeth or falleth." But whether it be the latter or the former, either of these is the Master's concernment, since the loss also goes to Him, if he does fall, as the riches too, if he stand. And this again if we do not attend to Paul's aim in not wishing them to be rebuked before a fitting opportunity, is very unworthy of the mutual care becoming for Christians. But (as I am always saying) we must examine the mind with which it is spoken, and the subject on which it is said and the object he would compass when he says it. But he makes them respectful by no slight motive, when he says this: for what he means is, if God, Who undergoeth the loss, hitherto doth nothing, how can you be else than ill-timed and out of all measure exact, when you seize on (agkwn, throttle) him and annoy him?

⁸ Ver. 5. "One man esteemeth one day above another, another esteemeth every day alike." ⁹ Here he seems to me to be giving a gentle hint about fasting. For it is not unlikely that some who fasted were always judging those who did not, or among the observances it is likely that there were some that on fixed days abstained, and on fixed days did not. Whence also he says, "Let every man be fully persuaded in his own mind. And in this way he released those who kept the observances from fear, by saying that the thing was indifferent, and he removed also the quarrelsomeness of those who attacked them, by showing that it was no very desirable (or urgent, perispoudaston) task to be always making a trouble about these things. Yet it was not a very desirable task, not in its own nature, but on account of the time chosen, and because they were novices in the faith. For when he is writing to the Colossians, it is with great earnestness that he forbids it, saying, "Beware lest any man spoil you through philosophy and vain deceit, after the traditions of men, after the elements of the world, and not after Christ. (Col. ii. 8, see p. 4. And again, "Let no man judge you in meat or in drink" (ib. 16), and, "let no man beguile you of your reward. (ib. 18. And when writing to the Galatians with great precision, he exacts of them Christian spirit and perfectness in this matter. But here he does not use this vehemency, because the faith was lately planted in them.

¹⁰ Let us therefore not apply the phrase, "Let every man be persuaded in his own mind," to all subjects. For when he is speaking of doctrines, hear what he says, "If any one preacheth unto you any gospel other than that ye have received, let him be accursed" (Gal. i. 9), "even" if it be "an angel. And

again, "I fear lest by any means as the serpent beguiled Eve through his subtilty, so your minds should be corrupted. (2 Cor. xi. 3. And in writing to the Philippians, he says, "Beware of dogs, beware of evil workers, beware of the concision. (Phil. iii. 2. But with the Romans, since it was not yet the proper time for setting things of this sort right, "Let every man," he says, "be fully persuaded in his own mind. For he had been speaking of fasting. It was to clear away the vanity of the others and to release these from fear then, that he said as follows:

11 Ver. 6. "He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it." And, "He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks." He still keeps to the same subject. And what he means is about this. The thing is not concerned with fundamentals. For the thing requisite is, if this person and the other are acting for God's sake, the thing requisite is (these words are repeated 3 mss.), if both terminate in thanksgiving. For indeed both this than and that give thanks to God. If then both do give thanks to God, the difference is no great one. But let me draw your notice to the way in which here also he aims unawares a blow at the Judaizers. For if the thing required be this, the "giving of thanks," it is plain enough that he which eateth it is that "giveth thanks," and not "he which eateth not." For how should he, while he still holds to the Law? As then he told the Galatians, "As many of you as are justified by the Law are fallen from grace" (Gal. v. 4); so here he hints it only, but does not unfold it so much. For as yet it was not time to do so. But for the present he bears with it (see p. 337): but by what follows he gives it a further opening. For where he says,

12 Ver. 7, 8. "For none of us liveth unto himself, and no man dieth unto himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord," by this too he makes the same clearer. For how can he that liveth unto the Law, be living unto Christ? But this is not the only thing that he effects by this, he also holds back the person who was in so much haste for their being set right, and persuades him to be patient, by showing that it is impossible for God to despise them, but that in due time He will set them right. What is the force then of "none of us liveth to himself?" It means, We are not free, we have a Master who also would have us live, and willeth not that we die, and to whom both of these are of more interest

than to us. For by what is here said he shows that he hath a greater concern for us than we have ourselves, and considereth more than we do, as well our life to be wealth, as our death to be a loss. For we do not die to ourselves alone, but to our Master also, if we do die. But by death here he means that from the faith. However, this were enough to convince us that He taketh care for us, in that it is to Him we live, and to Him we die. Still he is not satisfied with saying this, but proceeds further. For after saying, "Whether we live, therefore, or die, we are the Lord's," and passing from that death to the physical one, that he may not give an appearance of harshness to his language, he gives another very great indication of His care for us. Now of what kind is this?

¹³ Ver. 9. "For to this end Christ both died, and rose, and revived, that He might be Lord both of the dead and living." ¹⁴ And so let us at least convince thee, that He is thoughtful for our salvation. For had He not had this great care for us, where were the need of the Dispensation (or Incarnation, *oikonomia*)? He then that hath shown so much anxiety about our becoming His, as to take the form of a servant, and to die, will He despise us after we have become so? This cannot be so, assuredly it cannot! Nor would He choose to waste so much pains. "For to this end (he says) he also died," as if any one were to say, Such an one will not have the heart to despise his servant. For he minded his own purse. (Cf. Ex. xxi. 21. For indeed we are not so much in love with money, as is He with our salvation. Wherefore it was not money, but His own Blood that He gave as bail for us. And for this cause He would not have the heart to give them up, for whom He had laid down so great a price. See too how he shows that His power also is unspeakable. For he says, "to this end He both died and revived, that He might be Lord both of the dead and the living. And above he said, "for whether we live or die, we are His. See what a wide extended Mastery! see what unconquerable might! see what exact providence over us! For tell me not, he means, of the living. Even for the departed He taketh care.

¹⁵ But if He doth of the departed, it is quite plain that He doth of the living also. For He hath not omitted any point for this Mastery, making out for Himself more claims than men do, and especially beside all other things in order to take care of us. For a man puts down money, and for this clings strongly to his own slave. But He Himself paid down His death; and the salvation of one who was purchased at so great a price, and the Mastery over

whom He had gained with so much anxiety and trouble, He is not likely to count of no value. But this he says to make the Judaizer abashed, and to persuade him to call to mind the greatness of the benefit, and how that when dead he had come to be alive, and that there was nothing that he gained from the Law, and how that it would be the last degree of unfeelingness, to leave Him Who had shown so much care toward him, and run away back to the Law. After attacking him then sufficiently, he relaxes again, and says,

16 Ver. 10. "But why dost thou judge thy brother? or why dost thou set at nought thy brother?" And so he seems to be setting them upon a level, but from that he has said, he shows that the difference between them is great. First then by the appellation of "brother" he does away with disputatiousness, and then also by calling that awful day to their mind. For after saying, "Why dost thou set at nought thy brother?" he proceeds, "For we shall all stand before the judgment-seat of Christ." And he seems indeed to be again rebuking the more advanced in saying this, but he is putting the mind of the Judaizer to confusion by not only calling for his reverence to the benefit that had been done him, but also making him afraid of the punishment to come. "For we shall all," he says, "stand before the judgment-seat of Christ."

17 Ver. 11, 12. "For it is written, As I live, saith the Lord, every knee shall bow to Me, and every tongue shall confess to God. So then every one of us shall give account of himself to God." See how he again puts his mind into confusion, while he seems to be rebuking the other. For he intimates some such thing, as if he had said, How does it affect you? Are you to be punished for him? But this he does not say, but hints at it by putting it in a milder form, and saying, "For we shall all stand before the judgment-seat of Christ:" and, "So then every one of us shall give account of himself to God." And he introduces the prophet in witness of the subjection of all to Him, yea a subjection extended even to those in the Old Testament, and of all absolutely. For he does not barely say every one shall worship, but "shall confess," that is, shall given an account of what he has done. Be in anxiety then as seeing the Master of all sitting on his judgment-seat, and do not make schisms and divisions in the Church, by breaking away from grace, and running over to the Law. For the Law also is His. And why say I so of the Law? Even those in the Law and those before the Law are His. And it is not the Law that will demand an account of thee, but Christ, of thee and of all the human race. See how he has released us from the fear of the Law. Then that he may not seem

to be saying this to frighten them for the occasion, but to have come to it in the course he had proposed himself, he again keeps to the same subject, and says,

18 Ver. 13. "Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling-block or an occasion to fall in his brother's way." 19 This does not apply to one less than the other: wherefore it may well fit with both, both the advanced man that was offended at the observance of meats, and the unadvanced that stumbled at the vehement rebuke given him. But consider, I pray you, the great punishment we shall suffer, if we give offence at all. For if in a case where the thing was against law, yet, as they rebuked unseasonably, he forbade their doing it, in order that a brother might not be made to offend and stumble; when we give an offence without having anything to set right even, what treatment shall we deserve? For if not saving others be a crime (and that it is so, he who buried the talent proves), what will be the effect of giving him offence also? But what if he gives himself the offence, you may say, by being weak? Why this is just why thou oughtest to be patient. For if he were strong, then he would not require so much attention. But now, since he is of the feebler sort, he does on this ground need considerable care. Let us then yield him this, and in all respects bear his burdens, as it is not of our own sins only that we shall have to give an account, but for those also wherein we cause others to offend. For if that account, were even by itself hard to pass, when these be added too, how are we to be saved?

20 And let us not suppose, that if we can find accomplices in our sins, that will be an excuse; as this will prove an addition to our punishment. Since the serpent too was punished more than the woman, as was the woman likewise more than the man (1 Tim. ii. 14); and Jezebel also was punished more severely than Ahab, who had seized the vineyard; for it was she that devised the whole matter, and caused the king to offend. (1 Kings xxi. 23, 1 Kings xxi. 25, 1 Kings xxi. 29. And therefore thou, when thou art the author of destruction to others, wilt suffer more severely than those who have been subverted by thee. For sinning is not so ruinous as leading others also into the same. Wherefore he speaks of those who "not only do the same, but have pleasure in them that do them. (Rom. i. 32) And so when we see any sinning, let us, so far from thrusting them on, even pull them back from the pit of iniquity, that we may not have to be punished for the ruin of others besides

ourselves. And let us be continually in mind of the awful judgment-seat, of the stream of fire, of the chains never to be loosed, of the darkness with no light, the gnashing of teeth, and the venomous worm. "Ah, but God is merciful! Are these then mere words? and was not that rich man punished for despising Lazarus? Are not the foolish virgins cast out of the Bride-chamber?

²¹ Do not they who did not feed Him go away into "the fire prepared for the devil? (Matt. xxv. 41. Will not he that hath soiled garments be "bound hand and foot" (ib. xxii. 13), and go to ruin? Will, not he that demanded the hundred pence to be paid, be given over to the tormentors? Is not that said of the adulterers true, that "their worm shall not die, nor their fire be quenched? (Mark ix. 43. Are these but mere threats then? Yea, it is answered. And from what source pray dost thou venture to make such an assertion, and that too when thou passest judgment of thine own opinion? Why, I shall be able to prove the contrary, both from what He said, and from what He did. (See John v. 22. For if you will not believe by the punishments that are to come, at least believe by those that have happened already. For what have happened, and have come forth into reality, surely are not threats and words. Who then was it that flooded the whole world, and affected that baleful wreck, and the utter destruction of our whole race! Who was it that after this hurled those thunders and lightnings upon the land of Sodom? Who that drowned all Egypt in the sea? Who that consumed the six hundred thousand men in the wilderness? Who that burnt up the synagogue of Abiram? Who that bade the earth open her mouth for the company of Core and Dathan, and swallow them up?

²² Who that carried off the threescore and ten thousand at one sweep in David's time? Shall I mention also those that were punished individually! Cain, who was given up to a continual vengeance? (the son of) Charimi, who was stoned with his whole family? Or him, that suffered the same thing for gathering sticks on the sabbath? The forty children who were consumed by those beasts, and obtained no pardon even on the score of their age? And if you would see these same things even after the times of grace, just consider what great suffering the Jews had, how the women ate their children, some roasting them, and some consuming them in other ways: how after being given up to irremediable famine, and wars varied and severe, they threw all previous catastrophes into the shade by the exceeding greatness of their own calamities. For that it was Christ Who did these things unto them, hear Him

declaring as much, both by parables, and clearly and explicitly. By parables, as when He says. "But those that would not that I should reign over them, bring hither and slay them" (Luke xix. 27); and by that of the vineyard, and that of the marriage. But clearly and explicitly, as when He threatens that they shall fall by the edge of the sword, and shall be led away captive into the nations, and there shall be upon the earth "distress of nations with perplexity, at the roaring of the sea and waves; men's hearts failing them for fear. (ib.

²³ xxi. 24, 25, 26. "And there shall be tribulation, such as there never was, no, nor ever shall be. (Matt. xxiv. 21. And what a punishment Ananias too and Sapphira suffered, for the theft of a few pieces of money, ye all know. Seest thou not the daily calamities also? Or have these too not taken place? Seest thou not now men that are pining with famine? those that suffer elephantiasis, or are maimed in body? those that live in constant poverty, those that suffer countless irreparable evils? Now then will it be reasonable for some to be punished, and some not? For if God be not unjust (and unjust He is not), thou also wilt assuredly suffer punishment, if thou sinnest. But if because He is merciful He doth not punish, then ought not these either to have been punished. But now because of these words of yours, God even here punisheth many, that when ye believe not the words of the threatening, the deeds of vengeance ye may at least believe.

²⁴ And since things of old do not affright you so much, by things which happen in every generation, He correcteth those that in every generation are growing listless. And what is the reason, it may be said, why He doth not punish all here? That He may give the others an interval for repentance. Why then does He not take vengeance upon all in the next world? It is lest many should disbelieve in His providence. How many robbers are there who have been taken, and how many that have left this life unpunished? Where is the mercy of God then? it is my turn now to ask of thee. For supposing no one at all had vengeance taken upon him, then you might have taken refuge in this. But now that some are punished, and some are not, though they be the worse sinners, how can it be reasonable that there be not the same punishments for the same sins? How can those punished appear to be else than wronged? What reason is there then why all are not punished here? Hear His own defence for these things. For when some had died by the falling of a tower on them: He said to those who raised a question upon this, "Suppose ye

that they were sinners above all men? I tell you nay, but except ye repent, ye shall all likewise perish" (Luke xiii. 4, 5); so exhorting us not to feel confident when others suffer punishment, and we ourselves, though we have committed many transgressions, do not.

²⁵ For except we change our conduct, we assuredly shall suffer. And how, it may be said, is it that we are to be punished without end for sinning a short time here? how, I ask, is it that in this world, those who in a short moment of time have done one murder, are condemned to constant punishment in the mines? "But it is not God that does this," it may be said. How then came He to keep the man with a palsy for thirty and eight years in so great punishments? For that it was for sins that He punished him, hear what He says, "Behold, thou art made whole, sin no more. (John v. 14. Still it is said, he found a release. But the case is not so with the other life. For that there, there will never be any release, hear from His own mouth, "Their worm will not die, nor their fire be quenched. (Mark ix. 44. And "these shall go into everlasting life, but these into everlasting punishment. (Matt. xxv. 46. Now if the life be eternal, the punishment is eternal. Seest thou not how severely He threatened the Jews? Then have the things threatened come to pass, or were those that were told them a mere talk? "One stone shall not remain upon another. (Luke xxi. 6. And has it remained? But what, when He says, "There shall be tribulation such as hath not been? (Matt. xxiv. 21. Has it not come then?

²⁶ Read the history of Josephus, and thou wilt not be able to draw thy breath even, at only hearing what they suffered for their doings. This I say, not that I may pain you, but that I may make you secure, and lest by having humored you overmuch, I should but make a way for the endurance of sorer punishments. For why, pray, dost thou not deem it right thou shouldest be punished for sinning? Hath He not told thee all beforehand? Hath He not threatened thee? not come to thy aid? not done things even without number for thy salvation's sake? Gave He thee not the laver of Regeneration, and forgave He not all thy former sins? Hath He not after this forgiveness, and the laver, also given thee the succor of repentance if thou sin? Hath He not made the way to forgiveness of sins, even after all this, easy to thee? Hear then what He hath enjoined: "If thou forgive thy neighbor, I also will forgive thee" (ib. vi. 14), He says. What hardship is there in this? "If ye judge the cause of the fatherless, and see that the widow have right, come and let us converse to-

gether," He saith, "and if your sins be as purple, I will make them white as snow. (Is. i. 17, 18. What labor is there here? "Tell thy sins, that thou mayest be justified. (Is. xliii. 26 LXX. What hardship is there in this? "Redeem thy sins with alms. (Dan. iv. 24. What toilsomeness is there in this?

²⁷ The Publican said, "Be merciful to me a sinner," and "went down home justified. (Luke xviii. 13, 14. What labor is it to imitate the Publican? And wilt thou not be persuaded even after this that there is punishment and vengeance? At that rate thou wilt deny that even the devil is punished For, "Depart," He says, "into the fire prepared for the devil and his angels. (Matt. xxv. 41. Now if there be no hell, then neither is he punished. But if he is punished, it is plain that we shall also. For we also have disobeyed, even if it be not in the same way. And how comest thou not to be afraid to speak such daring things? For when thou sayest that God is merciful, and doth not punish, if He should punish he will be found in thy case to be no longer merciful. See then unto what language the devil leadeth you? And what are the monks that have taken up with the mountains, and yield examples of such manifold self-denial, to go away without their crown? For if the wicked are not to be punished, and there is no recompense made to any one, some one else will say, perhaps, that neither are the good crowned. Nay, it will be said, For this is suitable with God, that there should be a kingdom only, and not a hell.

²⁸ Well then, shall the whoremonger, and the adulterer, and the man who hath done evils unnumbered, enjoy the same advantages with the man who has exhibited soberness and holiness, and Paul is to stand with Nero, or rather even the devil with Paul? For if there be no hell and yet there will be a Resurrection of all, then the wicked will attain to the same good things! And who would say this? Who even of men that were quite crazed? or rather, which of the devils even would say this? For even they confess that there is a hell. Wherefore also they cried out and said, "Art Thou come hither to torment us before the time? (ib. viii. 29.) ²⁹ How then comest thou not to fear and tremble, when even the devils confess what thyself art denying? Or how is it that thou dost not see who is the teacher of these evil doctrines? For he who deceived the first man, and under the pretext of greater hopes, threw them out even of the blessings they had in possession, he it is who now suggests the saying and fancying of these things. And for this reason he persuades some to suspect there is no hell, that he may thrust them into hell. As God on the other hand threateneth hell, and made hell ready, that by com-

ing to know of it thou mightest so live as not to fall into hell. And yet if, when there is a hell, the devil persuades thee to these things, how came the devils to confess it, if it did not exist, whose aim and desire it is that we should not suspect anything of the kind, that through fearlessness we might become the more listless, and so fall with them into that fire? How then (it will be said) came they to confess it? It was through their not bearing the compulsion laid upon them.

³⁰ Taking all these things into consideration then, let those who talk in this way leave off deceiving both themselves and others since even for these words of theirs they will be punished for detracting (*diasurontej*) from those awful things, and relaxing the vigor of many who are minded to be in earnest, and do not even do as much as those barbarians, for they, though they were ignorant of everything, when they heard that the city was to be destroyed, were so far from disbelieving, that they even groaned, and girded themselves with sackcloth, and were confounded, and did not cease to use every means until they had allayed the wrath. (Jonah iii. 5. But dost thou, who hast had so great experience of facts and of teaching, make light of what is told thee? The contrary then will be thy fate. For as they through fear of the words had not to undergo the vengeance in act, so thou who despisest the threatening by words, wilt have to undergo the punishment in very deed. And if now what thou art told seems a fable to thee, it will not, however, seem so when the very things convince thee, in that Day. Have you never noticed what He did even in this world? How when He met with two thieves, He counted them not worthy of the same estate, but one He led into the Kingdom, and the other He sent away into Hell? And why speak I of a robber and murderer?

³¹ For even the Apostle He did not spare, when he had become a traitor, but even when He saw him rushing to the halter, and hanging, and bursting asunder in the midst (for he did "burst asunder, and all his bowels gushed out") (Acts i. 18), still when He foresaw all these things, He let him suffer all the same, giving thee from the present a proof of all that is in the other world also. Do not then cheat yourselves, through being persuaded of the devil. These devices are his. For if both judges, and masters, and teachers, and savages, respect the good, and punish the evil, with what reason is the contrary to be the case with God, while the good man and he who is not so are deemed worthy of the same estate? And when will they leave off their

wickedness? For they who now are expecting punishment, and are amongst so many terrors, those from the judges and from the laws, and yet do not for this depart from iniquity; when on their departing this life they are to lay aside even this fear, and are not only not to be cast into hell, but are even to obtain a kingdom; when will they leave doing wickedly? Is this then mercy, pray? to add to wickedness, to set up rewards for iniquity, to count the sober and the unchastened, the faithful and the irreligious, Paul and the devil, to have the same deserts? But how long am I to be trifling?

³² Wherefore I exhort you to get you free from this madness, and having grown to be your own masters, persuade your souls to fear and to tremble, that they may at once be saved from the hell to come, and may, after passing the life in this world soberly, attain unto the good things to come by the grace and love towards man, etc.

HOMILY 26

¹ ROM. XIV. 14.-"I know, and am persuaded by (Gr. in) the Lord Jesus, that there is nothing unclean of itself, but to him that esteemeth anything to be unclean, to him it is unclean." ² After first rebuking the person who judgeth his brother, and moving him to leave off this reproaching, he then explains himself further upon the doctrinal part, and instructs in a dispassionate tone the weaker sort, displaying in this case too a great deal of gentleness. For he does not say he shall be punished, nor anything of the sort, but merely dis-burdens him of his fears in the matter, and that with a view to his being more easily persuaded with what he tells him; and he says, "I know, and am persuaded." And then to prevent any of those who did not trust him (or "believe," *twn ou pistwn*) saying, And what is it to us if thou art persuaded? for thou art no trustworthy evidence to be set in competition with so great a law, and with oracles brought down from above, he proceeds, "in the Lord." That is, as having learned from Him, as having my confidence from Him. The judgment then is not one of the mind of man. What is it that thou art persuaded of and knowest? Tell us. "That there is nothing unclean of itself." By nature, he says, nothing is unclean but it becomes so by the spirit in which a man uses it. Therefore it becomes so to himself only, and not to all. "For to him that esteemeth anything to be unclean, to him it is unclean." What then? Why not correct thy brother, that he may think it not unclean? Why not with full authority call him away from this habit of mind and concep-

tion of things, that he may never make it common? My reason is, he says, I am afraid to grieve him. Wherefore he proceeds,

³ Ver. 15. "But if thy brother be grieved with thy meat, now walkest thou not charitably." ⁴ You see how far, for the present, he goes in affection for him, showing that he makes so great account of him, that with a view not to grieve him he does not venture even to enjoin things of great urgency, but by yieldingness would rather draw him to himself, and by charity. For even when he has freed him of his fears, he does not drag him and force him, but leaves him his own master. For keeping a person from meats is no such matter as overwhelming with grief. You see how much he insists upon charity. And this is because he is aware that it can do everything. And on this ground he makes somewhat larger demand upon them. For so far he says from its being proper for them to distress you at all, they ought even, if need be, not to hesitate at condescending to you. Whence he proceeds to say, "Destroy not him with thy meat, for whom Christ died. Or dost thou not value thy brother enough even to purchase his salvation at the price of abstinence from meats? And yet Christ refused not to become a slave, nor yet to die for him; but thou dost not despise even food, that thou mayest save him. And yet with it all Christ was not to gain all, yet still He died for all; so fulfilling His own part. But art thou aware that by meat thou art overthrowing him in the more important matters, and yet makest a disputing?"

⁵ And him who is the object of such care unto Christ, dost thou consider so contemptible, and dishonor one whom He loveth? Yet He died not for the weak only, but even for an enemy. And wilt not thou refrain from meats even, for him that is weak? Yet Christ did what was greatest even, but thou not even the less. And He was Master, thou a brother. These words then were enough to tongue-tie him. For they show him to be of a little spirit, and after having the benefit of great things from God, not to give in return even little ones. ⁶ Ver. 16, 17. "Let not then your good be evil spoken of. For the kingdom of God is not meat and drink." ⁷ By their "good," he means here either their faith, or the hope of rewards hereafter, or the perfectness of their religious state. For it is not only that you fail to profit your brother, he means, but the doctrine itself, and the grace of God, and His gift, you cause to be evil spoken of. Now when thou tightest, when thou quarrellest, when thou art vexatious, when thou makest schism in the Church, and reproachest thy brother, and art distant with him, those that are without will speak evil of

you. And so good is so far from coming of this, that just the opposite is the case. For your good is charity, love of the brotherhood, being united, being bound together, living at peace, living in gentleness (*epieikeia*). He again, to put an end to his fears and the other's disputatiousness, says, "For the kingdom of God is not meat and drink. Is it by these, he means, that we are to be approved? As he says in another passage too, "Neither if we eat are we the better, neither if we eat not are we the worse. And he does not need any proof, but is content with stating it. And what he says is this, If thou eatest, does this lead thee to the Kingdom? And this was why, by way of satirizing them as mightily pleased with themselves herein, he said, not "meat" only, but "drink. What then are the things that do bring us here?

8 "Righteousness, and peace, and joy," and a virtuous life, and peace with our brethren (whereto this quarrelsomeness is opposed), the joy from unanimity, which this rebuking puts an end to. But this he said not to one party only, but to both of them, it being a fit season for saying it to both. Then as he had mentioned peace and joy, but there is a peace and joy over bad actions also, he adds, "in the Holy Ghost. Since he that ruins his brother, hath at once subverted peace, and wronged joy, more grievously than he that plunders money. And what is worse is, that Another saved him, and thou wrongest and ruinst him. Since then eating, and the supposed perfect state, does not bring in these virtues, but the things subversive of them it does bring in, how can it be else than right to make light of little things, in order to give firmness to great ones? Then since this rebuking took place in some degree out of vanity, he proceeds to say,

9 Ver. 18. "For he that in these things serveth Christ, is acceptable to God, and approved of men." For they will not admire thee so much for thy perfect state, as all will for peace and amity. For this is a goodly thing, that all will have the benefit of, but of that not one even will. Ver. 19. "Let us therefore follow after the things which make for peace, and things wherewith one may edify one another." This applies to the other, that he may grow peaceable. But the other to the latter too, that he may not destroy his brother. Still he has made both apply to either again, by saying, "one another," and showing that without peace it is not easy to edify. Ver. 20. "For meat destroy not the work of God." Giving this name to the salvation of a brother, and adding greatly to the fears, and showing that he is doing the opposite of that he desires. For thou, he says, art so far from building up as thou intendest,

that thou dost even destroy, and that a building too not of man but of God, and not for any great end either, but for a trivial thing. For it was "for meat," he says. Then lest so many indulgences should confirm the weaker brother in his misconception, he again becomes doctrinal, as follows,

¹⁰ "All things indeed are pure, but it is evil for that man who eateth with offence." Who does it, that is, with a bad conscience. And so if you should force him, and he should eat, there would be nothing gained. For it is not the eating that maketh unclean, but the intention with which a man eats. If then thou dost not set that aright, thou hast done all to no purpose, and hast made things worse: for thinking a thing unclean is not so bad as tasting it when one thinks it unclean. Here then you are committing two errors, one by increasing his prejudice through your quarrelsomeness, and another by getting him to taste of what is unclean. And so, as long as you do not persuade him, do not force him. Ver. 21. "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak."

¹¹ Again, he requires the greater alternative, that they should not only not force him, but even condescend to him. For he often did this himself also, as when he circumcised (Acts xvi. 3), when he was shorn (ib. xviii. 18), when he sacrificed that Jewish sacrifice. (ib. xxi. 26, see p. 126). And he does not say to the man "do so," but he states it in the form of a sentiment to prevent again making the other, the weaker man, too listless. And what are his words? "It is good not to eat flesh. And why do I say flesh? if it be wine, or any other thing of the sort besides, which gives offence, refrain. For nothing is so important as thy brother's salvation. And this Christ shows us, since He came from Heaven, and suffered all that He went through, for our sakes. And let me beg you to observe, how he also drives it home upon the other, by the words "stumbleth, or is offended, or is made weak. And do not tell me (he means) that he is so without reason but, that thou hast power to set it right. For the other has a sufficient claim to be helped in his weakness, and to thee this were no loss, not being a case of hypocrisy (Gal. ii. 13), but of edification and economy. For if thou force him, he is at once destroyed, and will condemn thee, and fortify himself the more in not eating.

¹² But if thou condescend to him, then he will love thee, and will not suspect thee as a teacher, and thou wilt afterwards gain the power of sowing imperceptibly in him the right views. But if he once hate thee, then thou hast

closed the entrance for thy reasoning. Do not then compel him, but even thyself refrain for his sake, not refraining from it as unclean, but because he is offended, and he will love thee the more. So Paul also advises when he says, "It is good not to eat flesh," not because it was unclean, but because the brother is offended and is weak. ¹³ Ver. 22. "Hast thou faith? have it to thyself." Here he seems to me to be giving a gentle warning to the more advanced on the score of vanity. And what he says is this, Dost thou wish to show me that thou art perfect, and fully furnished? Do not show it to me, but let thy conscience suffice. And by faith, he here means that concerned not with doctrines, but with the subject in hand. For of the former it says, "With the mouth confession is made unto salvation" (Rom. x. 10); and, "Whosoever shall deny Me before men, him will I also deny." (Luke ix. 26.) For the former by not being confessed, ruins us; and so does this by being confessed unseasonably. "Happy is he that condemneth not himself in the thing which he alloweth." Again he strikes at the weaker one, and gives him (i.e. the stronger) a sufficient crown, in that of his conscience. Even if no man see, that is, thou art able to be happy in thyself. For after saying, "Have it to thyself," to prevent his thinking this a contemptible tribunal, he tells him this is better to thee than the world. And if all accuse thee, and thou condemn not thyself, and thy conscience lay no charge against thee, thou art happy. But this is a statement he did not make to apply to any person whatever. For there are many that condemn not themselves, and yet are great transgressors: and these are the most miserable of men. But he still keeps to the subject in hand.

¹⁴ Ver. 23. "And he that doubteth is condemned if he eat." Again, it is to exhort him to spare the weaker, that he says this. For what good is it if he eat in doubt, and condemn himself? For I approve of him, who both eateth, and doeth it not with doubting. See how he induces him not to eating only, but to eating with a good conscience too. Then he mentions likewise the reason why he is condemned continuing in these words, "Because he eateth not of faith." Not because it is unclean, but because it is not of faith. For he did not believe that it is clean, but though unclean he touched it. But by this he shows them also what great harm they do by compelling men, and not persuading them, to touch things which had hitherto appeared unclean to them, that for this at all events they might leave rebuking. "For whatsoever is not of faith is sin." For when a person does not feel sure, nor believe that a

thing is clean, how can he do else than sin? Now all these things have been spoken by Paul of the subject in hand, not of everything. And observe what care he takes not to offend any; and he had said before, "If thy brother be grieved with thy meat, now walkest thou not charitably." But if one should not grieve him, much less ought one to give him offence. And again, "For meat destroy not the work of God." For if it were a grievous act of iniquity to throw down a Church, much more so is it to do so to the spiritual Temple. Since a man is more dignified than a Church: for it was not for walls that Christ died, but for these temples.

¹⁵ Let us then watch our own conduct on all sides, and afford to no one ever so little handle. For this life present is a race-course and we ought to have thousands of eyes (Hilary in Ps. cxix. on every side, and not even to fancy that ignorance will be an adequate excuse. For there is such a thing, there certainly is, as being punished for ignorance, when the ignorance is inexcusable. Since the Jews too were ignorant, yet not ignorant in an excusable way. And the Gentiles were ignorant, but they are without excuse. (Rom. i. 20. For when thou art ignorant of those things which it is not possible to know, thou wilt not be subject to any charge for it: but when of things easy and possible, thou wilt be punished with the utmost rigor. Else if we be not excessively supine, but contribute our own share to its full amount, God will also reach forth His hand unto us in those things which we are ignorant of. And this is what Paul said to the Philippians likewise. "If in anything ye be otherwise minded, God shall reveal even this unto you. (Phil. iii. 15. But when we are not willing to do even what we are masters of, we shall not have the benefit of His assistance in this either. And this was the case with the Jews too. "For this cause," He says, "speak I unto them in parables, because seeing they see not. (Matt. xiii. 13.

¹⁶ In what sense was it that seeing they saw not? They saw devils cast out, and they said, He hath a devil. They saw the dead raised, and they worshipped not, but attempted to kill Him. But not of this character was Cornelius. (ib. xii. 24. For this reason then, when he was doing the whole of his duty with sincerity, God added unto him that which was lacking also. Say not then, how came God to neglect such and such a one who was no formalist (aplastoj) and a good man, though a Gentile? For in the first place no man can possibly know for certain whether a person is no formalist, but He only who "formed (plasanti) the hearts severally. (Ps. xxxiii. 15(Ps xxxii. 15), LXX.

And then there is this to be said too, that perchance (pollakij) such an one was neither thoughtful nor earnest. And how, it may be said, could he, as being very uninformed? (aplastoj. Let me beg you to consider then this simple and single-hearted man, and take notice of him in the affairs of life, and you will see him a pattern of the utmost scrupulousness, such that if he would have shown it in spiritual matters he would not have been overlooked: for the facts of the truth are clearer than the sun. And wherever a man may go, he might easily lay hold of his own salvation, if he were minded, that is, to be heedful, and not to look on this as a by-work.

¹⁷ For were the doings shut up into Palestine, or in a little corner of the world? Hast thou not heard the prophet say, "All shall know Me from the least even to the greatest? (Jer. xxxi. 34; Heb. viii. 11. Do not you see the things themselves uttering the truth? How then are these to be excused, seeing as they do the doctrine of the truth spread far and wide, and not troubling themselves, or caring to learn it? And dost thou require all this, it is asked, of a rude savage? Nay not of a rude savage only, but of any who is more savage than men of the present day. For why is it, pray, that in matters of this world he knows how to answer when he is wronged, and to resist when he has violence done him, and do and devise everything to prevent his ever having his will thwarted even in the slightest degree; but in spiritual concerns he has not used this same judgment? And when a man worships a stone, and thinks it a god, he both keeps feasts to it, and spends money on it, and shows much fear towards it, and in no case becomes listless from his simpleness. But when he has to seek to the very and true God, do you then mention singleness and simpleness to me? These things are not so, assuredly they are not! For the complaints are those of mere listlessness.

¹⁸ For which do you think the most simple and rude, those in Abraham's day or those now? (Josh. xxiv. 2. Clearly the former. And when that it was easiest to find religion out now or then? Clearly now. For now the Name of God is proclaimed even by all men, and the Prophets have preached, the things come to pass, the Gentiles been convinced. (Gen. xxxii. 29; Judges xiii. 18. But at that day the majority were still in an uninstructed state, and sin was dominant. And there was no law to instruct, nor prophets, nor miracles, nor doctrine, nor multitude of men acquainted with it, nor aught else of the kind, but all things then lay as it were in a deep darkness, and a night moonless and stormy. And yet even then that wondrous and noble man, though

the obstacles were so great, still knew God and practised virtue, and led many to the same zeal; and this though he had not even the wisdom of those without. For how should he, when there were no letters even yet invented? Yet still he brought his own share in, and God joined to bring in what was lacking to him. For you cannot say even this, that Abraham received his religion from his fathers, because he (Terah, see Josh. xxiv. 2. was an idolater.

¹⁹ But still, though he was from such forefathers and was uncivilized, and lived among uncivilized people, and had no instructor in religion, yet he attained to a knowledge of God, and in comparison with all his descendants, who had the advantage both of the Law and the Prophets, he was so much more illustrious as no words can express. Why was it then? It was because in things of this world he did not give himself any great anxiety, but in things of the spirit he applied his whole attention. (In Gen. Hem. 33, etc. And what of Melchizedek? was not he also born about those times, and was so bright as to be called even a priest of God? (In Gen. Hem. 35, 36. For it is impossible in the extreme, that the sober-minded (nhfonta) should ever be overlooked. And let not these things be a trouble to us, but knowing that it is the mind with which in each case the power lies, let us look to our own duties, that we may grow better. Let us not be demanding an account of God or enquire why He let such an one alone, but called such an one. For we are doing the same as if a servant that had given offence were to pry into his master's housekeeping.

²⁰ Wretched and miserable man, when thou oughtest to be thoughtful about the account thou hast to give, and how thou wilt reconcile thy master, dost thou call him to account for things that thou art not to give an account of, passing over those things of which thou art to give a reckoning? What am I to say to the Gentile? he asks. Why, the same that I have been saying. And look not merely to what thou shalt say to the Gentile, but also to the means of amending thyself. When he is offended by examining into thy life, then consider what thou wilt say. For if he be offended, thou wilt not be called to a reckoning for him, but if it be thy way of life by which he is injured, thou wilt have to undergo the greatest danger. When he seeth thee philosophizing about the kingdom, and fluttering at the things of this life, and at once afraid about hell, and trembling at the calamities of this life, then lay it to mind. When he sees this, and accuses thee, and says, If thou art in love with the Kingdom, how is it thou dost not look down upon the things of this life?

If thou art expecting the awful judgment, why dost thou not despise the terrors of this world? If thou hopest for immortality, why dost thou not think scorn of death? When he says this, be thou anxious what defence thou wilt make.

²¹ When he sees thee trembling at the thought of losing thy money, thee that expectest the heavens, and exceedingly glad about a single penny, and selling thy soul again for a little money, then lay it to mind. For these are the things, just these, that make the Gentiles stumble. And so, if thou art thoughtful about his salvation, make thy defence on these heads, not by words, but by actions. For it is not through that question that anybody ever blasphemed God, but through men's bad lives it is, that there are thousands of blasphemies in all quarters. Set him right then. For the Gentile will next ask thee, How am I to know that God's commands are feasible? For thou that art of Christian extraction, and hast been brought up in this fine religion, dost not do anything of the kind. And what will you tell him? You will be sure to say, I will show you others that do; monks that dwell in the deserts. And art thou not ashamed to confess to being a Christian, and yet to send to others, as unable to show that you display the temper of a Christian? For he also will say directly, What need have I to go to the mountains, and to hunt up the deserts?

²² For if there is no possibility for a person who is living in the midst of cities to be a disciple, this is a sad imputation on this rule of conduct, that we are to leave the cities, and run to the deserts. But show me a man who has a wife, and children, and family, and yet pursueth wisdom. What are we then to say to all this? Must we not hang down our heads, and be ashamed? For Christ gave us no such commandment; but what? "Let your light shine before men" (Matt. v. 16), not mountains, and deserts, and wildernesses, and out-of-the-way places. And this I say, not as abusing those who have taken up with the mountains, but as bewailing those that dwell in cities, because they have banished virtue from thence. Wherefore I beseech you let us introduce the discipline they have there here also, that the cities may become cities indeed. This will improve the Gentile. This will free him from countless offences. And so if thou wouldest set him free from scandal, and thyself enjoy rewards without number, set thy own life in order, and make it shine forth upon all sides, "that men may see your good works, and glorify your Father which is in heaven. For so we also shall enjoy that unutterable and great

glory, which God grant that we may all attain to, by the grace and love toward man, etc.

HOMILY 27

¹ ROM. XIV. 25-27.-"Now to Him that is of power to stablish you according to my Gospel, and the preaching of Jesus Christ according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and (mss. to which Sav. omits) by the Scriptures of the Prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith: to God only wise, to Him be glory through Jesus Christ our Lord. Amen." ² It is always a custom with Paul to conclude his exhortation with prayers and doxologies. For he knows that the thing is one of no slight importance. And it is out of affectionateness and caution that he is in the habit of doing this. For it is the character of a teacher devoted to his children, and to God, not to instruct them in words only, but by prayer too to bring upon his teaching the assistance which is from God. And this he does here also. But the connection is as follows: "To Him that is of power to stablish you, be glory for ever. Amen. For he again clings to those weak brethren, and to them he directs his discourse. For when he was rebuking, he made all share his rebuke; but now, when he is praying, it is for these that he wears the attitude of a suppliant. And after saying, "to stablish," he proceeds to give the mode of it, "according to my Gospel; and this was what one would do to show that as yet they were not firmly fixed, but stood, though with wavering. Then to give a trustworthiness to what he says, he proceeds, "and the preaching of Jesus Christ; that is, which He Himself preached. But if He preached it, the doctrines are not ours, but the laws are of Him. And afterwards, in discussing the nature of the preaching, He shows that this gift is one of much benefit, and of much honor;

³ and this he first proves from the person of the declarer thereof, and then likewise from the things declared. For it was glad tidings. Besides, from His not having made aught of them known to any before us. And this he intimates in the words, "according to the revelation of the mystery. And this is a sign of the greatest friendliness, to make us share in the mysteries, and no one before us. "Which was kept secret since the world began, but now is made manifest. For it had been determined long ago, but was only manifested now. How was it made manifest? "By the Scriptures of the Prophets. Here again he is releasing the weak person from fear. For what dost thou fear? is it

lest thou depart from the Law? This the Law wishes, this it foretold from of old. But if thou pryest into the cause of its being made manifest now, thou art doing a thing not safe to do, in being curious about the mysteries of God, and calling Him to account. For we ought not with things of this nature to act as busybodies, but to be well pleased and content with them. Wherefore that he might himself put a check upon a spirit of this sort, he adds, "according to the commandment of the everlasting God, for the obedience of faith. For faith requires obedience, and not curiosity. And when God commands, one ought to be obedient, not curious. Then he uses another argument to encourage them, saying "made known to all nations.

4 That is, it is not thou alone but the whole world that is of this Creed, as having had not man, but God for a Teacher. Wherefore also he adds, "through Jesus Christ. But it was not only made known, but also confirmed. Now both are His work. And on this ground too the way it is to be read is, "Now to Him that is of power to stablish you through Jesus Christ; and, as I was saying, he ascribes them both to Him; or rather, not both of these only, but the glory belonging (or ascribed, Gr. *thn eij*) to the Father also. And this too is why he said, "to Whom be glory forever, Amen. And he uses a doxology again through awe at the incomprehensibleness of these mysteries. For even now they have appeared, there is no such thing as comprehending them by reasonings, but it is by faith we must come to a knowledge of them, for in no other way can we. He well says, "To the only wise God.

5 For if you will only reflect how He brought the nations in, and blended them with those who in olden time had wrought well, how He saved those who were desperate, how He brought men not worthy of the earth up to heaven, and brought those who had fallen from the present life into that undying and unalterable life, and made those who were trampled down by devils to vie with Angels, and opened Paradise, and put a stop to all the old evils, and this too in a short time and by an easy and compendious way, then wilt thou learn His wisdom;-when thou seest that which neither Angels nor Archangels knew, they of the Gentiles learnt on a sudden through Jesus. (2 mss. add "then wilt thou know His power.") Right then is it to admire His wisdom, and to give Him glory! But thou keepest dwelling over little things, still sitting under the shadow. And this is not much like one that giveth glory. For he who has no confidence in Him, and no trust in the faith, does not bear testimony to the grandeur of His doings. But he himself offers glory

up in their behalf, in order to bring them also to the same zeal. But when you hear him say, "to the only wise God," think not that this is said in disparagement of the Son.

⁶ For if all these things whereby His wisdom is made apparent were done (or made, see John i. 3) by Christ, and without Him no single one, it is quite plain that he is equal in wisdom also. What then is the reason of his saying" only? To set Him in contrast with every created being. After giving the doxology then, he again goes from prayer to exhortation, directing his discourse against the stronger, and saying as follows: ⁷ Chap. xv. ver. 1. "We then that are strong, ought "-it is "we ought," not "we are so kind as to." What is it we ought to do?-" to bear the infirmities of the weak." See how he has roused their attention by his praises, not only by calling them powerful, but also by putting them alongside of himself. And not by this only, but by the advantage of the thing he again allures them, and by its not being burdensome. For thou, he says, art powerful, and art no whit the worse for condescending. But to him the hazard is of the last consequence, if he is not borne with. And he does not say the infirm, but the "infirmities of the weak," so drawing him and bending him to mercy. As in another place too he says, "Ye that are spiritual restore such an one." (Gal. vi. I) Art thou become powerful? Render a return to God for making thee so. But render it thou wilt if thou settest the weakness of the sickly right. For we too were weak, but by grace we have become powerful. And this we are to do not in this case only, but also in the case of those who are weak in other respects. As, for instance, if any be passionate, or insolent, or has any such like failing bear with him. And how is this to be? Listen to what comes next. For after saying "we ought to bear," he adds, "and not to please ourselves."

⁸ Ver. 2. "Let every one of us please his neighbor for his good to edification." But what he says is this. Art thou powerful? Let the weak have trial of thy power. Let him come to know thy strength; please him. And he does not barely say please, but for his good, and not barely for his good, lest the advanced person should say, See I am drawing him to his good! but he adds, "to edification." And so if thou be rich or be in power, please not thyself, but the poor and the needy, because in this way thou wilt at once have true glory to enjoy, and be doing much service. For glory from things of the world soon flies away, but that from things of the Spirit is abiding, if thou do it to edification. Wherefore of all men he requires this. For it is not this and that

person that is to do it, but "each of you." Then since it was a great thing he had commanded them, and had bidden them even relax their own perfectness in order to set right the other's weakness; he again introduces Christ, in the following words:

9 Ver. 3. "For even Christ pleased not Himself." And this he always does. For when he was upon the subject of alms, he brought Him forward and said, "Ye know the grace of the Lord, that though He was rich, yet for our sakes he became poor." (2 Cor. viii. 9.) And when he was exhorting to charity, it was from Him that he exhorted in the words "As Christ also loved us." (Eph. v. 25.) And when he was giving advice about bearing shame and dangers, he took refuge in Him and said, "Who for the joy that was set before Him endured the Cross, despising the shame." (Heb. xii. 2). So in this passage too he shows how He also did this, and how the prophet proclaimed it from of old. Wherefore also he proceeds: 10 "The reproaches of them that reproached Thee fell upon Me." (Ps. lxxix. 9.) But what is the import of, "He pleased not Himself?" He had power not to have been reproached, power not to have suffered what He did suffer, had He been minded to look to His own things. But yet He was not so minded. But through looking to our good He neglected His own. And why did he not say, "He emptied Himself?" (Phil. ii. 7.) It is because this was not the only thing he wished to point out, that He became man, but that He was also ill-treated, and obtained a bad reputation with many, being looked upon as weak. For it says, "If Thou be the Son of God, come down from the Cross." (Matt. xxvii. 40). And, "He saved others, Himself He cannot save." (ib. 42). Hence he mentions a circumstance which was available for his present subject, and proves much more than he undertook to do; for he shows that it was not Christ alone that was reproached, but the Father also. "For the reproaches of them that reproached Thee fell," he says, "upon Me." But what he says is nearly this, What has happened is no new or strange thing. For they in the Old Testament who came to have a habit of reproaching Him, they also raved against His Son. But these things were written that we should not imitate them. And then he supplies (Gr. anoints) them for a patient endurance of temptations.

11 Ver. 4. "For whatsoever things were written aforetime," he says, "were written for our learning, that we, through patience and comfort of the Scriptures, might have hope." That is, that we might not fall away, (for there are sundry conflicts within and without), that being nerved and comforted

by the Scriptures, we might exhibit patience, that by living in patience we might abide in hope. For these things are productive of each other, patience of hope, and hope of patience. And both of them are brought about by the Scriptures. Then he again brings his discourse into the form of prayer, and says, Ver. 5. "Now the God of patience and consolation grant you to be like-minded one towards another, according to Christ Jesus." For since he had given his own advice, and had also urged the example of Christ, he added the testimony of the Scriptures also, to show that with the Scripture Himself giveth patience also. And this is why he said, "Now the God of patience and consolation grant you to be like-minded one towards another, according to Christ Jesus." For this is what love would do, be minded toward another even as toward himself. Then to show again that it is not mere love that he requires, he adds, "according to Christ Jesus." And this he does, in all places, because there is also another sort of love. And what is the advantage of their agreeing?

¹² Ver. 6. "That ye may with one mind," he says, "and one mouth, glorify God, even the Father of our Lord Jesus Christ." He does not say merely with one mouth, but bids us do it with one will also. See how he has united the whole body into one, and how he concludes his address again with a doxology, whereby he gives the utmost inducement to unanimity and concord. Then again from this point he keeps to the same exhortation as before, and says, Ver. 7. "Wherefore receive ye one another, as Christ also received us, to the glory of God." The example again is as before, and the gain unspeakable. For this is a thing that doth God especial glory, the being closely united. And so if even against thy will (Field "being grieved for His sake," after Savile, but against mss.) and for His sake, thou be at variance with thy brother, consider that by putting an end to thine anger thou art glorifying thy Master, and if not on thy brother's account, for this at all events be reconciled to him: or rather for this first. For Christ also insists upon this upon all possible grounds, and when addressing His Father he said, "By this shall all men know that Thou hast sent Me, if they be one." (John xvii. 21.)

¹³ Let us obey then, and knit ourselves to one another. For in this place it is not any longer the weak, but all that he is rousing. And were a man minded to break with thee, do not thou break also. Nor give utterance to that cold saying, "Him I love that loveth me; if my right eye does not love me, I tear it out. For these are satanical sayings, and fit for publicans, and the

little spirit of the Gentiles. But thou that art called to a greater citizenship, and are enrolled in the books of Heaven, art liable to greater laws. Do not speak in this way, but when he is not minded to love thee, then display the more love, that thou mayest draw him to thee. For he is a member; and when by any force a member is sundered from the body, we do everything to unite it again, and then pay more attention to it. For the reward is the greater then, when one draws to one a person not minded to love. For if He bids us invite to supper those that cannot make us any recompense, that what goes for recompense may be the greater, much more ought we to do this in regard to friendship. Now he that is loved and loveth, does pay thee a recompense. But he that is loved and loveth not, hath made God a debtor to thee in his own room. And besides, when he loves thee he needs not much pains;

¹⁴ but when he loves thee not, then he stands in need of thy assistance. Make not then the cause for painstaking a cause for listlessness; and say not, because he is sick, that is the reason I take no care of him (for a sickness indeed the dulling of love is), but do thou warm again that which hath become chilled. But suppose he will not be warmed, "what then?" is the reply. Continue to do thy own part. "What if he grow more perverse? He is but procuring to thee so much greater return, and shows thee so much the greater imitator of Christ. For if the loving one another was to be the characteristic of disciples ("For hereby," He says, shall all men know that ye are My disciples, if ye love one another), (ib. xiii. 35) consider how great an one loving one that hates us must be. For thy Master loved those that hated Him, and called them to Him; and the weaker they were, the greater the care He showed them; and He cried and said, "They that are whole need not a physician, but they that are sick. (Matt. ix. 12. And He deemed publicans and sinners worthy of the same table with Him. And as great as was the dishonor where-with the Jewish people treated Him, so great was the honor and concern He showed for them, yea, and much greater. Him do thou also emulate:

¹⁵ for this good work is no light one, but one without which not even he that is a martyr can please God much, as Paul says. Say not then, I get hated, and that is why I do not love. For this is why thou oughtest to love most. And besides, it is not in the nature of things for a man who loves to be soon hated, but brute as a person may be, he loves them that love him. For this He says the heathens and the publicans do. (Matt. v. 46. But if every one loves those that love him, who is there that would not love those who love while

they are hated? Display then this conduct, and cease not to use this word, "Hate me as much as you may, I will not leave off loving thee," and then thou wilt humble his quarrelsomeness, and cast out all coldness. For this disorder comes either from excessive heat (*flegmonhj*, inflammation), or from coldness; but both of these is the might of love wont to correct by its warmth. Did you never see those who indulge a base love beaten, spit upon, called names, ill-treated in a thousand ways by those fornicatresses? What then? Do the insults break off this love? In no wise: they even kindle it the more. And yet they who do these things, besides being harlots, are of a disreputable and low grade. But they who submit to it, have often illustrious ancestors to count up, and much other nobility to boast of.

16 Yet still none of these things break the tie, nor keep them aloof from her whom they love. And are we not ashamed then to find what great power the love of the devil (*v. p. 520*) and the demons hath, and not to be able to display as much in the love according to God? Dost thou not perceive that this is a very great weapon against the devil? Do you not see, that that wicked demon stands by, dragging to himself the man thou hatest, and desiring to snatch away the member? And dost thou run by, and give up the prize of the conflict? For thy brother, lying between you, is the prize. And if thou get the better, thou receivest a crown; but if thou art listless, thou goest away without a crown. Cease then to give utterance to that satanical saying, "if my eye hates me, I cannot see it. For nothing is more shameful than this saying, and yet the generality lay it down for a sign of a noble spirit. But nothing is more ignoble than all this, nothing more senseless, nothing more foolish. Therefore I am indeed quite grieved that the doings of vice are held to be those of virtue, that looking down on men, and despising them, should seem to be honorable and dignified. And this is the devil's greatest snare, to invest iniquity with a good repute, whereby it becomes hard to blot out.

17 For I have often heard men taking credit to themselves at their not going near those who are averse to them. And yet thy Master found a glory in this. How often do not men despise (*dieptusan*) Him? how often show aversion to Him? Yet He ceaseth not to run unto them. Say not then that "I cannot bear to come near those that hate me," but say, that "I cannot bear to despise (*diaptusai*) those that despise me. This is the language of Christ's disciple, as the other is of the devil's. This makes men honorable and glorious, as the other doth shameful and ridiculous. It is on this ground we feel admir-

ation for Moses, because even when God said, "Let Me alone, that I may destroy them in Mine anger," (Exod. xxxii. 10) he could not bear to despise those who had so often shown aversion to him, but said, "If thou wilt forgive them their trespass, forgive it; else blot out me also. (ibid. 32. This was owing to his being a friend of God, and a copyer of Him. And let us not pride ourselves in things for which we ought to hide our faces. Nor let us use the language of these lewd fellows, that are the scum of men, I know how to scorn (*kataptusai*, spit at) thousands. But even if another use it, let us laugh him down, and stop his mouth for taking a delight in what he ought to feel ashamed of.

¹⁸ What say you, pray, do you scorn a man that believes, whom when unbelieving Christ scorned not? Why do I say scorned not? Why He had such love towards him, when he was vile and unsightly, as even to die for him. He then so loved, and that such a person, and do you now, when he has been made fair and admirable, scorn him; now he is made a member of Christ, and hath been made thy Master's body? Dost thou not consider what thou art uttering, nor perceive what thou art venturing to do? He hath Christ as a Head, and a Table, and a Garment, and Life, and Light, and a Bridegroom, and He is everything to him, and dost thou dare to say, "this fellow I despise?" and not this only, but thousands of others along with him? Stay thee, O man, and cease from thy madness; get to know thy brother. Learn that these be words of unreasonableness, and frenzy, and say on the contrary, though he despise me ten thousand times, yet will I never stand aloof from him. In this way thou wilt both gain thy brother, and wilt live to the glory of God, and wilt share the good things to come. To which God grant that we may all attain, by the grace and love toward man, etc.

HOMILY 28

¹ ROM. XV. 8.-"Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers."

² Again, he is speaking of Christ's concern for us, still holding to the same topic, and showing what great things He hath done for us, and how "He pleased not Himself. (Rom. xv. 3. And besides this, there is another point which he makes good, that those of the Gentiles are debtors to a larger amount unto God. And if to a larger amount, then they ought to bear with the weak among the Jews. For since he had spoken very sharply to such, lest this should make these elated, he humbles their unreasonableness, by showing that it was by "promise made to the fathers" that they had the good

things given them. while they of the Gentiles had them out of pity and love toward man only. And this is the reason of his saying, "And that the Gentiles might glorify God for his mercy. But that what is said may be made plainer, it is well to listen once more to the words themselves, that you may see what Christ's having been made "a Minister of the circumcision for the truth of God, to confirm the promises made unto the fathers," means. What then is that which is stated? There had been a promise made to Abraham, saying, "Unto thee will I give the earth, and to thy seed, and in thy seed shall all the nations be blessed. (Gen. xii. 7; xxii. 18. But after this, they of the seed of Abraham all became subject to punishment.

3 For the Law wrought wrath unto them by being transgressed, and thenceforward deprived them of that promise made unto the fathers. Therefore the Son came and wrought with the Father, in order that those promises might come true, and have their issue. For having fulfilled the whole Law in which He also fulfilled the circumcision, and having by it, and by the Cross, freed them from the curse of the transgression, He suffered not this promise to fall to the ground. When then he calls Him "a Minister of the circumcision," he means this, that by having come and fulfilled the Law, and been circumcised, and born of the seed of Abraham, He undid the curse, stayed the anger of God, made also those that were to receive the promises fit for them, as being once for all freed from their alienation. To prevent then these accused persons from saying, How then came Christ to be circumcised and to keep the whole Law? he turns their argument to the opposite conclusion. For it was not that the Law might continue, but that He might put an end to it, and free thee from the curse thereof, and set thee entirely at liberty from the dominion of that Law.

4 For it was because thou hadst transgressed the Law, that He fulfilled it, not that thou mightest fulfil it, but that He might confirm to thee the promises made unto the fathers, which the Law had caused to be suspended, by showing thee to have offended, and to be unworthy of the inheritance. And so thou also art saved by grace, since thou wast cast off. Do not thou then bicker, nor perversely cling to the Law at this unsuitable time, since it would have cast thee also out of the promise, unless Christ had suffered so many things for thee. And He did suffer these, not because thou wast deserving of salvation, but that God might be true. And then that this might not puff up him of the Gentiles, he says. 5 Ver. 9. "And that the Gentiles

might glorify God for His mercy." But what he means is this. Those of the Jews would have had promises, even though they were unworthy. But thou hadst not this even, but wast saved from love towards man alone, even if, to put it at the lowest, they too would not have been the better for the promises, unless Christ had come. But yet that he might amalgamate (or temper, *kerash*) them and not allow them to rise up against the weak, he makes mention of the promises. But of these he says that it was by mercy alone that they were saved. Hence they are the most bound to glorify God. And a glory it is to God that they be blended together, be united, praise with one mind, bear the weaker, neglect not the member that is broken off. Then he adds testimonies, in which he shows that the man of the Jews ought to blend himself with those of the Gentiles; and so he says, "As it is written, For this cause I will confess to Thee among the Gentiles, O Lord, and will sing unto Thy Name." (Ps. xviii. 46.)

⁶ Ver. 10-12. "And, rejoice, ye Gentiles, with His people. And, Praise the Lord, all ye Gentiles" (Deut. xxxii. 43).; "and let all people laud Him." (Ps. cxvii. 1.) "And, There shall be a root of Jesse, and He that shall rise to reign over the Gentiles, in Him shall the Gentiles trust." (Is. xi. I, 10.) Now all these quotations he has given to show that we ought to be united, and to glorify God; and also, to humble the Jew, that he may not lift himself up over these, since all the prophets called these, as well as to persuade the man of the Gentiles to be lowly, by showing him that he had a larger grace to answer for. Then he concludes his argument with a prayer again. Ver. 13. "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost."

⁷ That is, that ye may get clear of that heartlessness (*aqumiaj*) towards one another, and may never be cast down by temptations. And this will be by your abounding in hope. Now this is the cause of all good things, and it comes from the Holy Ghost. But it is not simply from the Spirit, but on condition of our contributing our part also. This is why he says, "in believing. For this is the way for you to be filled with joy, if ye believe, if ye hope. Yet he does not say if ye hope, but, "if ye abound in hope," so as not to find comfort in troubles only, but even to have joy through the abundance of faith and hope. And in this way, ye will also draw the Spirit to you. In this way, when He is come ye will continually keep to all good things. For just as food maintaineth our life, and by this ruleth the body, so if we have good works, we

shall have the Spirit; and if we have the Spirit, we shall also have good works. As also, on the other hand, if we have no works, the Spirit flieth away. But if we be deserted by the Spirit, we shall also halt in our works. For when this hath gone, the unclean one cometh: this is plain from Saul. For what if he doth not choke us as he did him, still he strangles us in some other way by wicked works.

8 We have need then of the harp of David, that we may charm our souls with the divine songs, both these, and those from good actions. Since if we do the one only, and while we listen to the charm, war with the charmer by our actions, as he did of old (1 Sam. xix. 10); the remedy will even turn to judgment to us, and the madness become the more furious. For before we heard, the wicked demon was afraid lest we should hear it and recover. But when after hearing it even, we continue the same as we were, this is the very thing to rid him of his fear. Let us sing then the Psalm of good deeds, that we may cast out the sin that is worse than the demon. For a demon certainly will not deprive us of heaven, but doth in some cases even work with the sober-minded. But sin will assuredly cast us out. For this is a demon we willingly receive, a self-chosen madness. Wherefore also it hath none to pity it or to pardon it. Let us then sing charms over a soul in this plight, as well from the other Scriptures, as also from the blessed David. And let the mouth sing, and the mind be instructed. Even this is no small thing. For if we once teach the tongue to sing, the soul will be ashamed to be devising the opposite of what this singeth.

9 Nor is this the only good thing that we shall gain, for we shall also come to know many things which are our interest. For he discourseth to thee both of things present, and things to come, and of things seen, and of the invisible Creation. And if thou wouldest learn about the Heaven, whether it abideth as it is or shall be changed, he gives thee a clear answer, and will say, "The heavens shall way old as doth a garment, and as a vesture shall thou fold them up, O God, and they shall be changed. (Ps. cii. 26. And if thou wishest to hear of the form of them again, thou shall hear, "That spreadeth forth the Heaven like a curtain" (derrin). And if thou be minded to know further about the back of them, he will tell thee again, "that covereth His upper chambers with waters. (Ps. civ. 2, 3. And even here he does not pause, but will likewise discourse with thee on the breadth and height, and show thee that these are of equal measure. For, "As far as the east," he says, "is from the west,

so far hath He set our iniquities from us. Like as the heaven's height above the earth, so is the Lord's mercy upon them that fear Him. (ib. ciii. 12, 11. But if thou wouldest busy thyself with the foundation of the earth, even this he will not hide from thee, but thou shall hear him singing and saying, "He hath founded it upon the seas. (ib.

10 xxiv. 2. And if of earthquakes thou art desirous to know, whence they come, he will free thee from this difficulty also, by saying, "That looketh upon the earth, and maketh it tremble. (ib. civ. 32. And if thou enquire the use of the night, this too mayest thou learn, and know from him. For "therein all the beasts of the forest do move. (ib. 20. And in what way the mountains are for use, he will tell thee, "The high mountains are for the stags. And why there are rocks, "The rocks are a refuge for the porcupines. (ib. 18. Why are there trees yielding no fruit? learn from him, for "there the sparrows build their nests. (ib. 17. Why are there fountains in the wildernesses? hear, "that by them the fowls of the heaven dwell, and the wild beasts. (ib. 12. Why is there wine? not that thou mayest drink only (for water is of a nature to suffice for this), but that thou mayest be gladdened also, "For wine maketh glad the heart of man. (ib. 15. And by knowing this you will know how far the use of wine is allowable. Whence are the fowls and the wild beasts nourished? thou wilt hear from his words, "All these wait upon Thee, to give them their meat in due season. (ib. 27. If thou sayest, For what purpose are the cattle?

11 he will answer thee, that these also are for thee, "That causeth the grass," he says, "to grow for the cattle, and the green herb for the service (or retinue) of men. (ib. 14. What is the use of the moon? hear him saying, "He made the moon for seasons. (Ps. civ. 19. And that all things seen and those not seen are made, is a thing that he has also clearly taught us by saying, "Himself spake, and they were made, He commanded, and they were created. (ib. xxxiii. 9. And that there is an end of death, this he also teaches when he says, "God shall deliver my soul from the hand of hell when He shall receive me. (ib. xlix. 15. Whence was our body made? he also tells us, "He remembereth that we are dust" (ib. ciii. 14); and again, whither goeth it away? "It shall return to its dust. (ib. civ. 29. Why was this universe made? For thee: "For thou crownest him with glory and honor, and settest him over the works of Thy hands. (ib. viii. 5, 6. Have we men any community with the Angels? This he also tells us, saying as follows, "Thou hast made him a little

lower than the Angels. Of the love of God, "Like as a father pitieth his own children, even so is the Lord merciful to them that fear Him. (ib. ciii. 13.

¹² And of the things that are to meet us after our present life, and of that undisturbed condition, he teacheth, "Return unto thy rest, O my soul. (ib. cxvi. 7. Why the Heaven is so great, this he will also say. For it is because "the heavens declare the glory of God. (ib. xix. 1. Why day and night were made, not that they may shine and give us rest only, but also that they may instruct us. "For there are no speeches nor words, the sounds of which (i.e. day and night) are not heard. (ib. 3. How the sea lies round about the earth, this too thou wilt learn from hence. "The deep as a garment is the envelopment thereof. For so the Hebrew has it. ¹³ But having a sample in what I have mentioned, ye will have a notion of all the rest besides, the things about Christ, about the resurrection, about the life to come, about the resting, about punishment, about moral matters, all that concerns doctrines, and you will find the book filled with countless blessings. And if you fall into temptations, you will gain much comfort from hence. If you fall into sins even, you will find countless remedies stored up here, or if into poverty or tribulation, you will see many havens. And if thou be righteous thou wilt gain much security hence, and if a sinner much relief. For if thou be just and art ill-treated, thou wilt hear him say, "For Thy sake are we killed all the day long, we are counted as sheep for the slaughter. (Ps. xlv. 22. "All these things have come upon us, and yet have we not forgotten Thee. (ib. 17. And if thy well-doings make thee high, thou wilt hear him say, "Enter not into judgment with Thy servant, for in Thy sight shall no man living be justified" (ib. cxliii. 2), and thou wilt be straightway made lowly. And if thou be a sinner, and hast despaired of thyself, thou wilt hear him continually singing, "To-day, if ye will hear His voice, harden not your hearts, as in the provocation" (ib. xcv. 7, 8), and thou wilt be stayed up speedily.

¹⁴ And if thou have a crown even on thy head, and art high-minded, thou wilt learn that "a king is not saved by a great host, neither shall a giant be saved by the greatness of his might" (ib. xxxiii. 16): and thou wilt find thyself able to be reasonable. If thou be rich, and in reputation, again thou wilt hear him singing, "Woe to them that trust in their own might, and boast themselves in the multitude of their riches," (ib. xlix. 6. And, "As for man, his days are as grass" (ib. ciii. 15), And "His glory shall not go down with him, after him" (ib. xlix. 17): and thou wilt not think any of the things upon the

earth are great. For when what is more splendid than all, even glory and power, is so worthless, what else of things on earth is worth accounting of? But art thou in despondency? Hear him saying, "Why art thou so sorrowful, O my soul, and why dost thou so disturb me? Trust in God, for I will confess unto Him. (ib. xlii. 5. Or dost thou see men in honor who deserve it not? "Fret not thyself at them that do wickedly. For as the grass shall they be dried up, and as the green herb shall they soon fall away. (ib. xxxvii. 1, 2) Dost thou see both righteous and sinners punished? be told that the cause is not the same. For "many" he says, "are the plagues of sinners. (ib. xxxii. 10.

¹⁵ But in the case of the righteous, he does not say plagues, but, "Many are the troubles of the righteous, but the Lord delivereth them out of them all. (ib. xxxiv. 19. And again, "The death of the sinner is evil. (ib. 21. And, "Precious in the sight of the Lord is the death of His saints. (ib. cxvi. 15. These things do thou say continually: by these be instructed. For every single word of this has in it an indiscoverable ocean of meaning. For we have been just running over them only: but if you were minded to give these passages accurate investigation, you will see the riches to be great. But at present it is possible even by what I have given, to get cleared of the passions that lie on you. For since he forbids our envying, or being grieved, or despondent out of season, or thinking that riches are anything, or tribulation, or poverty, or fancying life itself to be anything, he frees thee from all passions. So for this let us give thanks to God, and let us have our treasure always in hand, "that by patience and comfort of the Scriptures we may have hope" (Rom. xv. 4), and enjoy the good things to come. Which God grant that we may all attain, by the grace and love toward man of our Lord Jesus Christ. By Whom and with Whom, etc.

HOMILY 29

¹ ROM. XV. 14.-"And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another." (So most: S. Chrys. "others.") ² He had said, "Inasmuch as I am the Apostle of the Gentiles, I magnify mine office." (Rom. xi. 13.) He had said, "Take heed lest He also spare not thee." (ib. 21.) He had said, "Be not wise in your own conceits" (ib. xii. 16); and again, "Why dost thou judge thy brother?" (ib. xiv. 10) And, "Who art thou that judgest another man's servant?" (ib. 4.) And several other like things besides. Since then he had often made his language somewhat harsh, he now speaks kindly *qerapeuei*. And

what he said in the beginning, that he doth in the end also. At the beginning he said, "I thank my God for you all, that your faith is spoken of throughout the whole world." (ib. i. 8.) But here he says, "I am persuaded that ye also are full of goodness, being able also to admonish others;" and this is more than the former. And he does not say, I have heard, but, "I am persuaded," and have no need to hear, from others. And, "I myself," that is, I that rebuke, that accuse you. That "ye are full of goodness," this applies to the exhortation lately given. As if he said, It was not as if you were cruel, or haters of your brethren, that I gave you that exhortation, to receive, and not to neglect, and not to destroy "the work of God." For I am aware that "ye are full of goodness." But he seems to me here to be calling their virtue perfect. And he does not say ye have, but "ye are full of." And the sequel is with the same intensitives: "filled with all knowledge." For suppose they had been affectionate, but yet did not know how to treat those they loved properly. This was why he added, "all knowledge. Able to admonish others," not to learn only, but also to teach.

³ Ver. 15. "Nevertheless, I have written the more boldly unto you in some sort." ⁴ Observe the lowly-mindedness of Paul, observe his wisdom, how he gave a deep cut in the former part, and then when he had succeeded in what he wished, how he uses much kindness next. For even without what he has said, this very confession of his having been bold were enough to unstring their vehemency. And this he does in writing to the Hebrews also, speaking as follows, "But, beloved, I am persuaded better things of you, and things which belong unto salvation, though we thus speak. (Heb. vi. 9. And to the Corinthians again, "Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you. (1 Cor. xi. 2. And in writing to the Galatians he says, "I have confidence in you, that ye will be none otherwise minded. (Gal. v. 10. And in all parts of his Epistles one may find this to be frequently observed. But here even in a greater degree For they were in a higher rank, and there was need to bring down their fastidious spirit, not: by astringents only, but by laxatives also. For he does this in different ways. Wherefore he says in this place too, "I have written the more boldly unto you," and with this even he is not satisfied, but has added, "in some sort," that is, gently; and even here he does not pause, but what does he say? "As putting you in mind.

⁵ And he does not say as teaching, nor simply putting in mind, *anamim-nhrkwn* but he uses a word *epanamimnhrkwn* which means putting you in mind in a quiet way. Observe the end falling in with the introduction. For as in that passage he said, "that your faith is made known in all the world. (Rom. i. 8. So in the end of the Epistle also, "For your obedience hath reached unto all. (ib. xvi. 19. And as in the beginning he wrote, "For I long to see you, that I may impart unto you some spiritual gift, to the end that ye may be established; that is, that I may be comforted together with you" (ib. i. 11, i. 12); so here also he said, "As putting you in mind. And having come down from the seat of the master, both there and here, he speaks to them as brethren and friends of equal rank. And this is quite a Teacher's duty, to give his address that variety which is profitable to the hearers. See then how after saying, "I have written the more boldly," and, "in some sort," and, "as putting you in mind," he was not satisfied even with these, but making his language still more lowly, he proceeds:

⁶ "Because of the grace that is given me of God." As he said at the beginning, "I am a debtor." (Rom. i. 14.) As if he had said, I have not snatched at the honor for myself, neither was I first to leap forward to it, but God commanded this, and this too according unto grace, not as if He had separated me for this office because I deserved it. Do not ye then be exasperated, since it is not I that raise myself up, but it is God that enjoins it. And as he there says, "whom I serve in the Gospel of His Son" (ib. 9), so also here, after saying, "because of the grace given unto me by God," he adds, Ver. 16. "That I should be the minister of Jesus Christ to the Gentiles, ministering *ierourgounta* the Gospel of God." For after his abundant proof of his statements, he draws his discourse to a more lofty tone, not speaking of mere service, as in the beginning, but of service and priestly ministering *leitourgian kai ierourgian*. For to me this is a priesthood, this preaching and declaring. This is the sacrifice I bring. Now no one will find fault with a priest, for being anxious to offer the sacrifice without blemish. And he says this at once to elevate *ptertwn* their thoughts, and show them that they are a sacrifice, and in apology for his own part in the matter, because he was appointed to this office. For my knife, he says, is the Gospel, the word of the preaching. And the cause is not that I may be glorified, not that I may appear conspicuous, but that the "offering up *prosfora* of the Gentiles may be acceptable, being sanctified by the Holy Ghost."

7 That is, that the souls of those that are taught by me, may be accepted. For it was not so much to honor me, that God led me to this pitch, as out of a concern for you. And how are they to become acceptable? In the Holy Ghost. For there is need not only of faith, but also of a spiritual way of life, that we may keep the Spirit that was given once for all. For it is not wood and fire, nor altar and knife, but the Spirit that is all in us. For this cause, I take all means to prevent that Fire from being extinguished, as I have been also enjoined to do. Why then do you speak to those that need it not? This is just the reason why I do not teach you, but put you in mind, he replies. As the priest stands by stirring up the fire, so I do, rousing up your ready-mindedness. And observe, he does not say, "that the offering up of" you "may be" etc. but "of the Gentiles." But when he says of the Gentiles, he means the whole world, the land, and the whole sea, to take down their haughtiness, that they might not disdain to have him for a teacher, who was putting himself forth teinomenon to the very end of the world. As he said in the beginning, "as among the other Gentiles also, I am a debtor to Greeks, and also to barbarians, to wise, and to foolish." (Rom. i. 13, Rom. i. 14, see p. 347.)

8 Ver. 17. "I have therefore whereof I may glory, through Jesus Christ, in those things which pertain to God." Inasmuch as he had humbled himself exceedingly, he again raised his style, doing this also for their sakes, lest he should seem to become readily an object of contempt. And while he raises himself, he remembers his own proper temper, and says, "I have therefore whereof to glory." I glory, he means, not in myself, not in our zeal, but in the "grace of God." Ver. 18. "For I will not dare to speak of any of those things which Christ hath not wrought by me, to make Gentiles obedient by word and deed, through mighty signs and wonders, by the power of the Spirit of God." 9 And none, he means, can say that my words are a mere boast. For of this priestly ministry of mine, the signs that I have, and the proofs of the appointment too, are many. Not the long garment podhrhj and the bells as they of old, nor the mitre and the turban kidarij, but signs and wonders, far more awful than these. Nor can it be said that I have been entrusted indeed with the charge, but yet have not executed it. Or rather, it is not I that have executed, but Christ. Wherefore also it is in Him that I boast, not about common things, but about spiritual. And this is the force of, "in things which pertain to God. For that I have accomplished the purpose for which I was sent, and that my words are not mere boast, the miracles, and the obedi-

ence of the Gentiles show. "For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient by word and deed, through signs and wonders, by the power of the Spirit of God. See how violently he tries to show that the whole is God's doing, and nothing his own. For whether I speak anything, or do anything, or work miracles, He doth all of them, the Holy Spirit all. And this he says to show the dignity of the Holy Spirit also. See how these things are more wondrous and more awful than those of old, the sacrifice, the offering, the symbols.

¹⁰ For when he says, "in word and deed, through mighty signs and wonders," he means this, the doctrine, the system filosofian relating to the Kingdom, the exhibition of actions and conversation, the dead that were raised, the devils that were cast out, and the blind that were healed, and the lame that leaped, and the other marvellous acts, all whereof the Holy Spirit wrought in us. Then the proof of these things (since-all this is yet but an assertion) is the multitude of the disciples. Wherefore he adds, "So that from Jerusalem, and round about unto Illyricum, I have fully preached the Gospel of Christ. Count up then cities, and places, and nations, and peoples, not those under the Romans only, but those also under barbarians. For I would not have you go the whole way through Phoenicia, and Syria, and the Cilicians, and Cappadocians, but reckon up also the parts behind, the country of the Saracens, and Persians, and Armenians, and that of the other savage nations. For this is why he said, "round about," that you might not only go through the direct high road, but that you should run over the whole, even the southern part of Asia in your mind. And as he ran over miracles thick as snow, in a single word, by saying, "through mighty signs and wonders," so he has comprehended again endless cities, and nations, and peoples, and places, in this one word "round about. For he was for removed from all boasting.

¹¹ And this, he said on their account, so that they should not be conceited about themselves. And at, the beginning he said, that "I might have some fruit amongst you also, even as among I other Gentiles. But here he states the compulsion of his priesthood. For as he had spoken in a sharper tone, he shows also by it his power more clearly. This is why he there only says, "even as among other Gentiles. But here he insists on the topic fully, so that the conceit may be pruned away on all grounds. And he does not merely say, preached the Gospel, but "have fully preached the Gospel of Christy." ¹² Ver. 20. "Yea, so have I strived to preach the Gospel, not where Christ was

named." See here another preeminence; that he had not only preached the Gospel to so many, and persuaded them, but he did not even go to those who had become disciples. So far was he from thrusting himself upon other men's disciples, and from doing this for glory's sake, that he even made it a point to teach those who had not heard. For neither does he say where they were not persuaded, but "where Christ was not even named," which is more. And what was the reason why he had this ambition? "Lest I should build," he says, "upon another man's foundation." This he says to show himself a stranger to vanity, and to instruct them that it was not from any love of glory, or of honor from them, that he came to write, but as fulfilling his ministry, as perfecting his priestly duty, as loving their salvation. But he calls the foundation of the Apostles "another man's," not in regard to the equality of the person, or the nature of preaching, but in regard to the question of reward. For it was not that the preaching was that of another man, but so far as it went to another man's reward. For the reward of the labors of others was, to this man, another man's. Then he shows that a prophecy was fulfilled also saying,

¹³ Ver. 21. "As it is written, To whom He was not spoken of, they shall see, and they that have not heard shall understand." (Is. iii. 15[LXX].) You see he runs to where the labor is more, the toil greater. Vet. 22. "For which cause also I have been much hindered from coming to you." Observe again, how he makes the end of the like texture with the introduction. For while he was quite at the beginning of the Epistle, he said, "Oftentimes I purpose to come unto you, but was let hitherto." (Rom. i. 13.) But here he gives the cause also by which he was let, and that not once, but twice even, aye, and many times. For as he says there, "oftentimes I purposed to come to you," so here too, "I have been much (or often, *ta polla*) hindered from coming to you." Now it is a thing which proves a very strong desire, that he attempted it so often.

¹⁴ Ver. 23. "But now having no more place in these parts." See how he shows that it was not from any coveting of glory from them, that he both wrote and was also coming. "And having a great desire to come to you these many years," Ver. 24. "Whensoever I take my journey into Spain, I trust to see you in my journey; and to be brought on my way thitherward by you, if first I be somewhat filled with your company," ¹⁵ For that he might not seem to be holding them very cheap, by saying, Since I have not anything to do, therefore I am coming to you, he again touches on the point of love by saying, "I have a great desire, these many years, to come unto you. For the reason

on why I desire to come, is not because I am disengaged, but that I may give birth to that desire wherewith I am travailing so long. Then that this again should not puff them up, consider how he lowers them by saying, "Whensoever I take my journey into Spain, I trust to see you in my journey. For this was why he stated this, that they should not be high-minded. For what he wants is to show his love, and at the same time to prevent them from being dainty. And so he places this close on the other, and uses things confirmative of either alternately. For this reason again that they might not say, Do you make us a by-object of your journey? he adds, "and to be brought on my way thitherward by you: that is, that you may be my witnesses that it is not through any slight of you, but by force of necessity, that I run by you. But as this is still distressing, he heals it over more carefully, by saying, "If I be first somewhat filled with your company. For by his saying, "in my journey," he shows that he did not covet their good opinion.

¹⁶ But by saying "be filled," that he was eager for their love, and not only was eager for it, but exceedingly so; and this is why he does not say "be filled," but be "somewhat" so. That is, no length of time can fill me or create in me a satiety of your company. See how he shows his love, when even though in haste he doth not rise up until he be filled. And this is a sign of his great affectionateness, that he uses his words in so warm a way. For he does not say even I will see, but "shall be filled," imitating thus the language of parents. And at the beginning he said, "that I might have some fruit. (Rom. i. 13. But here that I may be "filled. And both these are like a person who is drawing others to him. For the one was a very great commendation of them, if they were likely to yield him fruit from their obedience; and the other, a genuine proof of his own friendship. And in writing to the Corinthians he thus says, "That ye may bring me on my journey whithersoever I go" (1 Cor. xvi. 6), so in all ways exhibiting an unrivalled love to his disciples. And so at the beginning of all his Epistles it is with this he starts, and at the end in this he concludes again. For as an indulgent father doth an only and true born son, so did he love all the faithful.

¹⁷ Whence it was that he said, "Who is weak, and I am not weak? who is offended, and I burn not? (2 Cor. xi. 29.) ¹⁸ For before everything else this is what the teacher ought to have. Wherefore also to Peter Christ saith, "If thou lovest Me, feed My sheep. (John xxi. 16. For he who loveth Christ loveth also His flock. And Moses too did He then set over the people of the Jews,

when he had shown a kindly feeling towards them. And David in this way came to be king, having been first seen to be affectionately-minded towards them; so much indeed, though yet young, did he grieve for the people, as to risk his life for them, when he killed that barbarian. But if he said, "What shall be done to the man that killeth this Philistine? (1 Sam. xix. 5; ib. xvii. 26) he said it not in order to demand a reward, but out of a wish to have confidence placed in himself, and to have the battle with him delivered to his charge. And therefore, when he came to the king after the victory, he said nothing of these things. And Samuel too was very affectionate; whence it was that he said, "But God forbid that I should sin in ceasing to pray unto the Lord for you. (1 Sam. xii. 23. In like way Paul also, or rather not in like way, but even in a far greater degree, burned towards all his subjects twm arxomenwn). Wherefore he made his disciples of such affection towards himself, that he said, "If were possible, ye would have pulled out your eyes and given them to me. (Gal. iv. 15.

¹⁹ On this ground too it is, that God charges the teachers of the Jews above all things with this, saying, "Oh shepherds of Israel, do shepherds feed themselves? do they not feed the flock? (Ezek. xxxiv. 2, 3. But they did the reverse. For he says, "Ye eat the milk, and clothe you with the wool, and ye kill them that are fed, but ye feed not the flock. And Christ, in bringing out the rule for the fittest Pastor, said, "The good shepherd layeth down his life for his sheep. (John x. 11. This David did also, both on sundry other occasions, and also when that fearful wrath from above came down upon the whole people. For while all were being slain he said, "I the shepherd have sinned, I the shepherd have done amiss, and these the flock what have they done? (2 Sam. xxiv. 17. And so in the choice of those punishments also, he chose not famine, nor flight before enemies, but the pestilence sent by God, whereby he hoped to place all the others in safety, but that he should himself in preference to all the rest be carried off. But since this was not so, he bewails, and says, "On me be Thy Hand: or if this be not enough, "on my father's house" also. "For I," he says, "the shepherd have sinned. As though he had said, that if they also sinned, I was the person who should suffer the vengeance, as I corrected them not.

²⁰ But since the sin is mine also, it is I who deserve to suffer the vengeance. For wishing to increase the crime he used the name of "Shepherd. Thus then he stayed the wrath, thus he got the sentence revoked! So great is

the power of confession. "For the righteous is his own accuser first. So great is the concern and sympathy of a good Pastor. For his bowels were writhed at their falling, as when one's own children are killed. And on this ground he begged that the wrath might come upon himself. And in the beginning of the slaughter he would have done this, unless he had seen it advancing and expected that it would come to himself. When therefore he saw that this did not happen, but that the calamity was raging among them, he no longer forebore, but was touched more than for Amnon his first-born. For then he did not ask for death, but now he begs to fall in preference to the others. Such ought a ruler to be and to grieve rather at the calamities of others than his own. Some such thing he suffered in his son's case likewise, that you might see that he did not love his son more than his subjects, and yet the youth was unchaste, and an ill-user of his father (patraloiaj), and still he said, "Would that I might have died for thee! (2 Sam. xviii. 33. What sayest thou, thou blessed one, thou meekest of all men?

²¹ Thy son was set upon killing thee, and compassed thee about with ills unnumbered. And when he had been removed, and the trophy was raised. dost thou then pray to be slain? Yea, he says, for it is not for me that the army has been victorious, but I am warred against more violently than before, and my bowels are now more torn than before. These however were all thoughtful for those committed to their charge, but the blessed Abraham concerned himself much even for those that were not entrusted to him, and so much so as even to throw himself amongst alarming dangers. For when he did what he did, not for his nephew only, but for the people of Sodom also, he did not leave driving those Persians before him until he had set them all free: and yet he might have departed after he had taken him, yet he did not choose it. For he had the like concern for all, and this he showed likewise by his subsequent conduct. When then it was not a host of barbarians that was on the point of laying siege to them, but the wrath of God that was plucking their cities up from the foundations, and it was no longer the time for arms, and battle, and array, but for supplication; so great was the zeal he showed for them, as, if he himself had been on the point of perishing. For this reason he comes once, twice, thrice, aye and many times to God, and finds a refuge (i.

²² e. an excuse) in his nature by saying, "I am dust and ashes" (Gen. xviii. 27): and since he saw that they were traitors to themselves, he begs that they may be saved for others. Wherefore also God said, "I will hide not from Ab-

raham My servant that thing which I am about to do" (ib. 17), that we might learn how loving to man the righteous is. And he would not have left off beseeching, unless God had left off first (so he takes v. 33). And he seems indeed to be praying for the just, but is doing the whole for them. For the souls of the Saints are very gentle and, loving unto man, both in regard to their own, and to strangers. And even to the unreasoning creatures they extend their gentleness. Wherefore also a certain wise man said, "The righteous pitieth the souls of his cattle. But if he doth those of cattle, how much more those of men. But since I have mentioned cattle, let us just consider the shepherds of the sheep who are in the Cappadocian land, and what they suffer in kind and degree in their guardianship of unreasoning creatures. They often stay for three days together buried down under the snows. And those in Libya are said to undergo no less hardships than these, ranging about for whole months through that wilderness, dreary as it is, and filled with the direst wild beasts (q̄hria may include serpents).

²³ Now if for unreasonable things there be so much zeal, what defense are we to set up, who are entrusted with reasonable souls, and yet slumber on in this deep sleep? For is it right to be at rest, and in quiet, and not to be running about everywhere, and giving one's self up to endless deaths in behalf of these sheep? Or know ye not the dignity of this flock? Was it not for this that thy Master took endless pains, and afterwards poured forth His blood? And dost thou seek for rest? Now what can be worse than these Shepherds? Dost thou not perceive, that there stand round about these sheep wolves much more fierce and savage than those of this world? Dost thou not think with thyself, what a soul he ought to have who is to take in hand this office? Now men that lead the populace, if they have but common matters to deliberate on, add days to nights in watching. And we that are struggling in heaven's behalf sleep even in the daytime. And who is now to deliver us from the punishment for these things? For if the body were to be cut in pieces, if to undergo ten thousand deaths, ought one not to run to it as to a feast? And let not the shepherds only, but the sheep also hear this; that they may make the shepherds the more active minded, that they may the more encourage their good-will:

²⁴ I do not mean by anything else but by yielding all compliance and obedience. Thus Paul also bade them, saying, "Obey them which have the rule over you, and submit yourselves: for they watch for your souls as they

that must give account. (Heb. xiii. 17. And when he says, "watch," he means thousands of labors, cares and dangers. For the good Shepherd, who is such as Christ wisheth for, is contending, before countless witnesses. For He died once for him; but this man ten thousand times for the flock, if, that is, he be such a shepherd as he ought to be; for such an one can die every day. (See on Rom. viii. 36. p. 456. And therefore do ye, as being acquainted with what the labor is, coöperate with them, with prayers, with zeal, with readiness, with affection, that both we may have to boast of you, and you of us. For on this ground He entrusted this to the chief of the Apostles, who also loved Him more than the rest; after first asking him if He was loved by him, that thou mayest learn that this before other things, is held as a proof of love to Him. For this requireth a vigorous soul. This I have said of the best shepherds; not of myself and those of our days, but of any one that may be such as Paul was, such as Peter, such as Moses. These then let us imitate, both the rulers of us and the ruled.

²⁵ For the ruled may be in the place of a shepherd to his family, to his friends, to his servants, to his wife, to his children: and if we so order our affairs we shall attain to all manner of good things. Which God grant that we may all attain unto, by the grace and love toward man, etc.

HOMILY 30

¹ ROM. XV. 25-27.-"But now I go unto Jerusalem to minister unto the saints. For it has pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem. It hath pleased them verily, and their debtors they are." ² Since he had said that I have no longer "more place in these parts," and, "I have a great desire, these many years, to come unto you," but he still intended to delay; lest it should be thought that he was making a jest of them, he mentions the cause also why he still puts it off, and he says, that "I am going unto Jerusalem," and is apparently giving the excuse for the delay. But by means of this he also makes good another object, which is the exhorting of them to alms, and making them more in earnest about it. Since if he had not been minded to effect this, it had sufficed to say, "I am going unto Jerusalem. But now he adds the reason of his journey. "For I go," says he, "to minister to the saints. And he dwells over the subject, and enters into reasonings, and says that they "are debtors," and that, "if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things," that they might learn to im-

itate these. Wherefore also there is much reason to admire his wisdom for devising this way of giving the advice. For they were more likely to bear it in this way than if he had said it in the form of exhortation; as then he would have seemed to be insulting them, if, with a view to incite them, he had brought before them Corinthians and Macedonians.

³ Indeed, this is the ground on which he does incite the others as follows, saying, "Moreover, brethren, we do you to wit of the grace of God bestowed on the Churches in Macedonia. (2 Cor. viii. 1. And again he incites the Macedonians by these. "For your zeal," he says, "hath provoked very many. (ib. ix. 2. And by the Galatians in like manner he does this, as when he says, "As I have given order to the Churches of Galatia, even so do ye. (1 Cor. xvi. 1. But in the case of the Romans he does not do so, but in a more covert way. And he does this also in regard to the preaching, as when he says, "What? came the word of God out from you? or came it unto you only? (ib. xiv. 36. For there is nothing so powerful as emulation. And so he often employs it. For elsewhere too he says, "And so ordain I in all the Churches; (ib. vii. 17); and again, "As I teach everywhere in every Church. (ib. iv. 17. And to the Colossians he says, "that the Gospel increaseth and bringeth forth fruit in all the world. (Col. i. 6. This then he does here also in the case of alms. And consider what dignity there is in his expressions. For he does not say, I go to carry alms, but "to minister" (*diakonwn*).

⁴ But if Paul ministers, just consider how great a thing is doing, when the Teacher of the world undertakes to be the bearer, and when on the point of travelling to Rome, and so greatly desiring them too, he yet prefers this to that. "For it hath pleased them of Macedonia and Achaia, that is, it meets their approbation, their desire. "A certain contribution," And, he does not say alms, but "contribution" (*koinwnian*). And the "certain" is not used without a meaning, but to prevent his seeming to reproach these. And he does not say the poor, merely, but the "poor saints," so making his recommendation twofold, both that from their virtue and that from their poverty. And even with this alone he was not satisfied, but he adds, "they are their debtors. Then he shows how they are debtors. For if, he says, "the Gentiles have been made partakers of their spiritual things, their debt (A. V. duty) is also to minister unto them in carnal things. But what he means is this. It was for their sakes that Christ came. To them it was that all the promises were made, to them of the Jews. Of them Christ came. (Wherefore also it said,

"Salvation is of the Jews.") (John iv. 22. From them were the Apostles, from them the Prophets, from them all good things. In all these things then the world was made a partaker.

5 If then, he says, ye have been made partakers in that which is greater, and when it was for them that the banquet was prepared, ye have been brought in to enjoy the feast that was spread (Matt. xxii. 9), according to the Parable of the Gospel, ye are debtors also to share your carnal things with them, and to impart to them. But he does not say to share, but "to minister" (*leitourghsai*), so ranking them with ministers (*diakonwn*), and those that pay the tribute to kings. And he does not say in your carnal things, as he did in "their spiritual things. For the spiritual things were theirs. But the carnal belonged not to these alone, but were the common property of all. For he bade money to be held to belong to all, not to those who were its possessors only. 6 "Ver. 28. "When therefore I have performed this, and have sealed unto them this fruit." That is, when I have laid it up as it were in the royal treasuries, as in a place secure from robbers and danger. And he does not say alms, but "fruit" again, to show that those who gave it were gainers by it. "I will come by you into Spain." He again mentions Spain to show his forwardness (*aoknon*) and warmth towards them. Ver. 29. "And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the Gospel of Christ." What is the force of, "In the fulness of the blessing? Either he speaks of alms (*Gr.* money), or generally of good deeds. For blessing is a name he very commonly gives to alms. As when he says, "As a blessing and not as covetousness." (2 Cor. ix. 5.) And it was customary of old for the thing to be so called. But as he has here added "of the Gospel," on this ground we assert that he speaks not of money only, but of all other things. As if he had said, I know that when I come I shall find you with the honor and freshness of all good deeds about you, and worthy of countless praises in the Gospel. And this is a very striking mode of advice, I mean this way of forestalling their attention by encomiums. For when he entreats them in the way of advice, this is the mode of setting them right that he adopts.

7 Ver. 30. "Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit." Here he again puts forward Christ and the Spirit, and makes no mention whatever of the Father. And I say this, that when you find him mentioning the Father and the Son, or the Father only, you may not despise either the Son or the Spirit. And he does not say the

Spirit, but "the love of the Spirit." For as Christ loved the world, and as the Father doth, so doth the Spirit also. And what is it that thou beseechest us, let me hear: "To strive together with me in your prayers to God for me," Ver. 31. "That I may be delivered from them that do not believe in Judea." A great struggle then lies before him. And this too is why he calls for their prayers. And he does not say that I may be engaged in it, but "I may be delivered," as Christ commanded, to "pray that we enter not into temptation." (Matt. xxvi. 41.) And in saying this he showed, that certain evil wolves would attack them, and those who were wild beasts rather than men. And out of this he also found grounds for another thing, namely, for showing that he with good reason took the office of ministering to the Saints, if, that is, the unbelievers were in such force that he even prayed to be delivered from them. For they who were amongst so many enemies, were in danger of perishing by famine also. And therefore there was absolute need of aid coming (or "of his going") from other quarters to them. "And that my service which I have for Jerusalem may be accepted of the Saints."

⁸ That is, that my sacrifice may be accepted, that with cheerfulness they may receive what is given them. See how he again exalts the dignity of those who were to receive it. Then he asks for the prayer of so great a people in order to what was sent being received. And by this he shows another point also, that to have given alms does not secure its being accepted. For when any one gives it constrainedly, or out of unjust gains, or for vanity, the fruit of it is gone. Ver. 32. "That I may come unto you with joy by the will of God." As he had said at the beginning, "If by any means now at length I might have a prosperous journey, by the will of God, to come unto you" (Rom. i. 10); so here again he takes refuge in the same Will, and says that this is why I press on and wish to be delivered from them, that I may see you shortly, and that with pleasure, without bringing any load of heaviness from thence. "And may with you be refreshed."

⁹ See how he again shows unassumingness. For he does not say, I may teach you, and give you a lesson, but that, "I may with you be refreshed." And yet he was the very man engaged in the striving and conflict. In what sense then does he say "that I may be refreshed with you (*sunanapauswmai*)?" It is to gratify them on this point too, and to make them the more cheerful by making them sharers of his crown, and to show that they too struggle and labor. Then, as was always his custom to do, he adds prayer after the exhorta-

tion, and says, Ver. 33. "Now the God of peace be with you all. Amen." Chap. xvi. ver. 1. "I commend unto you Phebe our sister, which is a deaconess (A. V. servant) of the church which is at Cenchrea." See how many ways he takes to give her dignity. For he has both mentioned her before all the rest, and called her sister. And it is no slight thing to be called the sister of Paul. Moreover he has added her rank, by mentioning her being "deaconess."

¹⁰ Ver. 2. "That ye receive her in the Lord, as becometh saints. (Gr. "the saints.") That is, for the Lord's sake, that she may enjoy honor among you. For he that receives a person for the Lord's sake, though it be no great one that he receives, yet receives him with attention. But when it is a saint, consider what attention he ought to have shown him. And this is why he adds, "as becometh saints," as such persons ought to be received. For she has two grounds for her having attention shown her by you, both that of her being received for the Lord's sake, and that of her being a saint herself. And "that ye assist her in whatsoever business she hath need (or "asks," xrhzh) of you." You see how little he burdens them. For he does not say, That ye despatch, but that ye contribute your own part, and reach out a hand to her: and that "in whatsoever business she hath need." Not in whatsoever business she may be, but in such as she may ask of you. But she will ask in such things as lie in your power. Then again there comes a very great praise of her. "For she hath been a succorer of many and of myself also."

¹¹ See his judgment. First come the encomiums, then he makes an exhortation intervene, and then again gives encomiums, so placing on each side of the needs of this blessed woman her praises. For how can the woman be else than blessed who has the blessing of so favorable a testimony from Paul, who had also the power to render assistance to him who had righted the whole world? For this was the summit of her good deeds, and so he placed it the last, as he says, "and of "myself also." But what does the phrase of myself also" convey? Of the herald of the world, of him who hath suffered so much, of him who is equal to assisting tens of thousands (muriōi arkountōi). Let us then imitate, both men and women, this holy woman and her that followeth, with her husband also. And who are they? Ver. 2. "Greet," he says, "Priscilla and Aquila, my helpers in Christ Jesus."

¹² To the excellence of these St. Luke also bears witness. Partly when he says that Paul "abode with them, for by their occupation they were tent-makers" (Acts xviii. 3); and partly when he points out the woman as receiving

Apollos, and instructing him in the way of the Lord. (ib. 26.) Now these are great things, but what Paul mentions are greater. And what does he mention? In the first place he calls them "helpers," to point out that they had been sharers of his very great labors and dangers. Then he says, Ver. 4. "Who for my life have laid down their own necks." You see they are thoroughly furnished martyrs. For in Nero's time it is probable that there were thousands of dangers, at the time as he even commanded all Jews to be removed from Rome." (Acts viii. 2). "Unto whom not only I give thanks, but also all the Churches of the Gentiles."

¹³ Here he hints at their hospitality, and pecuniary assistance, holding them in admiration because they had both poured forth their blood, and had made their whole property open to all. You see these were noble women, hindered no way by their sex in the course of virtue. And this is as might be expected. "For in Christ Jesus there is neither male nor female." (Gal. iii. 28.) And what he had said of the former, that he said also of this. For of her also he had said, "she hath been a succorer of many, and of myself also." So too of this woman "not only I give thanks, but also all the Churches of the Gentiles." Now that in this he might not seem to be a flatterer, he also adduces a good many more witnesses to these women. Ver. 5. "Likewise greet the Church that is in their house."

¹⁴ For she had been so estimable as even to make their house a Church, both by making all in it believers, and because they opened it to all strangers. For he was not in the habit of calling any houses Churches, save where there was much piety, and much fear of God deeply rooted in them. And on this ground he said to the Corinthians also, "Salute Aquila and Priscilla, with the Church that is in their house." (1 Cor. xvi. 19.) And when writing about Onesimus, "Paul unto Philemon, and to the beloved Apphia, and to the Church that is in their house." (Philem. 1, 2.) For it is possible for a man even in the married state to be worthy of being looked up to, and noble. See then how these were in that state and became very honorable, and yet their occupation was far from being honorable; for they were "tent-makers." Still their virtue covered all this, and made them more conspicuous than the sun. And neither their trade nor their marriage (suzugia cf. Phil. iv. 3) was any hurt to them, but the love which Christ required of them, that they exhibited. "For greater love hath no man than this, He says, that a man lay down his life for his friends." (John xv. 13.) And that which is a proof of being a disciple, they

achieve, since they took up the Cross and followed Him. For they who did this for Paul, would much rather have displayed their fortitude in Christ's behalf.

¹⁵ Let rich and poor both hear all this. For if they who lived from their labor, and were managers of a workshop, exhibited such profuseness as to be of service to many Churches; what pardon can they expect, who are rich, and yet neglect the poor? For they were not sparing even of their blood for the sake of God's will, but thou art sparing even of scanty sums, and many times sparest not thine own soul. But in regard to the teacher were they so, and not so with regard to the disciples? Nay even this cannot be said. For "the churches of the Gentiles," he says, "thank them. And yet they were of the Jews. But still they had such a clear (eilikrinpwj) faith, as to minister unto them also with all willingness. Such ought women to be, not adorning themselves with "broidered hair, or gold, or costly array" (1 Tim. ii. 9), but in these good deeds. For what empress pray, was so conspicuous or so celebrated as this wife of the tent-maker? she is in everybody's mouth, not for ten or twenty years, but until the coming of Christ, and all proclaim her fame for things such as adorn far more than any royal diadem. For what is greater or so great, as to have been a succorer of Paul? at her own peril to have saved the teacher of the world? And consider: how many empresses there are that no one speaks of.

¹⁶ But the wife of the tent-maker is everywhere reported of with the tent-maker (meaning perhaps St. Paul); and the width that the sun sees over, is no more of the world than what the glory of this woman runneth unto. Persians, and Scythians, and Thracians, and they who dwell in the uttermost parts of the earth, sing of the Christian spirit of this woman, and bless it. How much wealth, how many diadems and purples would you not be glad to venture upon obtaining such a testimony? For no one can say either, that in dangers they were of this character, and lavish with their money, and yet neglected the preaching. For he calls them "fellow-workers and helpers" on this ground. And this "chosen vessel" (Acts ix. 15) does not feel ashamed to call a woman his helper but even finds an honor in doing so. For it is not the sex (fisei) that he minds, but the will is what he honors. What is equal to this ornament? Where now is wealth overflowing on every side? and where the adorning of the person? and where is vainglory? Learn that the dress of woman is not that put about the body, but that which decorates the soul, which

is never put off, which does not lie in a chest, but is laid up in the heavens. Look at their labor for the preaching, the crown in martyrdom, the munificence in money, the love of Paul, the charm (filtron) they found in Christ.

¹⁷ Compare with this thine own estate, thy anxiety about money, thy vying with harlots (i. e. in dress), thy emulating of the grass, and then thou wilt see who they were and who thou art. Or rather do not compare only, but vie with this woman, and after laying aside the burdens of grass (xlohj), (for this is what thy costly dressing is), take thou the dress from heaven, and learn whence Priscilla became such as she was. How then did they become so? For two years they entertained Paul as a guest: (Probably Acts xix. 10) and what is there that these two years may not have done for their souls? What am I to do then, you will say because I have not Paul? If thou be minded thou mayest have him in a truer sense than they. For even with them the sight of Paul was not what made them of such a character, but the words of Paul. And so, if thou be so minded, thou shall have both Paul, and Peter, and John, and the whole choir of the Prophets, with the Apostles, associating with thee continually. For take the books of these blessed ones, and hold a continual intercourse with their writings, and they will be able to make thee like the tent-maker's wife. And why speak I of Paul? For if thou wilt, thou mayest have Paul's Master Himself. For through Paul's tongue even He will discourse with thee.

¹⁸ And in another way again thou wilt be able to receive this Person, when thou receivest the saints, even when thou tendest those that believe on Him. And so even after their departure thou wilt have many memorials of piety. For even the table at which the saint ate, and a seat on which he sat, and the couch on which he lay knoweth how to pierce him that received him; even after his departure. How then, think you, was that Shunamite pierced at entering the upper chamber where Elisha abode, when she saw the table, the couch on which the holy man slept; and what religiousness must she have felt come from it? For had this not been so, she would not have cast the child there when dead, if she had not reaped great benefit from thence. For if so long time after upon entering in where Paul abode, where he was bound, where he sat and discoursed, we are elevated, and find ourselves starting off from the places to that memory (so Field: Vulg. "the memory of that day"); when the circumstances were still fresher, what must those have been likely to feel, who had religiously entertained him? Knowing all this then,

let us receive the Saints, that the house may shine, that it may be freed from choking thorns, that the bedchamber may become a haven. And let us receive them, and wash their feet. Thou art not better than Sarah, nor more noble, nor more wealthy, though thou be an empress.

¹⁹ For she had three hundred and eighteen homeborn servants, at a time when to have two servants even was to be wealthy. And why do I mention the three hundred and eighteen servants? She had become possessed of the whole world in her seed and in the promises, she had the "friend of God" (Is. xli. 8; James ii. 23) for her husband, God Himself as a Patron, a thing greater than any kingdom. And yet, though she was in so illustrious and honorable estate, this woman kneaded the flour, and did all the other servant's offices, and stood by them as they banqueted too in the rank of a servant. Thou art not of nobler birth than Abraham, who yet did the part of domestics after his exploits after his victories, after the honor paid him by the king of Egypt, after driving out the kings of the Persians, and raising the glorious trophies. And look not to this; that in appearance the Saints that lodge with thee are but poor, and as beggars, and in rags many times, but be mindful of that voice which says, "Inasmuch as ye have done it to the least of these, ye have done it unto me. (Matt. xxv. 40. And, "Despise not one of these little ones, because their angels do always behold the face of My Father which is in heaven. (Matt. xviii. 10. Receive them then with readiness of mind, bringing as they do ten thousand blessings to thee, through the greeting of peace. (ib. x. 12, 13.

²⁰ And after Sarah, reflect upon Rebecca also, who both drew water and gave to drink, and called the stranger in, trampling down all haughtiness. However, through this, great were the rewards of hospitality she received! And thou, if thou be so minded, wilt receive even greater than those. For it will not be the fruit of children only that God will give thee, but the heaven, and the blessings there, and a freedom from hell, and a remission of sins. For great, yea, very great, is the fruit of hospitality. (Luke xi. 41. Thus too Jethro, and that though he was a foreigner, gained for a relation him who with so great power commanded the sea. (Dan. iv. 27; Ex. iii. 1. For his daughters too drew into his net this honorable prey. (Num. x. 29. Setting then thy thoughts upon these things, and reflecting upon the manly and heroic temper of those women, trample upon the gorgeousness of this day, the adornments of dress, the costly jewelry, the anointing with perfumes. And have done with those

wanton and delicate airs, and that mincing walk, and turn all this attentiveness unto the soul, and kindle up in thy mind a longing for the heavens. For should but his love take hold of thee, thou wilt discern the mire and the clay, and ridicule the things now so admired. For it is not even possible for a woman adorned with spiritual attainments to be seeking after this ridiculousness.

²¹ Having then cast this aside, which wives of the lewder sort of men, and actresses, and singers, have so much ambition in, clothe thee with the love of wisdom, with hospitality, with the succoring of the Saints, with compunction, with continual prayer. These be better than cloth of gold, these more stately than jewels and than necklaces, these both make thee of good repute among men, and bring thee great reward with God. This is the dress of the Church, that of the playhouses. This is worthy of the heaven, that, of horses and mules; that is put even round dead corpses, this shineth in a good soul alone wherein Christ dwelleth. Let this then be the dress for us to acquire, that we also may have our praise sung everywhere, and be well-pleasing to Christ, by Whom and with Whom, etc. Amen.

HOMILY 31

¹ ROM. XVI. 5.—"Salute my well-beloved Epenetus, who is the first-fruits of Achaia unto Christ." ² I Think that many even of those who have the appearance of being extremely good men, hasten over this part of the Epistle as superfluous, and having no great weight in it. And I think that the same befalls them in regard to the genealogy that is in the Gospel. For because it is a catalogue of names, they think they cannot get any great good from it. Yet the gold founders' people are careful even about the little fragments; while these pass over even such great cakes of gold. That this then may not befall them, what I have already said were enough to lead them off from their listlessness. For that the gain even from this is no contemptible one, we have shown even from what was said on a former occasion, when we lifted up your soul by means of these addresses. We will endeavor then to-day also to mine in this same place. For it is possible even from bare names to find a great treasure. If, for instance, you were shown why Abraham was so called, why Sarah, why Israel, why Samuel, you would find even from this a great many real subjects of research. And from times too, and from places, you may gather the same advantage. For the good man waxes rich even from these; but he that is slothful, does not gain even from the most evident things.

³ Thus the very name of Adam teaches us no small wisdom, and that of his son, and of his wife, and most of the others. For names serve to remind us of several circumstances. They show at once God's benefits and women's thankfulness. For when they conceived by the gift of God, it was they who gave these names to the children. But why are we now philosophizing about names, while meanings so important are neglected, and many do not so much as know the very names of the sacred books? Still even then we ought not to recede from an attention to things of this sort. For "thou oughtest," He says, "to have put My money to the exchangers. (Matt. xxv. 27. And therefore though there be nobody that listens to it, let us do our part, and show that there is nothing superfluous, nothing added at random in the Scriptures. For if these names had no use, they would not then have been added to the Epistle, nor would Paul have written what he has written. But there are some even so low-minded, and empty, and unworthy of Heaven, as not to think that names only, but whole books of the Bible are of no use, as Leviticus, Joshua, and more besides. And in this way many of the simple ones have been for rejecting the Old Testament, and advancing on in the way, that results from this evil habit of mind, have likewise pruned away many parts of the New Testament also.

⁴ But of these men, as intoxicated and living to the flesh, we do not make much account. But if any be a lover of wisdom, and a friend to spiritual entertainments, let him be told that even the things which seem to be unimportant in Scripture, are not placed there at random and to no purpose, and that even the old laws have much to profit us. For it says, "All these things are types (A. V. ensamples) and are written for our instruction. (1 Cor. x. 11. Wherefore to Timothy too he says, "Give heed to reading, to exhortation" (1 Tim. iv. 13), so urging him to the reading of the old books, though he was a man with so great a spirit in him, as to be able to drive out devils, and to raise the dead. Let us now keep on with the subject in hand. "Salute my well-beloved Epenetus. It is worth learning from this how he distributes to each the different praises. For this praise is no slight one, but even very great, and a proof of great excellence in him, that Paul should hold him beloved, Paul who had no idea of loving by favor, and not by cool judgment. Then another encomium comes, "Who is the first-fruits of Achaia. For what he means is, either that he leaped forward before any one else, and became a believer (and

this were no slight praise), or that he displayed more religious behavior than any other.

5 And on this account after saying, "who is the first-fruits of Achaia," he does not hold his peace, but to prevent your suspecting it to be a glory of the world's, he added, "unto Christ. Now if in civil matters, he that is first seemeth to be great and honorable, much more so in these. As then it was likely that they were of low extraction, he speaks of the true noble birth and preëminency, and gives him his honors from this. And he says, that he "is the first-fruits," not of Corinth only, but of the whole nation, as having become as it were a door, and an entrance to the rest. And to such, the reward is no small one. For such an one will reap much recompense also from the achievements of others, in that he too contributed much toward them by beginning. 6 Ver. 6. "Greet Mary, who bestowed much labor on us."

7 How is this? a woman again is honored and proclaimed victorious! Again are we men put to shame. Or rather, we are not put to shame only, but have even an honor conferred upon us. For an honor we have, in that there are such women amongst us, but we are put to shame, in that we men are left so far behind by them. But if we come to know whence it comes, that they are so adorned, we too shall speedily overtake them. Whence then is their adorning? Let both men and women listen. It is not from bracelets, or from necklaces, nor from their eunuchs either, and their maid-servants, and gold-broidered dresses, but from their toils in behalf of the truth. For he says, "who bestowed much labor on us," that is, not on herself only, nor upon her own advancement, (see p. 520) (for this many women of the present day do, by fasting, and sleeping on the floor), but upon others also, so carrying on the race Apostles and Evangelists ran. In what sense then does he say, "I suffer not a woman to teach? (1 Tim. ii. 12. He means to hinder her from publicly coming forward (1 Cor. xiv. 35), and from the seat on the bema, not from the word of teaching. Since if this were the case, how would he have said to the woman that had an unbelieving husband, "How knowest thou, O woman, if thou shalt save thy husband? (ib. vii. 16.

8 Or how came he to suffer her to admonish children, when he says, but "she shall be saved by child-bearing if they continue in faith, and charity, and holiness, with sobriety? (1 Tim. ii. 15. How came Priscilla to instruct even Apollos? It was not then to cut in sunder private conversing for advantage that he said this, but that before all, and which it was the teacher's duty to

give in the public assembly; or again, in case the husband be believing and thoroughly furnished, able also to instruct her. When she is the wiser, then he does not forbid her teaching and improving him. And he does not say, who taught much, but "who bestowed much labor," because along with teaching (tou logou) she performs other ministries besides, those in the way of dangers, in the way of money, in the way of travels. For the women of those days were more spirited than lions, sharing with the Apostles their labors for the Gospel's sake. In this way they went travelling with them, and also performed all other ministries. And even in Christ's day there followed Him women, "which ministered unto Him of their substance" (Luke viii. 3), and waited upon the Teacher.

9 Ver. 7. "Salute Andronicus and Junia my kinsmen." This also looks like an encomium. And what follows is much more so. And what sort is this of? "And my fellow-prisoners." For this is the greatest honor, the noble proclamation. And where was Paul a prisoner, that he should call them "my fellow-prisoners?" A prisoner indeed he had not been, but he had suffered things worse than prisoners, in being not an alien only to his country and his family, but in wrestling with famine and continual death, and thousands of other things. For of a prisoner the only misfortune is this, that he is separated from his relations, and often has to be a slave instead of being free. But in this case one may mention temptations thick as snow-flakes, which this blessed person underwent by being carried and taken about, scourged, fettered, stoned, shipwrecked, with countless people plotting against him. And captives indeed have no further foe after they are led away, but they even experience great care from those who have taken them. But this man was continually in the midst of enemies, and saw spears on every side, and sharpened swords, and arrays, and battles. Since then it was likely that these shared many dangers with him, he calls them fellow-captives. As in another passage also, "Aristarchus my fellow-prisoner." (Col. iv. 10.) Then another praise besides. "Who are of note among the Apostles." And indeed to be apostles at all is a great thing. But to be even amongst these of note, just consider what a great encomium this is! But they were of note owing to their works, to their achievements. Oh! how great is the devotion (*filosofia*) of this woman, that she should be even counted worthy of the appellation of apostle! But even here he does not stop, but adds another encomium besides, and says, "Who were also in Christ before me."

¹⁰ For this too is a very great praise, that they sprang forth and came before others. But let me draw your attention to the holy soul, how untainted it is by vanity. For after glory such as his in kind and degree, he sets others before himself, and does not hide from us the fact of his having come after them, nor is ashamed of confessing this. And why art thou surprised at his not being ashamed of this, when he shunneth not even to parade before men his former life, calling himself "a blasphemer, and a persecutor?" (1 Tim. i. 13.) Since then he was not able to set them before others on this score, he looked out himself, who had come in after others, and from this he did find means of bestowing a praise upon them by saying, "Who were in Christ before me." Ver. 8. "Greet Amplias my beloved."

¹¹ Here again he passes encomiums upon his person by his love. For the love of Paul was for God, carrying countless blessings with it. For if being loved by the king is a great thing, what a great encomium must it be to be beloved by Paul? For if he had not acquired great virtue, he would not have attracted his love? Since as for those who live in vice and transgressions he is accustomed (*oide*) not only to abstain from loving them, but even to anathematize them. As when he says, "If any man love not the Lord Jesus, let him be accursed" (1 Cor. xvi. 22); and, "If any man preach any other gospel unto you than that ye have received, let him be accursed." (Gal. i. 8.) Ver. 9. "Salute Urbane, my helper in the Lord." This is a greater encomium than the other. For this even comprehends that. "And Stachys, my beloved." This again is an honor of the same kind.

¹² Ver. 10. "Salute Apelles, approved in Christ." There is no praise like this, being unblamable, and giving no handle in the things of God. For when he says, "approved in Christ," he includes the whole list of virtues. And on what ground does he nowhere say my Lord such an one, my Master this? It is because these encomiums were greater than those. For those are mere titles of rank (*timhj*), but these are of virtue. And this same honor he paid them not at random, or as addressing several of inferior virtue with the high and great characters. For so far as he is addressing, and that too one along with another, and in the same letter, he honors them all alike. But by stating the praises particularly to each, he sets before us the virtue peculiar to each; so as neither to give birth to envy by honoring one and dishonoring another, nor to work in them listlessness and confusion, by giving them all the same dignity, though they did not deserve the same. See now how he again comes to the

admirable women. For after saying, "Salute them which are of Aristobulus' household,"

¹³ Ver. 11. "Salute Herodion my kinsman; greet them which be of the household of Narcissus;" Who, it is likely, were not so worthy as the aforementioned, on which account also he does not mention them all by name even, and after giving them the encomium which was suited to them, that of being faithful, (and this the meaning of, "Which are in the Lord." He again reverts to the women, and says, Ver. 12. "Salute Tryphena and Tryphosa, who labor in the Lord." And in regard to the former woman, he says that "she bestowed labor upon you," but of these that they are still laboring. And this is no small encomium, that they should be in work throughout, and should not only work, but labor even. But Persis he calls beloved too, to show that she is greater than these. For he says, "Salute my beloved Persis." And of her great laborings he likewise bears testimony, and says, "which labored much in the Lord."

¹⁴ So well does he know how to name each after his deserts, so making these more eager by not depriving them of any of their dues, but commending even the slightest preëminence, and making the others more virtuous, and inciting them to the same zeal, by his encomiums upon these. Ver. 12. "Salute Rufus, chosen in the Lord, and his mother and mine." Here again the good things are without any drawback, since the son and the mother are each of such a character, and the house is full of blessing, and the root agreeth with the fruit; for he would not have simply said, "his mother and mine," unless he had been bearing testimony to the woman for great virtue. Ver. 14. "Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them." Here do not be looking to how he starts them without any encomium, but how he did not reckon them, though far inferior, as it seems, to all, unworthy of being addressed by him. Or rather even this is no slight praise that he even calls them brethren, as also those that are after them he calls saints. For he says,

¹⁵ Ver. 15. "Salute Philologus, and Julius, and Nereus and his sister, and Olympas, and all the saints which are with them;" Which was the greatest dignity, and unspeakable height of honor. Then to prevent any jealousy rising from his addressing one in one way and another in another, and some by name and some with no distinction, and some with more points of praise, and some with fewer, he again mingles them in the equality of charity, and

in the holy kiss, saying, Ver. 16. "Salute one another with an holy kiss." To cast out of them, by this salutation, all arguing that confused them, and all grounds for little pride; that neither the great might despise the little, nor the little grudge at the greater, but that haughtiness and envy might be more driven away, when this kiss soothed down and levelled every one. And therefore he not only bids them salute in this way, but sends in like manner to them the greeting from the Churches. For "there salute you," he says, not this or that person individually, but all of you in common,

¹⁶ "The Churches of Christ." ¹⁷ You see that they are no small gains that we earn from these addresses, and what treasures we should have passed hastily over, unless in this part of the Epistle also we had examined it with accuracy, such, I mean, as was in our power. So if there be found any man of wisdom and spiritual, he will dive even deeper, and find a greater number of pearls. But since some have often made it a question wherefore it was that in this Epistle he addressed so many, which thing he has not done in any other Epistle, we might say that it is owing to his never having seen the Romans yet, that he does this. And yet one may say, "Well, he had not seen the Colossians either, and yet he did not do anything of the kind. But these were more honorable than others, and had come thither from other cities, as to a safer and more royal city. Since then they were living in a foreign country, and they needed much provision for security, and some of them were of his acquaintance, but some too were there who had rendered him many important services, he with reason commends them by letters; for the glory of Paul was then not little, but so great, that even from his sending them letters, those who had the happiness to have an Epistle to them, gained much protection. For men not only revered him, but were even afraid of him.

¹⁸ Had this not been so, he would not have said, who had been "a succorer of many, and of myself also. (v. 2. And again, "I could wish that myself were accursed. (Rom. ix. 3. And to Philemon he wrote and said, "as Paul the aged, and a prisoner of Jesus Christ. (Phil. 9. And to the Galatians, "Behold, I Paul say unto you. (Gal. v. 2. And, "Ye received me even as Jesus Christ. (ib. iv. 14. And writing to the Corinthians he said, "Now some are puffed up, as though I would not come unto you. (1 Cor. iv. 18. And again, "These things I have in a figure transferred to myself and to Apollos, that ye might learn in us not to think of men above that which is written. (ib. 6. Now from all these passages it is clear that all had a great opinion of him. Wishing then that they should

feel on easy terms, and be in honor, he addressed each of them, setting forth their praise to the best advantage he might. For one he calls beloved another kinsman, another both, another fellow-prisoner, another fellow-worker, another approved, another elect.

19 And of the women one he addresses by her title, for he does not call her servant of the Church in an undefined way (because if this were so he would have given Tryphena and Persis this name too), but this one as having the office of deaconess, and another as helper and assistant, another as mother, another from the labors she underwent, and some he addresses from the house they belonged to, some by the name of Brethren, some by the appellation of Saints. And some he honors by the mere fact of addressing them, and some by addressing them by name, and some by calling them first-fruits, and some by their precedence in time, but more than all, Priscilla and Aquila. (toug peri Pr. k. 0A. For even if all were believers, still all were not alike, but were different in their merits. Wherefore to lead them all to greater emulation, he keeps no man's encomiums concealed. For when they who labor more, do not receive the greater reward also, many become more listless. On this ground even in the kingdom, the honors, are not equal, nor among the disciples were all alike, but the three were preëminent above the rest. And among these three again there was a great difference. For this is a very exact method observed by God even to the last. Hence, "one star differeth from another star in glory," (1 Cor. xv. 41), it says.

20 And yet all were Apostles and all are to sit on twelve thrones, and all left their goods, and all companied with Him; still it was the three He took. And again, to these very three, He said it was possible (egxwrein) that some might even be superior. "For to sit," He says, "on My right hand and on My left, is not mine to give, save to those for whom it is prepared. (Mark x. 40. And He sets Peter before them, when He says, "Lovest thou Me more than these? (John xxi. 15. And John too was loved even above the rest. For there shall be a strict examination of all, and if thou be but little better than thy neighbor, if it be even an atom, or anything ever so little, God will not overlook even this. And this even from of old one might see coming out. For even Lot was a righteous man, yet not so, as was Abraham; and Hezekiah again, yet not so as was David: and all the prophets, yet not so as was John.

21 Where then are they who with all this great exactness in view, yet will not allow that there is a hell? For if all the righteous are not to enjoy the

same lot, if they exceed others even a little ("for one star," it says, "differeth from another star in glory,") (1 Cor. xv. 41), how are sinners to be in the same lot with the righteous? Such a confusion as this even man would not make, much less God! But if ye will, I will show you that even in the case of sinners, arguing from existing facts, there is this distinction, and exact just judgment. Now consider; Adam sinned, and Eve sinned, and both transgressed, yet they were not equally sinful. And therefore neither were they equally punished. For the difference was so great that Paul said, "Adam was not deceived but the woman being deceived was in the transgression. And yet the deceit was one. But still God's searching examination pointed out a difference so great, as that Paul should make this assertion. Again, Cain was punished, but Lamech, who committed a murder after him, did not suffer near so great a punishment. And yet this was a murder, and that was a murder, and that so much the worse, because even by the example he had not become the better.

²² But since the one neither killed his brother after exhortation, nor needed an accuser, nor shrunk from answering when God questioned him, but even without any accuser both pleaded again himself, and condemned himself more severely, he obtained pardon. But the other as having done the opposite was punished. See with what exactness God sifteth the facts. For this reason He punished those in the flood in one way, and those in Sodom in another; and the Israelites again, both those in Babylon, and those in Antiochus' time, in different ways: so showing that He keeps a strict account of our doings. And these were slaves for seventy years, and those for four hundred, but others again ate their children, and underwent countless other more grievous calamities, and even in this way were not freed, either they or those that were burnt alive in Sodom. "For it shall be more tolerable," He says, "for the land of Sodome and Gomorrha, than for that city. (Matt. x. 15. For if He hath no care for us, either when we sin or when we do aright, perhaps there will be some reason in saying that there is no punishment. But since He is so exceedingly urgent about our not sinning, and adopts so many means to keep us in the right, it is very plain that He punisheth the wicked, and also crowneth those that do right. But let me beg you to consider the unfairness of the generality.

²³ For they find fault with God because He so often long-suffering, overlooks so many that are impious, impure, or violent, without now suffering

punishment. Again, if He threaten to punish them in the other world, they are vehement and pressing in their accusations. And yet if this be painful, they ought to accept and admire the other. But alas the folly! the unreasonable and asinine spirit! alas the sin-loving soul, that gazes after vice! For it is from this that all these opinions have their birth. And so if they who utter these things should be minded to lay hold upon virtue, they will presently find themselves satisfied concerning hell also, and will not doubt. And where (it is said) and in what place is this hell? For some fablers say that it is in the valley of Josaphat, thus drawing that which was said about a certain by-gone war, to apply to hell. But the Scripture does not say this. But in what place, pray, will it be? Somewhere as I think at least quite out of the pale of this world. For as the prisons and mines are at a great distance from royal residences, so will hell be somewhere out of this world. Seek we not then to know where it is, but how we may escape it. Neither yet because God doth not punish all here, therefore disbelieve things to come. For merciful and long-suffering He is: that is why he threatens, and does not east us into it forthwith.

²⁴ For "I desire not," He says, "the death of a sinner. (Ez. xviii. 32. But if there is no death of a sinner, the words are but idle. And I know indeed that there is nothing less pleasant to you than these words. But to me nothing is pleasanter. And would it were possible at our dinner, and our supper, and our baths, and everywhere, to be discoursing about hell. For we should not then feel the pain at the evils in this world, nor the pleasure of its good things. For what would you tell me was an evil? poverty? disease? captivity? maiming of the body? Why all these things are sport compared to the punishment there, even should you speak of those who are tormented with famine all their life long; or those who are maimed from their earliest days, and beg, even this is luxury compared to those other evils. Let us then continually employ ourselves with talking about these things. For to remember hell prevents our falling into hell. Dost thou not hear St. Paul saying, "Who shall suffer everlasting punishment from the face of the Lord? (2 Thess. i. 9. Dost thou not hear what Nero's character was, whom Paul even calls the Mystery of Antichrist? For "the mystery of iniquity," he says, "already worketh. (ib. ii. 7. What then? Is Nero to suffer nothing? Is Antichrist to suffer nothing? or the Devil nothing? Then he will always be Antichrist, and so the Devil.

²⁵ For from mischief they will not leave off, unless they be punished. "Yea," you say, "but that there is a hell everybody sees. But the unbelievers

only are to fall into it. What is the reason, pray? It is because the believers acknowledge their Master. And what is this to the purpose? when their life is impure, they will on this ground be punished more severely than the unbelievers. "For as many as have sinned without law shall also perish without law: but as many as have sinned in the law shall be judged by the law. (Rom. ii. 12. And, "The servant that knew his master's will, and did it not, shall be beaten with many stripes. (Luke xii. 47. But if there is no such thing as giving an account of one's life, and all this is said in a loose way then neither will the Devil have vengeance taken upon him. For he too knows God, and far more than men too, and all the demons know Him, and tremble, and own He is their Judge. If then there is no giving an account of our life, nor of evil deeds, then will they also clean escape. These things are not so, surely they are not! Deceive not yourselves, beloved. For if there is no hell, how are the Apostles to judge the twelve tribes of Israel? How cometh Paul to say, "Know ye not that we shall judge Angels? how much more things of this life? (1 Cor. vi. 3.

²⁶ How came Christ to say, "The men of Nineveh shall arise and condemn this generation" (Matt. xii. 41); and, "It shall be more tolerable for the land of Sodom in the day of judgment? ib. xi. 24. Why then make merry with things that are no subjects for merriment? Why deceive thyself and put cheats upon thy reason (paralogizh, om. thn yuxhnsou)? Why fight with the love of God toward man? For it was through this that He prepared it, and threatened, that we might not be east into it, as having by this fear become better. And thus he that does away with speaking on these subjects doth nothing else than thrust us into it, and drive us thither by this deceit. Slacken not the hands of them then that labor for virtue, nor make the listlessness of them that sleep greater. For if the many be persuaded that there is no hell, when will they leave off vice? Or when will right be seen? I do not say between sinners and righteous men, but between sinners and sinners? For why is it that one is punished here, and another not punished, though he does the same sins, or even far worse? For if there be no hell, you will having nothing to say in defence of this to those who make it an objection. Wherefore my advice is, that we leave off this trifling, and stop the mouths of those that are gainsayers upon these subjects.

²⁷ For there will be an exact searching into the smallest things, both in the way of sins and in the way of good deeds, and we shall be punished for

unchaste looks, and for idle words, and for mere reproachful words, and for drunkenness we shall render an account, as even for a cup of cold water we shall receive a reward, and a sigh only. (Eccl. xii. 14. For it says, "Set a mark upon the foreheads of the men that sigh and that cry. (Ez. ix. 4. How then darest thou to say that He, who with so great exactness will search into our doings, threatened hell in bare words, and lightly? Do not, I beseech you, do not with these vain hopes destroy thyself and those that are persuaded by thee! For if thou disbelievest our words, make enquiry of Jews and Gentiles, and all heretics. And all of them as with one mouth will answer that a judgment there shall be, and a retribution. And are men not enough? Ask the devils themselves, and thou wilt hear them cry, "Why hast thou come thither to torment us before the time. (Matt. viii. 29. And putting all this together persuade thy soul not to trifle idly, test by experience thou come to know there is a hell, but from this thou mayest be sobered, and so able to escape those tortures, and attain to the good things to come; whereof may we all partake by the grace and love towards man, etc.

HOMILY 32

¹ ROM. XVI. 17, 18.-"Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple." ² Again an exhortation, and prayer after the exhortation. For after telling them to "mark them which cause divisions," and not to listen to them, he proceeds, "And the God of peace shall bruise Satan under your feet shortly: and, "The grace of our Lord be with you. And notice how gently too he exhorts them: doing it not in the character of a counsellor, but that of a servant, and with much respect. For he calls them brethren, and supplicates them likewise. For, "I beseech you, brethren," (he says). Then he also puts them on the defensive by showing the deceitfulness of those who abused them. For as though they were not at once to be discerned, he says, "I beseech you to mark," that is, to be exceedingly particular about, and to get acquainted with, and to search out thoroughly-whom, pray? why, "those that cause divisions and offences, contrary to the doctrine which ye have learned. For this is, if anything the subversion of the Church, the being in divisions. This is the devil's weapon, this turneth all things upside-down. For so long as the body is joined into one, he has no power to get an entrance, but it is from di-

vision that the offence cometh. And whence is division? From opinions contrary to the teaching of the Apostles. And whence come opinions of this sort? From men's being slaves to the belly, and the other passions. For "such," he says, "serve not the Lord, but their own belly.

³ And so there would be no offence, there would be no division, unless some opinion were thought of contrary to the doctrine of the Apostles. And this he here points out by saying, "contrary to the doctrine. And he does not say which we have taught, but "which ye have learned," so anticipating them, and showing that they were persuaded of and had heard them and received them. And what are we to do to those who make mischief in this way? He does not say have a meeting and come to blows, but "avoid them. For if it was from ignorance or error that they did this, one ought to set them right. But if they sin willingly, spring away from them. And in another place too he says this. For he says, "Withdraw from every brother that walketh disorderly" (2 Thess. iii. 6): and in speaking to Timothy about the coppersmith, he gives him the like advice, and says, "Of whom be thou ware also. (2 Tim. iv. 15. Then also to lash (kwmwdwn) those who dare to do such things, he mentions also the reason of their devising this division. "For they that are such," he says, "serve not our Lord Christ, but their own belly. And this he said too when he wrote to the Philippians, "Whose god is their belly. (Phil. iii. 19. But here he appears to me to intimate those of the Jews, whom he ever uses particularly to find fault with as gluttonous.

⁴ For in writing to Titus too, he said of them, "Evil beasts, slow bellies. (Tit. i. 12, see v. 10. And Christ also blames them on this head: "Ye devour widows' houses" (Matt. xxiii. 14), He says. And the Prophets accuse them of things of the kind. For, "My beloved," He says, "hath waxen fat and gross, and hath kicked" (Deut. xxxii. 15). Wherefore also Moses exhorted them, and said, "When thou hast eaten and drunken and art full, remember the Lord thy God. (ib. vi. 11, 12. And in the Gospels, they who say to Christ, "What sign showest thou unto us? (John vi. 30) pass over everything else, and remember the manna. So do they everywhere appear to be possessed with this affection. How then comest thou not to be ashamed at having slaves of the belly for thy teachers, when thou art a brother of Christ? Now the ground of the error is this, but the mode of attack is again a different disorder, viz. flattery. For it is by "fair speeches," he says, "that they deceive the hearts of the simple. For their attention reaches only to words; but their meaning is not

such, for it is full of fraud. And he does not say that they deceive you, but "the hearts of the simple. And even with this he was not satisfied, but with a view to making this statement less grating, he says,

5 Ver. 19. "For your obedience is come abroad unto all men?" This he does, not to leave them free to be shameless, but to win them beforehand with encomiums, and the number of his witnesses, to arrest their attention. For neither is it I alone that am the witness, but the whole world. And he does not say for your understanding, but, "your obedience:" that is, their compliance, which was evidence of much meekness in them. "I am glad therefore on your behalf." And this is no small encomium too. Then, after the praise, admonition. For lest, after liberating them from any charges against them, he should make them the more listless, as not being observed; he gives them another hint in the words, "I would have you wise unto that which is good, and simple concerning evil." You see then how he attacks them again, and that without their suspecting it. For this looks like intimating that some of them were apt to be led astray.

6 Ver. 20. "And the God of peace shall bruise Satan under your feet shortly." For since he had spoken of those who "caused divisions and offences among them," he has mentioned "the God of peace" also, that they might feel hopeful about the riddance of these evils. For he that rejoiceth in this (i. e., peace) will put an end to that which makes havoc of it. And he does not say, will subject, but "will bruise" (Gen. iii. 19), which is a stronger expression. And not those people only, but also him who was the general over them herein, Satan. And not "will bruise" merely, but "under your feet," so that they may obtain the victory themselves, and become noble by the trophy. And the time again is made a ground of comfort. For he adds, "shortly." And this was prayer and prophecy as well at once. "The grace of our Lord Jesus Christ be with you."

7 That greatest weapon; that impregnable wall; that tower unshaken! For he reminds them of the grace, that he may give them the more alacrity. Because if ye have been freed from the ills more grievous by far, and freed by grace only, much more will ye be freed from the lesser, now ye have become friends too, and contribute your own share likewise. You see how he neither puts prayer without works, nor works without prayer. For after giving them credit for their obedience, than he prays; to show that we need both, our own part as well as God's part, if we are to be duly saved. For it was not before

only, but now too, even though we be great and in high esteem, we need grace from Him. Ver. 21. "Timotheus my work-fellow saluteth you." Observe the customary encomiums again. "And Lucius, and Jason, and Sosipater my kinsmen."

⁸ This Jason Luke also mentions, and sets before us his manliness also, when he says, that "they drew" him "to the rulers of the city, crying," etc. (Acts xvii. 5.) And it is likely that the others too were men of note. For he does not mention relations barely, unless they were also like him in religiousness. Ver. 22. "I Tertius, who wrote this Epistle, salute you." This too is no small encomium, to be Paul's amanuensis. Still it is not to pass encomiums on himself that he says this, but that he might attach a warm love to him on their part, for this ministration. Ver. 23. "Gains mine host (cenoj), and of the whole Church, saluteth you." ⁹ See what a crown he has framed for him by bearing witness to such great hospitality in him, and brought in the entire Church into this man's house! For by the word cenon, used here, he means a host, not a guest. But when you hear that he was Paul's host, do not admire him for his munificence only, but also for his strictness of life. For except he were worthy of Paul's excellency, he would never have lodged there, since he, who took pains to go beyond many of Christ's commands, would never have trespassed against that law, which bids us be very particular about who receive us, and about lodging with "worthy" persons. (Matt. x. 11.) "Erastus, the chamberlain of the city, salutes you, and Quartus a brother." There is a purpose in his adding "the chamberlain of the city," for as he wrote to the Philippians, "They of Caesar's household salute you" (Phil. iv. 22), that he might show that the Gospel had taken a hold upon great folk, so here too he mentions the title with a view to the same object, and to show that, to the man who gives heed, neither riches are a hindrance, nor the cares of government, nor anything else of the kind.

¹⁰ Ver. 24. "The grace of our Lord Jesus Christ be with you all. Amen." See what we ought to begin and to end with everywhere! For in this he laid the foundation of the Epistle, and in this he putteth on the roof, at once praying for the mother of all good things for them, and calling the whole of his loving-kindness to their mind. For this is the best proof of a generous teacher, to benefit his learners not by word only, but likewise by prayer, for which cause also one said, "But let us give ourselves continually to prayers, and to the ministry of the word." (Acts vi. 4.) ¹¹ Who is there then to pray over us, since

Paul hath departed? These who are the imitators of Paul. Only let us yield ourselves worthy of such intercession (sunhgoriaj), that it may not be that we hear Paul's voice here only, but that hereafter, when we are departed, we may be counted worthy to see the wrestler of Christ. Or rather, if we hear him here, we shall certainly see him hereafter, if not as standing near him, yet see him we certainly shall, glistening near the Throne of the king. Where the Cherubim sing the glory, where the Seraphim are flying, there shall we see Paul, with Peter, and as a chief and leader of the choir of the Saints, and shall enjoy his generous love. For if when here he loved men so, that when he had the choice of departing and being with Christ, he chose to be here, much more will he there display a warmer affection. I love Rome even for this, although indeed one has other grounds for praising it, both for its greatness, and its antiquity, and its beauty, and its populousness, and for its power, and its wealth, and for its successes in war. But I let all this pass, and esteem it blessed on this account, that both in his lifetime he wrote to them, and loved them so, and talked with them whiles he was with us, and brought his life to a close there. Wherefore the city is more notable upon this ground, than upon all others together.

12 And as a body great and strong, it hath as two glistening eyes the bodies of these Saints. Not so bright is the heaven, when the sun sends forth his rays, as is the city of Rome, sending out these two lights into all parts of the world. From thence will Paul be caught up, from thence Peter. Just bethink you, and shudder (fricate) at the thought of what a sight Rome will see, when Paul ariseth suddenly from that deposit, together with Peter, and is lifted up to meet the Lord. (1 Thess. iv. 17. What a rose will Rome send up to Christ! (Is. xxxv. 1) what two crowns will the city have about it! what golden chains will she be girded with! what fountains possess! Therefore I admire the city, not for the much gold, not for the columns, not for the other display there, but for these pillars of the Church. (1 Cor. xv. 38. Would that it were now given me to throw myself round (perixuqhnaí) the body of Paul, and be riveted to the tomb, and to see the dust of that body that "filled up that which was lacking" after "Christ" Col. i. 24), that bore "the marks" (stigmata,) (Gal. vi. 17) that sowed the Gospel everywhere yea, the dust of that body through which he ran to and fro everywhere! the dust of that body through which Christ spoke, and the Light shone forth more

brilliant than any lightning, and the voice started out, more awful than any thunder to the devils!

¹³ through which he uttered that blessed voice, saying, "I could wish that myself were accursed, for my brethren" (Rom. ix. 3), through which he spake "before kings, and was not ashamed!" (Ps. cxix. 46) through which we come to know Paul through which also Paul's Master! Not so awful to us is the thunder, as was that voice to the demons! For if they shuddered at his clothes (Acts xix. 12), much more did they at his voice. This led them away captive, this cleansed out the world, this put a stop to diseases, cast out vice, lifted the truth on high, had Christ riding upon it, and everywhere went about with Him; and what the Cherubim were, this was Paul's voice, for as He was seated upon those Powers, so was He upon Paul's tongue. For it had become worthy of receiving Christ, by speaking those things only which were acceptable to Christ, and flying as the Seraphim to height unspeakable! for what more lofty than that voice which says, "For I am persuaded that neither Angels, nor Principalities, nor Powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus?" (Rom. viii. 38, 39. What pinions doth not this discourse seem to thee to have? what eyes? (Ez. x. 12. It was owing to this that he said, "for we are not ignorant of his devices. (2 Cor. ii. 11.

¹⁴ Owing to this did the devils flee not only at hearing him speak, but even at seeing his garments. This is the mouth, the dust whereof I would fain see, through which Christ spake the great and secret things, and greater than in His own person, (for as He wrought, so He also spake greater things by the disciples,) through which the Spirit gave those wondrous oracles to the world! For what good thing did not that mouth effect? Devils it drove out, sins it loosed, tyrants it muzzled, philosophers' mouths it stopped, the world it brought over to God, savages it persuaded to learn wisdom, all the whole order of the earth it altered. Things in Heaven too it disposed what way it listed (1 Cor. v. 3, 4), binding whom it would, and loosing in the other world, "according unto the power given unto it. (2 Cor. xiii. 10. Nor is it that mouth only, but the heart too would fain see the dust of, which a man would not do wrong to call the heart of the world, and a fountain of countless blessings, and a beginning, and element of our life. For the spirit of life was furnished out of it all, and was distributed through the members of Christ, not as being sent forth by arteries, but by a free choice of good deeds.

This heart was so large, as to take in entire cities, and peoples, and nations. "For my heart" he says, "is enlarged. (ib. vi. 11.

¹⁵ Yet even a heart thus large, did this very charity that enlarged it many a time straiten and oppress. For he says, "Out of much affliction (qliyewj) and anguish (sunoxhj) of heart I wrote unto you. (ib. ii. 4. I were desirous to see that heart even after its dissolution, which burned at each one that was lost, which travailed a second time with the children that had proved abortions (Gal. iv. 19), which saw God, ("for the pure in heart," He says, "shall see God,") (Matt. v. 8) which became a Sacrifice, ("for a sacrifice to God is a contrite heart,") (Ps. li. 17) which was loftier than the heavens, which was wider than the world, which was brighter than the sun's beam, which was warmer than fire, which was stronger than adamant, which sent forth rivers, ("for rivers," it says, "of living water shall flow out of his belly,") (John vii. 38) wherein was a fountain springing up, and watering, not the face of the earth, but the souls of men, whence not rivers only, but even fountains of tears, issued day and night, which lived the new life, not this of ours, (for "I live," he says, "yet not I, but Christ liveth in me," (Gal. ii. 20) so Paul's heart was His heart, and a tablet of the Holy Spirit, and a book of grace); which trembled for the sins of others, (for I fear, he says, lest by any means "I have bestowed labor upon you in vain; (ib.

¹⁶ iv. 11) lest as the serpent beguiled Eve; (2 Cor. xi. 3) lest when I come I should find you not such as I would;") (ib. xii. 20) which both feared for itself, and was confiding too, (for I fear, he says, "lest by any means after having preached to others I myself should be a castaway," (1 Cor. ix. 27) And, "I am persuaded that neither angels nor powers shall be able to separate us;") (alluding to Rom. ix. 3) which was counted worthy to love Christ as no other man loved Him: which despised death and hell, yet was broken down by brothers' tears, (for he says, "what mean ye to weep and to break mine heart?") (Acts xxi. 13) which was most enduring, and yet could not bear to be absent from the Thessalonians by the space of an hour! (1 Thess. ii. 17; iii. 10. Fain would I see the dust of hands that were in a chain, through the imposition of which the Spirit was furnished, through which the divine writings were written, (for "behold how large a letter I have written unto you with mine own hand: (Gal. vi. 11) and again, "The salutation of me Paul with mine own hand,") (1 Cor. xvi. 21) of those hands at the sight of which the serpent "fell off into the fire. (Acts xxviii. 5. Fain would I see the dust of those

eyes which were blinded gloriously, which recovered their sight again for the salvation of the world;

¹⁷ which even in the body were counted worthy to see Christ, which saw earthly things, yet saw them not, which saw the things which are not seen, which saw not sleep, which were watchful at midnight, which were not effected as eyes are. I would also see the dust of those feet, which ran through the world and were not weary; which were bound in the stocks when the prison shook, which went through parts habitable or uninhabited, which walked on so many journeys. And why need I speak of single parts? Fain would I see the tomb, where the armor of righteousness is laid up, the armor of light, the limbs which now live, but which in life were made dead; and in all whereof Christ lived, which were crucified to the world, which were Christ's members, which were clad in Christ, were a temple of the Spirit, an holy building, "bound in the Spirit," (Acts xx. 22) riveted to the fear of God, which had the marks of Christ. This body is a wall to that City, which is safer than all towers, and than thousands of battlements. And with it is that of Peter. For he honored him while alive. For he "went up to see Peter. (Gal. i. 18) and therefore even when departed grace deigned to give him the same abode with him. Fain would I see the spiritual Lion. For as a lion breathing (Gr. sending,) (Cant.

¹⁸ ii. 15) forth fire (pur afeij) upon the herds of foxes, so rushed he upon the clan of demons and philosophers, and as the burst of some thunderbolt, was borne down into the host of the devil. (Luke xiii. 32. For he did not even come to set the battle in array against him, since he feared so and trembled at him, as that if he saw his shadow, and heard his voice, he fled even at a distance. And so did he deliver over to him the fornicator, though at a distance, and again snatched him out of his hands (1 Cor. v. 5, 2 Cor. ii. 7, 11); and so others also, that they might be taught "not to blaspheme. (1 Tim. i. 20. And consider how he sent forth his own liegemen against him, rousing them, suppling them. And at one time he says to the Ephesians, "We wrestle not against flesh and blood, but against principalities and powers. (Eph. vi. 12. Then too he puts our prize in heavenly places. For we struggle not for things of the earth, he says, but for Heaven, and the things in the Heavens. And to others, he says, "Know ye not that we shall judge Angels? how much more the things of this life? (1 Cor. vi. 3. Let us then, laying all this to heart, stand

nobly; for Paul was a man, partaking of the same nature with us, and having everything else in common with us.

¹⁹ But because he showed such great love toward Christ, he went up above the Heavens, and stood with the Angels. And so if we too would rouse ourselves up some little, and kindle in ourselves that fire, we shall be able to emulate that holy man. For were this impossible, he would never have cried aloud, and said, "Be ye imitators of me, as I am of Christ. (1 Cor. xi. 1. Let us not then admire him only, or be struck with him only, but imitate him, that we too may, when we depart hence, be counted worthy to see him, and to share the glory unutterable, which God grant that we may all attain to by the grace and love toward man of our Lord Jesus Christ, through Whom, and with Whom, be glory to the Father, with the Holy Ghost, now and evermore. Amen.parpapar

P A R T T W O

Homilies on 1 Corinthians

*The first thirty-two of his forty-four homilies on the First Letter
to the Corinthians.*

Homilies on 1 Corinthians 1–32

JOHN CHRYSOSTOM

c. AD 349–407

In these forty-four homilies on the First Letter to the Corinthians John Chrysostom takes the text passage by passage and turns each part of it to the life of his hearers. This volume holds Homilies 1 to 32.

HOMILY 1

11 Corinthians chapter 1, verse 1-3 Paul, called to be an Apostle of Jesus Christ, through the will of God, and Sosthenes our brother, unto the Church of God which is at Corinth, even them that are sanctified in Christ Jesus, called to be Saints, with all that call upon the name of our Lord Jesus Christ in every place, their Lord and ours: Grace unto you and peace from God our Father and the Lord Jesus Christ. [1.] See how immediately, from the very beginning, he casts down their pride, and dashes to the ground all their fond imagination, in that he speaks of himself as "called." For what I have learnt, saith he, I discovered not myself, nor acquired by my own wisdom, but while I was persecuting and laying waste the Church I was called. Now here of Him that calleth is everything: of him that is called, nothing, (so to speak,) but only to obey.

2 "Of Jesus Christ." Your teacher is Christ; and do you register the names of men, as patrons of your doctrine? "Through the will of God." For it was God who willed that you should be saved in this way. We ourselves have wrought no good thing, but by the will of God we have attained to this salvation; and because it seemed good to him, we were called, not because we were worthy. "And Sosthenes our brother." Another instance of his modesty; he puts in the same rank with himself one inferior to Apollos; for great was the interval between Paul and Sosthenes. Now if where the interval was so wide he stations with himself one far beneath him, what can they have to say who despise their equals? "Unto the Church of God." Not "of this or of that man," but of God. "Which is at Corinth." Seest thou how at each word he

puts down their swelling pride; training their thoughts in every way for heaven? He calls it, too, the Church "of God;" shewing that it ought to be united. For if it be "of God," it is united, and it is one, not in Corinth only, but also in all the world: for the Church's name (exxhlhsia: properly an assembly) is not a name of separation, but of unity and concord.

3 "To the sanctified in Christ Jesus." Again the name of Jesus; the names of men he findeth no place for. But what is Sanctification? The Laver, the Purification. For he reminds them of their own uncleanness, from which he had freed them; and so persuades them to lowliness of mind; for not by their own good deeds, but by the loving-kindness of God, had they been sanctified. "Called to be Saints." For even this, to be saved by faith, is not saith he, of yourselves; for ye did not first draw near, but were called; so that not even this small matter is yours altogether. However, though you had drawn near, accountable as you are for innumerable wickednesses, not even so would the grace be yours, but God's. Hence also, writing to the Ephesians, he said, (Ephesians chapter 2, verse 8) "By grace have ye been saved through faith, and this not of yourselves;" not even the faith is yours altogether; for ye were not first with your belief, but obeyed a call.

4 "With all who call upon the Name of our Lord Jesus Christ." Not "of this or that man," but "the Name of the Lord." [2.] "In every place, both theirs and ours." For although the letter be written to the Corinthians only, yet he makes mention of all the faithful that are in all the earth; showing that the Church throughout the world must be one, however separate in divers places; and much more, that in Corinth. And though the place separate, the Lord binds them together, being common to all. Wherefore also uniting them he adds, "both theirs and ours." And this is far more powerful [to unite], than the other [to separate]. For as men in one place, having many and contrary masters, become distracted, and their one place helps them not to be of one mind, their masters giving orders at variance with each other, and drawing each their own way, according to what Christ says, (St. Matthew chapter 6, verse 24) "Ye cannot serve God and Mammon;" so those in different places, if they have not different lords but one only, are not by the places injured in respect of unanimity, the One Lord binding them together. "I say not then, (so he speaks,) that with Corinthians only, you being Corinthians ought to be of one mind, but with all that are in the whole world, inasmuch as you have a common Master." This is also why he hath a second time added

"our;" for since he had said, "the Name of Jesus Christ our Lord," lest he should appear to the inconsiderate to be making a distinction, he subjoins again, "both our Lord and theirs."

5[3.] That my meaning may be clearer, I will read it according to its sense thus: "Paul and Sosthenes to the Church of God which is in Corinth and to all who call upon the Name of Him who is both our Lord and theirs in every place, whether in Rome or wheresoever else they may be: grace unto you and peace from God our Father and the Lord Jesus Christ." Or again thus; which I also believe to be rather more correct: "Paul and Sosthenes to those that are at Corinth, who have been sanctified, called to be Saints, together with all who call upon the Name of our Lord Jesus Christ in place, both theirs and ours; "that is to say, "grace unto you, and peace unto you, who are at Corinth, who have been sanctified and called;" not to you alone, but "with all who in every place call upon the Name of Jesus Christ, our Lord and theirs."

6 Now if our peace be of grace, why hast thou high thoughts? Why art Thou so puffed up, being saved by grace? And if thou hast peace with God, why wish to assign thyself to others? since this is what separation comes to. For what if you be at "peace" with this man, and with the other even find "grace? My prayer is that both these may be yours from God; both from Him I say, and towards Him. For neither do they abide (menei, Savile in marg. secure except they enjoy the influence from above; nor unless God be their object will they aught avail you: for it profiteth us nothing, though we be peaceful towards all men, if we be at war with God; even as it is no harm to us, although by all men we are held as enemies, if with God we are at peace. And again it is no gain to us, if all men approve, and the Lord be offended; neither is there any danger, though all shun and hate us, if with God we have acceptance and love. For that which is verily grace, and verily peace, cometh of God, since he who finds grace in God's sight, though he suffer ten thousand horrors, feareth no one; I say not only, no man, but not even the devil himself; but he that hath offended God suspects all men, though he seem to be in security.

7 For human nature is unstable, and not friends only and brethren, but fathers also, before now, have been altogether changed and often for a little thing he whom they begat, the branch of their planting, hath been to them, more than all foes, an object of persecution. Children, too, have cast off their fathers. Thus, if ye will mark it, David was in favor with God, Absalom was

in favor with men. What was the end of each, and which of them gained most honor, ye know. Abraham was in favor with God, Pharaoh with men; for to gratify him they gave up the just man's wife. (See St. Chrys. on Genesis chapter 12, verse 17) Which then of the two was the more illustrious, and the happy man? every one knows. And why speak I of righteous men; The Israelites were in favor with God, but they were bated by men, the Egyptians; but nevertheless they prevailed against their haters and vanquished them, with how great triumph, is well known to you all.

8 For this, therefore, let all of us labor earnestly; whether one be a slave, let him pray for this, that he may find grace with God rather than with his master; or a wife, let her seek grace from God her Saviour rather than from her husband; or a soldier, in preference to his king and commander let him seek that favor which cometh from above. For thus among men also wilt thou be an object of love. [4. But how shall a man find grace with God? How else, except by lowliness of mind? "For God, "saith one, (St. Jas. iv. 6. "resisteth the proud, but giveth grace unto the humble; and, (Psalms chapter 51, verse 17. tetapeiinwmenhn. the sacrifice of God is a broken spirit, and a heart that is brought low God will not despise. For if with men humility is so lovely, much more with God. Thus both they of the Gentiles found grace and the Jews no other way fell from grace; (Romans chapter 10, verse 13) "for they were not subject unto the righteousness of God. The lowly man of whom I am speaking, is pleasing and delightful to all men, and dwells in continual peace, and hath in him no ground for contentions. For though you insult him, though you abuse him, whatsoever you say, he will be silent and will bear it meekly, and will have so great peace towards all men as one cannot even describe. Yea, and with God also.

9 For the commandments of God are to be at peace with men: and thus our whole life is made prosperous, through peace one with another. For no man can injure God: His nature is imperishable, and above all suffering. Nothing makes the Christian so admirable as lowliness of mind. Hear; for instance, Abraham saying, (Genesis chapter 18, verse 27. "But I am but dust and ashes; and again, God [saying] of Moses, that (Numbers chapter 12, verse 3) "he was the meekest of all men. For nothing was ever more humble than he; who, being leader of so great a people, and having overwhelmed in the sea the king and the host of all the Egyptians, as if they had been flies; and having wrought so many wonders both in Egypt and by the Red Sea and in

the wilderness, and received such high testimony, yet felt exactly as if he had been an ordinary person, and as a son-in-law was humbler than his father-in-law, (Exodus chapter 18, verse 24) and took advice from him, and was not indignant, nor did he say, "What is this? After such and so great achievements, art thou come to us with thy counsel? This is what most people feel; though a man bring the best advice, despising it, because of the lowliness of the person. But not so did he: rather through lowliness of mind he wrought all things well. Hence also he despised the courts of kings, (Hebrews chapter 11, verse 24–Hebrews chapter 11, verse 26) since he was lowly indeed:

¹⁰ for the sound mind and the high spirit are the fruit of humility. For of how great nobleness and magnanimity, thinkest thou, was it a token, to despise the kingly palace and table? since kings among the Egyptians are honored as gods, and enjoy wealth and treasures inexhaustible. But nevertheless, letting go all these and throwing away the very sceptres of Egypt, he hastened to join himself unto captives, and men worn down with toil, whose strength was spent in the clay and the making of bricks, men whom his own slaves abhorred, (for, saith he (ebdelussonto, Sept. Exodus chapter 1, verse 2) "The Egyptians abhorred them;") unto these he ran and preferred them before their masters. From whence it is plain, that whoso is lowly, the same is high and great of soul. For pride cometh from an ordinary mind and an ignoble spirit, but moderation, from greatness of mind and a lofty soul.

¹¹ [5.] And if you please, let us try each by examples. For tell me, what was there ever more exalted than Abraham? And yet it was he that said, "I am but dust and ashes;" it was he who said, (Genesis chapter 13, verse 8) "Let there be no strife between me and thee." But this man, so humble, (Genesis chapter 14, verse 21–Genesis chapter 14, verse 24,) despised ("Persian," i.e. perhaps, "of Elam.") Persian spoils, and regarded not Barbaric trophies; and this he did of much highmindedness, and of a spirit nobly nurtured. For he is indeed exalted who is truly humble; (not the flatterer nor the dissembler;) for true greatness is one thing, and arrogance another. And this is plain from hence; if one man esteem clay to be clay, and despise it, and another admire the clay as gold, and account it a great thing; which, I ask, is the man of exalted mind? Is it not he who refuses to admire the clay? And which, abject and mean? Is it not he who admires it, and set much store by it? Just so do thou esteem of this case also; that he who calls himself but dust and ashes is exalted, although he say it out of humility; but that he who does not consider

himself dust and ashes, but treats himself lovingly and has high thoughts, this man for his part must be counted mean, esteeming little things to be great. Whence it is clear that out of great loftiness of thought the patriarch spoke that saying, "I am but dust and ashes;" from loftiness of thought, not from arrogance.

¹² For as in bodies it is one thing to be healthy and plump, (sfrigpnta, firm and elastic.) and another thing to be swoln, although both indicate a full habit of flesh, (but in this case of unsound, in that of healthful flesh;) so also here: it is one thing to be arrogant, which is, as it were, to be swoln, and another thing to be high-souled, which is to be in a healthy state. And again, one man is tall from the stature of his person; another, being short, by adding buskins becomes taller; now tell me, which of the two should we call tall and large? Is it not quite plain, him whose height is from himself? For the other has it as something not his own; and stepping upon things low in themselves, turns out a tall person. Such is the case with many men who mount themselves up on wealth and glory; which is not exaltation, for he is exalted who wants none of these things, but despises them, and has his greatness from himself. Let us therefore become humble that we may become exalted; (St. Luke chapter 14, verse 11) "For he that humbleth himself shall be exalted." Now the self-willed man is not such as this; rather he is of all characters the most ordinary. For the bubble, too, is inflated, but the inflation is not sound; wherefore we call these persons "puffed up." Whereas the sober-minded man has no high thoughts, not even in high fortunes, knowing his own low estate; but the vulgar even in his trifling concerns indulges a proud fancy.

¹³[6.] Let us then acquire that height which comes by humility. Let us look into the nature of human things, that we may kindle with the longing desire of the things to come; for in no other way is it possible to become humble, except by the love of what is divine and the contempt of what is present. For just as a man on the point of obtaining a kingdom, if instead of that purple robe one offer him some trivial compliment, will count it to be nothing; so shall we also laugh to scorn all things present, if we desire that other sort of honor. Do ye not see the children, when in their play they make a band of soldiers, and heralds precede them and lictors, and a boy marches in the midst in the general's place, how childish it all is? Just such are all human affairs; yea and more worthless than these: to-day they are,

and to-morrow they are not. Let us therefore be above these things; and let us not only not desire them, but even be ashamed if any one hold them forth to us. For thus, casting out the love of these things, we shall possess that other love which is divine, and shall enjoy immortal glory. Which may God grant us all to obtain, through the grace and loving-kindness of our Lord Jesus Christ; with whom be to the Father, together with the holy and good Spirit, the glory and the power for ever and ever. Amen.

HOMILY 2

1 1 Corinthians chapter 1, verse 4 and 1 Corinthians chapter 1, verse 5 I thank my God always concerning you, for the Grace of God which was given you in Jesus Christ; that in every thing you were enriched in him. [1.] That which he exhorts others to do, saying, "(Philemon chapter 4, verse 6) Let your requests with thanksgiving be made known unto God," the same also he used to do himself: teaching us to begin always from these words, and before all things to give thanks unto God. For nothing is so acceptable to God as that men should be thankful, both for themselves and for others wherefore also he prefaces almost every Epistle with this. But the occasion for his doing so is even more urgent here than in the other Epistles. For he that gives thanks, does so, both as being well off, and as in acknowledgment of a favor: now a favor is not a debt nor a requital nor a payment: which indeed every where is important to be said, but much more in the case of the Corinthians who were gaping after the dividers of the Church.

2 [2.] "Unto my God." Out of great affection he seizes on that which is common, and makes it his own; as the prophets also from time to time use to say, (Psalms chapter 43, verse 4 and Psalms chapter 62, verse 1) "O God, my God;" and by way of encouragement he incites them to use the same language also themselves. For such expressions belong to one who is retiring from all secular things, and moving towards Him whom he calls on with so much earnestness: since he alone can truly say this, who from things of this life is ever mounting upwards unto God, and always preferring Him to all, and giving thanks continually, not [only] for the grace already given, but whatever blessing hath been since at any time bestowed, for this also he offereth unto Him the same praise. Wherefore he saith not merely, "I give thanks," but "at all times, concerning you;" instructing them to be thankful both always, and to no one else save God only.

3[3.] "For the grace of God." Seest thou how from every quarter he draws topics for correcting them? For where "grace" is, "works" are not i where "works," it is no more "grace." If therefore it be "grace," why are ye high-minded? Whence is it that ye are puffed up? "Which is given you." And by whom was it given? By me, or by another Apostle? Not at all, but "by Jesus Christ." For the expression, "In Jesus Christ," signifies this. Observe how in divers places he uses the word en, "in," instead of di ou, "through means of whom;" therefore its sense is no less.() "That in every thing ye were enriched." Again, by whom? By Him, is the reply. And not merely "ye were enriched, but "in every thing." Since then it is first of all, "riches" then, "riches of God," next, "in every thing," and lastly, "through the Only-Begotten," reflect on the ineffable treasure!

4 Ver. 5. "In all utterance, and all knowledge." "Word" ["or utterance,"] not such as the heathen, but that of God. For there is knowledge without "word," and there is knowledge with "word." For so there are many who possess knowledge, but have not the power of speech; as those who are uneducated and unable to exhibit clearly what they have in their mind. Ye, saith he, are not such as these, but competent both to understand and to speak. Ver. 6. "Even as the testimony of Christ was confirmed in you." Under the color of praises and thanksgiving he touches them sharply. "For not by heathen philosophy," saith he, "neither by heathen discipline, but "the grace of God," and by the "riches," by and the "knowledge," and the "word" given by Him, were you enabled to learn the doctrines of the truth, and to be confirmed unto the testimony of the Lord; that is, unto the Gospel. For ye had the benefit of many signs, many wonders unspeakable grace, to make you receive the Gospel. If therefore ye were established by signs and grace, why do ye waver?" Now these are the words of one both reproving, and at the same time prepossessing them in his favor.

5[4.] Ver. 7. "So that ye come behind in no gift." A great question here arises. They who had been "enriched in all utterance," so as in no respect to "come behind in any gift," are they carnal? For if they were such at the beginning, much more now. How then does he call them "carnal?" For, saith he, (1 Corinthians chapter 3, verse 1) "I was not able to speak unto you as unto spiritual, but as unto carnal." What must we say then? That having in the beginning believed, and obtained all gifts, (for indeed they sought them earnestly,) they became remiss afterwards. Or, if not so, that not unto all are

either these things said or those; but the one to such as were amenable to his censures, the other to such as were adorned with his praises. For as to the fact that they still had gifts; (1 Corinthians chapter 14, verse 26 and 1 Corinthians chapter 14, verse 29) "Each one," saith he, "hath a psalm, hath a revelation, hath a tongue, hath an interpretation; let all things be done unto edifying." And, "Let the prophets speak two or three." Or we may state it somewhat differently; that as it is usual with us to call the greater part the whole, so also he hath spoken in this place. Withal, I think he hints at his own proceedings; for he too had shewn forth signs; even as also he saith in the second Epistle to them, (2 Corinthians chapter 12, verse 12 and 2 Corinthians chapter 12, verse 13) "Truly the signs of an Apostle were wrought among you in all patience:" and again, "For what is there wherein you were inferior to other churches?"

6 Or, as I was saying, he both reminds them of his own miracles and speaks thus with an eye to those who were still approved. For many holy men were there who had "set themselves to minister unto the saints," and had become "the first fruits of Achaia;" as he declareth (ch. xvi. 15.) towards the end. [5.] In any case, although the praises be not very close to the truth, still however they are inserted by way of precaution, (οἰκονομικῶς) preparing the way beforehand for his discourse. For whoever at the very outset speaks things unpleasant, excludes his words from a hearing among the weaker: since if the hearers be his equals in degree they feel angry; if vastly inferior they will be vexed. To avoid this, he begins with what seem to be praises. I say, seem; for not even did this praise belong to them, but to the grace of God. For that they had remission of sins, and were justified, this was of the Gift from above. Wherefore also he dwells upon these points, which shew the loving-kindness of God, in order that he may the more fully purge out their malady.

7 [6.] "Waiting for the revelation (ἀποκαλύψιν) of our Lord Jesus Christ." "Why make ye much ado," saith he, "why are ye troubled that Christ is not come? Nay, he is come; and the Day is henceforth at the doors." And consider his wisdom; how withdrawing them from human considerations he terrifies them by mention of the fearful judgment-seat, and thus implying that not only the beginnings must be good, but the end also. For with all these gifts, and with all else that is good, we must be mindful of that Day: and there is need of many labors to be able to come unto the end. "Revela-

tion" is his word; implying that although He be not seen, yet He is, and is present even now, and then shall appear. Therefore there is need of patience: for to this end did ye receive the wonders, that ye may remain firm.

8[7.] Ver. 8. "Who shall also confirm you unto the end, that ye may be unprovable." Here he seems to court them, but the saying is free from all flattery; for he knows also how to press them home; as when he saith, (1 Corinthians chapter 4, verse 18 and 1 Corinthians chapter 4, verse 21) "Now some are puffed up as though I would not come to you:" and again, "What will ye? shall I come unto you with a rod, or in love, and in the spirit of meekness?" And, (2 Corinthians chapter 13, verse 3) "Since ye seek a proof I of Christ speaking in me." But he is also covertly accusing them: for, to say, "He shall confirm," and the word "unprovable" marks them out as still wavering, and liable to reproof. 9 But do thou consider how he always fasteneth them as with nails to the Name of Christ. And not any man nor teacher, but continually the Desired One Himself is remembered by him: setting himself, as it were to arouse those who were heavy-headed after some debauch. For no where in any other Epistle doth the Name of Christ occur so continually. But here it is, many times in a few verses; and by means of it he weaves together, one may say, the whole of the proem. Look at it from the beginning. "Paul called [to be] an Apostle of Jesus Christ, to them that have been sanctified in Jesus Christ, who call upon the Name of our Lord Jesus Christ, grace [be] unto you and peace from God the Father, and the Lord Jesus Christ. I thank my God for the grace which hath been given you by Jesus Christ, even as the testimony of Christ hath been confirmed in you, waiting for the revelation of our Lord Jesus Christ, who shall confirm you unprovable in the day of our Lord Jesus Christ. God is faithful, by whom ye have been called into the fellowship of His Son Jesus Christ our Lord. And I beseech you by the Name of our Lord Jesus Christ." Seest thou the constant repetition of the Name of Christ? From whence it is plain even to the most unobservant, that not by chance nor unwittingly he doeth this, but in order that by incessant application of that glorious Name he may foment() their inflammation, and purge out the corruption of the disease.

10[8.] Ver. 9. "God is faithful, by whom ye were called unto the fellowship of His Son." Wonderful! How great a thing saith he here! How vast in the magnitude of the gift which he declares! Into the fellowship of the Only-Begotten have ye been called, and do ye addict yourselves unto men? What can

be worse than this wretchedness? And how have ye been called? By the Father. For since "through Him," and "in Him," were phrases which he was constantly employing in regard of the Son, lest men might suppose that he so mentioneth Him as being less, he ascribeth the same to the Father. For not by this one and that one, saith he, but "by the Father" have ye been called; by Him also have ye been "enriched." Again, "ye have been called;" ye did not yourselves approach. But what means, "into the fellowship of His Son?" Hear him declaring this very thing more clearly elsewhere. (2 Timothy chapter 2, verse 12) If we suffer, we shall also reign with Him; if we die with Him, we shall also live with Him. Then, because it was a great thing which He had said, he adds an argument fraught with unanswerable conviction; for, saith he, "God is faithful," i. e. "true." Now if "true," what things He hath promised He will also perform. And He hath promised that He will make us partakers of His only-begotten Son; for to this end also did He call us. For (Romans chapter 11, verse 29) "His gifts, and the calling of God," are without repentance.

¹¹ These things, by a kind of divine art he inserts thus early, lest after the vehemence of the reproofs they might fall into despair. For assuredly God's part will ensue, if we be not quite impatient of His rein. (afhniaswmn) As the Jews, being called, would not receive the blessings; but this was no longer of Him that called, but of their lack of sense. For He indeed was willing to give, but they, by refusing to receive, cast themselves away. For, had He called to a painful and toilsome undertaking, not even in that case were they pardonable in making excuse; however, they would have been able to say that so it was: but if the call be unto cleansing, (Comp. i. 4-7.) and righteousness, and sanctification, and redemption, and grace, and a free gift, and the good things in store, which eye hath not seen, nor ear heard; and it be God that calls, and calls by Himself; what pardon can they deserve, who come not running to Him? Let no one therefore accuse God; for unbelief cometh not of Him that calleth, but of those who start away (apophdpntaj) from Him.

¹²[9.] But some man will say, "He ought to ring men in, even against their will." Away with this. He doth not use violence, nor compel; for who that bids to honors, and crowns, and banquets, and festivals, drags people, unwilling and bound? No one. For this is the part of one inflicting an insult. Unto hell He sends men against their will, but unto the kingdom He calls

willing minds. To the fire He brings men bound and bewailing themselves: to the endless state of blessings not so. Else it is a reproach to the very blessings themselves, if their nature be not such as that men should run to them of their own accord and with many thanks. "Whence it is then," say you, "that all men do not choose them?" From their own infirmity. "And wherefore doth He not cut off their infirmity?" And how tell me-in what way-ought He to cut it off? Hath He not made a world that teacheth His loving-kindness and His power? For (Psalms chapter 19, verse 1) "the heavens," saith one, "declare the glory of God." Hath He not also sent prophets? Hath He not both called and honored us? Hath He not done wonders? Hath He not given a law both written and natural? Hath He not sent His Son? Hath he not commissioned Apostles? Hath He not wrought sins? Hath He not threatened hell? Hath He not promised the kingdom? Doth He not every day make His sun to rise? Are not the things which He hath enjoined so simple and easy, that many transcend His commandments in the greatness of their self-denial? "What was there to do unto the vineyard and I have not done it?" (Isaiah chapter 5, verse 4)

¹³ [10.] "And why," say you, "did He not make knowledge and virtue natural to us?" Who speaketh thus? The Greek or the Christian? Both of them, indeed, but not about the same things: for the one raises his objection with a view to knowledge, the other with a view to conduct. First, then, we will reply to him who is on our side; for I do not so much regard those without, as our own members. ¹⁴ What then saith the Christian? "It were meet to have implanted in us the knowledge itself of virtue." He hath implanted it; for if he had not done so, whence should we have known what things are to be done, what left undone? Whence are the laws and the tribunals? But "God should have imparted not [merely] knowledge, but also the very doing of it [virtue]. For what then wouldest thou have to be rewarded, if the whole were of God? For tell me, doth God punish in the same manner thee and the Greek upon committing sin? Surely not. For up to a certain point thou hast confidence, viz. that which ariseth from the true knowledge. What then, if any one should now say that on the score of knowledge thou and the Greek will be accounted of like desert? Would it not disgust thee? I think so, indeed. For thou wouldest say that the Greek, having of his own wherewith to attain knowledge, was not willing. If then the latter also should say that God ought to have implanted knowledge in us naturally, wilt thou not laugh him

to scorn, and say to him, "But why didst thou not seek for it? why wast thou not in earnest even as I?" And thou wilt stand firm with much confidence, and say that it was extreme folly to blame God for not implanting knowledge by nature. And this thou wilt say, because thou hast obtained what appertains to knowledge. So also hadst thou performed what appertains to practice, thou wouldest not have raised these questions: but thou art tired of virtuous practice, therefore thou shelterest thyself with these inconsiderate words. But how could it be at all right to cause that by necessity one should become good? Then shall we next have the brute beasts contending with us about virtue, seeing that some of them are more temperate than ourselves.

15 But thou sayest, "I had rather have been good by necessity, and so forfeited all rewards, than evil by deliberate choice, to be punished and suffer vengeance." But it is impossible that one should ever be good by necessity. If therefore thou knowest not what ought to be done, shew it, and then we will tell you what is right to say. But if thou knowest that uncleanness is wicked, wherefore dost thou not fly from the evil thing? "I cannot," thou sayest. But others who have done greater things than this will plead against thee, and will more than prevail to stop thy mouth. For thou, perhaps, though living with a wife, art not chaste; but another even without a wife keeps his chastity inviolate. Now what excuse hast thou for not keeping the rule, while another even leaps beyond the lines that have been drawn to mark it?

16 But thou sayest "I am not of this sort in my bodily frame, or my turn of mind. That is for want, not of power, but of will. For thus I prove that all have a certain aptness towards virtue: That which a man cannot do, neither will he be able to do though necessity be laid upon him; but, if, necessity being laid upon him, he is able, he that leaveth it undone, leaveth it undone out of choice. The kind of thing I mean is this: to fly up and be borne towards heaven, having a heavy body, is even simply impossible. What then, if a king should Command one to do this, and threaten death, saying, "Those men who do not fly, I decree that they lose their heads, or be burnt, or some other such punishment: would any one obey him? Surely not. For nature is not capable of it. But if in the case of chastity this same thing were done, and he were to lay down laws that the unclean should be punished, be burnt, be scourged, should suffer the extremity of torture, would not many obey the law? "No" thou wilt say: "for there is appointed, even now, a law forbidding to

commit adultery and all do not obey it. Not because the fear looses its power, but because the greater part expect to be unobserved.

¹⁷ So that if when they were on the point of committing an unclean action the legislator and the judge came before them, the fear would be strong enough to cast out the lust. Nay, were I to apply another kind of force inferior to this; were I to take the man and remove him from the beloved person, and shut him up close in chains, he will be able to bear it, without suffering any great harm. Let us not say then that such an one is by nature evil: for if a man were by nature good, he could never at any time become evil; and if he were by nature evil, he could never be good. But now we see that changes take place rapidly, and that men quickly shift from this side to the other, and from that fill back again into this. And these things we may see not in the Scriptures only, for instance, that publicans have become apostles; and disciples, traitors; and harlots, chaste; and robbers; men of good repute; and magicians have worshipped; and ungodly men passed over unto godliness, both in the New Testament and in the Old; but even every day a man may see many such things occurring. Now if things were natural, they could not change. For so we, being by nature susceptible, could never by any exertions become void state of corruption unto incorruption: no one from hunger to the perpetual absence of that sensation.

¹⁸ Wherefore neither are these things matters of accusation, nor do we re-proach ourselves for them; nor ever did any one, meaning to blame another, say to him, "O thou, corruptible and subject to passion: "but either adultery or fornication, or something of that kind, we always lay to the charge of those who are responsible; and we bring them before judges, who blame and punish, and in the contrary cases award honors. ¹⁹[11.] Since then both from our conduct towards one another, and from others' conduct to us when judged, and from the things about which we have written laws, and from the things wherein we condemn ourselves, though there be no one to accuse us; and from the instances of our becoming worse through indolence, and better through fear; and from the cases wherein we see others doing well and arriving at the height of self-command, (*filosofia*) it is quite clear that we also have it in our power to do well: eyes that fearful day, and to give heed to virtue; and after a little labor, obtain the incorruptible crowns? For these words will be no defence to us; rather our fellow-servants, and those who have practised the contrary virtues, will condemn all who continue in sin: the cruel

man will be condemned by the merciful; the evil, by the good; the fierce, by the gentle; the grudging, by the courteous; the vain-glorious, by the self-denying; the indolent, by the serious; the intemperate, by the sober-minded. Thus will God pass judgment upon us, and will set in their place both companies; on one bestowing praise, on the other punishment. But God forbid that any of those present should be among the punished and dishonored, but rather among those who are crowned and the winners of the kingdom. Which may God grant us all to obtain through the grace and loving-kindness of our Lord Jesus Christ; with Whom unto the Father and the Holy Ghost be glory, power, honor, now and ever, and unto everlasting ages. Amen.

HOMILY 3

11 Corinthians chapter 1, verse 10 Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak of the same thing, and that there be no divisions among you; but that ye be perfected together in the same mind and in the same judgment. What I have continually been saying, that we must frame our rebukes gently and gradually, this Paul doth here also; in that, being about to enter upon a subject full of many dangers and enough to tear up the Church from her foundations he uses very mild language. His word is that he "beseeches" them, and beseeches them "through Christ;" as though not even he were sufficient alone to make this supplication, and to prevail. But what is this, "I beseech you through this man restless. Wherefore if at once (an men eugewj epiplhchj Savil. an mh Ben.) you sharply rebuke you make a man fierce and impudent: but if you put him to shame, you bow down his neck, you check his confidence, you make him hang down his head. Which object being Paul's also, he is content for a while to beseech them through the Name of Christ. And what, of all things, is the object of his request?

2 "That ye may all speak the same thing, and that there be no divisions [schisms] among you." The emphatic force of the word "schism," I mean the name itself, was a sufficient accusation. For it was not that they had become many parts, each entire within itself, but rather the One [Body which originally existed] had perished. For had they been entire Churches, there might be many of them; but if they were divisions, [2.] In the next place, because he had sharply dealt with them by using the word "schism," he again softens and soothes them, saying, "That ye may be perfectly joined together in the

same mind and in the same judgment." That is; since he had said, "That ye may all speak the same thing; "do not suppose," he adds, "that I mid concord should be only in words; I seek for that harmony which is of the mind." But since there is such a thing as agreement in words, and that hearty, not consents, is no longer "perfected," nor fitted in to complete accordance. There is also such a thing as harmony of opinions, where there is not yet harmony of sentiment; for instance, when having the same faith we are not joined together in love: for thus, in opinions we are one, (for we think the same things,) but in sentiment not so. And such was the case at that time; this person choosing one [leader], and that, another. For this reason he saith it is necessary to agree both in "mind" and in "judgment." For it was not from any difference in faith that the schisms arose, but from the division of their judgment through human contentiousness.

3[3.] But seeing that whoso is blamed is unabashed so long as he hath no witnesses, observe how, not permitting them to deny the fact, he adduces some to bear witness. Ver. 11. "For it hath been signified unto me concerning you, my brethren, by them which are of the household of Chloe." Neither did he say this at the very beginning, but first he brought forward his charge; as one who put confidence in his informants. Because, had it not been so, he would not have found fault: for Paul was not a person to believe lightly. Neither then did he immediately say, "it hath still. Consider also his prudence in not speaking of any distinct person, but of the entire family; so as not to make them hostile towards the informer: for in this way he both protects him, and fearlessly opens the accusation. For he had an eye to the benefit not of the one side only, but of the other also. Wherefore he saith not, "It hath been declared to me by certain," but he indicates also the household, lest they might suppose that he was inventing.

4[4.] What was "declared?" "That there are contentions among you." Thus, when he upon the informants. Next he declares also the kind of contention. Ver. 12. "That each one of you saith, I am of Paul, and I of Apollos, and I of Cephas." "I say, contentions," saith he, "I mean, not about private matters, but of the more grievous of the Church. And yet they were not speaking about himself, nor about Peter, nor about Apollos; but he signifies that if these were not to be leaned on, much less others. For that they had not spoken about them, he saith further on: "And these things I have transferred in a figure unto myself and Apollos, that ye may learn in us not to go beyond

the things which are written." For if it were not right for them to call themselves by the name of Paul, and of Apollos, and of Cephas, much less of any others. If under the Teacher and the first of the Apostles, and one that had instructed so much people, it were not right to enroll themselves, much less under those who were nothing. By way of hyperbole then, seeking to withdraw them from their disease, he sets down these names. Besides, he makes his argument less severe, not mentioning by name the rude dividers of the Church, but concealing them, as behind a sort of masks, with the names of the Apostles.

5 "I am of Paul, and I of Apollos, and I of Cephas. Not esteeming himself before Peter hath he set his name last, but preferring Peter to himself, and that greatly. He arranged his statement in the way of climax, (*xata auchsin*) that he might not be supposed to do this for attack, and then mentions Apollos, and then Cephas. Not therefore to magnify himself did he do this, but in speaking of wrong things he administers the requisite correction in his own person first. [5.] But that those who addicted themselves to this or that man were in error, is evident. And rightly he rebukes them, saying, "Ye do not well in that ye say, 'I am of Paul, and I of Apollos, and I of Cephas.'" But why did he add, "And I of Christ?" For although these who addicted themselves to men were in error, not surely (*oude pou Bened. ou dhpou Savil.*) those who dedicated themselves unto Christ. But this was not his charge, that they called themselves by the Name of Christ, but that they did not all call themselves by that Name alone. And I think that he added this of himself, wishing to make the accusation more grievous, and to point out that by this rule Christ must be considered as belonging to one party only: although they were not so using the Name themselves. For that this was what he hinted at he declared in the sequel, saying,

6 Ver. 13. "Is Christ divided" What he saith comes to this: "Ye have cut in pieces Christ, and distributed His body." Here is anger! here is chiding! here are words full of indignation! For whenever instead of arguing he interrogates only, his doing so implies a confessed absurdity. But some say that he glanced at something else, in saying, "Christ is divided:" as if he had said, "He hath distributed to men and parted the Church, and taken one share Himself, giving them the other." Then in what follows, he labors to overthrow this absurdity, saying, "Was Paul crucified for you, or were ye baptized into the name of Paul?" Observe his Christ-loving mind; how thenceforth he

brings the whole matter to a point in his own name, shewing, and more than shewing, that this honor belongs to no one. And that no one might think it was envy which moved him to say these things, therefore he is constantly putting himself forward. Observe, too, his considerate way, in that he saith not, "Did Paul make the world? did Paul from nothing produce you into being?" But only those things which belonged as choice treasures to the faithful, and were regarded with great solicitude—those he specifies, the Cross, and Baptism, and the blessings following on these. For the loving-kindness of God towards men is shewn by the creation of the world also: in nothing, however, so much as by the (thj sugxatabasewj) condescension through the Cross. And he said not, "did Paul die for you?" but, "was Paul crucified?" setting down also the kind of death.

7 "Or were ye baptized into the name of Paul?" Again, he saith not, "did Paul baptize you?" For he did baptize many: but this was not the question, by whom they had been baptized, but, into whose name they had been baptized! For since this also was a cause of schisms, their bring called after the name of those who baptized them, he corrects this error likewise saying, "Were ye baptized into the name of Paul?" "Tell me not," saith he, "who baptized, but into whose name. For not he that baptizeth, but he who is invoked in the Baptism, is the subject of enquiry. For this is He who forgives our sins" And at this point he stays the discourse, and does not pursue the subject any further. For he saith not, "Did Paul declare to you the good things to come? Did Paul promise you the kingdom of heaven?" Why, then, I ask, doth he not add these questions also? Because it h not all as one, to promise a kingdom and to be crucified. For the former neither had danger nor brought shame; but the latter, all these. Moreover, he proves the former from the latter: for having said, (Romans chapter 8, verse 32) "He that spared not His own Son," he adds, "How shall He not with Him also freely give us all things?" And again, (Romans chapter 5, verse 10) "For if when we were enemies we were reconciled unto God by the death of His Son, much more bring reconciled, we shall be saved." This was one reason for his not adding what I made trial. The one were in promise l the other had already come to pass.

8[6.] Ver. 14. "I thank God that I baptized none of you but Crispus and Gaius." "Why are you elate at having baptized, when I for my part even give thanks that I have not done so!" Thus saying, by a kind of divine art (oix-onomixpi) he does away with their swelling pride upon this point; not with

the efficacy of the baptism, (God forbid,) but with the folly of those who were puffed up at having been baptizers: first, by showing that the Gift is not theirs; and, secondly, by thanking God therefore. For Baptism truly is a great thing: but its greatness is not the work of the person baptizing, but of Him who is invoked in the Baptism: since to baptize is nothing as regards man's labor, but is much less than preaching the Gospel. Yea, again I say, great indeed is Baptism, and without baptism it is impossible to obtain the kingdom. Still a man of no singular excellence is able to baptize, but to preach the Gospel there is need of great labor.

9 Ver. 15. He states also the reason, why he giveth thanks that he had baptized no one. What then is this reason? "Lest anyone should say that ye were baptized into my own name" Why, did he mean that they said this in those other cases? Not at all; but, "I fear," saith he, "lest the disease should proceed even to that. For if, when insignificant persons and of little worth baptize, a heresy ariseth, had I, the first announcer of Baptism, baptized many, it was likely that they forming a party, would not only call themselves by my name, but also ascribe the Baptism to me." For if from the inferiors so great an evil arose, from those of higher order it would perhaps have gone on to something far more grievous. Ver. 16. Then, having abashed those who were unsound in this respect and subjoining, "I baptized also the house of Stephanas," he again drags down their pride, saying besides, "I know not whether I baptized any other." For by this he signifies that neither did he seek much to enjoy the honor accruing hereby from the multitude, nor did he set about this work for glory's sake.

10 Ver. 17. And not by these only, but also by the next words, he greatly represses their pride, And therefore it was that Paul had it put into his hand. And why, not being sent to baptize, did he baptize? Not in contention with Him that sent him, but in this instance laboring beyond his task. For he saith not, "I was forbidden" but, "I was not sent for this, but for that which was of the greatest necessity." For preaching the Gospel is a work perhaps for one or two; but baptizing, for everyone endowed with the priesthood. For a man being instructed and convinced, to take and baptize him is what any one whatever might do: for the rest, it is all effected by the will of the person drawing near, and the grace of God. But when unbelievers are to be instructed, there must be great labor, great wisdom. And at that time there was danger also annexed. In the former case the whole thing is done, and he is

convinced, who is on the point of initiation: and it is no great thing when a man is convinced, to baptize him. But in the later case the labor is great, to change the deliberate will, to alter the turn of mind, and to tear up error by the roots, and to plant the truth in its place.

¹¹ Not that he speaks out all this, neither doth he argue in so many words that Baptism has no labor, but that preaching has. For he knows how always to subdue his tone, whereas in the comparison with heathen wisdom he is very earnest, the subject enabling him to use more vehemency of language. Not therefore in opposition to Him that sent him did he baptize; but, as in the case of the widows, though the apostles had said, (Acts chapter 6, verse 2) "it is not fit that we should leave the Word of God and serve tables," he discharged the office (Acts chapter 12, verse 25 [thn dsaxonian]) of a deacon, "Let the Elders who rule wall be counted worthy of double honor, especially they who labor in the word and in teaching." For as to teach the wrestlers in the games is the part of a spirited and skilful trainer, but to place the crown on the conquerors head may be that of one who cannot even wrestle, (although it be the crown which adds splendor to the conqueror,) so also in Baptism. It is impossible to be saved without it, yet it is no great thing which the baptizer doth, finding the will ready prepared.

¹² [7.] "Not in wisdom of words, lest the Cress of Christ should be made of none effect." Having brought down the swelling pride of those who were arrogant because of their baptizing, he changes his ground afterwards to meet those who boasted about heathen wisdom, and against them he puts on his armor with more vehemency. For to those who were puffed up with baptizing he said, "I give thanks that I baptized no one;" and, "for Christ sent me not to baptize." He speaks neither vehemently nor argumentatively, but, having just hinted his meaning in a few words, passeth on quickly. But here at the very outset he gives a severe blow, saying, "Lest the Cross of Christ be made void." Why then pride thyself on a thing which ought to make thee hide thy face? Since, if this wisdom is at war with the Cross and fights with the Gospel, it is not meet to boast about it, but to retire with shame. For this was the cause why the Apostles were not wise; not through any weakness of the Gift, but lest the Gospel preached suffer harm. The sort of people therefore above mentioned were not those employed in advocating the Word: rather they were among its defamers. The unlearned men were the establish-

ers of it. This was able to check vain glory, this to repress arrogance, this to enforce moderation.

13 "But if it was 'not by wisdom of speech,' why did they send Apollos who was eloquent?" It was not, he replies, through confidence in his power of speech, but because he was (Acts chapter 18, verse 24 and Acts chapter 18, verse 29) "mighty in the Scriptures," and "confuted the Jews." And besides the point in question was that the leaders and first disseminators of the word were not eloquent; since these were the very persons to require some great power, for the expulsion of error in the first instance; and then, namely at the very outset, was the abundant strength needed. Now He who could do without educated persons at first, if afterwards some being eloquent were admitted by Him, He did so not because He wanted them, but because He would make no distinctions. For as he needed not wise men to effect whatever He would, so neither, if any were afterwards found such, did He reject them on that account.

14 [8.] But prove to me that Peter and Paul were eloquent. Thou canst not: for they were "unlearned and ignorant men!" As therefore Christ, when He was sending out His disciples into the world, having shewn unto them His power in Palestine first, and said, (St. Luke chapter 22, verse 35 (upodhmatoj, rec. text upodhmatwn.) "When I sent you forth without purse and wallet and shoe, lacked ye any thing?" permitted them from that time forward to possess both a wallet and a purse; so also He hath done here: for the point was the manifestation of Christ's power, not the rejection of persons from the Faith on account of their Gentile wisdom, if they were drawing nigh. When the Greeks then charge the disciples with being uneducated, let us be even more forward in the charge than they. Nor let anyone say, "Paul was wise;" but while we exalt those among them who were great in wisdom and admired for their excellency of speech, let us allow that all on our side were uneducated; for it will be no slight overthrow which they will sustain from us in that respect also: and so the victory will be brilliant indeed.

15 I have said these things, because I once heard a Christian disputing in a ridiculous manner with a Greek, and both parties in their mutual fray ruining themselves. For what things the Christian ought to have said, these the Greek asserted; and what things it was natural to expect the Greek would say, these the Christian pleaded for himself. As thus: the dispute bring about Paul and Plato, the Greek endeavored to show that Paul was unlearned and ignor-

ant; but the Christian, from simplicity, was anxious to prove that Paul was more eloquent than Plato. And so the victory was on the side of the Greek, this argument being allowed to prevail. For if Paul was a more considerable person than Plato, many probably would object that it was not by grace, but by excellency of speech that he prevailed; so that the Christian's assertion made for the Greek. And what the Greek said made wisdom, but of the grace of God.

16 Wherefore, lest we fall into the same error, and be laughed to scorn, arguing thus with Greeks whenever we have a controversy with them; let us charge the Apostles with want of learning; for this same charge is praise. And when they say that the Apostles were rude, let us follow up the remark and say that they were also untaught, and unlettered, and poor, and vile, and stupid, and obscure. It is not a slander on the Apostles to say so, but it is even a glory that, being such, they should have outshone the whole world. For these untrained, and rude, and illiterate men, as completely vanquished the wise, and powerful, and the tyrants, and those who flourished in wealth and glory and all outward good things, as though they had not been men at all: from whence it manifest that great is the power of the Cross; and that these things were done by no human strength. For the results do not keep the course of nature, rather what was done was above all nature. Now when any thing takes place above nature, and exceedingly above it, on the side of rectitude and utility; it is quite plain that these things are done by some Divine power and cooperation. And observe; the fisherman, the tentmaker, the publican, the ignorant, the unlettered, coming from the far distant country of Palestine, and having beaten off their own ground the philosophers, the masters of oratory, the skillful debaters alone prevailed against them in a short space of time;

17 in the midst of many perils; the opposition of peoples and kings, the striving of nature herself, length of time, the vehement resistance of inveterate custom, demons in arms, the devil in battle array and stirring up all, kings, rulers, peoples, nations, cities, barbarians, Greeks, philosophers, orators, sophists, historians, laws, tribunals, divers kinds of punishments, deaths innumerable and of all sorts. But nevertheless all these were confuted and gave way when the fisherman spake; just like the light dust which cannot bear the rush of violent winds. Now what I say is, let us learn thus to dispute with the Greeks; that we be not like beasts and cattle, but prepared con-

cerning "the hope which is in us. (St.1 Peter chapter 3, verse 15) And let us pause for a while to work out this topic, no unimportant bare naked body they overthrew all their foes using no weapons but striking with the hand, and in conclusion killed some, and others took captive and led away, themselves receiving not so much as a wound; would anyone have ever said that the thing was of man? And yet the trophy of the Apostles is much more wonderful than that. For a naked man's escaping a wound is not so wonderful by far as that the ordinary and unlettered person-that a fisherman-should overcome such a degree of talent:

18 (deinothtoj) and neither for fewness, nor for poverty, nor for dangers, nor for prepossession of habit, nor for so great austerity of the precepts enjoined, nor for the daily deaths, nor for the multitude of those who were deceived nor for the great reputation of the deceivers be turned from his purpose. 19 [9.] Let this, I say, be our way of overpower way of life rather than by words. For this is the main battle, this is the unanswerable arguments the argument from conduct. For though we give ten thousand precepts of philosophy in words, if we do not exhibit a life better than theirs, the gain is nothing. For it is not what is said that draws their attention, but their enquiry is, what we do; and they say, "Do thou first obey thine own words, and then admonish others. But if while thou sayest, infinite are the blessings in the world to come, thou seem thyself nailed down to this world, just as if no such things existed, thy works to weeping immoderately over the departed, doing turn it often in their minds. And this is what stays the unbelievers from becoming Christians.

20 Let us win them therefore by our life. Many, even among the untaught, have in that way astounded the minds of philosophers, as having exhibited in themselves also that philosophy which lies in deeds, and uttered a voice clearer than a trumpet by their mode of life and self-denial. For this is stronger than the tongue. But when I say, "one ought not to bear malice," and then do all manner of evils to the Greek, how shall I be able by words to win him, while by my deeds I am frightening him away? Let us catch them then by our mode of life; and by these souls let us build up the Church, and of these let us amass our wealth. There is nothing to weigh against a soul, not even the whole world. So that although thou give countless treasure unto the poor, thou wilt do no such work as he who converteth one soul (Jeremiah chapter 15, verse 19) "For he that taketh forth the precious from the vile shall

be as my mouth: so He speaks. A great good it is, I grant, to have pity on the poor; but it is nothing equal to the withdrawing them from error. For he that doth this resembles Paul and Peter: we being permitted to take up their Gospel, not with perils such as theirs;-with endurance of famines and pestilences, and all other evils, (for the present is a season of peace;)-but so as to display that diligence which cometh of zeal.

²¹ For even while we sit at home we may practice this kind of fishery. Who hath a friend or relation or inmate of his house, these things let him say, these do; and he shall be like Peter and Paul. And why do I say Peter and Paul? He shall be the mouth of Christ. For He saith, "He that taketh forth the precious from the vile shall be as My mouth. And though thou persuade not to-day, to-morrow thou shalt persuade. And though thou never persuade, thou shalt have thine own reward in full. And though thou persuade not all, a few out of many persuade all men; but still they discoursed with all, and for all they have their reward. For not according to the result of the things that are well done, but according to the intention of the doers, is God wont to assign the crowns; though thou pay down but two farthings, He receiveth them; and what He did in the case of the widow, the same will He do also in the case of those who teach. Do not thou then, because thou canst not save the world, despise the few; nor through longing after great things, withdraw thyself from the lesser. If thou canst not an hundred, take thou charge of ten; if thou canst not ten, despise not even five; if thou canst not five, do not overlook one; and if thou canst not one, neither so despair, nor keep back what may be done by thee.

²² Seest thou not how, in matters of trade, they who are so employed make their profit not only of gold but of silver also? For if we do not flight the little things, we shall keep hold also of the great. But if we despise the small, neither shall we easily lay hand upon the other. Thus individuals become rich, gathering both small things and great. And so let us act; that in all things enriched, we may obtain the kingdom of heaven; through the grace and loving-kindness of our Lord Jesus Christ, through Whom and with Whom unto the Father together with the Holy Spirit be glory, power, honor, now and henceforth and for evermore. Amen.

HOMILY 4

¹¹ Corinthians chapter 1, verse 18-20 For the word of the cross is to them that perish foolishness; but to us which are saved it is de power of God. For it

is written, I will destroy the wisdom of the wise, and be prudent of the prudent will I reject. Where is the Wise? Where is the Scribe? Where is the Disputer of the World? To the sick and gasping even wholesome meats are unpleasant, friends and relations burdensome; who are often times not even recognized, but are rather accounted intruders. Much like this often is the case of those who are perishing in their souls. For the things which tend to salvation they know not; and those who are careful about them they consider to be troublesome. Now this ensues not from the nature of the thing, but from the disease. And just what the insane do, hating those who take care of them, and besides reviling them, the same is the case with unbelievers also. But as in the case of the former, they who are insulted then more than ever compassionate them, and weep, taking this as the worst symptom of the disease in its intense form, when they know not their best friends; so also in the case of the Gentiles let us act; yea more than for our wives let us wail over them, because they know not the common salvation. For not so dearly ought a man to love his wife as we should love all men, and draw them over unto salvation; be a man a Gentile, or be he what he may. For these then let us weep; for "the word of the Cross is to them foolishness," being itself Wisdom and Power. For, saith he, "the word of the Cross to them that perish is foolishness."

2 For since it was likely that they, the Cross being derided by the Greeks, would resist and contend by aid of that wisdom, which came (forsooth) of themselves, as being disturbed by the expression of the Greeks; Paul comforting them saith, think it not strange and unaccountable, which is taking place. This is the nature of the thing, that its power is not recognized by them that perish. For they are beside themselves, and behave as madmen; and so they rail and are disgusted at the medicines which bring health. [2.] But what sayest thou, O man? Christ became a slave for thee. "having taken the form of a slave," (Philippians chapter 2, verse 7) and was crucified, and rose again. And when thou oughtest for this reason to adore Him risen and admire His loving kindness; because what neither father, nor friend, nor son, did for thee, all this the Lord wrought for thee, the enemy and offender—when, I say, thou oughtest to admire Him for these things, callest thou that foolishness, which is full of so great wisdom? Well, it is nothing wonderful; for it is a mark of them that perish not to recognize the things which lead to salvation. Be not troubled, therefore, for it is no strange nor unac-

countable event, that things truly great are mocked at by those who are beside themselves. Now such as are in this mind you cannot convince by human wisdom. Nay, if you want so to convince them, you do but the contrary. For the things which transcend reasoning require faith alone. Thus, should we set about convincing men by reasonings, how God became man, and entered into the Virgin's womb, and not commit the matter unto faith, they will but deride the more. Therefore they who inquire by reasonings, it is they who perish.

3 And why speak I of God? for in regard of created things, should we do this, great decision will ensue. For suppose a man, wishing to make out all things by reasoning; and let him try by thy discourse to convince himself how we see the light; and do thou try to convince him by reasoning, Nay, thou canst not: for if thou sayest that it suffices to see by opening the eyes, thou hast not expressed the manner, but the fact. For "why see we not," one will say, "by our hearing, and with our eyes hear? And why hear we not with the nostril, and with the hearing smell?" If then, he being in doubt about these things, and we unable to give the explanation of them, he is to begin laughing, shall not we rather laugh him to scorn? "For since both have their origin from one brain, since the two members are near neighbors to each other, why can they not do the same work?" Now we shall not be able to state the cause nor the method of the unspeakable and curious operation; and should we make the attempt, we should be laughed to scorn. Wherefore, leaving this unto God's power and boundless wisdom, let us be silent.

4 Just so with regard to the things of God; should we desire to explain them by the wisdom which is from without, great derision will ensue, not from their infirmity, but from the folly of men. For the great things of all no language can explain. [3.] Now observe: when I say, "He was crucified;" the Greek saith, "And how can this be reasonable? Himself He helped not when undergoing crucifixion and sore trial at the moment of the Cross: how then after these things did He rise again and help others? For if He had been able, before death was the actually in the midst of horrors He should have shewn Himself above all horrors; and being in the enemy's hold should have overcome; this cometh of Infinite Power. For as in the case the fish, to suffer no harm from the monster, than if he had not been swallowed at all;-so also in regard of Christ; His not dying would not have been so inconceivable, as that having died He should loose the bands of death. Say not then, "why did

He not help Himself on the Cross?" for he was hastening on to close conflict with death himself. (See Hooker, E. P. v. 48. 9.) He descended not from the Cross, not because He could not, but because He would not. For Him Whom the tyranny of death restrained not, how could the nails of the Cross restrain?

⁵[4.] But these things, though known to us, are not so as yet to the unbelievers. Wherefore he said that "the word of the Cross is to them that perish foolishness; but to us who are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and the prudence of the prudent will I reject." Nothing from himself which might give offence, does he advance up to this point; but first he comes to the testimony of the Scripture, and then furnished with boldness from thence, adopts more vehement words, and saith, Ver. 20, 21. "Hath not God made foolish the wisdom of this world? Where is the wise? Where the Scribe? Where the disputer of this world? Hath not God made foolish the wisdom of this world? For seeing that in the wisdom of God the world through its wisdom knew God, it was God's good pleasure through the foolishness of the preaching to save them that believe." Having said, "It is written, I will destroy the wisdom of the wise," He subjoins demonstration from facts, saying, "Where is the wise? where the Scribe?" at the same time glancing at both Gentiles and Jews. For what sort of philosopher, which among those who have studied logic, which of those knowing in Jewish matters, hath saved us and made known the truth? Not one. It was the fisherman's work, the whole of it.

⁶Having then drawn the conclusion which he had in view, and brought down their pride, and of God?" The wisdom apparent in those works whereby it was His will to make Himself known. For to this end did he frame them, and frame them such as they are, that by a sort of proportion, (analogw) from the things which are seen heaven great as it is, not only was made by Him, but made with ease; and that boundless earth, too, was brought into being even as if it had been nothing. Wherefore of the former He saith, (Psalms chapter 102, verse 25 tw'n keirwn.) "The works of Thy fingers are the heavens," and concerning the earth, (Isaiah chapter 40, verse 23) "Who hath made the earth as it were nothing." Since then by this wisdom the world was unwilling to discover God, He employed what seemed to be foolishness, i.e. the Gospel, to persuade men; not by reasoning, but by faith. It remains that where God's wisdom is, there is no longer need of man's. For

before, to infer that He who made the world such and so great, must in all reason be a God possessed of a certain uncontrollable, unspeakable power; and by these means to apprehend Him;-this was the part of human wisdom. But now we need no more reasonings, but faith alone. For to believe on Him that was crucified and buried, and to be fully persuaded that this Person Himself both rose again and sat down on high; this needeth not wisdom, nor reasonings, but faith. For the Apostles themselves came in not by wisdom, but by faith, and surpassed the heathen wise men in wisdom and loftiness, and that so much the more, as to raise disputings is less than to receive by faith the things of God. For this transcends all human understanding.

7 But how did He "destroy wisdom?" Being made known to us by Paul and others like him, He shewed it to be unprofitable. For towards receiving the evangelical proclamation, neither is the wise profited at all by wisdom, nor the unlearned injured at all by ignorance. But if for that impression, and more easily dealt with. For the shepherd and the rustic will more quickly receive this, once for all both repressing all doubting thoughts and delivering himself to is ever after useful for nothing. Thus when she ought to have displayed her proper powers, and by the works to have seen the Lord, she would not. Wherefore though she were now willing to introduce herself, she is not able. For the matter is not of that kind; this way of knowing God being far greater than the other. You see then, faith and simplicity are needed, and this we should seek every where, and prefer it before the wisdom which is from without. For "God," saith he, "hath made wisdom foolish."

8 But what is, "He hath made foolish?" He hath shewn it foolish in regard of receiving the faith. For since they prided themselves on it, He lost no time in exposing it. For what sort of wisdom is it, when it cannot discover the chief of things that are good? He caused her therefore to appear foolish, after she had first convicted herself. For if when discoveries might have been made by reasoning, she proved nothing, now when things proceed on a larger scale, how will she be able to accomplish aught? now when there is need of faith alone, and not of acuteness? You see then, God hath shewn her to be foolish. It was His good pleasure, too, by the foolishness of the Gospel to save; foolishness, I say, not real, but appearing to be such. For that which is more wonderful yet is His having prevailed by bringing in, not another such wisdom more excellent than the first, but what seemed to be foolishness. He cast out Plato for example, not by means of another philosopher of more

skill, but by an unlearned fisherman. For thus the defeat became greater, and the victory more splendid.

⁹[5.] Ver. 22–24. Next, to shew the power of the Cross, he saith, "For Jews ask for signs and Greeks seek after wisdom: but we preach Christ crucified, unto Jews a stumbling-block, and unto Greeks foolishness; but unto them that are called, both Jews and Greeks, Christ the Power of God, and the Wisdom of God." ¹⁰Vast is the import of the things here spoken! For he means to say how by contraries God hath overcome, and how the Gospel is not of man. What he saith is something of this sort. When, saith he, we say unto the Jews, Believe; they answer, Raise the dead, Heal the demoniacs, Shew unto us signs. But instead thereof what say we? That He was crucified, and died, who is preached. And this is enough, not only to fail in drawing over the unwilling, but even to drive away those even who are willing. Nevertheless, it drives not away, but attracts and holds fast and overcomes. Again; the Greeks demand of us a rhetorical style, and the acuteness of sophistry. But weakness, this in the case of the Greeks is foolishness. Wherefore, when we not only fail in producing what they demand, but also produce the very opposites of their demand; (for the Cross has not merry no appearance of being a sign sought out by reasoning, but even the very annihilation of a sign;-is not merely deemed no proof of power, but a conviction of weakness;-not merry no display of wisdom, but a suggestion of foolishness;)-when therefore they who seek for signs and wisdom not only receive not the things which they ask, but even hear the contrary to what they desire, and then by means of contraries are persuaded;-how is not the power of Him that is preached unspeakable?

¹¹As if to some one tempest-tost and longing for a haven, you were to shew not a haven but another wilder portion of the sea, and so could make him follow with thankfulness? Or as if a physician could attract to himself the man that was wounded and in need of remedies, by promising to cure him not with drugs, but with burning of him again! For this is a result of great power indeed. So also the Apostles prevailed, not simply without a sign, but even by a thing which seemed contrary to all the known signs. Which thing also Christ did in the case of the blind man. For when He would heal him, He took away the blindness by a thing that increased it: i. e. He put on clay. (St. John chapter 9, verse 6) As then by means of clay He healed the blind man, so also by means of the Cross He brought the world to Himself.

That certainly was adding an offence, not taking an offence away. So did He also in creation, working out things by their contraries. With sand, for instance, He walled in the sea, having made the weak a bridle to the strong. He placed the earth upon water, having taken order that the heavy and the dense should be borne on the soft and fluid. By means of the prophets again with a small piece of wood He raised up iron from the bottom.

¹²(2 Kings chapter 6, verse 5-2 Kings chapter 6, verse 7) In like manner also with the Cross He hath drawn the world to Himself. For as the water heareth up the earth, so also the Cross beareth up the world. You see now, it is proof of great power and wisdom, to convince by means of the things which tell directly against us. Thus the Cross seems to be matter of offence; and yet far from offending, it even attracts. ¹³[6. Ver. 25. All these things, therefore, Paul bearing in mind, and being struck with astonishment, said that "the foolishness of God is wiser than men, and the weakness of God is stronger than men; in relation to the Cross, speaking of a folly and weakness, not real but apparent. For he is answering with respect unto the other party's opinion. For that which philosophers were not able by means of reasoning to accomplish, this, what seemed to be foolishness did excellently well. Which then is the wiser, he that persuadeth the many, or he that persuadeth few, or rather no one? He who persuadeth concerning the greatest points, or about matters which are nothing? (mhden ontwn Reg. ms. mh de-ontwn Bened. What great labors did Plato endure, and his followers, discoursing to us about a line, and an angle, and a point, and about numbers even and odd, and equal unto one another and unequal, and such-like spiderwebs; (for indeed those webs are not more useless to man's life than were these subjects; and without doing good to any one great or small by their means, so he made an end of his life. How greatly did he labor, endeavoring to show that the soul was immortal! and even as he came he went away, having spoken nothing with certainty, nor persuaded any hearer. But the Cross wrought persuasion by means of unlearned men; yea it persuaded even the whole world:

¹⁴and not about common things, but in discourse of God, and the godliness which is according to truth, and the evangelical way of life, and the judgment of the things to come. And of all men it made philosophers: the very rustics, the utterly unlearned. Behold how "the foolishness of God is wiser than men," and "the weakness stronger? How "stronger? Because it

overran the whole world, and took all by main force, and while men were endeavoring by ten thousands to extinguish the name of the Crucified, the contrary came to pass: that flourished and increased more and more, but they perished and wasted away; and the living at war with the dead, had no power. So that when the Greek calls me foolish, he shows himself above measure foolish: since I who am esteemed by him a fool, evidently appear wiser than the wise. When he calls me weak, then he shows himself to be weaken For the noble things which publicans and fishermen were able to effect by the grace of God, these, philosophers, and rhetoricians, and tyrants, and in short the whole world, running ten thousand ways here and there, could not even form a notion of. For what did not the Cross introduce? The doctrine concerning the Immortality of the Soul; that concerning the Resurrection of the Body; that concerning the contempt of things present; that concerning the desire of things future. Yea, angels it hath made of men, and all, every where, practice self-denial, (*filosofousi*) and show forth all kinds of fortitude.

¹⁵[7. But among them also, it will be said, many have been found contemptners of death. Tell me who? was it he who drank the hemlock? But if thou wilt, I can bring forward ten thousand such from within the Church. For had it been lawful when prosecution bell them to drink hemlock and depart, all had become more famous than he. And besides, he drank when he was not at liberty to drink or not to drink; but willing or against his will he must robbers and man-slayers, having fallen under the condemnation of their judges, have suffered things more grievous. But with us it is all quite the contrary. For not against their will did the martyrs endure, but of their will, and being at liberty not to suffer; shewing forth fortitude harder than all adamant. This then you see is no great wonder, that he whom I was mentioning drank hemlock; it being no longer in his power not to drink, and also when he had arrived at a very great age. For when he despised life he stated himself to be seventy years old; if this can be called despising. For I for my part could not affirm it: nor, what is more, can anyone else. But show me some one enduring firm in torments for godliness' sake, as I shew thee ten thousand every where in the world. Who, while his nails were tearing out, nobly endured? Who, while his body joints were wrenching (*anasxaptomenwn*) asunder?

16 Who, while his body was cut in pieces, (tow swmatoj xata meroj por-qoumenou; thj xefalhj; member by member? or his head? Who, while his bones were forced out by levers? (anamokleuomenwn) Who, while placed without intermission upon frying-pans? Who, when thrown into a caldron? Show me these instances. For to die by hemlock is all as one with a man's continuing in a state of sleep. Nay even sweeter than sleep is this sort of death, if report say true. But if certain [of them] did endure torments, yet of these, too, the praise is gone to nothing. For on some disgraceful occasion they perished; some for revealing mysteries; some for aspiring to dominion; others detected in the foulest crimes; others again rashly, and fruitlessly, and foolishly, there bring no reason for it, made away with themselves. But not so with us. Wherefore of the deeds of those nothing is said; but these flourish and daily increase. Which Paul having in mind said, "The weakness of God is stronger than all men."

17 [8.] For that the Gospel is divine, even from hence is evident; namely, whence could it have occurred to twelve ignorant men to attempt such great things? who sojourned in marshes, in rivers, in deserts; who never at any time perhaps had entered into a city nor into a forum;-whence did it occur, to set themselves in array against the whole world? For that they were timid and unmanly, he shews who wrote of them, not apologizing, nor enduring to throw their failings into the shade: which indeed of itself is a very great token of the truth. What then doth he say about them? That when Christ was apprehended, after ten thousand wonders, they fled; and he who remained, being the leader of the rest, denied. Whence was it then that they who when Christ was alive endured not the attack of the jews; now that He was dead and buried, and as ye say, had not risen again, nor had any talk with them, nor infused courage into them-whence did they set themselves in array against so great a world? Would they not have said among themselves, "what meaneth this? Himself He was not able to save, and will He protect us? Himself He defended not when alive, and will He stretch out the hand unto us now that he is dead? Himself, when alive, subdued not even one nation; and are we to convince the whole world by uttering His Name?" How, I ask, could all this be reason-abe, I will not say, as something to be done, but even as something to be imagined? From whence it is plain that had they not seen Him after He was risen, and received most ample proof of his power, they would not have ventured so great a cast.

18 [9.] For suppose they had possessed friends innumerable; would they not presently have made them all enemies, disturbing ancient customs, and removing their father's landmarks? (dria Ms. Reg. eqh Ben.) But as it was, they had them for enemies, all, both their own countrymen and foreigners. For although they had been recommended to veneration by everything external, would not all men have abhorred them, introducing a new polity? But now they were even destitute of everything; and it was likely that even on that account all would hate and scorn them at once. For whom will you name? The Jews? Nay, they had against them an inexpressible hatred on account of the things which had been done unto the Master. Not by changing the customs relating to the gods, but merely by substituting one line of conduct for another; was cast out of Sicily, and went near to lose his life. This however did not ensue: so that he lost his liberty alone. And had not a certain Barbarian been more gentle than the tyrant of Sicily, nothing could have rescued the philosopher from slavery throughout life in a foreign land. And yet it is not all one to innovate in affairs of the kingdom, and in matters of religious worship. For the latter more than any thing else causes disturbance and troubles men. For to say, "let such and such an one marry such a woman, and let the guardians [of the commonwealth] exercise their guardianship so and so," is not enough to cause any great disturbance: and especially when all this is lodged in a book, and no great anxiety on the part of the legislator to carry the proposals into practice. On the other hand, to say, "they be no gods which men worship, but demons; He who was crucified is God;" ye well know how great wrath it kindled, how severely men must have paid for it, what a flame of war it fanned.

19 For Protagoras, who was one of them, having dared to say, "I know of no gods," not going round the world and proclaiming it, but in a single city, was in the most imminent peril of his life. And Diagoras the Milesian, and Theodorus, who was called Atheist, although they had friends, and that influence which comes from eloquence, and were held in admiration because of their philosophy; yet nevertheless none of these profited them. And the great Socrates, too, he who surpassed in philosophy all among them, for this reason drank hemlock, because in his discourses of innovation brought so great danger on philosophers and wise men, and on those who had attained boundless popularity; and if they were not only unable to do what they wished, but were themselves also driven from life and country; how canst

thou choose but be in admiration and astonishment, when thou seest that the fisherman hath produced such an effect upon the world, and accomplished his purposes; hath overcome all both Barbarians and Greeks

²⁰ [10. But they did not, you will say, introduce strange gods as the others did. Well, and in that you are naming the very point most to be wondered at; that the innovation is twofold, both to pull down those which are, and to announce the Crucified. For from whence came it into their minds to proclaim such things? whence, to be confident about their event? Whom of those before them could they perceive to have prospered in any such attempt? Were not all men worshipping demons? Were not all used to make gods of the elements? Was not the difference [but] in the mode of impiety? But nevertheless they attacked all, and overthrew all, and overran in a short time the whole world, like a sort of winged beings; making no account of dangers, of deaths, of the difficulty of the thing, of their own fewness, of the multitude of the opponents, of the authority, the power, the wisdom of those at war with them. For they had an ally greater than all these, the power of Him that had been crucified and was risen again. It would not have been so wondrous, had they chosen to wage war with the world in the literal sense, (polemon aisqhton) as this which in fact has taken place. For according to the law of battle they might have stood over against the enemies, and occupying some adverse ground, have arrayed themselves accordingly to meet their foes, and have taken their time for attack and close conflict.

²¹ But in this case it is not so. For they had no camp of their own, but were mingled with their enemies, and thus overcame them. Even in the midst of their enemies as they went about, they eluded their grasp, (labaj Reg. blabaj Bened. and became superior, and achieved a splendid victory; a victory which fulfils the prophecy that saith, "Even in the midst of thine enemies thou shalt have dominion. (Psalms chapter 110, verse 2) For this it was, which was full of all astonishment, that their enemies having them in their power, and casting them into prison and chains not only did not vanquish them, but themselves also eventually had to bow down to them: the scourgers to the scourged, the binders in chains to those who were bound, the persecutors to the fugitives. All these things then we could say unto the Greeks, yea much more than these; for the truth has enough and greatly to spare. (pollh thj alhqeiaj h periousia. And if ye will follow the argument, we will teach you the whole method of fighting against them. In the meanwhile let us here hold

fast two heads; How did the weak overcome the strong? and, From whence came it into their thoughts, being such as they were, to form such plans, unless they enjoyed Divine aid?

22 [11.] So far then as to what we have to say. But let us shew forth by our actions all excellencies of conduct, and kindle abundantly the fire of virtue. For "ye are lights," saith admitted a greater function than He hath to the sun: greater than heaven, and earth, and sea; and by so much greater, as spiritual things be more excellent than things sensible. When then we look unto the solar orb, and admire the beauty, and the body and the brightness of the luminary, let us consider again that greater and better is the light which is in us, as indeed the darkness also is more dreadful unless we take heed. And in fact a deep night oppresses the whole world. This is what we have to dispel and dissolve. It is night not among heretics and among Greeks only, but also in the multitude on our side, in respect of doctrines and of life. For many entirely disbelieve the resurrection; many fortify themselves with their horoscope; (*genesin cautoij epiteikizousi*) many adhere to superstitious observances, and to omens, and auguries, and presages. And some likewise employ amulets and charms. But to these also we will speak afterwards, when we have finished what we have to say to the Greeks.

23 In the meanwhile hold fast the things which have been said, and be ye fellow-helpers with me in the battle; by your way of life attracting them to us and changing them. For, as I am always saying, He that teaches high morality (*peri filosofiai*) ought first to teach it in his own person, and be such as his hearers cannot do without. Let us therefore become such, and make the Greeks feel kindly towards us. And this will come to pass if we make up our minds not only not to do ill, but also to suffer ill. Do we not see when little children being borne in their father's arms give him that carries them blows on the cheek, how sweetly the father lets the boy have his fill of wrath, and when he sees that he has spent his passion, how his countenance brightens up? In like manner let us also act; and as fathers with children, so let us discourse with the Greeks. For all the Greeks are children. And this, some of their own writers have said, that "that people are children always, and no Greek is an old man. Now children cannot bear to take thought for any thing useful; so also the Greeks would be for ever at play; and they lie on the ground, grovelling in posture and in affections. Moreover, children oftentimes, when we are discoursing about important things, give no heed to any-

thing that is said, but will even be laughing all the time: such also are the Greeks.

²⁴ When we discourse of the Kingdom, they laugh. And as spittle dropping in abundance from an infant's mouth, which oftentimes spoils its meat and drink, such also are the words flowing from the mouth of the Greeks, vain and unclean. Even if thou art giving children their necessary food, they keep on vexing those who furnish it with evil speech, and we must bear themselves, and stamp on the floor; just so do the Greeks also: when they behold the devil pilfering all their patrimony, and even the things which support their life, they laugh, and run to him as to a friend: but should any one take away any possession, be it wealth or any childish thing whosoever of that kind, they cry, they tear themselves. And as children expose their limbs unconsciously and blush not for shame; so the Greeks, wallowing in whoredoms and adulteries, and bring bare the laws of nature, and introducing unlawful intercourses, are not abashed.

²⁵ Ye have given me vehement applause and acclamation, but with all your applause have a care lest you be among those of whom these things are said. Wherefore I beseech you all to become men: since, so long as we are children, how shall we teach them manliness? How shall we restrain them from childish folly? Let us, therefore become men; that we may arrive at the measure of the stature which hath been marked out for us by Christ, and may obtain the good things to come: through the grace and loving-kindness, etc. etc.

HOMILY 5

¹ 1 Corinthians chapter 1, verse 26 and 1 Corinthians chapter 1, verse 27 Again; he proved at the same time that the thing is not new, but ancient, as it was presignified and foretold from the beginning. For, "It is written," saith he, "I will destroy the wisdom of the wise." Withal he shews that it was neither inexpedient nor unaccountable for things to take this course: (for, "seeing that in the wisdom of God the world," saith he, "knew not God, God was well pleased through the foolishness of preaching to save them which believe:") and that the Cross is a demonstration of ineffable power and wisdom, and that the foolishness of God is far mightier than the wisdom of man. And this again he proves not by means of the teachers, but by means of the disciples themselves. For, "Behold your calling," saith he: that not only teachers of an untrained sort, but disciples also of the like class, were objects

of His choice; that He chose "not many wise men" (that is his word) "according to the flesh." And so that of which he is speaking is proved to surpass both in strength and wisdom, in that it convinces both the many and the unwise: it being extremely hard to convince an ignorant person, especially when the discourse is concerning great and necessary things. However, they did work conviction. And of this he calls the Corinthians themselves as witnesses. For, "behold your calling, brethren," saith he: consider; examine: for that doctrines so wise, yea, wiser than all, should be received by ordinary men, testifies the greatest wisdom in the teacher.

²[2.] But what means, "according to the flesh?" According to what is in sight; according to the life that now is; according to the discipline of the Gentiles. Then, leg he should seem to be at variance with himself, (for he had convinced both the Proconsul, (Acts chapter 13, verse 12.) and other wise men, too, we have seen coming over to the Gospel;) he said not, No wise man, but, "Not many wise men." For he did not designedly (apoxexlhrw-menwj) call the ignorant and pass by the wise, but these also he received, yet the others in much larger number. And why? Because the wise man according to the he will not cast away his corrupt doctrine. And as in the case of a physician who might wish to teach certain persons the secrets of his art, those who know a few things, having a bad and perverse mode of practicing the art which they make a point of retaining, would not endure to learn quietly, but they who knew nothing would most readily embrace what was said: even so it was here. The unlearned were more open to conviction, for they were free from the extreme madness of accounting themselves wise. For indeed the excess of folly is in these more than any, these, I say, who commit unto reasoning things which cannot be ascertained except by faith. Thus, suppose the smith by means of the tongs drawing out the red-hot iron; if any one should insist on doing it with his hand, we should vote him guilty of extreme folly: so in like manner the philosophers who insisted on finding out these things for themselves disparaged the faith. And it was owing to this that they found none of the things they sought for.

³"Not many mighty, not many noble;" for these also are filled with pride. And nothing is so useless towards an accurate knowledge of God as arrogance, and being nailed down (proshlwsqai) to wealth: for these dispose a man to admire things present, and make no account of the future; and they stop up the ears through the multitude of cares: but "the foolish things of the

world God chose:" which thing is the person one meets in the market more of a philosopher than themselves. Wherefore also he said himself, "That He might put to shame the wise." And not in this instance alone hath he done this, also in the case of the other advantages of life. For, to proceed, "the weak sons only, but needy also, and contemptible and obscure He called, that He might humble those who were in high places. V. 28. "And the base things of the world, and the things that are despised, and the things "that are not?" Those persons who are considered to be nothing because of their great insignificance. Thus hath He shown forth His great power, casting down the great by those who seem to be nothing. The same elsewhere he thus expresses, (2 Corinthians chapter 12, verse 9) such as never applied themselves to any branch of learning, how all at once to discourse wisely on the things which are above the heavens For suppose a physician, an orator, or any one else: we then most admire him, when he convinces and instructs those completely uneducated. Now, if to instil into an uneducated man the rules of art be a very wonderful thing, much more things which pertain to so high philosophy.

⁴[3.] But not for the wonders sake only, neither to shew His own power, hath He done this, but to check also the arrogant. And therefore he both said before, "That he might confound the wise and the strong, that He might bring to nought the things which are," and here again, V. 29. "That no flesh should glory in the presence of God." For God doeth all things to this end, to repress vainglory and pride, to pull down boasting." "Do you, too," saith he, "employ yourselves in that work." He doth all, that we may put nothing to our own account; that we may ascribe all unto God. And have ye given yourselves over unto this person or to that? And what pardon will ye obtain?" ⁵For God Himself hath shown that it is not possible we should be saved only by ourselves: and this He did from the beginning. For neither then could men be saved by themselves; but it required their compassing the beauty of the heaven, and the extent of the earth, and the mass of creation besides; if so they might be led by the hand to the great artificer of all the works. And He did this, repressing beforehand the self-conceit which was after to arise. Just as if a master who had given his scholar charge to follow wheresoever he might lead, when he sees him forestalling, and desiring to barn all things of himself, should permit him to go quite astray; and when he hath proved him incompetent to acquire the knowledge, should

thereupon at length introduce to him what himself has to teach: so God also commanded in the beginning to trace Him by the idea which the creation gives; but since they would not, He, after showing by the experiment that they are not sufficient for themselves, conducts them again unto Him by another way. He gave for a tablet, the world; but the philosophers studied not in those things, neither were willing to obey Him, nor to approach unto Him by that way which Himself commanded. He introduces another way more evident than the former; one that might bring conviction that man is not of himself alone sufficient unto himself.

6 For then scruples of reasoning might be started, and the Gentile wisdom employed, on their part whom He through the creation was leading by the hand; but now, unless a man become a fool, that is, unless he dismiss all reasoning and all wisdom, and deliver up himself unto the faith, it is impossible to be saved. You see that besides making the way easy, he hath rooted up hereby no trifling disease, namely, in forbidding to boast, and have high thoughts: "that no flesh should glory: for hence came the sin, that men insisted on being wiser than the laws of God; not willing so to obtain knowledge as He had enacted: and therefore they did not obtain it at all. So also was it from the beginning. He said unto Adam, "Do such a thing, and such another thou must not do. He, as thinking to find out something more, disobeyed; and even what he had, he lost. He spake unto those that came after, "Rest not in the creature; but by means of it contemplate the Creator. They, forsooth, as if making out something wiser than what had been commanded, set in motion windings innumerable. Hence they kept dashing against themselves and one another, and neither found God, nor concerning the creature had any distinct knowledge; nor had any meet and true opinion about it. Wherefore again, with a very high hand, (*ek pollou tou periontoj*) lowering their conceit. He admitted the uneducated first, showing thereby that all men need the wisdom from above.

7 And not only in the matter of knowledge, but also in all other things, both men and all other creatures He hath constituted so as to be in great need of Him; that they might have this also as a most forcible motive of submission and attachment, lest turning away they should perish. For this cause He did not suffer them to be sufficient unto themselves. For if even now many, for all their indigency, despise Him, were the case not so, whither would they not have wandered in haughtiness? So that He stayed them from

boasting as they did, not from any grudge to them, but to draw them away from the destruction thence ensuing. 8[4.] V. 30 "But of Him are ye in Christ Jesus, who was made unto us wisdom from God, and righteousness, and sanctification, and redemption." The expression "of Him," I suppose he uses here, not of our introduction into being, but with reference to the faith: that is, to our having become children of God, "not of blood, nor of the will of the flesh." (St. John chapter 1, verse 13) "Think not then, that having taken away our glorying, He left us so: for there is another, a greater glorying, His gift. For ye are the children of Him in whose presence it is not meet to glory, having become so through Christ." And since he has said, "The foolish things of the world He chose, and the base," he signifies that they are nobler than all, having God for their Father. And of this nobility of ours, not this person or that, but Christ is the cause, having made us wise, and righteous, and holy. For so mean the words, "He was made unto us wisdom."

9 Who then is wiser than we are who have not the wisdom of Plato, but Christ Himself God having so willed. But what means, "of God?" Whenever he speaks great things concerning the Only-Begotten, he adds mention of the Father, lest any one should think that the Son is unbegotten. Since therefore he had affirmed His power to be so great, and had referred the whole unto the Son, saying that He had "become wisdom unto us, and righteousness, and sanctification and redemption;"-through the Son again referring the whole to the Father, he saith, "of God." But why said he not, He hath made us wise, but "was made unto us wisdom?" To show the copiousness of the gift. As if he had said, He gave unto us Himself. And observe how he goes on in order. For first He made us wise by delivering from error, and then righteous and holy, by giving us the Spirit; and He hath so delivered us from all our evils as to be "of Him." and this is not meant to express communication of being, (*ousiwselj*) but is spoken concerning the faith. Elsewhere we find him saying, "We were made righteousness in Him;" in these words, "Him who knew no sin He made to be sin for us that we might be made the righteousness of God in Him;" (2 Corinthians chapter 5, verse 21) but now he saith, "He hath been made righteousness unto us; so that whosoever will may partake plentifully." For it is not this man or that who hath made us wise, but Christ. "He that glorieth," therefore, "let him glory in Him," not in such or such an one. From Christ have proceeded all things. Wherefore, having said, "Who was made unto us wisdom, and righteousness, and sanctification,

and redemption," he added, "that, according as it is written, he that glorieth, let him glory in the Lord."

¹⁰ For this cause also he had vehemently inveighed against the wisdom of the Greeks, to teach men this lesson, (touto auto Savile; toutw autp Bened.) and no other: that (as indeed is no more than just) they should boast themselves in the Lord. For when of ourselves we seek the things which are above us, nothing is more foolish, nothing weaker than we are. In such case, a tongue well whetted we may have; but stability of doctrine we cannot have. Rather, reasonings, being alone, are like the webs of spider. For unto such a point of madness have some advanced as to say that there is nothing real in the whole of being: yea, they maintain positively that all things are contrary to what appears. Say not therefore that anything is from thyself, but in all things glory in God. Impute unto no man anything at any time. For if unto Paul nothing ought to be imputed much less unto any others. For, saith he, (ch. iii. 6.) "I planted, Apollos watered, but God gave the increase." He that hath learnt to make his boast in the Lord, will never be dated, but will be moderate at all times, and thankful under all circumstances. But not such is the mind of the Greeks; they refer all to themselves; wherefore even of men they make gods. In so great shame hath desperate arrogance plunged them. (ecetrakhlisen

¹¹ [5.] It is time then, in what remains, to go forth to battle against these. Recollect where we left our discourse on the former day. We were saying that it was not possible according to human cause and effect that fishermen should get the better of philosophers. But nevertheless it became possible: from whence it is dear that by grace it became so. We were saying that it was not possible for them even to conceive such great exploits: and we shewed that they not only conceived, but brought them to a conclusion with great ease. Let us handle, to-day, the same head of our argument: viz. From whence did it enter their thoughts to expect to overcome the world, unless they had seen Christ after He was risen? What? Were they beside themselves, to reckon upon any such thing inconsiderately and at random? For it goes even beyond all madness, to look, without Divine grace, for success in so great an undertaking. How did they succeed in it, if they were insane and frenzied? But if they were in their sober senses, as indeed the events shewed, how, but on receiving credible pledges from the heavens and enjoying the influence which is from above, did they undertake to go forth to so great

wars, and to make their venture against earth and sea, and to strip and stand their ground so nobly, for a change in the customs of the whole world which had been so long time fixed, they being but twelve men?

12 And, what is more, what made them expect to convince their hearers, by inviting them to heaven and the mansions above? Even had they been brought up in honor, and wealth, and power, and erudition, not even so would it have been at all likely that they should be roused to so burthensome an undertaking. However, there would have been somewhat more of reason in their expectation. But as the case now stands, some of them had been occupied about lakes, some about hides, some about the customs: than which pursuits nothing is more unprofitable towards philosophy, and the persuading men to have high imaginations: and especially when one hath no example to shew. Nay, they had not only no examples to make their success likely, but they had examples against all likelihood of success, and those within their own doors.() (enaula) For many for attempting innovations had been utterly extinguished, I say not among the Greeks, for all that was nothing, but among the Jews themselves at that very time; who not with twelve men, but with great numbers had applied themselves to the work. Thus both Theudas and Judas, having great bodies of men, perished together with their disciples. And the fear arising from their examples was enough to control these, had they not been strongly persuaded that victory without divine power was out of the question.

13 Yea, even if they did expect to prevail, with what sort of hopes undertook they such great dangers, except they had an eye to the world to come? But let us suppose that they hoped for no less than victory; what did they expect to gain from the bringing all men unto Him, "who is not risen again," as ye say? For if now, men who believe concerning the kingdom of heaven and blessings unnumbered with reluctance encounter dangers, how could they have undergone so many for nothing, yea rather, for evil? For if the things which were done did not take place, if Christ did not ascend into heaven; surely in their obstinate zeal to invent these things, and convince all the world of them, they were offending God, and must expect ten thousand thunderbolts from on high. [6.] Or, in another point of view; if they had felt this great zeal while Christ was living, yet on His death they would have let it go out. For He would have seemed to them, had He not risen, as a sort of deceiver and pretender. Know ye not that armies while the general and king

is alive, even though they be weak, keep together; but when those in such office have departed, however strong they may be, they are broken up?

¹⁴ Tell me then, what were the enticing arguments whereupon they acted, when about to take hold of the Gospel, and to go forth unto all the world? Was there any kind of impediment wanting to restrain them? If they had been mad, (for I will not cease repeating it,) they could not have succeeded at all; for no one follows the advice of madmen. But if they succeeded as in truth they did succeed, and the event proves, then none so wise as they. Now if none were so wise as they, it is quite plain, they would not lightly have entered upon the preaching. Had they not seen Him after He was risen, what was there sufficient to draw them out unto this war? What which would not have turned them away from it? He said unto them, "After three days I will rise again," and He made promises concerning the kingdom of heaven. He said, they should master the whole world, after they had received the Holy Spirit; and ten thousand other things besides these, surpassing all nature. So that if none of these things had come to pass, although they believed in Him while alive, after His death they would not have believed in Him, unless they had seen Him after He was risen. For they have said, "'After three days,' He said, 'I will rise again,' and He hath not arisen. He promised that He would give the Spirit, and He hath not sent Him. How then shall His sayings about the other world find credit with us, when His sayings about this are tried and found wanting?"

¹⁵ And why, if He rose not again, did they preach that He was risen? "Because they loved Him," you will say. But surely, it was likely that they would hate Him afterwards, for deceiving and betraying them; and because, having lifted them up with innumerable hopes, and divorced them from house, and parents, and all things, and set in hostility against them the entire nation of Jews, He had betrayed them after all. And if indeed the thing were of weakness, they might have pardoned it; but now it would be deemed a result of exceeding malice. For He ought to have spoken the truth, and not have promised heaven, being a mortal man, as ye say. So that the very opposite was the likely line for them to take; to proclaim the deception, and declare Him a pretender and imposter. Thus again would they have been rid of all their perils; thus have put an end to the war. Moreover, seeing that the Jews gave money unto the sails to say that they stole the body, if the disciples had come forward and said, "We stole Him, He is not risen again," what honor would

they not have enjoyed? Thus it was in their power to be honored, nay, crowned. Why then did they for insults and dangers barter away these things, if it was not some Divine power which influenced them, and proved mightier than all these?

16[7. But if we do not yet convince, take this also into consideration; that had this not been so, though they were ever so well disposed, they would not have preached this Gospel in His name, but would have treated Him with abhorrence. For ye know that not even the names of those who deceive us in this sort are we willing to hear. But for what reason preached they also His name? Expecting to gain the mastery through Him? Truly the contrary was natural for them to expect; that even if they had been on the point of prevailing they were ruining themselves by bringing forward the name of a deceiver. But if they wished to throw into the shade former events, their fine was to be silent; at any rate, to contend for them earnestly was to excite more and more both of serious hostility and of ridicule. From whence then did it enter their thoughts to invent such things? I say, "invent: for what they had heard, they had forgotten. But if, when there was no fear, they forgot many things, and some did not even understand, (as also the Evangelist himself saith,) now that so great a danger came upon them, how could it be otherwise than that all should fleet away from them? Why speak I of words? when even their love towards their Master Himself began gradually to fade away, through fear of what was coming: wherewith also He upraided them.

17 For since, before this, they hung upon him, and were asking continually, "Whither goest Thou," but afterwards on His drawing out His discourse to so great length, and declaring the terrors which at the very time of the Cross, and after the Cross should befall them, they just continued speechless and frozen through fear;-hear how He alleges to them this very point saying, "None of you asketh Me, Whither goest Thou? But because I have said these things unto you, sorrow hath filled your heart. (St. John chapter 16, verse 5-John chapter 16, verse 6) Now if the expectation that He would die and rise again was such a grief to them, had they failed to see Him after He was risen, how could it be less than annihilation? Yea, they would have been fain to sink into the depths of the earth, what with dejection at being so deceived, and what with dread of the future. feeling themselves sorry straightened.

18 Again: from whence came their high doctrines? for the higher points, He said, they should hear afterwards. For, saith He, (St. John chapter 16, verse

12) "I have many things to speak unto you, but ye cannot bear them now." So that the things not spoken were higher. And one of the disciples was not even willing to depart with Him into Judea, when he heard of dangers, but said, "Let us also go that we may die with Him," (St. John chapter 11, verse 16) taking it hardly because he expected that he should die. Now if that disciple, while he was with Him, expected to die and shrunk back on that account, what must he not have expected afterwards, when parted from Him and the other disciples, and when the exposure of their shameless conduct was so complete? ¹⁹[8.] Besides, what had they to say when they went forth? For the passion indeed all the world knew: for He had been hanged on high, upon the frame of wood, (ikriou) and in mid-day, and in a chief city, and at a principal feast and that from which it was least permitted that any should be absent. But the resurrection no man saw of those who were without: which was no small impediment to them in working conviction. Again, that He was buried, was the common talk of all: and that His disciples stole His body, the soldiers and all the Jews declared: but that He had risen again, no one of them who were without knew by sight. Upon what ground then did they expect to convince the world? For if, while miracles were taking place, certain soldiers were persuaded to testify the contrary, upon what ground did these expect without miracles to do the work of preachers, and without having a farthing to convince land and sea concerning the resurrection? Again, if through desire of glory they attempted this, so much the rather would they have ascribed doctrines each one to himself, and not to Him that was dead and gone. Will it be said, men would not have believed them? And which of the two was the likelier, being preached, to win their belief? He that was apprehended and crucified, or those who had escaped the hands of the Jews?

²⁰[9.] Next, tell me with what view were they to take such a course? They did not immediately, leaving Judaea, go into the Gentile cities, but went up and down within its limit. But how, unless they worked miracles, did they convince? For if such they really wrought, (and work them they did,) it was the result of God's power. If on the other hand they wrought none and prevailed, much more wonderful was the event. Knew they not the Jews—tell me—and their evil practice, and their soul full of grudgings? For they stoned even Moses, (Numbers chapter 14, verse 10 comp. Exodus chapter 17, verse 4) after the sea which they had crossed on foot; after the victory, and that marvellous trophy which they raised without blood, by means of his hands, over the

Egyptians who had enslaved them; after the manna; after the rocks, and the fountains of rivers which break out thence; after ten thousand miracles in the land of Egypt and the Red Sea and the wilderness. Jeremiah they cast into a pit, and many of the prophets they slew. Here, for example, what saith Elias, after that fearful famine, and the marvellous rain, and the torch which he brought down from heaven, and the strange holocaust; driven, as he was, to the very extreme edge of their country: "Lord, thy prophets they have killed, thine altars they have digged down, and I am left alone, and they seek my life." (1 Kings chapter 19, verse 10) Yet were not those (who were so persecuted) disturbing any of the established rules. Tell me then, what ground had men for attending to these of whom we are speaking? For, on one hand, they were meaner persons than any of the prophets; on the other, they were introducing just such novelties as had caused the Jews to nail even their Master to the Cross

²¹ And in another way, too, it seemed less unaccountable for Christ to utter such things than for them; for He, they might suppose, acted thus to acquire glory for himself; but these they would have hated even the more, as waging war with them in behalf of another. ²² [10.] But did the laws of the Romans help them? Nay, by these they were more involved in difficulties. For their language was, (St. John chapter 19, verse 12) "Whosoever maketh himself a king is not Caesar's friend." So that this alone was a sufficient impediment to them, that of Him who was accounted an usurper they were first disciples, and afterwards desirous to strengthen His cause. What in the world then set them upon rushing into such great dangers? And by what statements about Him would they be likely to gain credit? that He was crucified? That He was born of a poor Jewish woman who had been betrothed to a Jewish carpenter? That He was of a nation hated by the world? Nay, all these things were enough not only to fail of persuading and attracting the hearers, but also to disgust every one; and especially when affirmed by the tent-maker and the fisherman. Would not the disciples then bear all these things in mind? Timid nature can imagine more than the reality, and such were their natures Upon what ground then did they hope to succeed? Nay, rather, they had no hope, there being things innumerable to draw them aside, if so be that Christ had not risen. Is it not quite plain even unto most thoughtless that unless they had enjoyed a copious and mighty grace, and had received pledges of the resurrection, they would have been unable, I say not, to do and

undertake these things, but even so much as to have them in their minds? For if when there were so great hinderances, in the way of their planning, I say not of their succeeding, they yet both planned and brought to effect and accomplishing things greater than all expectation, every one, I suppose, can see that not by human power but by divine grace they wrought things.

²³ Now these arguments we ought to practice, not by ourselves only, but one with another; and thus also the discovery of what remains will be easier to us. [11.] And do not, because thou art an artisan, suppose that this sort of exercise is out of your province; for even Paul was a tent-maker. ²⁴ "Yes," saith some one, "but at that time he was also filled with abundant grace, and out of that he spake all things" Well; but before this grace, he was at the feet of Gamaliel; yea, moreover, and he received the grace, because of this, that he shewed a mind worthy of the grace; and after these things he again put his hand to his craft. Let no, one, therefore, of those who have trades be ashamed; but those, who are brought up to nothing and are idle, who employ many attendants, and are served by an immense retinue. For to be supported by continual hard work is a sort of asceticism. (*filosofia*) comp. Hooker, E. P. V. lxxii. 18. The souls of such men are clearer, and their minds better strung. For the man who has nothing to do is apter to say many things at random, and do many things at random; and he is busy all day long about nothing, a huge lethargy taking him up entirely. But he that is employed will not lightly entertain in himself any thing useless, in deed in words, or in thoughts; for his whole soul is altogether intent upon his laborious way of livelihood. Let us not therefore despise those who support themselves by the labor of their own hands; but let us rather call them happy on this account.

²⁵ For tell me, what thanks are due unto thee, when after having received thy portion from thy father, thou goest on not in any calling, but lavishing away the whole of it at random? Knowest thou not that we shall no all have enjoyed greater licence here a more exact one; those who were afflicted with labor, or poverty, or any thing else of this kind, one not so severe? And this is plain from Lazarus and the rich man. For as thou, for neglecting the right use of the leisure, art justly accused; so the poor man, who having full employment hath spent his remnant of time upon right objects, great will be the crowns which he shall receive. But dost thou urge that a soldier's duties should at least excuse thee; and dost thou charge them with thy want of leisure? The excuse cannot be founded in reason. For Cornelius was a centurion,

yet in no way did the soldier's belt impair his strict rule of life. But thou, when thou art keeping holiday with dancers and players, and making entire waste of thy life upon the stage, never thinkest of excusing thyself from such engagements by the necessity of military service or the fear of rulers: but when it is the Church to which we call you, then occur these endless impediments.

26 And what wilt thou say in the day, when thou seest the flame, and the rivers of fire, and the chains never to be broken; and shalt hear the gnashing of teeth? Who shall stand up for thee in that day, when thou shalt see him that hath labored with his own hand and hath lived uprightly, enjoying all glory; but thyself, who art now in soft raiment and redolent of perfumes, in incurable woe? What good will thy wealth and superfluity do thee? And the artisan-what harm will his poverty do him? Therefore that we may not suffer then, let us fear what is said now, and let all our time be spent in employment on things which are really indispensable. For so, having propitiated God in regard of our past sins, and adding good deeds for the future, we shall be able to attain unto the kingdom of heaven: through the favor and loving-kindness, etc., etc.

HOMILY 6

11 Corinthians chapter 2, verse 1 and 1 Corinthians chapter 2, verse 2 And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and Him crucified. Nothing was ever more prepared for combat than the spirit of Paul; or rather, I should say, not his spirit, (for he was not himself the inventor of these things,) but, nothing was ever equal to the grace working within him, which overcometh all things For sufficient indeed is what had been said before to cast down the pride of the boasters about wisdom; nay, even a part of it had been enough. But to enhance the splendor of the victory, he contends anew for the points which he had been affirming; trampling upon the prostrate foe. Look at it in this was He had brought forward the prophecy which saith, "I will destroy the wisdom of the wise." He had shewn the wisdom of God, in that by means of what seemed to be foolishness, He destroyed the philosophy of the Gentiles; he had shewn that the "foolishness of God is wiser than men;" he had shewn that not only did He teach by untaught persons, but also chose untaught persons to learn of Him. Now he sheweth that both the thing itself

which was preached, and the manner of preaching it, were enough to stagger people; and yet did not stagger them. As thus: "not only," saith he, "are the disciples uneducated, but I myself also, who am the preacher."

² Therefore he saith, "And I, brethren, "(again he useth the word "brethren," to smooth down. the harshness of the utterance,)" came not with excellency of speech, declaring unto you the testimony of God." "What then? tell me, hadst thou chosen to come 'with excellency,' wouldest thou have been able?" "I, indeed, had I chosen, should not have been able; but Christ, if He had chosen, was able. But He would not, in order that He might render His trophy more brilliant." Wherefore also in a former passage, shewing that it was His work which had been done, His will that the word should be preached in an unlearned manner, he said, "For Christ sent me not to baptize, but to preach the Gospel; not with wisdom of words" But far greater, yea, infinitely greater, than Paul's willing this, is the fact that Christ willed it. ³ "Not therefore," saith he, "by display of eloquence, neither armed with arguments from without, do I declare the testimony of God." He saith not "the preaching," but "the testimony of God;" which word was itself sufficient to withhold him. For he went about preaching death: and for this reason he added, "for I determined not to know anything among you, save Jesus Christ, and Him crucified." This was the meaning he meant to convey, that he is altogether destitute of the wisdom which is without; as indeed he was saying above, "I came not with excellency of speech:" for that he might have possessed this also is plain; for he whose garments raised the dead and whose shadow expelled diseases, much more was his soul capable of receiving eloquence. For this is a thing which may be taught: but the former transcendeth all art. He then who knows things beyond the reach of art, much more must he have had strength for lesser things. But Christ permitted not; for it was not expedient. Rightly therefore he saith, "For I determined not to know anything: "for I, too, for my part have just the same will as Christ."

⁴ And to me it seems that he speaks to them in a lower tone even than to any others, in order to repress their pride. Thus, the expression, "I determined to know nothing," was spoken in contradistinction to the wisdom which is with out. "For I came not weaving syllogisms nor sophisms, nor saying unto you anything else than" Christ was crucified." They indeed have ten thousand things to say, and concerning ten thousand things they speak, winding out long courses of words, framing arguments and syllogisms, com-

pounding sophisms without end. But I came unto you saying no other thing than "Christ was crucified," and all of them I out-stripped: which is a sign such as no words can express of the power of Him whom I preach." [2.] Ver. 3. "And I was with you in weakness, and in fear, and in much trembling."
5 This again is another topic: for not only are the believers unlearned persons; not only is he that speaketh unlearned; not only is the manner of the teaching of an unlearned cast throughout; not only was the thing preached of itself enough to stagger people; (for the cross and death were the message brought;) but together with these there were also other hindrances, the dangers, and the plots, and the daily fear, and the being hunted about. For the word "weakness," with him in many places stands for the persecutions: as also elsewhere. "My weakness which I had in my flesh ye did not set at nought:" (Galatians chapter 4, verse 13 and Galatians chapter 4, verse 14) and again, "If I must needs glory, I will glory of the things which concern my weakness." (2 Corinthians chapter 11, verse 30) What [weakness]? "The governor under Aretas the king guarded the city of the Damascenes, desirous to apprehend me." (2 Corinthians chapter 5, verse 32) And again, "Wherefore I take pleasure in weakness:" (2 Corinthians chapter 12, verse 10) then, saying in what, he added, "In injuries, in necessities, in distresses." And here he makes the same statement; for having said, "And I was in weakness," etc. he did not stop at this point, but explaining the word "weakness" makes mention of his dangers. He adds again, "and in fear, and in much trembling, I was with you."

6 "How sayest thou? Did Paul also fear dangers?" He did fear, and dreaded them excessively; for though he was Paul, yet he was a man. But this is no charge against Paul, but infirmity of human nature; and it is to the praise of his fixed purpose of mind that when he even dreaded death and stripes, he did nothing wrong because of this fear. So that they who assert that he feared not stripes, not only do not honor him, but rather abridge greatly his praises. For if he feared not, what endurance or what self-restraint was there in bearing the dangers? I, for my part, on this account admire him; because being in fear, and not simply in "fear," but even in "trembling" at his perils, he so ran as ever to keep his crown; and gave not in for any danger, in his task of purging out the world, and everywhere both by sea and land sowing the Gospel.

7 [3.] Ver. 4. "And my speech and my preaching was not in persuasive words of wisdom:" that is, had not the wisdom from without. Now if the

doctrine preached had nothing subtle, and they that were called were unlearned, and he that preached was of the same description, and thereto was added persecution, and trembling and fear; tell me, how did they overcome without Divine power? And this is why, having said, "My speech and my preaching was not in persuasive words of wisdom," he added, "but in demonstration of the Spirit and of power." Dost thou perceive how "the foolishness of God is wiser than men, and the weakness stronger?" They for their part, bring unlearned and preaching such a Gospel, in their chains and persecution overcame their persecutors. Whereby? was it not by their furnishing that evidence which is of the Spirit? For this indeed is confessed demonstration. For who, tell me, after he had seen dead men rising to life and devils cast out, could have helped admitting it?

8 But seeing that there are also deceiving wonders, such as those of sorcerers, he removes this suspicion also. For he said not simply "of power," but first, "of the Spirit," and then, "of power:" signifying that the things done were spiritual. It is no disparagement, therefore, that the Gospel was not declared by means of wisdom; rather it is a very great ornament. For this, it will be allowed, is the clearest token of its being divine and having its roots from above, out of the heavens. Wherefore he added also, Ver. 5. "That your faith should not stand in the wisdom of men, but in the power of God." Seest thou how dearly in every way he hath set forth the vast gain of this "ignorance," and the great loss of this "wisdom?" For the latter made void the Cross, but the former proclaimed the power of God: the latter, besides their failing to discover any of those things which they most needed, set them also upon boasting of themselves; the former, besides their receiving the truth, led them also to pride themselves in God. Again, wisdom would have persuaded many to suspect that the doctrine was of man: this clearly demonstrated it to be divine, and to have come down from heaven. Now when demonstration is made by wisdom of words, even the worse oftentimes overcome the better, having more skill in words; and falsehood outstrips the truth. But in this case it is not so: for neither doth the Spirit enter into an unclean soul, nor, having entered in, can it ever be subdued; even though all possible cleverness of speech assail it. For the demonstration by works and signs is for more evident than that by words.

9[4.] But some one may say perhaps, "If the Gospel is to prevail and hath no need of words, lest the Cross be made of none effect; for what reason are

signs withholden now?" For what reason? Speakest thou in unbelief and not allowing that they were done even in the times of the Apostles, or dost thou truly seek to know? If in unbelief, I will first make my stand against this. I say then, If signs were not done at that time, how did they, chased, and persecuted, and trembling, and in chains, and having become the common enemies of the world, and exposed to all as a mark for ill usage, and with nothing of their own to allure, neither speech, nor show, nor wealth, nor city, nor nation, nor family, nor pursuit (etiudeuma,) nor glory, nor any such like thing; but with all things contrary, ignorance, meanness, poverty, hatred, enmity, and setting themselves against whole commonwealths, and with such a message to declare; how, I say, did they work conviction? For both the precepts brought much labor, and the doctrines many dangers. And they that heard and were to obey, had been brought up in luxury and drunkenness, and in great wickedness. Tell me then, how did they convince? Whence had they their credibility? For, as I have just said, If without signs they wrought conviction, far greater does the wonder appear. Do not then urge the fact that signs are not done now, as a proof that they were not done then. For as then they were usefully wrought; so now are they no longer so wrought.

¹⁰ Nor doth it necessarily follow from discourse being the only instrument of conviction, that now the "preaching" is in "wisdom." For both they who from the beginning sowed the word were unprofessional (idiptai) and unlearned, and spake nothing of themselves; but what things they received from God, these they distributed to the world: and we ourselves at this time introduce no inventions of our own; but the things which from them we have received, we speak unto all. And not even now persuade we by argumentation; but from the Divine Scriptures and from the miracles done at that time we produce the proof of what we say. On the other hand, even they at that time persuaded not by signs alone, but also by discoursing. And the signs and the testimonies out of the Old Scriptures, not the cleverness of the things said, made their words appear more powerful. ¹¹[5.] How then, you will say, is it that signs were expedient then, and now inexpedient? Let us suppose a case, (for as yet I am contending against the Greek, and therefore I speak hypothetically of what must certainly come to pass,) let us, I say, suppose a case; and let the unbeliever consent to believe our affirmations, though it be only by way of concession: (kan kata sundromhn) for instance,

That Christ will come. When then Christ shall come and all the angels with Him, and be manifested as God, and all things made subject unto Him; will not even the Greek believe? It is quite plain that he will also fall down and worship, and confess Him God, though his stubbornness exceed all reckoning. For who, at sight of the heavens opened and Him coming upon the clouds, and all the congregation of the powers above spread around Him, and rivers of fire coming on, and all standing by and trembling, will not fall down before Him, and believe Him God? Tell me, then; shall that adoration and knowledge be accounted unto the Greek for faith? No, on no account. And why not? Because this is not faith. For necessity hath done this, and the evidence of the things seen, and it is not of choice, but by the vastness of the spectacle the powers of the mind are dragged along. It follows that by how much the more evident and overpowering the course of events, by so much is the part of faith abridged. For this reason miracles are not done now.

¹² And that this is the truth, hear what He saith unto Thomas (St. John xx. 29) "Blessed are they who have not seen, and yet have believed." Therefore, in proportion to the evidence wherewith the miracle is set forth is the reward of faith lessened. So that if now also miracles were wrought, the same thing would ensue. For that then we shall no longer know Him by faith, Paul hath shewn, saying, "For now we walk by faith, not by sight." (2 Corinthians chapter 5, verse 7 *nun not in the received text.*) As at that time, although thou believe, it shall not be imputed unto thee, because the thing is so palpable; so also now, supposing that such miracles were done as were formerly. For when we admit things which in no degree and in no way can be made out by reasoning, then it is faith. It is for this that hell is threatened, but is not shewn: for if it were shewn, the same would again ensue.

¹³ [6. Besides if signs be what thou seekest after, even now thou mayest see signs, although not of the same kind; the numberless predictions and on an endless variety of subject: the conversion of the world, the self-denying (philosophian) course of the Barbarians, the change from savage customs, the greater intenseness of piety. "What predictions? you will say. "For all the things just mentioned were written after the present state of things had begun. When? Where? By whom? Tell me. How many years ago? Will you have fifty, or an hundred? They had not then, a hundred years ago, anything written at all. How then did the world retain the doctrines and all the rest, since memory

would not be sufficient? How knew they that Peter was crucified? (aneskolop-isqh) How could it have entered the minds of men who came after the events had taken place to foretell, for instance, that the Gospel should be preached in every part of the whole world? that the Jewish institutions should cease, and never return again? And they who gave up their lives for the Gospel, how would they have endured to see the Gospel adulterated? And how would the writers have won credit, miracles having ceased? And how could the writings have penetrated to the region of Barbarians, and of Indians, and unto the very bounds of the ocean, if the relators had not been worthy of credit? The writers, too, who were they? When, how, and why, did they write at all? Was it to gain glory to themselves?

¹⁴ Why then inscribed they the books with other men's names? "Why, from a wish to recommend the doctrine" As true, or as false? For if you say, they stock to it, as bring false; their joining it at all was out of all likelihood: but if as being truth, there was no need of inventions such as you speak of. And besides, the prophecies are of such a kind, as that even until now time has been unable to force aside the predicted course of things: (wj mh dunasqai biazesqai kronw ta eirhmena) for the destruction indeed of Jerusalem took place many years ago; but there are also other predictions which extend along from that time until His coming; which examine as you please: for instance, this, "I am with you alway, even unto the end of the world: (St. Matthew chapter 28, verse 20) and, "Upon this Rock I will build My Church, and the gates of hell shall not prevail against it: "(St. Matthew chapter 16, verse 18) and, "This Gospel shall be preached unto all nations: (St. Matthew chapter 24, verse 14) and that which the woman which was an an harlot did: and many others more than these. Whence then the truth of this prediction if indeed it were a forgery? How did "the gates of hell" not "prevail" against "the Church? How is Christ always "with us? For had He not been "with us," the Church would not have been victorious. How was the Gospel spread abroad in every part of the world?

¹⁵ They also who have spoken against us are enough to testify the antiquity of the books; I mean, such as Celsus and he of Batanea, who came after him. For they, I suppose, were not speaking against books composed after there time. ¹⁶[7] And besides, there is the whole world which with one consent hath received the Gospel. Now there could not have been so great agreement from one end of the earth to the other, unless it had been the

Grace of the Spirit; but the authors of the forgery would have been quickly found out. Neither could so great excellencies have originated from inventions and falsehoods. Dost thou not see the whole world coming in; error extinguished; the austere wisdom (filosufian) of the old monks shining brighter than the sun; the choirs of the virgins; the piety among Barbarians; all men serving under one yoke? For neither by us alone were these things foretold, but also from the beginning, by the Prophets. For you will not, I trow, cavil at their predictions also: for the books are with their enemies, and through the zeal of certain Greeks they have been transferred into the Greek tongue. Many things then do these also foretell concerning these matters, shewing that it was God who should come among us.

17 [8] Why then do not all believe now? Because things have degenerated: and for this we are to blame. (For from hence the discourse is addressed unto us also. For surely not even then did they trust to signs alone, but by the mode of life also many of the converts were attracted. For, "Let your light so shine before men," saith He, "that they may see your good works, and glorify your Father which is in heaven. (St. Matthew chapter 5, verse 16) And, "They were all of one heart and one soul, neither said any man that aught of the things which he possessed was his own, but they had all things common; and distribution was made unto every man, according as he had need."; (Acts chapter 4, verse 32 and Acts chapter 4, verse 35) and they lived an angelic life. And if the same were done now, we should convert the whole world, even without miracles. But in the meanwhile, let those who will be saved attend to the Scriptures; for they shall find there both these noble doings, and those which are greater than these. For it may be added that the Teachers themselves surpassed the deeds of the others; living in hunger, in third, and nakedness. But we are desirous of enjoying great luxury, and rest, and ease; not so they: they cried aloud, "Even unto the present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place. (I Cor. iv. II.

18 And some ran from Jerusalem unto Illyricum, (Romans chapter 15, verse 19) and another unto the country of the Indians, and another unto that of the Moors, and this to one part of the world, that to another. Whereas we have not the courage to depart even out of our own country; but seek for luxurious living and splendid houses and all other superfluities. For which of us ever was famished for the word of God's sake? Which ever abode in a wilder-

ness? Which ever set out on a distant peregrination? Which of our teachers lived by the labor of his hands to assist others? Which endured death daily? Hence it is that they also who are with us have become slothful. For suppose that one saw soldiers and generals struggling with hunger, and thirst, and death, and with all dreadful things, and bearing cold and dangers and all like lions, and so prospering; then afterwards, relaxing that strictness, and becoming enervated, and fond of wealth, and addicted to business and bargains, and then overcome by their enemies it were extreme folly to seek for the cause of all this. Now let us reason thus in our own case and that of our ancestors; for we too have become weaker than all, and are nailed down unto this present life.

¹⁹ And if one be found having a vestige of the ancient wisdom, leaving the cities and the market-places, and the society of the world, and the ordering of others, he betakes himself to the mountains: and if one ask the reason of that retirement, he invents a plea which cannot meet with allowance. For, saith he, "lest I perish too, and the edge of my goodness be taken off, I start aside." Now how much better were it for thee to become less keen, and to gain others, than abiding on high to neglect thy perishing brethren? When, however, the one sort are careless about virtue, and those who do regard it withdraw themselves far from our ranks, how are we to subdue our enemies? For even if miracles were wrought now, who would be persuaded? Or who of those without would give heed unto us, our iniquity being thus prevalent? For so it is, that our upright living seems unto the many the more trustworthy argument of the two: miracles admitting of a bad construction on the part of obstinate bad men: whereas a pure life will have abundant power to stop the mouth of the devil himself.

²⁰ [9.] These things I say, both to governors and governed; and, before all others, unto myself; to the end that the way of life shown forth in us may be truly admirable, that taking our appropriate stations, we may look down on all things present; may despise wealth, and not despise hell; overlook glory, and not overlook salvation; endure toil and labor here, lest we fall into punishment there. Thus let us wage war with the Greeks; thus let us take them captive with a captivity better than liberty. But while we say these things without intermission, over and over, they occur very seldom. Howbeit, be they done or not, it is right to remind you of them continually. For if some are engaged in deceiving by their fair speech, so much more is it the duty of

those who allure back unto the truth, not to grow weary of speaking what is profitable. Again: if the deceivers make use of so many contrivances—spending as they do money, and applying arguments, and undergoing dangers, and making a parade of their patronage—much more should we, who are winning men from deceit, endure both dangers and deaths, and all things; that we may both gain ourselves and others, and become to our enemies irresistible, and so obtain the promised blessings, through the grace and loving-kindness, etc.

HOMILY 7

11 Corinthians chapter 2, verse 6 and 1 Corinthians chapter 6, verse 7 Howbeit we speak wisdom among the perfect, yet a wisdom not of this world, nor of the rulers of this world, which are coming to naught; but we speak God's wisdom in a mystery, even the wisdom that hath been hidden, which God fore-ordained before the worlds unto our glory. ² Darkness seems to be more suitable than light to those that are diseased in their eyesight: wherefore they betake themselves by preference to some room that is thoroughly shaded over. This also is the case with the wisdom which is spiritual. As the wisdom which is of God seemed to be foolishness unto those without: so their own wisdom, being foolishness indeed, was accounted by them wisdom. The result has been just as if a man having skill in navigation were to promise that without a ship or sails he would pass over a boundless tract of sea, and then endeavor by reasonings to prove that the thing is possible; but some other person, ignorant of it all, committing himself to a ship and a steersman and sailors, were thus to sail in safety. For the seeming ignorance of this man is wiser than the wisdom of the other. For excellent is the art of managing a ship; but when it makes too great professions it is a kind of folly. And so is every art which is not contented with its own proper limits. Just so the wisdom which is without [were wisdom indeed] if it had had the benefit of the spirit. But since it trusted all to itself and supposed that it wanted none of that help, it became foolishness, although it seemed to be wisdom. Wherefore having first exposed it by the facts, then and not till then he calls it foolishness; and having first called the wisdom of God folly, according to their reckoning, then and not till then he shews it to be wisdom. (For after our proofs, not before, we are best able to abash the gainsayers.)

³ His words then are, "Howbeit we speak wisdom among the perfect:" for when I, accounted foolish and a preacher of follies, get the better of the wise,

I overcome wisdom, not by foolishness but by a more perfect wisdom; a wisdom, too, so ample and so much greater, that the other appears foolishness. Wherefore having before called it by a name such as they named it at that time, and having both proved his victory from the facts, and shewn the extreme foolishness of the other side: he thenceforth bestows upon it its right name, saying, "Howbeit we speak wisdom among the perfect." "Wisdom" is the name he gives to the Gospel, to the method of salvation, the being saved by the Cross. "The perfect," are those who believe. For indeed they are "perfect," who know all human things to be utterly helpless, and who overlook them from the conviction that by such they are profited nothing: such Were the true believers.

4 "But not a wisdom of this world." For where is the use of the wisdom which is without, terminating here and proceeding no further, and not even here able to profit its possessors? Now by the "rulers of the world," here, he means not certain demons, as some suspect, but those in authority, those in power, those who esteem the thing worth contending about, philosophers, rhetoricians and writers of speeches (logografou). For these were the dominant sort and often became leaders of the people. "Rulers of the world" he calls them, because beyond the present world their dominion extends not. Wherefore, he adds further, "which are coming to nought;" disparaging it both on its own account, and from those who wield it. For having shewn that it is false, that it is foolish, that it can discover nothing, that it is weak, he shews moreover that it is but of short duration.

5 [2.] "But we speak God's wisdom in a mystery." What mystery? For surely Christ saith, (St. Matthew chapter 10, verse 27 *housate rec. text akouete*.) "What ye have heard in the ear, proclaim upon the housetops." How then does he call it "a mystery?" Because that neither angel nor archangel, nor any other created power knew of it before it actually took place. Wherefore he saith, (Ephesians chapter 3, verse 10) "That now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God." And this hath God done in honor to us, so that they not without us should hear the mysteries. For we, too, ourselves, whomsoever we make our friends, use to speak of this as a sure proof of friendship towards them, that we tell our secrets to no one in preference to them. Let those hear who expose to shame the secrets of the Gospel, and unto all indiscriminately display the "pearls" and the doctrine, and who cast "the holy things" unto

"dogs," and "swine," and useless reasonings. For the Mystery wants no argumentation; but just what it is, that only is to be declared. Since it will not be a mystery, divine and whole in all its parts, when thou addest any thing to it of thyself also.

6 And in another sense, too, a mystery is so called; because we do not behold the things which we see, but some things we see and others we believe. For such is the nature of our Mysteries. I, for instance, feel differently upon these subjects from an unbeliever. I hear, "Christ was crucified;" and forthwith I admire His loving-kindness unto men: the other hears, and esteems it weakness. I hear, "He became a servant;" and I wonder at his care for us: the other hears, and counts it dishonor. I hear, "He died;" and am astonished at His might, that being in death He was not holden, but even broke the bands of death: the other hears, and surmises it to be helplessness. He hearing of the resurrection, saith, the thing is a legend; I, aware of the facts which demonstrate it, fall down and worship the dispensation of God. He hearing of a layer, counts it merely as water: but I behold not simply the thing which is seen, but the purification of the soul which is by the Spirit. He considers only that my body hath been washed; but I have believed that the soul also hath become both pure and holy; and I count it the sepulchre, the resurrection, the sanctification, the righteousness, the redemption, the adoption, the inheritance, the kingdom of heaven, the plenary effusion (*korhgian*) of the Spirit. For not by the sight do I judge of the things that appear, but by the eyes of the mind. I hear of the "Body of Christ:" in one sense I understand the expression, in another sense the unbeliever.

7 And just as children, looking on their books, know not the meaning of the letters, neither know what they see; yea more, if even a grown man be unskilful in letters, the same thing will befall him; but the skilful will find much meaning stored up in the letters, even complete lives and histories: and an epistle in the hands of one that is unskilful will be accounted but paper and ink; but he that knows how to read will both hear a voice, and hold converse with the absent, and will reply whatsoever he chooses by means of writing: so it is also in regard of the Mystery. Unbelievers albeit they hear, seem not to hear: but the faithful, having the skill which is by the Spirit, behold the meaning of the things stored therein. For instance, it is this very thing that Paul signified, when he said that even now the word preached is hidden:

for "unto them that perish," he saith, "it is hidden." (2 Corinthians chapter 4, verse 3)

§ In another point of view, the word indicates also the Gospel's being contrary to all expectation. By no other name is Scripture wont to call what happens beyond all hope and above all thought of men. Wherefore also in another place, "My mystery is for Me," and for Mine. And Paul again, (2 Corinthians chapter 15, verse 51) "Behold, I shew you a mystery: we shall not all sleep, but we shall all be changed." [3.] And though it be everywhere preached, still is it a mystery; for as we have been commanded, "what things we have heard in the ear, to speak upon the house tops," so have we been also charged, "not to give the holy things unto dogs nor yet to cast our pearls before swine." (St. Matthew chapter 7, verse 9) For some are carnal and do not understand: others have a veil upon their hearts and do not see: wherefore that is above all things a mystery, which everywhere is preached, but is not known of those who have not a right mind; and is revealed not by wisdom but by the Holy Ghost, so far as is possible for us to receive it. And for this cause a man would not err, who in this respect also should entitle it a mystery, the utterance whereof is forbidden. (anorrhthon) For not even unto us, the faithful, hath been committed entire certainty and exactness. Wherefore Paul also said, (ch. xiii. 9.) "We know in part, and we prophesy in part: for now we see in a mirror darkly; but then face to face."

§ [4.] For this cause he saith, "We speak wisdom in a mystery, the hidden wisdom which God fore-ordained before the worlds unto our glory. Hidden:" that is, that no one of the powers above hath learnt it before us; neither do the many know it now. "Which he fore-ordained unto our glory" and yet, elsewhere he saith, "unto his own glory," for he considereth our salvation to be His own glory: even as also He calleth it His own riches, (vid. Ephesians chapter 3, verse 8) though He be Himself rich in good and need nothing in order that He may be rich. "Fore-ordained," he saith, pointing out the care had of us. For so those are accounted most both to honor and to love us, whosoever shall have laid themselves out to do us good from the very beginning: which indeed is what fathers do in the case of children. For although they give not their goods until afterwards, yet at first and from the beginning they had predetermined this. And this is what Paul is earnest to point out now; that God always loved us even from the beginning and when as yet we were not. For unless He had loved us, He would not have fore-ordained

our riches. Consider not then the enmity which hath come between; for more ancient than that was the friendship.

¹⁰ As to the words, "before the worlds," (*nro tpn aiwnwn*) they mean eternal. For in another place also He saith thus, "Who is before the worlds." The Son also, if you mark it, will be found to be eternal in the same sense. For concerning Him he saith, (Hebrews chapter 1, verse 2) "By Him He made the worlds;" which is equivalent to subsistence before the worlds; for it is plain that the maker is before the things which are made. [5.] Ver. 8. "Which none of the rulers of this world knew; for had they known, they would not have crucified the Lord of Glory." Now if they knew not, how said He unto them, (St. John chapter 7, verse 28) "Ye both know Me, and ye know whence I am?" Indeed, concerning Pilate the Scripture saith, he knew not. (vid. St. John chapter 19, verse 9) It is likely also that neither did Herod know. These, one might say, are called rulers of this world: but if a man were to say that this is spoken concerning the Jews also and the Priests, he would not err. For to these also He saith, (St. John chapter 8, verse 19) "Ye know neither Me nor My Father." How then saith He a little before, "Ye both know Me, and ye know whence I am?" However, the manner of this way of knowledge and of that hath already been declared in the Gospel; (Hom. 49. on St. John,) and, not to be continually handling the same topic, thither do we refer our readers.

¹¹ What then? was their sin in the matter of the Cross forgiven them? For He surely did say, "Forgive them." (Luke chapter 23, verse 34) If they repented, it was forgiven. For even he who set countless assailants on Stephen and persecuted the Church, even Paul, became the champion of the Church. Just so then, those others also who chose to repent, had forgiveness: and this indeed Paul himself meant, when he exclaims, (Romans chapter 11, verse 11 and Romans chapter 11, verse 1 and Romans chapter 11, verse 2). "I say then, have they stumbled that they should fall? God forbid." "I say then, hath God cast away His people whom He foreknew? God forbid." Then, to shew that their repentance was not precluded, he brought forward as a decisive proof his own conversion, saying, "For I also am an Israelite." As to the words, "They knew not;" they seem to me to be said here not concerning Christ's Person, but only concerning the dispensation hidden in that event: (*neriauthj tou nragmatoj thj oikonomiaj*) as if he had said, what meant "the death," and the "Cross," they knew not. For in that passage also He said not, "They

know not Me," but, "They know not what they do;" that is, the dispensation which is being accomplished, and the mystery, they are ignorant of. For they knew not that the Cross is to shine forth so brightly; that it is made the salvation of the world, and the reconciliation of God unto men; that their city should be taken; and that they should suffer the extreme of wretchedness.

¹² By the name of "wisdom," he calls both Christ, and the Cross and the Gospel. Opportunely also he called Him, "The Lord of glory." For seeing that the Cross is counted a matter of ignominy, he signifies that the Cross was great glory: but that there was need of great wisdom in order not only to know God but also to learn this dispensation of God: and the wisdom which was without turned out an obstacle, not to the former only, but to the latter also. [6.] Ver. 9. "But as it is written, Things which eye saw not and ear heard not, and which entered not into the heart of man, whatsoever things God prepared for them that love Him." ¹³ Where are these words written? Why, it is said to have been "written," then also, when it is set down, not in words, but in actual events, as in the historical books; or when the same meaning is expressed, but not in the very same words, as in this place: for the words, "They to whom it was not told about Him shall see, and they who have not heard shall understand," (Isaiah chapter 52, verse 15; Sept. Comp. Romans chapter 15, verse 21; Isaiah chapter 64, verse 4) are the same with "the things which eye hath not seen, nor ear heard." Either then this is his meaning, or probably it was actually written in some books, and the copies have perished. For indeed many books were destroyed, and few were preserved entire even in the first captivity. And this is plain, in those which remain to us.() For the Apostle saith (Acts chapter 3, verse 24) "From Samuel and the Prophets which follow after they have all spoken concerning Him:" and these their words are not entirely extant. Paul, however, as being learned in the law and speaking by the Spirit, would of course know all with accuracy. And why speak I of the captivity? Even before the captivity many books had disappeared; the Jews having rushed headlong to the last degree of impiety: and this is plain from the end of the fourth book of Kings, (2 Kings chapter 22, verse 8. 2 Chronicles chapter 34, verse 14) for the book of Deuteronomy could hardly be found, having been buried somewhere in a dunghill.

¹⁴ And besides, there are in many places double prophecies, easy to be apprehended by the wiser sort; from which we may find out many of the things which are obscure. [7.] What then, hath "eye not seen what God prepared?"

No. For who among men saw the things which were about to be dispensed? Neither then hath "the ear heard, nor hath it entered into the heart of man." How is this? For if the Prophets spoke of it, how saith he, "Ear hath not heard, neither hath it entered into the heart of man?" It did not enter; for not of himself alone is he speaking, but of the whole human race. What then? The Prophets, did not they hear? Yes, they heard; but the prophetic ear was not the ear "of man:" for not as men heard they, but as Prophets. Wherefore he said, (Isaiah chapter 1, verse 4 Sept.) "He hath added unto me an ear to hear," meaning by "addition" that which was from the Spirit. From whence it was plain that before hearing it had not entered into the heart of man. For after the gift of the Spirit the heart of the Prophets was not the heart of man, but a spiritual heart; as I also he saith himself, "We have the mind of Christ" (v. 16.) as if he would say, "Before we had the blessing of the Spirit and learnt the things which no man can speak, no one of us nor yet of the Prophets conceived them in his mind. How should we? since not even angels know them. For what need is there to speak," saith he, "concerning 'the rulers of this world,' seeing that no man knew them, nor yet the powers above?"

¹⁵ What kind of things then are these? That by what is esteemed to be the foolishness of preaching He shall overcome the world, and the nations shall be brought in, and there shall be reconciliation of God with men, and so great blessings shall come upon us! How then have we "known? Unto us," he-saith, "God hath revealed them by His Spirit;" not by the wisdom which is without; for this like some dishonored handmaid hath not been permitted to enter in, and stoop down and look into (see St. John chapter 20, verse 5) the mysteries pertaining to the Lord. Seest thou how great is the difference between this wisdom and that? The things which angels knew not, these are what she hath taught us: but she that is without, hath done the contrary. Not only hath she failed. to instruct, but she hindered and obstructed, and after the event sought to obscure His doings, making the Cross of none effect. Not then simply by our receiving the knowledge, does he describe the honor vouchsafed to us, nor by our receiving it with angels, but, what is more, by His Spirit conveying it to us.

¹⁶[7.] Then to show its greatness, he saith, If the Spirit which knoweth the secret things of God had not revealed them, we should not have learned them. Such an object of care was this whole subject to God, as to be among

His secrets. Wherefore we needed also that Teacher who knoweth these things perfectly; for "the Spirit," (v. 10, 11, 12.)saith he, "searcheth all things, even the deep things of God." For the word "to search" is here indicative not of ignorance, but of accurate knowledge: it is the very same mode of speaking which he used even of God, saying, "He that searcheth the hearts knoweth what is the mind of the Spirit." (Romans chapter 8, verse 27) Then having spoken with exactness concerning the knowledge of the Spirit, and having pointed out that it is as fully equal to God's knowledge, as the knowledge of a man itself to itself; and also, that we have learned all things from it and necessarily from it; he added, "which things also we speak, not in words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual." Seest thou to what point he exalted us because of the Teacher's dignity? For so much are we wiser than they as there is difference between Plato and the Holy Spirit; they having for masters the heathen rhetoricians but we, the Holy Spirit.

¹⁷ [8.] But what is this, "comparing spiritual things with spiritual?" When a thing is spiritual and of dubious meaning, we adduce testimonies from the things which are spiritual. For instance, I say, Christ rose again--was born of a Virgin; I adduce testimonies and types and demonstrations; the abode of Jonah in the whale and his deliverance afterwards; the child-bearing of the barren, Sarah, Rebecca, and the rest; the springing up of the trees which took place in paradise (Genesis chapter 2, verse 5) when there had been no seeds sown, no rains sent down, no furrow drawn along. For the things to come were fashioned out and figured forth, as in shadow, by the former things, that these which are now might be believed when they came in. And again we shew, how of the earth was man, and how of man alone the woman; and this without any intercourse whatever; how the earth itself of nothing, the power of the Great Artificer being every where sufficient for all things. Thus "with spiritual things" do I "compare spiritual," and in no instance have I need of the Wisdom which is without--neither its reasonings nor its embellishments. For such persons do but agitate the weak understanding and confuse it; and are not able to demonstrate clearly any one of the things which they affirm, but even have the contrary effect. They rather disturb the mind and fill it with darkness and much perplexity. Wherefore he saith, "with spiritual things comparing spiritual." Seest thou how superfluous he sheweth it to be? and not only superfluous, but even hostile and injuri-

ous: for this is meant by the expressions, "lest the Cross of Christ be made of none effect," and, "that our ('your faith,' rec. text) faith should not stand in the wisdom of men." And he points out here, that it is impossible for those who confidently entrust every thing to it, to learn any useful thing: for

18[9.] Ver. 14. "The natural man receiveth not the things of the Spirit." It is necessary then to lay it aside first. "What then," some man will say; "is the wisdom from without stigmatized? And yet it is the work of God." How is this clear? since He made it not, but it was an invention of thine. For in this place he calls by the term "wisdom" curious research and superfluous elegance of words. But should any one say that he means the human understanding; even in this sense the fault is thine. For thou bringest a bad name upon it, who makest a bad use of it; who to the injury and thwarting of God demandest from it things which indeed it never had. Since then thou boastest therein and tightest with God, He hath exposed its weakness. For strength of body also is an excellent thing, but when Cain used it not as he ought, God disabled him and made him tremble (Genesis chapter 4, verse 12 and Genesis chapter 4, verse 14. Sept. "sighing and trembling" rec. ver. "fugitive and vagabond.") Wine also is a good thing; but because the Jews indulged in it immoderately, God prohibited the priests entirely from the use of the fruit. And since thou also hast abused wisdom unto the rejecting of God, and hast demanded of it more than it can do of its own strength; in order to withdraw thee from human hope, he hath shewed thee its weakness.

19 For (to proceed) he is "a natural man, who attributes every thing to reasonings of the mind and considers not that he needs help from above; which is a mark of sheer folly. For God bestowed it that it might learn and receive help from Him, not that it should consider itself sufficient unto itself. For eyes are beautiful and useful, but should they choose to see without light, their beauty profits them nothing; nor yet their natural force, but even doth harm. So if you mark it, any soul also, if it choose to see without the Spirit, becomes even an impediment unto itself. "How then, before this," it will be said, "did she see all things of herself?" Never at any time did she this of herself but she had creation for a book set before her in open view. But when men having left off to walk in the way which God commanded them, and by the beauty of visible objects to know the Great Artificer, had entrusted to disputations the leading-staff of knowledge; they became weak and sank in a sea of ungodliness; for they presently brought in that which was the abyss of

all evil, asserting that nothing was produced from things which were not, but from uncreated matter; and from this source they became the parents of ten thousand heresies.

²⁰ Moreover, in their extreme absurdities they agreed; but in those things wherein they seemed to dream out something wholesome, though it were only as in shadows, they fell out with one another; that on both sides they might be laughed to scorn. For that out of things which are not nothing is produced, nearly all with one accord have asserted and written; and this with great zeal. In these absurdities then they were urged on by the Devil. But in their profitable sayings, wherein they seemed, though it were but darkly, (*en ainigmati*;) to find some part of what they sought, in these they waged war with one another: for instance, that the soul is immortal; that virtue needs nothing external; and that the being good or the contrary is not of necessity nor of fate. ²¹ Dost thou see the craft of the Devil? If any where he saw men speaking any thing corrupt, he made all to be of one mind; but if any where speaking any thing sound, he raised up others against them; so that the absurdities did not fail, being confirmed by the general consent, and the profitable parts died away, being variously understood. Observe how in every respect the soul is unstrung, (*atonoj*) and is not sufficient unto herself. And this fell out as one might expect. For if, being such as she is, she aspire to have need of nothing and withdraw herself from God; suppose her not fallen into that condition, and into what extreme madness would she not have insensibly sunk? If, endowed with a mortal body, she expected greater things from the false promise of the Devil-(for, "Ye shall be," said he, "as gods" Genesis chapter 3, verse 4)-to What extent would she not have cast herself away, had she received her body also, from the beginning, immortal. For, even after that, she asserted herself to be unbegotten and of the essence of God, through the corrupt mouth of the Manicheans, and it was this distemperature which gave occasion to her invention of the Grecian gods. On this account, as it seems to me, God made virtue laborious, with a view to bow down the soul and to bring it to moderation.

²² And that thou mayest convince thyself that this is true, (as far as from trifles ones may guess at any thing great,) let us learn it from the Israelites. They, it is well known, when they led not a life of toil but indulged in relaxation, not being able to bear prosperity, fell away into ungodliness. What then did God upon this? He laid upon them a multitude of laws with a view

to restrain their licence. And to convince you that these laws contribute not to any virtue, but were given to them as a sort of curb, providing them with an occasion of perpetual labor; hear what saith the prophet concerning them; "I gave them statutes which were not good. Ezekiel chapter 20, verse 25 What means, "not good? Such as did not much contribute towards virtue. Wherefore he adds also, "and ordinances whereby they shall not live."

23 [10.] "But the natural man receiveth not the things of the Spirit." For as with these eyes no man could learn the things in the heavens; so neither the soul unaided the things of the Spirit. And why speak I of the things in heaven? It receives not even those in earth, all of them. For beholding afar off a square tower, we think it to be round; but such an opinion is mere deception of the eyes: so also we may be sure, when a man by means of his understanding alone examines the things which are afar off much ridicule will ensue. For not only will he not see them such as indeed they are, but will even account them the contraries of what they are. Wherefore he. added, "for they are foolishness unto him" But this comes not of the nature of the things, but of his infirmity, unable as he is to attain to their greatness through the eyes of his soul.

24 [11.] Next, pursuing his contrast, he states the cause of this, saying, "he knoweth not because they are spiritually discerned:" i.e. the things asserted require faith, and to apprehend them by reasonings is not possible, for their magnitude exceeds by a great deal the meanness of our understanding. Wherefore he saith, "but he that is spiritual judgeth all things, yet he himself is judged of no man." For he that has sight, beholds himself all things that appertain to the man that has no sight; but no sightless person discerns what the other is about. So also in the case before us, our own matters and those of unbelievers, all of them we for our part know; but ours, they know not henceforth any more. We know what is the nature of things present, what the dignity of things to come; and what some day shall become of the world when this state of things shall be no more, and what sinners shall suffer, and the righteous shall enjoy. And that things present are nothing worth, we both know, and their meanness we expose; (for to "discern" is also to expose;) (*anakrinein, elegkein*) and that the things to come are immortal and immoveable. All these things are known to the spiritual man; and what the natural man shall suffer when he is departed into that world; and what the

faithful shall enjoy when he hath fulfilled his journey from this none of which are known to the natural man.

²⁵ [12.] Wherefore also, subjoining a plain demonstration of what had been affirmed, he saith, "For who hath known the mind of the Lord, that he may instruct Him? But we have the mind of Christ." That is to say, the things which are in the mind of Christ, these we know, even the very things which He willeth and hath revealed. For since he had said, "the Spirit had revealed them;" lest any one should set aside the Son, he subjoins that Christ also shewed us these things. Not meaning this, that all the things which He knoweth, we know; but that all the things Which we know are not human so as to be open to suspicion, but of His mind and spiritual. For the mind which we have about these things we have of Christ; that is, the knowledge which we have concerning the things of the faith is spiritual; so that with reason we are "judged of no man." For it is not possible that a natural man should know divine thing, Wherefore also he said, "For who hath known the mind of the Lord?" implying that our own mind which we have about these things, is His mind. And this, "that he may instruct Him," he hath not added without reason, but with reference to what he had just now said, "the spiritual man no one discerneth." For if no man is able to know the mind of God, much less can he teach and correct it. For this is the meaning of, "that he may instruct Him."

²⁶ Seest thou how from every quarter he repels the wisdom which is without, and shews that the spiritual man knoweth more things and greater? For seeing that those reasons, "That no flesh should glory;" and, "For this cause hath He chosen the foolish things, that He might confound the wise men;" and, "Lest the Cross of Christ should be made void:" seemed not to the unbelievers greatly worthy of credit, nor yet attractive, or necessary, or useful, he finishes by laying down the principal reason; because in this way we most easily see from Whom we may have the means of learning even high things, and things secret, and things which are above us. For reason was absolutely made of none effect by our inability to apprehend through Gentile wisdom the things above us. You may observe, too, that it was more advantageous to learn in this way from the Spirit. For that is the easiest and clearest of all teaching.

²⁷ "But we have the mind of Christ." Thai is, spiritual, divine, that which hath nothing human. For it is not of Plato, nor of Pythagoras, but it is

Christ Himself, putting His own things into our mind. ²⁸ This then, if naught else, let us revere, O beloved, and let our life shine forth as most excellent; since He also Himself maketh this a sure proof of great friendship, viz. the revealing His secrets unto us: where He saith, (St. John chapter 15, verse 15) "Henceforth I call you not servants, for all ye are My friends; for all things which I have heard from My Father I have told unto you:" that is, I have had confidence towards you. Now if this by itself is a proof of friendship, namely, to have confidence: when it appears that He has not only confided to us the mysteries conveyed by words, (*ta dia rhmatwn musthria*) but also imparted to us the same conveyed by works, (*dia twn ergwn*, i.e. sacramental actions) consider how vast the love of which this is the fruit. This, if nothing else, let us revere; even though we will not make any such great account of hell, yet let it be more fearful than hell to be thankless and ungrateful to such a friend and benefactor. And not as hired servants, but as sons and freemen, let us do all things for the love of our Father; and let us at last cease from adhering to the world that we may put the Greeks also to shame. For even now desiring to put out my strength against them, I shrink from so doing, lest haply, surpass them as we may by our arguments and the truth of what we teach, we bring upon ourselves much derision from the comparison of our way of life; seeing that they indeed, cleaving unto error and having no such conviction, abide by philosophy, but we do just the contrary. However, I will say it. For it may be, it may be that in practising how to contend against them, we shall long as rivals to become better than they in our mode of life also.

²⁹ [14. I was saying not long ago, that it would not have entered the Apostles' thoughts to preach what they did preach, had they not enjoyed Divine Grace; and that so far from succeeding, they would not even have devised such a thing. Well then, let us also to-day prosecute the same subject in our discourse; and let us shew that it was a thing impossible so much as to be chosen or thought of by them, if they had not had Christ among them: not because they were arrayed, the weak against the strong, not because few against many, not because poor against rich, not because unlearned against wise, but because the strength of their prejudice, too, was great. For ye know that nothing is so strong with men as the tyranny of ancient custom. So that although they had not been twelve only, and not so contemptible, and such as they really were, but another world as large as this, and with an equivalent

number arrayed on their side, or even much greater; even in this case the result would have been hard to achieve. For the other party had custom on their side, but to these their novelty was an obstacle. For nothing so much disturbs the mind, though it be done for some beneficial purpose, as to innovate and introduce strange things, and most of all when this is done in matters relating to divine worship and the glory of God. And how great force there is in this circumstance I will now make plain;

³⁰ first having made the following statement that there was added also another difficulty with regard to the Jews. For in the case of the Greeks, they destroyed both their gods and their doctrines altogether; but not so did they dispute with the Jews, but many of their doctrines they abolished, while the God who had enacted the same they bade them worship. And affirming that men should honor the legislator, they said, "obey not in all respects the law which is of Him; for instance, in the keeping the Sabbath, or observing circumcision, or offering sacrifices, or doing any other like thing. So that not only was custom an impediment, but also the fact, that when they bade men worship God, they bade them break many of His laws. ³¹ [15.] But in the case of the Greeks great was the tyranny of custom. For if it had been a custom of ten years only, I say not of such a length of time, and if it had preoccupied but a few men, I say not the whole world, when these persons made their approaches; even in this case the revolution would have been hard to effect. But now sophists, and orators, and fathers, and grandfathers, and many more ancient than all these, had been preoccupied by the error: the very earth and sea, and mountains and groves, and all nations of Barbarians, and all tribes of the Greeks, and wise men and ignorant, rulers and subjects, women and men, young and old, masters and slaves, artificers and husbandmen, dwellers in cities and in the country; all of them. And those who were instructed would naturally say, "What in the world is this? Have all that dwell in the world been deceived? both sophists and orators, philosophers and historians, the present generation and they who were before this, Pythagoreans, Platonists, generals, consuls, kings, they who in all cities from the beginning were citizens and colonists, both Barbarians and Greeks? And are the twelve fishermen and tent-makers and publicans wiser than all these? Why, who could endure such a statement?" However, they spake not so, nor had it in their mind, but did endure them, and owned that they were wiser than all. Wherefore they overcame even all. And custom was no impediment to this,

though accounted invincible when she hath acquired her full swing by course of time.

³² And that thou mayest learn how great is the strength of custom, it hath oftentimes prevailed over the commands of God. And why do I say, commands? Even over very blessings. For so the Jews when they had manna, required garlic; enjoying liberty they were mindful of their slavery; and they were continually longing for Egypt, because they were accustomed to it. Such a tyrannical thing is custom. If thou desire to hear of it from the heathens also; it is said that Plato, although well aware that all about the gods was a sort of imposture, condescended to all the feasts and all the rest of it, as being unable to contend with custom; and as having in fact learnt this from his master. For he, too, being suspected of some such innovation, was so far from succeeding in what he desired that he even lost his life; and this, too, after making his defence. And how many men do we see now by prejudice held in idolatry, and having nothing plausible to say, when they are charged with being Greeks, but alleging the fathers, and grandfathers, and great grandfathers. For no other reason did some of the heathens call custom, second nature. But when doctrines are the subject-matter of the custom, it becomes yet more deeply rooted. For a man would change all things more easily than those pertaining to religion. The feeling of shame, too, coupled with custom, was enough to raise an obstacle; and the seeming to learn a new lesson in extreme old age, and that of those who were not so intelligent. And why wonder, should this happen in regard of the soul, seeing that even in the body custom hath great force?

³³ [16.] In the Apostles' case, however, there was yet another obstacle, more powerful than these; it was not merely changing custom so ancient and primitive, but there were perils also under which the change was effected. For they were not simply drawing men from one custom to another, but from a custom, wherein was no fear to an undertaking which held out threats of danger. For the believer must immediately incur confiscation, persecution, exile from his country; must suffer the worst ills, be hated of all men, be a common enemy both to his own people and to strangers. So that even if they had invited men to a customary thing out of novelty, even in this case it would have been a difficult matter. But when it was from a custom to an innovation, and with all these terrors to boot, consider how vast was the obstacle! ³⁴ And again, another thing, not less than those mentioned, was

added to make the change difficult. For besides the custom and the dangers, these precepts were both more burdensome, and those from which they withdrew men were easy and light. For their call was from fornication unto chastity; from love of life unto sundry kinds of death; from drunkenness unto fasting; from laughter unto tears and compunction; from covetousness unto utter indigence; from safety unto dangers: and throughout all they required the strictest circumspection. For, "Filthiness," (Ephesians chapter 5, verse 4) saith he, "and foolish talking, and jesting, let it not proceed out of your mouth. And these things they spake unto those who knew nothing else than how to be drunken and serve their bellies; who celebrated feasts made up of nothing but of "filthiness" and laughter and all manner of revellings (kwmwdiaj apashj. So that not only from the matter pertaining to severity of life were the doctrines burthensome, but also from their being spoken unto men who had been brought up in careless ease, and "filthiness. and "foolish talking," and laughter and revellings. For who among those who had lived in these things, when he heard, (Matthew chapter 10, verse 38) "If a man take not up his cross and follow Me, he is not worthy of Me; and, (Ibid. 34) "I came not to send peace but a sword, and to set a man at variance with his father, and the daughter at variance with her mother," would not have felt himself chilled all over (enarkhse)?

³⁵ And who, when he heard, "If a man bid not farewell to home and country and possessions, he is not worthy of Me," would not have hesitated, would not have refused? And yet there were men, who not only felt no chill, neither shrunk away when they heard these things, but ran to meet them and rushed upon the hardships, and eagerly caught at the precepts enjoined. Again, to be told, "For every idle word we shall give account; (Matthew chapter 12, verse 36) and, "whosoever looketh upon a woman to lust after her, hath committed adultery with her as soon as seen; (Matthew chapter 5, verse 28 and Matthew chapter 5, verse 25) and, "whosoever is angry without cause shall fall into hell;"-which of the men of that day would not these things have frightened off? And yet all came running in, and many even leaped over the boundaries of the course. What then was their attraction? Was it not, plainly, the power of Him who was preached? For suppose that the case were not as it is, but just contrary, that this side was the

³⁶ other, and the other this; would it have been easy, let me ask, to hold fast and to drag on those who resisted? We cannot say so. So that in every way

that power is proved divine which wrought so excellently. Else how, tell me, did they prevail with the frivolous and the dissolute, urging them toward the severe and rough course of life? [17.] Well; such was the nature of the precepts. But let us see whether the doctrine was attractive. Nay, in this respect also there was enough to frighten away the unbelievers. For what said the preachers? That we must worship the crucified, and count Him as God, who was born of a Jewish woman. Now who would have been persuaded by these words, unless divine power had led the way? That indeed He had been crucified and buried, all men knew; but that He had risen again and ascended, no one save the Apostles had seen.

³⁷ But, you will say, they excited them by promises and deceived them by an empty sound of words. Nay, this very topic most particularly shews (even apart from all that has been said) that our doctrines are no deceit. For all its hardships took place here, but its consolations they were to promise after the resurrection. This very thing then, for I repeat it, shews that our Gospel is divine. For why did no one of the believers say, "I close not with this, neither do I endure it? Thou threatenest me with hardships here, and the good things thou promisest after the resurrection. Why, how is it plain that there will be a resurrection? Which of the departed hath returned? Which of those at rest hath risen again? Which of these hath said what shall be after our departure hence?" But none of these things entered into their minds; rather they gave up their very lives for the Crucified. So that this bare fact was more than anything a proof of great power; first, their working conviction at once, touching matters so important, in persons that had never in their lives before heard of any such thing; secondly, that they prevailed on them to take the difficulties upon trial, and to account the blessings as matter of hope. Now if they had been deceivers they would have done the contrary: their good things they would have promised as of this world (enteuqen, so St. John chapter 18, verse 36); the fearful things they would not have mentioned, whether they related to the present life or the future. For so deceivers and flatterers act. Nothing harsh, nor galling, nor burdensome, do they hold out, but altogether the contrary. For this is the nature of deceit.

³⁸ [18.] But "the folly," it will be said, "of the greater part caused them to believe what they were told." How sayest thou? When they were under Greeks, they were not foolish; but when they came over to us, did their folly then begin? And yet they were not men of another sort nor out of another

world, that the Apostles took and persuaded: they were men too who simply held the opinions of the Greeks, but ours they received with the accompaniment of dangers. so that if with better reason they had maintained the former, they would not have swerved from them, now that they had so long time been educated therein; and especially as not without danger was it possible to swerve. But when they came to know from the very nature of the things that all on that side was mockery and delusion, upon this, even under menaces of sundry deaths, they sprang off (apephdhsan) from their customary ways, and came over voluntarily unto the new; inasmuch as the latter doctrine was according to nature, but the other contrary to nature.

³⁹ But "the persons convinced," it is said, "were slaves, and woman, and nurses, and midwives, and eunuchs." Now in the first place, not of these alone doth our Church consist; and this is plain unto all. But be it of these; this is what especially makes the Gospel worthy of admiration; that such doctrines as Plato and his followers could not apprehend, the fishermen had power on a sudden to persuade the most ignorant sort of all to receive. For if they had persuaded wise men only, the result would not have been so wonderful; but in advancing slaves, and nurses, and eunuchs unto such great severity of life as to make them rivals to angels, they offered the greatest proof of their divine inspiration. Again; had they enjoined I know not what trifling matters, it were reasonable perhaps to bring forward the conviction wrought in these persons, to show the trifling nature of the things which were spoken: but if things great, and high, and almost transcending human nature, and requiring high thoughts, were the matter of their lessons of wisdom; the more foolishness thou showest in those who were convinced, by so much the more dost thou shew clearly that they who wrought the conviction were wise and filled with divine grace.

⁴⁰ But, you will say, they prevailed on them through the excessive greatness of the promises. But tell me, is not this very thing a wonder to thee, how they persuaded men to expect prizes and recompenses after death? For this, were there nothing else, is to me matter of amazement. But this, too, it will be said, came of folly. Inform me wherein is the folly of these things: that the soul is immortal; that an impartial tribunal will receive us after the present life; that we shall render an account of our deeds and words and thoughts unto God that knoweth all secrets; that we shall see the evil undergoing punishment, and the good with crowns on their heads. Nay, these

things are not of folly, but the highest instruction of wisdom. The folly is in the contrary opinions to these. [19.] Were this then the only thing, the despising of things present, the setting much by virtue, the not seeking rewards here, but advancing far beyond in hopes, and the keeping the soul so intent and faithful as by no present terror to be hindered in respect of the hope of what shall be; tell me, to what high philosophy must this belong? But would you also learn the force of the promises and predictions in themselves, and the truth of those uttered both before and after this present state of things? Behold, I shew you a golden chain, woven cunningly from the beginning! He spake some things to them about Himself, and about the churches, and about the things to come; and as He spake, He wrought mighty works. By the fulfilment therefore of what He said, it is plain that both the wonders wrought were real, and the future and promised things also.

⁴¹ But that my meaning may be yet plainer, let me illustrate it from the actual case. He raised up Lazarus by a single word merely, and shewed him alive. Again, He said, "The gates of Hades shall not prevail against the Church (St. Matthew chapter 16, verse 18) and, "He that forsaketh father or mother, shall receive an hundred-fold in this life, and shall inherit everlasting life." (ib. 19. 29.) The miracle then is one, the raising of Lazarus; but the predictions are two; made evident, the one here, the other in the world to come. Consider now, how they are all proved by one another. For if a man disbelieve the resurrection of Lazarus, from the prophecy uttered about the ChUrch let him learn to believe the miracle. For the word spoken so many years before, came to pass then, and received accomplishment: for "the gates of Hades prevailed not against the Church." You see that He who spake truth in the prophecy, it is clear that he also wrought the miracle: and He who both wrought the miracle and brings to accomplishment the words which He spake, it is clear that He speaks the truth also in the predictions of things yet to come, when He saith, "He who despiseth things present shall receive an hundred-fold, and shall inherit everlasting life." For the things which have been already done and spoken, He hath given as the surest pledges of those which shall hereafter come to pass.

⁴² Of all these things then, and the like to these, collecting them together out of the Gospels, let us tell them, and so stop their mouths. But if any one say, Why then was not error completely extinguished? this may be our answer: Ye yourselves are to blame, who rebel against your own salvation. For

God hath so ordered this matter (wxonomhsen,) that not even a remnant of the old impiety need be left. [20.] Now, briefly to recount what has been said: What is the natural course of things? That the weak should be overcome by the strong, or the contrary? Those who speak things easy, or things of the harsher sort? those who attract men with dangers, or with security? novators, or those who strengthen custom? those who lead into a rough, or into a smooth way? those who withdraw men from the institutions of their fathers, or those who lay down no strange laws? those who promise all their good things after our departure from this world, or those who flatter in the present life? the few to overcome the many, or the many the few?

⁴³ But you, too, saith one, gave promises pertaining to this life. What then have we promised in this life? The forgiveness of sins and the layer of regeneration. Now in the first place, baptism itself hath its chief part in things to come; and Paul exclaims, saying, (Colossians chapter 3, verse 4) "For ye died, and your life is hid with Christ in God: when your life shall be manifested, then shall ye also with Him be manifested in glory." But if in this life also it hath advantages, as indeed it hath, this also is more than all a matter of great wonder, that they had power to persuade men who had done innumerable evil deeds, yea such as no one else had done, that they should wash themselves clean of all, and they should give account of none of their offences. So that on this very account it were most of all meet to wonder that they persuaded Barbarians to embrace such a faith as this, and to have good hopes concerning things to come; and having thrown off the former burden of their sins, to apply themselves with the greatest zeal for the time to come to those toils which virtue requires, and not to gape after any object of sense, but rising to a height above all bodily things, to receive gifts purely spiritual: yea, that the Persian, the Sarmatian, the Moor, and the Indian should be acquainted with the purification of the soul, and the power of God, and His unspeakable mercy to men, and the severe discipline of faith, and the visitation of the Holy Spirit, and the resurrection of bodies, and the doctrines of life eternal. For in all these things, and in whatever is more than these, the fishermen, initiating by Baptism divers races of Barbarians, persuaded them (filosofoin) to live on high principles.

HOMILY 8

¹¹ Corinthians chapter 3, verse 1-1 Corinthians chapter 3, verse 3 And I, brethren, could not speak unto you as unto spiritual, but as unto Carnal, as

unto babes in Christ. I fed you with milk, and not with meat: for ye were not yet able to bear it; nay, not even now are ye able. For ye are yet carnal. After having overturned the philosophy which is from without, and cast down all its arrogance, he comes unto another argument. For it was likely that they would say, "If we were putting forth the opinions of Plato, or of Pythagoras, or any other of the philosophers, reason were thou shouldest draw out such a long discourse against us. But if we announce the things of the Spirit, for what reason dost thou turn and toss up and down (anw xai xatw strefej) the wisdom which is from without?" ² Hear then how he makes his stand against this. "And I, brethren, could not speak unto you as unto spiritual." Why, in the first place, says he, though you had been perfect in spiritual things also, not even so ought you to be elated; for what you preach is not your own, nor such as yourselves have found from your own means. But now even these things ye know not as ye ought to know them, but ye are learners, and the last of all. Whether therefore the Gentile wisdom be the occasion of your high imaginations; that hath been proved to be nothing, nay, in regard to spiritual things to be even contrary unto us: or if it be on account of things spiritual, in these, too, ye come short and have your place among the hindmost. Wherefore he saith, "I could not speak unto you as unto spiritual." He said not, "I did not speak," lest the thing might seem to proceed from his grudging them somewhat; but in two ways he brings down their high spirit; first, because they knew not the things that are perfect; next, because their ignorance was owing to themselves: yea, in a third way besides these, by pointing out that "not even now are they able [to bear it]." For as to their want of ability at first, that perhaps arose from the nature of the case. In fact, however, he does not leave them even this excuse. For not through any inability on their part to receive high doctrines, doth he say they received them not, but because they were "carnal." However, in the beginning this was not so blame-worthy; but that after so long a time, they had not yet arrived at the more perfect knowledge, this was a symptom of most utter dulness.

³ It may be observed, that he brings the same charge against the Hebrews, not however, with so much vehemence. For those, he saith, are such, partly because of tribulation: but these, because of some appetite for wickedness. Now the two things are not the same. He implies too, that in the one case he was intending rebuke, in the other rather stirring them up, when he spake these words of truth. For to these Corinthians he saith, "Neither yet now are

ye able;" but unto the others (Hebrews chapter 6, verse 1) "Wherefore let us cease to speak of the first principles of Christ, and press on unto perfection:" and again, (Ib. v. 9.) "we are persuaded better things concerning you, and things which accompany salvation, though we thus speak." 4[2. And how calleth he those "carnal," who had attained so large a measure of the Spirit; and into whose praises, at the beginning he had entered so much at large? Because they also were carnal, unto whom the Lord saith, (St. Matthew chapter 7, verse 22 and Matthew chapter 7, verse 23) "Depart from Me, ye workers of iniquity, I know you not; and yet they both cast out devils, and raised the dead, and uttered prophecies. So that it is possible even for one who wrought miracles to be carnal. For so God wrought by Balaam, and unto Pharaoh He revealed things to come, and unto Nebuchadnezzar; and Caiaphas prophesied, not knowing what he said; yea, and some others cast out devils in His name, though they were (Luke chapter 9, verse 49) "not with Him; since not for the doers' sake are these things done, but for others' sake: nor is it seldom, that those who were positively unworthy have been made instrumental to them. Now why wonder, if in the case of unworthy men these things are done for others' sake, seeing that so it is, even when they are wrought by saints? For Paul saith, (1 Corinthians chapter 3, verse 22) "All things are yours; whether Paul, or Apollos, or Cephas, or life, or death: and again, (Ephesians chapter 4, verse 11 and Ephesians chapter 4, verse 12) "He gave some Apostles, and some Prophets, and some Pastors and Teachers, for the perfecting of the saints, unto the work of ministering.

5 For if it were not so, there would have been no security against universal corruption. For it may be that rulers are wicked and polluted, and their subjects good and virtuous; that laymen may live in piety, and priests in wickedness; and there could not have been either baptism, or the body of Christ, or oblation, through such, if in every instance grace required merit. But as it is, God uses to work even by unworthy persons, and in no respect is the grace of baptism damaged by the conduct of the priest: else would the receiver suffer loss. Accordingly, though such things happen rarely, still, it must be owned, they do happen. Now these things I say, lest any one of the bystanders busy-ing himself about the life of the priest, should be offended as concerning the things solemnized (*ta teloumena*). "For man introduceth nothing into the things which are set before us, but the whole is a work of the power of God, and He it is who initiates (*o mustagwgn*) you into the mysteries."

6[3.] "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal. I fed you with milk, and not with meat. For ye were not able [to bear it.]" For lest he should seem to have spoken ambitiously (*filotimiai* *en-exa*, to obtain favor) these things which he hath just spoken; "the spiritual man judgeth all things," and, "he himself is judged of no man," and, "we have the mind of Christ;" with a view also to repress their pride: observe what he saith. "Not on this account," saith he, "was I silent, because I was not able to tell you more, but because 'ye are carnal: neither yet now are ye able.' "

7 Why said he not, "ye are not willing," but "ye are not able?" Even because he put the latter for the former. For as to the want of ability, it arises from the want of will. Which to them indeed is a matter of accusation, but to their teacher, of excuse. For if they had been unable by nature, one might perhaps have been forgiven them but since it was from choice, they were bereft of all excuse. He then speaks of the particular point also which makes them carnal. "For whereas there is among you strife, and jealousy, and division, are ye not carnal and walk as men?" Although he had fornications also and uncleannesses of theirs to speak of, he sets down rather that offence which he had been a good while endeavoring to correct. Now if "jealousy" makes men carnal, it is high time for us to bewail bitterly, and to clothe ourselves with sackcloth and lie in ashes. For who is pure from this passion? Except indeed I am but conjecturing the case of others from myself. If "jealousy" maketh men "carnal," and suffereth them not to be "spiritual," although they prophesy and show forth other wonderful works; now, when not even so much grace is with us, what place shall we find for our own doings; when not in this matter alone, but also in others of greater moment, we are convicted

8[4.] From this place we learn that Christ had good reason for saying, (St. John chapter 3, verse 20) "He that doeth evil cometh not to light; and that unclean life is an obstacle to high doctrines, not suffering the clear-sightedness of the understanding to shew itself. As then it is not in any case possible for a person in error, but living uprightly, to remain in error; so it is not easy for one brought up in iniquity, speedily to look up to the height of the doctrines delivered to us, but he must be clean from all the passions who is to hunt after the truth: for whoso is freed from these shall be freed also from his error and attain unto the truth. For do not, I beseech you, think that abstinence merely from covetousness or fornication may suffice thee for this purpose. Not so. All must concur in him that seeketh the truth. Where-

fore saith Peter, (Acts chapter 10, verse 34 and Acts chapter 10, verse 35) "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: that is, He calls and attracts him unto the truth. Seest thou not Paul, that he was more vehement than any one in warring and persecuting? yet because he led an irreproachable life, and did these things not through human passion, he was both received, and reached a mark beyond all.

⁹ But if any one should say, "How doth such a one, a Greek, who is kind, and good, and humane, continue in error? this would be my answer: He hath some other passion, vainglory, or indolence of mind, or want of carefulness about his own salvation, accounting that all things which concern him are drifted along loosely and at random. Peter calls the man irreproachable in all things one that "worketh righteousness," [and Paul says] "touching the righteousness which is in the law found blameless. Again, "I give thanks to God, whom I serve from my forefathers with a pure conscience," (2 Timothy chapter 1, verse 3) How then, you will say, were unclean persons considered worthy of the Gospel? Because they wished and longed for it. Thus the one sort, though in error, are attracted by Him, because they are clean from passions; the others, of their own accord approaching, are not thrust back. Many also even from their ancestors have received the true religion.

¹⁰ [5.] Ver. 3. "For whereas there is among you jealousy and strife." At this point he prepares himself to wrestle with those whose part was obedience: for in what went before he hath been casting down the rulers of the Church, where he said that wisdom of speech is nothing worth. But here he strikes at those in subjection, in the words, Ver. 4. "For when one saith, I am Paul, and I of Apollos, are ye not carnal?" And he points out that this, so far from helping them at all or causing them to acquire any thing, had even become an obstacle to their profiting in the greater things. For this it was which brought forth jealousy, and jealousy had made them "carnal;" and the having become "carnal" left them not at liberty to hear truths of the sublimer sort. Ver. 5. "Who then is Paul, and who is Apollos?"

¹¹ In this way, after producing and proving his facts, he makes his accusation henceforth more openly. Moreover, he employs his own name, doing away all harshness and not suffering them to be angry at what it is said. For if Paul is nothing and murmur not, much less ought they to think themselves ill used. Two ways, you see, he has of soothing them; first by bringing for-

ward his own person, then by not robbing them of all as if they contributed nothing. Rather he allows them some small portion: small though it be, he does allow it. For having said, "Who is Paul, and who Apollos," he adds, "but ministers by whom ye believed." Now this in itself is a great thing, and deserving of great rewards: although in regard of the archetype and the root of all good, it is nothing. (For not he that "ministers" to our blessings, but he that provides and gives them, he is our Benefactor.) And he said not, "Evangelists," but "Ministers," which is more. For they had not merely preached the Gospel, but had also ministered unto us; the one being a matter of word only, while the other hath deed also. And so, if even Christ be a minister only of good things, and not the root Himself and the fountain, (I mean, of course, in that He is a Son,) observe to what an issue this matter is brought. (pou to pragma xatagetai. "how deep and high it is made to go.") How then, you will ask, doth he say that He "was made a Minister of Circumcision? (Romans chapter 15, verse 8) He is speaking in that place of His secret dispensation in the Flesh, and not in the same sense which we have now mentioned. For there, by "Minister," he means "Fulfiller," (plhrwthn, i.e. of types), and not one that of his own store gives out the blessings.

¹² Further, he said not, "Those who guide you into the Faith," but "those by whom ye believed;" again attributing the greater share to themselves, and indicating by this also the subordinate class of ministers (touj diaxonuj xanteuqen dhlwn). Now if they were ministering to another, how come they to seize the authority for themselves? But I would have you consider how in no wise he lays the blame on them as seizing it for themselves, but on those who endow them with it. For the ground-work of the error lay in the multitude; since, had the one fallen away, the other would have been broken up. Here are two points which he has skilfully provided for: in that first he hath prepared, as by mining (uporucaj,) in the quarter where it was necessary to overthrow the mischief; and next, on their side, in not attracting ill-will, nor yet making them more contentious.

¹³ Ver. 5. "Even as Christ (o Kurioj, rec. text.) gave to every man." For not even this small thing itself was of themselves, but of God, who put it into their hands. For lest they might say, What then? are we not to love those that minister unto us? Yea, saith he; but you should know to what extent. For not even this thing itself is of them, but of God who gave it. Ver. 6. "I planted, Apollos watered, but God gave the increase." That is, I first cast the word into

the ground; but, in order that the seeds might not wither away through temptations, Apollos added his own part. But the whole was of God. [6.] Ver. 7. "So then, neither is he that planteth any thing, neither he that watereth, but God that giveth the increase." Do you observe the manner in which he soothes them, so that they should not be too much irritated, on hearing, "Who is this person," and "Who is that?" "Nay, both are invidious, namely, both the saying, 'Who is this person? Who the other,'" and the saying, that "neither he that planteth nor he that watereth is any thing." How then does he soften these expressions? First, By attaching the contempt to his own person, "Who is Paul, and who Apollos?" and next, by referring the whole to God who gave all things. For after he had said, "Such a person planted," and added, "He that planteth is nothing," he subjoined, "but God that giveth the increase." Nor does he stop even here, but applies again another healing clause, in the words.

¹⁴ Ver. 8. "He that planteth and he that watereth, are one." For by means of this he establishes another point also, viz. that they should not be exalted one against another. His assertion, that they are one, refers to their inability to do any thing without "God that giveth the increase." And thus saying, he permitted not either those who labored much to lift themselves up against those who had contributed less; nor these again to envy the former. In the next place, since this had a tendency to make men more indolent, I mean, all being esteemed as one, whether they have labored much or little; observe how he sets this right, saying, "But each shall receive his own reward according to his own labor." As if he said, "Fear not, because I said, Ye are one; for, compared with the work of God, they are one; howbeit, in regard to labors, they are not so, but "each shall receive his own reward."

¹⁵ Then he smooths it still more, having succeeded in what he wished; and gratifies them, where it is allowed, with liberality. Ver. 9. For we are God's fellow-workers: "ye are God's husbandry, God's building." Seest thou how to them also he hath assigned no small work, having before laid it down that the whole is of God? For since he is always persuading them to obey those that have the rule over them, on this account he abstains from making very light of their teachers. "Ye are God's husbandry." For because he had said, "I planted," he kept to the metaphor. Now if ye be God's husbandry, it is right that you should be called not from those who cultivate you, but from God. For the field is not called the husbandman's, but the household-

er's. "Ye are God's building." Again, the building is not the workman's, but the master's. Now if ye be a building, ye must not be forced asunder: since this were no building. If ye be a farm, ye must not be divided, but be walled in with a single fence, namely, unanimity.

¹⁶ Ver. 10. "According to the Grace of God which was given unto me, as a wise master-builder I laid a foundation." In this place he calls himself wise, not exalting himself, but to give them an ensample, and to point out that this is a wise man's part, to lay a foundation. You may observe as one instance of his modest bearing, that in speaking of himself as wise, he allowed not this to stand as though it were something of his own; but first attributing himself entirely unto God, then and not till then calls himself by that name. For, "according to the Grace of God," saith he, "which was given unto me." Thus, at once he signifies both that the whole is of God; and that this most of all is Grace, viz. the not being divided, but resting on One Foundation. [7.] "Another buildeth thereon; but let each man take heed how he buildeth thereon."

¹⁷ Here, I think, and in what follows, he puts them upon their trial concerning practice, after that he had once for all knit them together and made them one. Ver. 11. "For other foundation can no man lay than that is laid, which is Jesus Christ." I say, no man can lay it so long as he is a master-builder; but if he lay it, (tiqh conj. for teqh. Douncoeus ap. Savil. viii. not. p. 261.) he ceases to be a master-builder. ¹⁸ See how even from men's common notions he proves the whole of his proposition. His meaning is this: "I have preached Christ, I have delivered unto you the foundation. Take heed how you build thereon, lest haply it be in vainglory, lest haply so as to draw away the disciples unto men. Let us not then give heed unto the heresies. "For other foundation can no man lay than that which is laid. Upon this then let us build, and as a foundation let us cleave to it, as a branch to a vine; and let there be no interval between us and Christ. For if there be any interval, immediately we perish. For the branch by its adherence draw in the fatness, and the building stands because it is cemented together. Since, if it stand apart it perishes, having nothing whereon to support itself. Let us not then merely keep hold of Christ, but let us be cemented to Him, for if we stand apart, we perish. "For they who withdraw themselves far from Thee, shall perish; (Psalms chapter 73, verse 27 Sept. so it is said. Let us cleave then unto Him, and let us cleave by our works. "For he that keepeth my commandments, the

same abideth in Me" (John chapter 14, verse 21 in substance. And accordingly, there are many images whereby He brings us into union. Thus, if you mark it, He is "the Head," we are "the body: can there be any empty interval between the head and body?

19 He is "a Foundation," we "a building: He "a Vine," we "branches: He "the Bridegroom," we "the bride: He "the Shepherd," we "the sheep; He is "the Way," we "they who walk therein. Again, we are "a temple," He "the Indweller: He "the First-Begotten," we "the brethren: He "the Heir," we "the heirs together with Him: He "the Life," we "the living: He "the Resurrection," we "those who rise again: He "the Light," we "the enlightened. All these things indicate unity; and they allow no void interval, not even the smallest. For he that removes but to a little distance will go on till he has become very far distant. For so the body, receiving though it be but a small cut by a sword, perishes: and the building, though there be but a small chink, falls to decay: and the branch, though it be but a little while cut off from the root, becomes useless. So that this trifle is no trifle, but is even almost the whole. Whensoever then we commit some little fault or even negligence, let us not overlook that little; since this, being disregarded, quickly becomes great. So also when a garment hath begun to be torn and is neglected, it is apt to prolong its rent all throughout; and a roof, when a few tiles have fallen, being disregarded, brings down the whole house.

20 [8.] These things then let us bear in mind, and never slight the small things, lest we fall into those which are great. But if so be that we have slighted them and are come into the abyss of evils, not even when we are come there let us despond, lest we fall into recklessness (xarhbarian). For to emerge from thence is hard ever after, for one who is not extremely watchful; not because of the distance alone, but of the very position, too, wherein we find ourselves. For sin also is a deep, and is wont to bear down and crush. And just as those who have fallen into a well cannot with ease get out, but will want others to draw them up; so also is he that is come into any depth of sins. To such then we must lower ropes and draw them up. Nay rather, we need not others only, but ourselves also, that we for our part may fasten on ourselves and ascend, I say not so much as we have descended, but much further, if we be willing: for why? God also helpeth: for He willet not the death of a sinner so much as his conversion. Let no one then despair; let no one have the feeling of the ungodly; for to them properly belongs this kind of

sin: "an ungodly man having come into any depth of evils, makes light of it." So that it is not the multitude of men's sins which causes their despair, but their ungodly mind.

²¹ Shouldst thou then have gone all lengths in wickedness, yet say unto thyself, God is loving unto men and he desires our salvation: for "though your sins be as scarlet, I will whiten you as snow," (Isaiah chapter 1, verse 10 Sept.) saith He; and unto the contrary habit I will change you. Let us not therefore give up in despair; for to fall is not so grievous, as to lie where we have fallen; nor to be wounded so dreadful, as after wounds to refuse healing. "For who shall boast that he has his heart chaste? or who shall say confidently that he is pure from sin?" (Proverbs chapter 20, verse 9 Sept.) These things I say not to make you more negligent, but to prevent your despairing.

²² Wouldest thou know how good our Master is? The Publican went up full of ten thousand wickednesses, and saying only, "Be merciful unto me," went down justified. (St. Luke chapter 18, verse 13 and Luke chapter 18, verse 14) Yea, God saith by the prophet, "Because of sin for some little season I grieved him, (Isaiah chapter 57, verse 17 and Isaiah chapter 57, verse 18 Sept.) and I saw that (eidon not in Sept.) he was grieved and went sorrowful, and I healed his ways" (iasamhn auton, Sept.) What is there equal to this loving-kindness? On condition (inastugnaoh. See St. John chapter 8, verse 56 ina idh thn hm-eran) of his "being but sorrowful," so he speaks, "I forgave him his sins." But we do not even this: wherefore we especially provoke God to wrath. (For he, who by little things even is made propitious, when He meets not with so much as these, is of course indignant and exacts of us the last penalty; for this comes of exceeding contempt.) Who is there, for instance, that hath ever become melancholy for his sins? Who hath bemoaned himself? Who hath beaten his breast? Who hath taken anxious thought? Not one, to my thinking. But days without number do men weep for dead servants; for the loss of money: while as to the soul which we are ruining day by day, we give it not a thought. How then wilt thou be able to render God propitious, when thou knowest not even that thou hast sinned?

²³ "Yea," saith some one, "I have sinned." "Yea," is thy word to me with the tongue: say it to me with thy mind, and with the word mourn heavily, that thou mayest have continual cheerfulness. Since, if we did grieve for our sins, if we mourned heavily over our offences, nothing else could give us sorrow, this one pang would expel all kinds of dejection. Here then is another thing

also which we should gain by our thorough confession; namely, the not being overwhelmed (baptizesqai) with the pains of the present life, nor puffed up with its splendors. And in this way, again, we should more entirely propitiate God; just as by our present conduct we provoke Him to anger. For tell me, if thou hast a servant, and he, after suffering much evil at the hands of his fellow-servants, takes no account of any one of the rest, but is only anxious not to provoke his master; is he not able by this alone to do away thine anger? But what, if his offenses against thee are no manner of care to him, while on those against his fellow-servants he is full of thought; wilt thou not lay on him the heavier punishment? So also God doeth: when we neglect His wrath, He brings it upon us more heavily; but when we regard it, more gently. Yea, rather, He lays it on us no more at all. He wills that we should exact vengeance of ourselves for our offences, and thenceforth He doth not exact it Himself.

²⁴ For this is why He at all threatens punishment; that by fear He may destroy contempt; and when the threat alone is sufficient to cause fear in us, He doth not suffer us to undergo the actual trial. See, for instance, what He saith unto Jeremiah, (Jeremiah chapter 7, verse 17 and Jeremiah chapter 7, verse 18 Sept. transposing the first and second clauses. "Seest thou not what they do? Their fathers light a fire, their children gather sticks together, their women knead dough. It is to be feared lest the same kind of thing be said also concerning us. "Seest thou not what they do? No one seeketh the things of Christ, but all their own. Their children run into uncleanness, their fathers into covetousness and rapine, their wives so far from keeping back their husbands from the pomps and vanities of life, do rather sharpen their appetites for them. Just take your stand in the market place; question the comers and goers, and not one wilt thou see hastening upon a spiritual errand, but all running after carnal things. How long ere we awake from our surfeiting?. How long are we to keep sinking down into deep slumber? Have we not had our fill of evils?

²⁵ [9.] And yet one might think that even without words experience itself is sufficient to teach you the nothingness of things present. and their utter meanness. At all events, there have been men, who, exercising mere heathen wisdom and knowing nothing of the future, because they had proved the great worthlessness of present things, have left them on this account alone. What pardon then canst thou expect to obtain, grovelling on the ground

and not despising the little things and transient for the sake of the great and everlasting: who also hearest God Himself declaring and revealing these things unto thee, and hast such promises from Him? For that things here have no sufficient power to detain a man, those have shewn who even without any promise of things greater have kept away from them. For what wealth did they expect that they came to poverty? There was none. But it was from their knowing full well that such poverty is better than wealth. What sort of life did they hope for that they forsook luxury, and gave themselves up unto severe discipline? Not any. But they had become aware of the very nature of things; and perceived that this of the two is more suitable, both for the strict training of the soul, and for the health of the body.

²⁶ These things then duly estimating, and revolving with ourselves continually the future blessings, let us withdraw from this present world that we may obtain that other which is to come; through the favor and loving kindness of our Lord Jesus Christ, with Whom to the Father and the Holy Ghost &c., &c.

HOMILY 9

¹¹ 1 Corinthians chapter 3, verse 12–15 If any man build upon this foundation gold, silver, costly stones, wood, hay, stubble; each man's work shall be made manifest: for the day shall declare it, because it is revealed in fire; and the fire shall prove each man's work of what sort it is. If any man's work abide which he built thereon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as through fire. This is no small subject of enquiry which we propose, but rather about things which are of the first necessity and which all men enquire about; namely, whether hell fire have any end. For that it hath no end Christ indeed declared when he said, "Their fire shall not be quenched, and their worm shall not die. [Mark chapter 8, verse 44 and Mark chapter 8, verse 46 and Mark chapter 8, verse 48]

² Well: I know that a Chill comes over you (narkate) on hearing these things; but what am I to do? For this is God's own command, continually to sound these things in your ears, where He says, "Charge this people; (Fors. Exodus chapter 19, verses 10–20 *diamarturai*, Sept. here *diasteilai*,) and ordained as we have been unto the ministry of the word, we must give pain to our hearers, not willingly but on compulsion. Nay rather, if you will, we shall avoid giving you pain. For saith He, (Romans chapter 13, verse 3, in

substance.) "if thou do that which is good, fear not:" so that it is possible for you to hear me not only without ill-will, but even with pleasure. As I said then; that it hath no end, Christ has declared. Paul also saith, in pointing out the eternity of the punishment, that the sinners "shall pay the penalty of destruction, and that for ever" (2 Thessalonians chapter 1, verse 9) And again, (1 Corinthians chapter 6, verse 9) "Be not deceived; neither fornicators. nor adulterers, nor effeminate, shall inherit the the kingdom of God." And also unto the Hebrews he saith, (Hebrews chapter 12, verse 14) "Follow peace with all men, and the sanctification without which no man shall see the Lord." And Christ also, to those who said, "In thy Name we have done many wonderful works," saith, "Depart from Me, I know you not, ye workers of iniquity" (St. Matthew chapter 7, verse 22) And the virgins too who were shut out, entered in no more. And also about those who gave Him no food, He saith, (St. Matthew chapter 25, verse 46) "They shall go away into everlasting punishment."

3 [2.] And say not unto me, "where is the rule of justice preserved entire, if the punishment hath no end?" Rather, when God doeth any thing, obey His decisions and submit not what is said to human reasonings. But moreover, how can it be any thing else than just for one who hath experienced innumerable blessings from the beginning, and then committed deeds worthy of punishment, and neither by threat nor benefit improved at all, to suffer punishment? For if thou enquire what is absolute justice; it was meet that we should have perished immediately from the beginning, according to the definition of strict justice. Rather not even then according to the rule of justice only; for the result would have had in it kindness too, if we had suffered this also. For when any one insults him that hath done him no wrong, according to the rule of justice he suffers punishment: but when it is his benefactor, who, bound by no previous favor, bestowed innumerable kindnesses, who alone is the Author of his being, who is God, who breathed his soul into him, who gave ten thousand gifts of grace, whose will is to take him up into heaven;-when, I say, such an one, after so great blessings, is met by insult, daily insult, in the conduct of the other party; how can that other be thought worthy of pardon? Dost thou not see how He punished Adam for one single sin?

4 "Yes," you will say; "but He had given him Paradise and caused him to enjoy much favor." Nay, surely it is not all as one, for a man to sin in the en-

joyment of security and ease, and in a state of great affliction. In fact, this is the dreadful circumstance that thy sins are the sins of one not in any Paradise but amid the innumerable evils of this life; that thou art not sobered even by affliction, as though one in prison should still practise his crime. However, unto thee He hath promised things yet greater than Paradise. But neither hath He given them now, lest He should unnerve thee in the season of conflicts; nor hath He been silent about them, lest He should quite cast thee down with thy labors. As for Adam, he committed but one sin and brought on himself certain death; whereas we commit ten thousand transgressions daily. Now if he by that one act brought on himself so great an evil and introduced death; what shall not we suffer who continually live in sins, and instead of Paradise, have the expectation of heaven?

5 The argument is irksome and pains the hearer: were it only by my own feelings, I know this. For indeed my heart is troubled and throbs; and the more I see the account of hell confirmed, the more do I tremble and shrink through fear. But it is necessary to say these things lest we fall into hell. What thou didst receive was not paradise, nor trees and plants, but heaven and the good things in the heavens. Now if he that had received less was condemned, and no consideration exempted him, much more shall we who have sinned more abundantly, and have been called unto greater things, endure the woes without remedy. 6 Consider, for example, how long a time, but for one single sin, our race abides in death. Five thousand years and more have passed, and death hath not yet been done away, on account of one single sin. And we cannot even say that Adam had heard prophets, that he had seen others punished for sins, and it was meet that he should have been terrified thereby and corrected, were it only by the example. For he was at that time first, and alone; but nevertheless he was punished. But thou canst not have anything of this sort to advance, who after so many examples art become worse; to whom so excellent a Spirit hath been vouch-safed, and yet thou drawest upon thyself not one sin, nor two, nor three, but sins without number! For do not, because the sin is committed in a small moment, calculate that therefore the punishment also must be a matter of a moment. Seest thou not those men, who for a single theft or a single act of adultery, committed in a small moment of time, oftentimes have spent their whole life in prisons, and in mines, struggling with continual hunger and every kind of death? And there was no one to set them at liberty, or to say, "The offence

took place in a small moment of time; the punishment too should have its time equivalent to that of the sin."

7[3.] But, "They are men," some one will say, "who do these things; as for God, He is loving unto men." Now, first of all, not even men do these things in cruelty, but in humanity. And God Himself, as He is loving unto men," in the same character doth He punish sins. (Sirach chapter 16, verse 12) "For as His mercy is great, so also is His reproof." When therefore thou sayest unto me, "God is loving unto men," then thou tellest me of so much the greater reason for punishing: namely, our sinning against such a Being. Hence also Paul said, (Hebrews chapter 10, verse 31) "It is a fearful thing to fall into the hands of the living God." Endure I beseech you, the fiery force of the words, for perhaps-perhaps you will have some consolation from hence! Who among men can punish as God has punished? when He caused a deluge and entire destruction of a race so numerous; and again, when, a little while after, He rained fire from above, and utterly destroyed them all? What punishment from men can be like that? Seest thou not that the punishment even in this world is almost eternal? Four thousand years have passed away, and the punishment of the Sodomites abideth at its height. For as His mercy is great, so also is His punishment.

8 Again: if He had imposed any burdensome or impossible things, one might perhaps have been able to urge difficulty of the laws: but if they be extremely easy, what can we say for our not regarding even these? Suppose thou art unable to fast or to practice virginity; although thou art able if thou wilt, and they who have been able are a condemnation to us. But, however, God hath not used this strictness towards us; neither hath He enjoined these things nor laid them down as laws, but left the choice to be at the discretion of the hearers. Nevertheless, thou art able to be chaste in marriage; and thou art able to abstain from drunkenness. Art thou unable to empty thyself of all thy goods? Nay surely thou art able; and they who have done so prove it. But nevertheless He hath not enjoined this, but hath commanded not to be rapacious, and of our means to assist those who are in want. But if a man say, I cannot even be content with a wife only, he deceiveth himself and reasoneth falsely; and they condemn him who without a wife lives in chastity. But how, tell me, canst thou help using abusive words? canst thou not help cursing? Why, the doing these things is irksome, not the refraining from them. What excuse then have we for not observing precepts so easy and light? We

cannot name any at all. That the punishment then is eternal is plain from all that hath been said.

9[4.] But since Paul's saying appears to some to tell the other way, come let us bring it forward also and search it out thoroughly. For having said, "If any man's work abide which he hath built thereon, he shall receive a reward; and if any man's work shall be burned, he shall suffer loss," he adds, "but himself shall be saved, yet so as through fire." What shall we say then to this? Let us consider first what is "the Foundation," and what "the gold," and what "the precious stones," and what "the hay," and what the "stubble." "The Foundation," then, he hath himself plainly signified to be Christ, saying, "For other foundation can no man lay than that which is laid, which," he saith "is Jesus Christ." Next, the building seems to me to be actions. Although some maintain that this also is spoken concerning teachers and disciples and concerning corrupt heresies: but the reasoning doth not admit it. For if this be it, in what sense, while "the work is destroyed," is the "builder" to be "saved," though it be "through fire?" Of right, the author ought rather of the two to perish; but now it will be found that the severer penalty is assigned to him who hath been built into the work. For if the teacher was the cause of the wickedness, he is worthy to suffer severer punishment: how then shall he be "saved?" If, on the contrary, he was not the cause but the disciples became such through their own perverseness, he is no whit deserving of punishment, no, nor yet of sustaining loss: he, I say, who builded so well. In what sense then doth he say, "he shall suffer loss?"

10 From this it is plain that the discourse is about actions. For since he means next in course to put out his strength against the man who had committed fornication, he begins high up and long beforehand to lay down the preliminaries. For he knew how while discussing one subject, in the very discourse about that thing to prepare the grounds of another to which he intends to pass on. For so in his rebuke for not awaiting one another at their meals, he laid the grounds of his discourse concerning the mysteries. And also because now he is hastening on towards the fornicator, while speaking about the "Foundation," he adds, "Know ye not that ye are the Temple of God? and that the Spirit of God dwelleth in you? If any man destroy (Fqeirh, rec. version, "defile.") the Temple of God, him will God destroy." Now these things, he said, as beginning now to agitate with fears the soul of him that had been unchaste.

11 [5.] Ver. 12. "If any man build upon this foundation, gold, silver, costly stones, wood, hay, stubble." For after the faith there is need of edification: and therefore he saith elsewhere, "Edify one another with these words." (perhaps 1 Thessalonians chapter 5, verse 11 and 1 Thessalonians chapter 4, verse 5) For both the artificer and the learner contribute to the edifying. Wherefore he saith, "But let every man take heed how he buildeth thereon." (1 Corinthians chapter 3, verse 10) But if faith had been the subject of these sayings, the thing affirmed is not reasonable. For in the faith all ought to be equal, since "them is but one faith;" (Ephesians chapter 4, verse 5) but in goodness of life it is not possible that all should be the same. Because the faith is not in one case less, in another more excellent, but the same in all those who truly believe. But in life there is room for some to be more diligent, others more slothful; some stricter, and others more ordinary; that some should have done well in greater things, others in less; that the errors of some should have been more grievous, of others less notable. On this account he saith, "Gold, silver, costly stones, wood, hay, stubble,-every man's work shall be made manifest: -his conduct; that is what he speaks of here:-"If any man's work abide which he built thereupon, he shall receive a reward; if any man's work shall be burned, he shall suffer loss." Whereas, if the saying related to disciples and teachers, he ought not to "suffer loss" for disciples refusing to hear. And therefore he saith, "Every man shall receive his own reward according to his own labor" not according to the result, but according to "the labor." For what if the hearers gave no heed? Wherefore this passage also proves that the saying is about actions.

12 Now his meaning is this: If any man have an ill life with a right faith, his faith shall not shelter him from punishment, his work being burnt up. The phrase, "shall be burned up," means, "shall not endure the violence of the fire." But just as if a man having golden armor on were to pass through a river of fire, he comes from crossing it all the brighter; but if he were to pass through it with hay, so far from profiting, he destroys himself besides; so also is the case in regard of men's works. For he doth not say this as if he were discouraging of material things being burnt up, but with a view of making their fear more intense, and of shewing how naked of all defence he is who abides in wickedness. Wherefore he said, "He shall suffer loss:" lo, here is one punishment: "but he himself shall be saved, but so as by fire;" lo, again, here is a

second. And his meaning is, "He himself shall not perish in the same way as his works, passing into nought, but he shall abide in the fire."

¹³[6.] "He calleth it, however, "Salvation," you will say; why, that is the cause of his adding, "so as by fire:" since we also used to say, "It is preserved in the fire," when we speak of those substances which do not immediately burn up and become ashes. For do not at sound of the word fire imagine that those who are burning pass into annihilation. And though he call such punishment Salvation, be not astonished. For his custom is in things which have an ill sound to use fair expressions, and in good things the contrary. For example, the word "Captivity" seems to be the name of an evil thing, but Paul has applied it in a good sense, when he says, "Bringing into captivity every thought to the obedience of Christ." (2 Corinthians chapter 10, verse 5) And again, to an evil thing he hath applied a good word, saying, "Sin reigned," (Romans chapter 5, verse 21) here surely the term "reigning" is rather of auspicious sound. And so here in saying, "he shall be saved," he hath but darkly hinted at the intensity of the penalty: as if he had said, "But himself shall remain forever in punishment." He then makes an inference, saying,

¹⁴[7.] Ver. 16. "Know ye not that ye are the Temple of God?" For since he had discoursed in the section before, concerning those who were dividing the Church, he thenceforward attacks him also who had been guilty of uncleanness; not indeed as yet in plain terms but in a general way; hinting at his corrupt mode of life and enhancing the sin, by the Gift which had been already given to him. Then also he puts all the rest to shame, arguing from these very blessings which they had already: for this is what he is ever doing, either from the future or from the past, whether grievous or encouraging. First, from things future; "For the day shall declare it, because it is revealed by fire." Again, from things already come to pass; "Know ye not that ye are the Temple of God, and the Spirit of God dwelleth in you?"

¹⁵Ver. 17. "If any man destroy the Temple of God, him will God destroy." Dost thou mark the sweeping vehemence of his words? However, so long as the person is unknown, what is spoken is not so invidious, all dividing among themselves the fear of rebuke. "Him will God destroy," that is, will cause him to perish. And this is not the word of one denouncing a curse, but of one that prophesieth. "For the Temple of God is holy:" but he that hath committed fornication is profane. Then, in order that he might not seem to

spend his earnestness upon that one, in saying, "for the Temple of God is holy," he addeth, "which ye are." ¹⁶[8.] Ver. 18. "Let no man deceive himself." This also is in reference to that person, as thinking himself to be somewhat and flattering himself on wisdom. But that he might not seem to press on him at great length in a mere digression; he first throws him into a kind of agony and delivers him over unto fear, and then brings back his discourse to the common fault, saying, "If any man among you seemeth to be wise in this world, let him become a fool, that he may become (genhtai. rec. vers. "be.") wise." And this he doth afterwards with great boldness of speech, as having sufficiently beaten them down, and shaken with that fear the mind not of that unclean person only, but of all the hearers also: so accurately does he measure the reach of what he has to say. For what if a man be rich, what if he be noble; he is viler than all the vile, when made captive by sin. For as if a man were a king and enslaved to barbarians, he is of all men most Wretched, so also is it in regard to sin: since sin is a barbarian, and the soul which hath been once taken captive she knoweth not how to spare, but plays the tyrant to the ruin of all those who admit her.

¹⁷[9.] For nothing is so inconsiderate as sin: nothing so senseless, so utterly foolish and outrageous. All is overturned and confounded and destroyed by it, wheresoever it may alight. Unsightly to behold, disgusting and grievous. And should a painter draw her picture, he would not, methinks, err in fashioning her after this sort. A woman with the form of a beast, savage, breathing flames, hideous, black; such as the heathen poets depict their Scyllas. For with ten thousand hands she lays hold of our thoughts, and comes on unexpected, and tears everything in pieces, like those dogs that bite slily. But rather, what need of the painter's art, when we should rather bring forward those who are made after sin's likeness? ¹⁸ Whom then will ye that we should portray first? The covetous and rapacious? And what more shameless than those eyes? What more immodest, more like a greedy dog? For no dog keeps his ground with such shameless impudence as he when he is grasping at all men's goods. What more polluted than those hands? What more audacious than that mouth, swallowing all down and not satisfied? Nay, look not on the countenance and the eyes as being a a man's. For such looks belong not to the eyes of men. He seeth not men as men; he seeth not the heaven as heaven. He does not even lift up his head unto the Lord; but all is money in his account. The eyes of men are wont to look upon poor persons in afflic-

tion, and to be softened; but these of the rapacious man, at sight of the poor, glare like wild beasts'. The eyes of men do not behold other men's goods as if they were their own, but rather their own as others; and they covet not the things given to others, but rather exhaust upon others their own means: but these are not content unless they take all men's property. For it is not a man's eye which they have, but a wild beast's.

¹⁹ The eyes of men endure not to see their own body stripped of clothing, (for it is their own, though in person it belong to others,) but these, unless they strip every one and lodge all men's property in their own home, are never cloyed; yea rather they never have enough. Insomuch that one might say that their hands are not wild beasts' only, but even far more savage and cruel than these. For bears and wolves when they are satiated leave off their kind of eating: but these know not any satiety. And yet for this cause God made us hands, to assist others, not to plot against them. And if we were to use them for that purpose, better had they been cut off and we left without them. But thou, if a wild beast rend a sheep, art grieved; but when doing the same unto one of thine own flesh and blood, thinkest thou that thy deed is nothing atrocious? How then canst thou be a man? Seest thou not that we call a thing humane, when it is full of mercy and loving-kindness? But when a man doth any thing cruel or savage, inhuman is the title we give to such a one. You see then that the stamp of man as we portray him is his showing mercy; of a beast the contrary; according to constant saying, "Why, is a man a wild beast, or a dog? (vid. 2 Kings chapter 8, verse 13) For men relieve poverty; they do not aggravate it.

²⁰ Again these men's mouths are the mouths of wild beasts; yea rather these are the fiercer of the two. For the words also, which they utter, emit poison, more than the wild beasts' teeth, working slaughter. And if one were to go through all particulars, one should then see clearly how inhumanity turns those who practise it from men into beasts. ²¹[10.] But were he to search out the mind also of that sort of people, he would no longer call them beasts only, but demons. For first, they are full of great cruelty and of hatred against their "fellow-servant: (St. Matthew chapter 18, verse 33) and neither is love of the kingdom there, nor fear of hell; no reverence for men, no pity, no Sympathy: but shamelessness and audacity, and contempt of all things to come. And unto them the words of God concerning punishment seem to be a fable, and His threats mirth. For such is the mind of the covetous man.

Since then within they are demons, and without, wild beasts; yea, worse than wild beasts; where are we to place such as they are? For that they are worse even than wild beasts, is plain from this. The beasts are such as they are by nature: but these, endowed by nature with gentleness, forcibly strive against nature to train themselves to that which is savage. The demons too have the plotters among men to help them, to such an extent that if they had no such aid, the greater part of their wiles against us would be done away: but these, when such as they have spitefully entreated are vying with them, still try to be more spiteful than they. Again, the devil wages war with man, not with the demons of his own kind: but he of whom we speak is urgent in all ways to do harm to his own kindred and family, and doth not even reverence nature.

²² I know that many hate us because of these words; but I feel no hatred towards them; rather I pity and bewail those who are so disposed. Even should they choose to strike, I would gladly endure it, if they would but abstain from this their savage mind. For not I alone, but the prophet also with me, banisheth all such from the family of men saying, (Psalms chapter 49, verse 20 Sept. *toij anohtoj*) "Man being in honor hath no understanding, but is like unto the senseless beasts." Let us then become men at last, and let us look up unto heaven; and that which is according to His image, (Colossians chapter 3, verse 10) let us receive and recover: that we may obtain also the blessings to come through the grace and loving-kindness of our Lord Jesus Christ, with Whom to the Father and the Holy Spirit be glory, power, honor, now and always, and unto everlasting ages. Amen.

HOMILY 10

¹¹ 1 Corinthians chapter 3, verse 18 and 1 Corinthians chapter 3, verse 19 Let no man deceive himself. If any man (*en umin omitted.*) thinketh that he is wise in this world, let him become a fool, that he may become wise. For the wisdom of this world is foolishness with God. AS I said before, having launched out before the proper time into accusation of the fornicator, and having half opened it obscurely in a few words, and made the man's conscience to quail, he hastens again to the battle with heathen wisdom, and to his accusations of those who were puffed up there-with, and who were dividing the Church: in order that having added what remained and completed the whole topic with accuracy, he might thenceforth suffer his tongue to be carried away with vehement impulse against the unclean person, having had

but a preliminary skirmishing with him in what he had said before. For this, "Let no man deceive himself," is the expression of one aiming chiefly at him and quelling him beforehand by fear: and the saying about the "stubble," suits best with one hinting at him. And so does the phrase, "Know ye not that ye are the Temple of God, and the Spirit of God dwelleth in you?" For these two things are most apt to withdraw us from sin; when we have in mind the punishment appointed for the sin; and when we reckon up the amount of our true dignity. By bringing forward then "the hay" and "the stubble," he terrifies; but by speaking of the dignity of that noble birth which was theirs, he puts them to shame; by the former striving to amend the more insensible kind, by the latter the more considerate.

2[2.] "Let no man deceive himself; if any man thinketh that he is wise in this world, let him become a fool." As he bids one become, as it were, dead unto the world;—and this deadness harms not at all, but rather profits, being made a cause of life:—so also he bids him become foolish unto this world, introducing to us hereby the true wisdom. Now he becomes a fool unto the world, who slights the wisdom from without, and is persuaded that it contributes nothing towards his comprehension of the faith. As then that poverty which is according to God is the cause of wealth, and lowliness, of exaltation, and to despise glory is the cause of glory; so also the becoming a fool maketh a man wiser than all. For all, with us, goes by contraries. Further: why said he not, "Let him put off wisdom," but, "Let him become a fool?" That he might most exceedingly disparage the heathen instruction. For it was not the same thing to say, "Lay aside thy wisdom," and, "become a fool." And besides, he is also training people not to be ashamed at the want of refinement among us; for he quite laughs to scorn all heathen things. And for the same sort of reason he shrinks not from the names, trusting as he does to the power of the things [which he speaks of].

3 Wherefore, as the Cross, though counted ignominious, became the author of innumerable blessings, and the foundation and root of glory unspeakable; so also that which was accounted to be foolishness became unto us the cause of wisdom. For as he who hath learned anything ill, unless he put away the whole, and make his soul level and clear, and so offer it to him who is to write on it, will know no wholesome truth for certain; so also in regard of the wisdom from without. Unless thou turn out the whole and sweep thy mind clear, and like one that is ignorant yield up thyself unto the faith, thou

wilt know accurately nothing excellent. For so those also who see imperfectly if they will not shut their eyes and commit themselves unto others, but will be trusting their own matters to their own faulty eyesight, they will commit many more mistakes than those who see not.

⁴ But how, you will say, are men to put off this wisdom? By not acting on its precepts. [3.] Then, seeing that he bade men so urgently withdraw themselves from it, he adds the cause, saying, "For the wisdom of this world is foolishness with God." For not only it contributes nothing, but it even hinders. We must then withdraw ourselves from it, as doing harm. Dost thou mark with what a high hand he carries off the spoils of victory, having proved that so far from profiting us at all, it is even an opponent? And he is not content with his own arguments, but he has also adduced testimony again, saying, "For it is written, (Job chapter 5, verse 13) He taketh the wise in their own craftiness." By "craftiness," i. e. by their own arms getting the better of them. For seeing that they made use of their wisdom to the doing away of all need of God, by it and no other thing He refuted them, shewing that they were specially in need of God. How and by what method? Because having by it become fools, by it, as was meet, they were taken. For they who supposed that they needed not God, were reduced to so great a strait as to appear inferior to fishermen and unlettered persons; and from that time forth to be unable to do without them. Wherefore he saith, "In their own craftiness" He took them. For the saying "I will destroy their wisdom," was spoken in regard to its introducing nothing useful; but this, "who taketh the wise in their own craftiness, with a view of shewing the power of God."

⁵ Next, he declares also the mode in which God took them, adding another testimony: Ver. 20. "For the Lord," saith he, "knoweth the reasonings of men (Psalms chapter 94, verse 11 anqrwpwn Sept.) that they are vain." Now when the Wisdom which is boundless pronounces this edict concerning them, and declares them to be such, what other proof dost thou seek of their extreme folly? Formen's judgments, it is true, in many instances fail; but the decree of God is unexceptionable and uncorrupt in every case. [4.] Thus having set up so splendid a trophy of the judgment from on high, he employs in what follows a certain vehemence of style, turning it against those who were under his ministry, (arkomenouj) and speaking thus: Ver. 21. "Wherefore let no man glory in men; for all things are yours." He comes again to the former topic, pointing out that not even for their spiritual things ought they to be

highminded, as having nothing of themselves. "Since then the wisdom from without is hurtful, and the spiritual gifts were not given by you, what hast thou wherein to boast?" And in regard to the wisdom from without, "Let no man deceive himself," saith he, because they were conceited about a thing which in truth did more harm than good. But here, inasmuch as the thing spoken of was really advantageous, "Let no man glory." And he orders his speech more gently: "for all things are yours."

6 Ver. 22. "Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours; and ye are Christ's and Christ is God's." For because he had handled them sharply, he refreshes them again. And as above he had said, (1 Corinthians chapter 3, verse 9) "We are fellow-workers with God;" and by many other expressions had soothed them: so here too he saith, "All things are yours; taking down the pride of the teachers, and signifying that so far from bestowing any favor on them, they themselves ought to be grateful to the others. Since for their sake they were made such as they were, yea, moreover, had received grace. But seeing that these also were sure to boast, on this account he cuts out beforehand this disease too, saying, "As God gave to every man," (Supr. vi. 5. 6.) and, "God gave the increase:" to the end that neither the one party might be puffed up as bestowers of good; nor the others, on their hearing a second time, "All things are yours," be again elated. "For, indeed, though it were for your sakes, yet the whole was God's doing." And I wish you to observe how he hath kept on throughout, making suppositions in his own name and that of Peter.

7 But what is, "or death?" That even though they die, for your sakes they die, encountering dangers for your salvation. Dost thou mark how he again takes down the high spirit of the disciples, and raises the spirit of the teachers? In fact, he talks with them as with children of high birth, who have preceptors, and who are to be heirs of all. We may say also, in another sense, that both the death of Adam was for our sakes, that we might be corrected; and the death of Christ, that we might be saved. "And ye are Christ's; and Christ is God's." In one sense "we are Christ's, and in another sense "Christ is God's," and in a third sense is "the world ours." For we indeed are Christ's, as his work: "Christ is God's, as a genuine Offspring, not as a work: in which sense neither is the world ours. So that though the saying is the same, yet the meaning is different. For "the world is ours," as being a thing made for our sakes: but "Christ is God's," as having Him the Author of his being, in that

He is Father. And "we are Christ's," as having been formed by Him. Now "if they are yours," saith he, "why have ye done what is just contrary to this, in calling yourselves after their name, and not after Christ, and God?"

8[5.] C. iv. ver. 1. "Let a man so account of us, as of ministers of Christ, and stewards of the mysteries of God." After he had cast down their spirit, mark how again he refreshes it, saying, "as ministers of Christ." Do not thou then, letting go the Master, receive a name from the servants and ministers. "Stewards;" saith he, indicating that we ought not to give these things unto all, but unto whom it is due, and to whom it is fitting we should minister. 9 Ver. 2. "Moreover it is required in stewards, that a man be found faithful:" that is, that he do not appropriate to himself his master's goods, that he do not as a master lay claim for himself but administer as a steward. For a steward's part is to administer well the things committed to his charge: not to say that his master's things are his own; but, on the contrary, that his own are his master's. Let every one think on these things, both he that hath power in speech and he that possesses wealth, namely, that he hath been entrusted with a master's goods and that they are not his own; let him not keep them with himself, nor set them down to his own account; but let him impute them unto God who gave them all. Wouldest thou see faithful stewards? Hear what saith Peter, "Why look ye so earnestly on us, as though by our own power or godliness we had made this man to walk?" (Acts chapter 3, verse 12) Unto Cornelius also he saith, "We also are men of like passions with you:" and unto Christ Himself, "Lo, we have left all, and followed Thee." (St. Matthew chapter 19, verse 27) And Paul, no less, when he had said, "I labored more abundantly than they all," (1 Corinthians chapter 15, verse 10) added, "yet not I, but the grace of God which was with me." Elsewhere also, setting himself strongly against the same persons, he said, "For what hast thou which thou didst not receive?" (C. iv. 7.) "For thou hast nothing of thine own, neither wealth, nor speech, nor life itself; for this also is surely the Lord's. Wherefore, when necessity calls, do thou lay down this also. But if thou dostest on life, and being ordered to lay it down refusest, thou art no longer a faithful steward."

10 "And how is it possible, when God calls, to resist?" Well, that is just what I say too: and on this account do I chiefly admire the loving-kindness of God, that the things which He is able, even against thy will, to take from thee, these He willeth not to be paid in (*eisenekqhnaï*) by thee unwillingly,

that thou mayest have a reward besides. For instance, He can take away life without thy consent; but His will is to do so with thy consent, that thou mayest say with Paul, "I die daily," (1 Corinthians chapter 15, verse 31) He can take away thy glory without thy consent, and bring thee low: but He will have it from thee with thine own goodwill, that thou mayest have a recompense. He can make thee poor, though unwilling, but He will have thee willingly become such, that He may weave crowns for thee. Seest thou God's mercy to man? Seest thou our own brutish stupidity?

11 What if thou art come to great dignity, and hast at any time obtained some office of Church government? Be not high-minded. Thou hast not acquired the glory, but God hath put it on thee. As if it were another's, therefore, use it sparingly; neither abusing it nor using it upon unsuitable things, nor puffed up, nor appropriating it unto thyself; but esteem thyself to be poor and inglorious. For never, -hadst thou been entrusted with a king's purple to keep, -never would it have become thee to abuse the robe and spoil it, but with the more exactness to keep it for the giver. Is utterance given thee? Be not puffed up; be not arrogant; for the gracious gift is not thine. Be not grudging about thy Master's good, but distribute them among thy fellow-servants; and neither be thou elated with these things as if they were thine own, nor be sparing as to the distribution of them. Again, if thou hast children, they are God's which thou hast. If such be thy thought, thou wilt both be thankful for having them, and if bereft thou wilt not take it hard. Such was Job when he said, (Job chapter 1, verse 21) "The Lord gave, the Lord hath taken away."

12 For we have all things from Christ. Both existence itself we have through Him, and life, and breath, and light, and air, and earth. And if He were to exclude us from any one of these, we are lost and undone. For (1 S. Pet. ii. xx.) "we are sojourners and pilgrims" And all this about "mine," and "thine," is bare words only, and doth not stand for things. For if thou do but say the house is thine, it is a word without a reality: since the very air, earth, matter, are the Creator's; and so art thou too thyself, who hast framed it; and all other things also. But supposing the use to be thine, even this is uncertain, not on account of death alone, but also before death, because of the instability of things. 13 [6. These things then continually picturing to ourselves, let us lead strict lives; and we shall gain two of the greatest advantages. For first, we shall be thankful both when we have and when we are bereaved; and we

shall not be enslaved to things which are fleeting by, and things not our own. For whether it be wealth that He taketh, He hath taken but His own; or honor, or glory, or the body, or the life itself: be it that He taketh away thy son, it is not thy son that He hath taken, but His own servant. For thou formedst him not, but He made him. Thou didst but minister to his appearing; the whole was God's own work. Let us give thanks therefore that we have been counted worthy to be His ministers in this matter. But what? Wouldest thou have had him for ever? This again proves thee grudging, and ignorant that it was another's child which thou hadst, and not thine own. As therefore those who part resignedly are but aware that they have what was not theirs; so whoever gives way to grief is in fact counting the King's property his own. For, if we are not our own, how can they be ours? I say, we: for in two ways we are His, both on account of our creation, and also on account of the faith. Wherefore David saith, "My substance is with Thee: (Psalms chapter 39, verse 7 upostasij Sept. "hope" rec. vers. of. ver. 6;

¹⁴ Psalms chapter 139, verse 14) and Paul too, "For in Him we live and move and have our being: (Acts chapter 17, verse 28) and plying the argument about the faith, he says, (1 Corinthians 6:19 and 1 Corinthians chapter 6, verse 20) "Ye are not your own," and "ye were bought with a price. For all things are God's. When then He calls and chooses to take, let us not, like grudging servants, fly from the reckoning, nor purloin our Master's goods. Thy soul is not thine; and how can thy wealth be thine? How is it then that thou spendest on what is unnecessary the things which are not thine? Knowest thou not that for this we are soon to be put on our trial, that is, if we have used them badly? But seeing that they are not our's but our Master's, it were right to expend them upon our fellow-servants. It is worth considering that the omission of this was the charge brought against that rich man: and against those also who had not given food to the Lord. (St. Luke chapter 16, verse 21. St. Matthew chapter 25, verse 42)

¹⁵ [7.] Say not then, "I am but spending mine own, and of mine own I live delicately." It is not of thine own, but of other men's. Other men's, I say, because such is thine own choice: for God's will is that those things should be thine, which have been entrusted unto thee on behalf of thy brethren. Now the things which are not thine own become thine, if thou spend them upon others: but if thou spend on thyself unsparingly, thine own things become no longer thine. For since thou usest them cruelly, and sayest, "That my own

things should be altogether spent on my own enjoyment is fair:" therefore I call them not thine own. For they are common to thee and thy fellow-servants; just as the sun is common, the air, the earth, and all the rest. For as in the case of the body, each ministration belongs both to the whole body and to each several member; but when it is applied to one single member only, it destroys the proper function of that very member: so also it comes to pass in the case of wealth. And that what I say may be made plainer; the food of the body which is given in common to the members, should it pass into one member, even to that it turns out alien in the end. For when it cannot be digested nor afford nourishment, even to that part, I say, it turns out alien. But if it be made common, both that part and all the rest have it as their own.

¹⁶ So also in regard of wealth. If you enjoy it alone, you too have lost it: for you will not reap its reward. But if you possess it jointly with the rest, then will it be more your own, and then will you reap the benefit of it. Seest thou not that the hands minister, and the mouth softens, and the stomach receives? Doth the stomach say, Since I have received, I ought to keep it all? Then do not thou I pray, in regard to riches, use this language. For it belongs to the receiver to impart. As then it is a vice in the stomach to retain the food and not to distribute it, (for it is injurious to the whole body,) so it is a vice in those that are rich to keep to themselves what they have. For this destroys both themselves and others. Again, the eye receives all the light: but it doth not itself alone retain it, but enlightens the entire body. For it is not its nature to keep it to itself, so long as it is an eye. Again, the nostrils are sensible of perfume; but they do not keep it all to themselves, but transmit it to the brain, and affect the stomach with a sweet savor, and by their means refresh the entire man. The feet alone walk; but they move not away themselves only, but transfer also the whole body. In like manner do thou, whatsoever thou hast been entrusted withal, keep it not to thyself alone, since thou art doing harm to the whole and to thyself more than all.

¹⁷ And not in the case of the limbs only may one see this occurring: for the smith also, if he chose to impart of his craft to no one, ruins both himself and all other crafts. Likewise the cordwainer, the husbandman, the baker, and everyone of those who pursue any necessary calling; if he chose not to communicate to anyone of the results of his art, will ruin not the others only but himself also with them. And why do I say, "the rich?" For the poor too, if they followed after the wickedness of you who are covetous and rich, would

injure you very greatly and soon make you poor; yea rather, they would quite destroy you, were they in your want unwilling to impart of their own: the tiller of the ground, (for instance,) of the labor of his hands; the sailor, of the gain from his voyages; the soldier, of his distinction won in the wars.

¹⁸ Wherefore if nothing else can, yet let this at least put you to shame, and do you imitate their benevolence. Dost thou impart none of thy wealth unto any? Then shouldest thou not receive any thing from another: in which case, the world will be turned upside down. For in every thing to give and receive is the principle of numerous blessings: in seeds, in scholars, in arts. For if any one desire to keep his art to himself, he subverts both himself and the whole course of things. And the husbandman, if he bury and keep the seeds in his house, will bring about a grievous famine. So also the rich man, if he act thus in regard of his wealth, will destroy himself before the poor, heaping up the fire of hell more grievous upon his own head. ¹⁹[8. Therefore as teachers, however many scholars they have, impart some of their lore unto each; so let thy possession be, many to whom thou hast done good. And let all say, "such an one he freed from poverty, such an one from dangers. Such an one would have perished, had he not, next to the grace of God, enjoyed thy patronage. This man's disease thou didst cure, another thou didst rid of false accusation, another being a stranger you took in, another being naked you clothed. Wealth inexhaustible and many treasures are not so good as such sayings. They draw all men's gaze more powerfully than your golden vestments, and horses, and slaves. For these make a man appear even odious: (fortixon, a conj. of Saville's for fortixa) they cause him to be hated as a common foe; but the former proclaim him as a common father and benefactor. And, what is greatest of all, Favor from God waits on thee in every part of thy proceedings. What I mean is, let one man say, He helped to portion out my daughter: another, And he afforded my son the means of taking his station among men: (eij andraj emfanhnai) another, He made my calamity to cease: another, He delivered me from dangers. Better than golden crowns are words such as these, that a man should have in his city innumerable persons to proclaim his beneficence. Voices such as these are pleasanter far, and sweeter than the voices of the heralds marching before the archons;

²⁰ to be called saviour, benefactor, defender, (the very names of God; and not, covetous, proud, insatiate, and mean. Let us not, I beseech you, let us not have a fancy for any of these titles, but the contrary. For if these, spoken

on earth, make one so splendid and illustrious; when they are written in heaven, and God proclaims them on the day that shall come, think what renown, what splendor thou shalt enjoy! Which may it be the lot of us all to obtain, through the grace and loving-kindness of our Lord Jesus Christ; with Whom unto the Father and the Holy Spirit, be glory, power, honor, now and always and unto everlasting ages. Amen.

HOMILY 11

11 Corinthians chapter 4, verse 3 and 1 Corinthians chapter 4, verse 4 But with me it is a very small thing that I should be judged of you, or of man's judgment: yea I judge not mine own self. For I know nothing against myself, yet am I not hereby justified: but He that judgeth me is the Lord. Together with all other ills, I know not how, there hath come upon man's nature the disease of restless prying and of unseasonable curiosity, which Christ Himself chastised, saying, (St. Matthew chapter 7, verse 1) "Judge not, that ye be not judged." A kind of thing, which hath no pleasure as all other sins have, but only punishment and vengeance. For though we are ourselves full of ten thousand evils, and bearing the "beams" in our own eyes, we become exact inquisitors of the offences of our neighbor which are not at all bigger than "motes." And so this matter at Corinth was failing out. Religious men and dear to God were ridiculed and cast out for their want Of learning; while others, brimful of evils innumerable, were classed highly because of their fluent speech. Then like persons sitting in public to try causes, these were the sort of votes they kept rashly passing: "such an one is worthy: such an one is better than such another; this man is inferior to that; that, better than this." And, leaving off to mourn for their own bad ways, they were become judges of others; and in this way again were kindling grievous warfare.

2 Mark then, how wisely Paul corrects them, doing away with this disease. For since he had said, "Moreover, it is required in stewards that a man be found faithful," and it seemed as if he were giving them an opening to judge and pry into each man's life, and this was aggravating the party feeling; lest such should be the effect on them, he draws them away from that kind of petty disputation, saying, "With me it is a very small thing that I should be judged of you;" again in his own person carrying on the discourse. [2.] But what means, "With me it is a very small thing that I should be judged of you or of man's day?" (hmeraj) "I judge myself unworthy," saith he, "of being judged by you." And why say I, "by you?" I will add, "by (xai to [tou]) any one

else." Howbeit, let no one condemn Paul of arrogance; though he saith that no man is worthy to pass sentence concerning him. For first, he saith these things not for his own sake, but wishing to rescue others from the odium which they had incurred from the Corinthians. And in the next place, he limits not the matter to the Corinthians merely, but himself also he deposes from this right of judging; saying, that to decree such things was a matter beyond his decision. At least he adds, "I judge not mine own self."

³ But besides what has been said, we must search out the ground upon which these expressions were uttered. For he knew well in many cases how to speak with high spirit: and that, not of pride or arrogance, but of a certain excellent management [*oixonomia* *aristh*] seeing that in the present case also he saith this, not as lifting up himself, but as taking down other men's sails, and earnestly seeking to invest the saints with due honor. For in proof that he was one of the very humble, hear what he saith, bringing forward the testimony of his enemies on this point; "His bodily presence is weak, and his speech of no account; (2 Corinthians chapter 10, verse 10) and again, "Last of all, as to one born out of due time, He appeared unto me also. (2 Corinthians chapter 15, verse 8) But notwithstanding, see this lowly man, when the time called on him, to what a pitch he raises the spirit of the disciples, not teaching pride but instilling a wholesome courage. For with these same discoursing he saith, "And if the world shall be judged by you, are ye unworthy to judge the smallest matters? 1 Corinthians chapter 6, verse 2. For as the Christian ought to be far removed from arrogance, so also from flattery and a mean spirit. Thus, if any one says, "I count money as nothing, but all things here are to me as a shadow, and a dream, and child's play; we are not at all to charge him as arrogant;

⁴ since in this way we shall have to accuse Solomon himself of arrogance, for speaking austerely (*filosofounta*) on these things, saying "Vanity of vanities (Ecclesiastes chapter 1, verse 2) all is vanity. But God forbid that we should call the strict rule of life by the name of arrogance. Wherefore to despise these things is not haughtiness, but greatness of soul; albeit we see kings, and rulers, and potentates, making much of them. But many a poor man, leading a strict life despises them; and we are not therefore to call him arrogant but highminded: just as, on the other hand, if any be extremely addicted to them, we do not call him lowly of heart and moderate, but weak, and poor spirited, and ignoble. For so, should a son despise the pursuits which become

his father and affect slavish ways, we should not commend him as lowly of heart, but as base and servile we should reproach him. What we should admire in him would be, his despising those meaner things and making much account of what came to him from his father. For this is arrogance, to think one's self better than one's fellow-servants: but to pass the true sentence on things cometh not of boasting, but of strictness of life.

5 On this account Paul also, not to exalt himself, but to humble others, and to keep down those who were rising up out of their places, and to persuade them to be modest, said, "With me it is a very small thing that I should be judged of you or of man's day." Observe how he soothes the other party also. For whosoever is told that he looks down on all alike, and deigns not to be judged of any one, will not thenceforth any more feel pain, as though himself were the only one excluded. For if he had said, "Of you," only, and so held his peace; this were enough to gall them as if treated contemptuously. But now, by introducing, "nor yet of man's day," he brought alleviation to the blow; giving them partners in the contempt. Nay, he even softens this point again, saying, "not even do I judge myself." Mark the expression, how entirely free from arrogance: in that not even he himself, he saith, is capable of so great exactness.

6[3.] Then because this saying also seemed to be that of one extolling himself greatly, this too he corrects, saying, "Yet am I not hereby justified." What then? Ought we not to judge ourselves and our own misdeeds? Yes surely: there is great need to do this when we sin. But Paul said not this, "For I know nothing," saith he, "against myself." What misdeed then was he to judge, when he "knew nothing against himself? Yet, saith he, "he was not justified." (1 Corinthians chapter 6, verse 3) We then who have our conscience filled with ten thousand wounds, and are conscious to ourselves of nothing good, but quite the contrary; what can we say? And how could it be, if he knew nothing against himself that he was not justified? Because it was possible for him to have committed certain sins, not however, knowing that they were sins. From this make thine estimate how great shall be the strictness of the future judgment. It is not, you see, as considering himself unblameable that he saith it is so unmeet for him to be judged by them, but to stop the mouths of those who were doing so unreasonably. At least in another place, even though men's sins be notorious, he permits not judgment unto others, because the occasion required it. "For why dost thou judge thy broth-

er," saith he, (Romans chapter 14, verse 10) or, "thou, why dost thou set at nought thy brother?" For thou wert not enjoined, O man, to judge others, but to test thine own doings. Why then dost thou seize upon the office of the Lord? Judgment is His, not thine.

7 To which effect, he adds, "Therefore judge nothing before the time, until the Lord come; who will both bring to light the hidden things of darkness, and make manifest the counsels of the hearts, and then shall each man have his praise from God." What then? Is it not right that our teachers should do this? It is right in the case of open and confessed sins, and that with fitting opportunity, and even then with pain and inward vexation: not as these were acting at that time, of vain-glory and arrogance. For neither in this instance is he speaking of those sins which all own to be such, but about preferring one before another, and making comparisons of modes of life. For these things He alone knows how to judge with accuracy, who is to judge our secret doings, which of these be worthy of greater and which of less punishment and honor. But we do all this according to what meets our eye. "For if in mine own errors," saith he, "I know nothing clearly, how can I be worthy to pass sentence on other men? And how shall I who know not my own case with accuracy, be able to judge the state of others?" Now if Paul felt this, much more we. For (to proceed) he spake these things, not to exhibit himself as faultless, but to shew that even should there be among them some such person, free from transgression, not even he would be worthy to judge the lives of others: and that if he, though conscious to himself of nothing declare himself guilty, much more they who have ten thousand sins to be conscious of in themselves.

8[4.] Having thus, you see, stopped the mouths of those who pass such sentences, he travails next with strong feeling ready to break out and come upon the unclean person. And like as when a storm is coming on, some clouds fraught with darkness run before it; afterwards, when the crash of the thunders ariseth and works the whole heavens into one black cloud, then all at once the rain bursts down upon the earth: so also did it then happen. For though he might in deep indignation have dealt with the fornicator, he doth not so; but with fearful words he first represses the swelling pride of the man, since in truth, what had occurred was a twofold sin, fornication, and, that which is worse than fornication, the not grieving over the sin committed. For not so much does he bewail the sin, as him that committed it and

did not as yet repent. Thus, "I shall bewail many of those," saith he, not simply "who have sinned heretofore," but he adds, "who have not repented of the uncleanness and impurity which they wrought." (2 Corinthians chapter 12, verse 21) For he who after sinning hath practised repentance, is a worthy object not of grief but of gratulations, having passed over into the choir of the righteous. For, (Isaiah chapter 43, verse 26) "declare thou thine iniquities first, that thou mayest be justified:" but if after sinning one is void of shame, he is not so much to be pitied for falling as for lying where he is fallen.

9 Now if it be a grievous fault not to repent after sins; to be puffed up because of sins, what sort of punishment doth it deserve? For if he who is elate for his good deeds is unclean, what pardon shall he meet with who has that feeling with regard to his sins? Since then the fornicator was of this sort, and had rendered his mind so headstrong and unyielding through his sin, he of course begins by casting down his pride. And he neither puts the charge first, for fear of making him hardened, as singled out for accusation before the rest; nor yet later, lest he should suppose that what related to him was but incidental. But, having first excited great alarm in him by his plain speaking towards others, then, and not till then, he goes on to him, in the course of his rebuke to others giving the man's wilfulness a share beforehand.

10 For these same words, viz. "I know nothing against myself, yet am I not hereby justified," and this, "He that judgeth me is the Lord, who will both bring to light the hidden things of darkness, and make manifest the counsels of the hearts," glance not lightly both upon that person, and upon such as act in concert with him and despise the saints. "For what," saith he, "if any outwardly appear to be virtuous and admirable persons? He, the Judge, is not a discerner of externals only, but also brings to light all secrets." [5.] On two accounts you see, or rather on three, correct judgement belongs not to us. One, because, though we be conscious to ourselves of nothing, still we need one to reprove our sins with strictness. Another, because the most part of the things which are done escape us and are concealed. And for a third besides these, because many things which are done by others seem to us indeed fair, but they come not of a right mind. Why say ye then, that no sin hath been committed by this or that person? That such an one is better than such another? Seeing that this we are not to pronounce, not even concerning him who knows nothing against himself. For He who discerns secrets, He it is who with certainty judges. Behold, for example; I for my part know nothing

against myself: yet neither so am I justified, that is, I am not quit of accounts to be given, nor of charges to be answered. For he doth not say this, "I rank not among the righteous;" but "I am not pure from sin." For elsewhere he saith also, (Romans chapter 6, verse 7, *dedixaiwtai, toutestin aphllaxtai.*) "He that hath died is justified from sin," that is, "is liberated."

11 Again, many things we do, good indeed, but not of a right mind. For so we commend many, not from a wish to render them conspicuous, but to wound others by means of them. And the thing done indeed is right for the well-doer is praised; but the intention is corrupt: for it is done of a satanical purpose. For this one hath often done, not rejoicing with his brother, but desiring to wound the other party. Again, a man hath committed a great error; some other person, wishing to supplant him, says that he hath done nothing, and comforts him forsooth in his error by recurring to the common frailty of nature. But oftentimes he doth this from no mind to sympathize, but to make him more easy in his faults. Again, a man rebukes oftentimes not so much to reprove and admonish, as publicly to (*expompeusai xai extragwdhsai*) display and exaggerate his neighbor's sin. Our counsels however themselves men do not know; but, (Romans chapter 8, verse 27) "He that searcheth the hearts," knows them perfectly; and He will bring all such things into view at that time. Wherefore he saith, "Who will bring to light the secret things of darkness and make manifest the counsels of the hearts."

12 [6.] Seeing then that not even where we "know nothing against ourselves," can we be clean from accusations, and where we do any thing good, but do it not of a right mind, we are liable to punishment; consider how vastly men are deceived in their judgments. For all these matters are not be come at by men, but by the unsleeping Eye alone: and though we may deceive men, our sophistry will never avail against Him. Say not then, darkness is around me and walls; who seeth me? For He who by Himself formed our hearts, Himself knoweth all things. (Psalms chapter 139, verse 12) "For darkness is no darkness with Him." And yet he who is committing sin, well saith, "Darkness is around me and walls;" for were there not a darkness in his mind he would not have cast out the fear of God and acted as he pleased. For unless the ruling principle be first darkened, the entrance of sin without fear is a thing impossible. Say not then, who seeth me? For there is that (Hebrews chapter 4, verse 12) "pierceth even unto soul and spirit, joints and marrow;"

but thou seest not thyself nor canst thou pierce the cloud; but as if thou hadst a wall on all sides surrounding thee, thou art without power to look up unto the heaven.

¹³For whatsoever sin thou wilt, first let us examine, and thou shalt see that so it is engendered. For as robbers and they who dig through walls when they desire to carry off any valuable thing, put out the candle and then do their work; so also doth men's perverse reasoning in the case of those who are committing sin. Since in us also surely there is a light, the light of reason, ever burning. But if the spirit of wickedness coming eagerly on with its strong blast quench that flame, it straightway darkens the soul and prevails against it, and despoils it straightway of all that is laid up therein. For when by unclean desire the soul is made captive, even as a cloud and mist the eyes of the body, so that desire intercepts the foresight of the mind, and suffers it to see nothing at any distance, either precipice, or hell, or fear; but thenceforth, having that deceit as a tyrant over him, he comes to be easily vanquished by sin; and there is raised up before his eyes as it were a wall without windows, which suffers not the ray of righteousness to shine in upon the mind, the absurd conceits of lust enclosing it as with a rampart on all sides. And from that time forward the unchaste woman is everywhere meeting him: standing present before his eyes, before his mind, before his thoughts. And as the blind, although they stand at high noon beneath the very central point of the heaven, receive not the light, their eyes being fast dosed up; just so these also, though ten thousand doctrines of salvation sound in their ears from all quarters, having their soul preoccupied with this passion stop their ears against such discourses. And they know it well who have made the trial. But God forbid that you should know it from actual experience.

¹⁴[7. And not only this sin hath these effects, but every misplaced affection as well. For let us transfer, if you please, the argument from the unchaste woman unto money, and we shall see here also thick and unbroken darkness. For in the former case, inasmuch as the beloved object is one and shut up in one place, the feeling is not so violent; but in the case of money which sheweth itself every where, in silversmiths' shops, in taverns, in foundries for gold, in the houses of the wealthy, the passion blows a vehement gale. For when servants swaggering in the market place, horses with golden trappings, men decked with costly garments, are seen with desire by him who has that distemper, the darkness becomes intense which envelopes him. And why

speaking of houses and silversmiths' shops? for my part I think that such persons, though it be but in a picture and image that they see the wealth, are convulsed, and grow wild, and rave. So that from all quarters the darkness gathers around them. And if they chance to behold a portraiture of a King, they admire not the beauty of the precious stones, nor yet the gold, nor the purple robe, but they pine away. And as the wretched lover before mentioned, though he see but the image of the woman beloved, cleaveth unto the lifeless thing; so this man also, beholding a lifeless image of wealth, is more strongly affected in the same way, as being holden of a more tyrannical passion.

¹⁵ And he must henceforth either abide at home, or if he venture into the Forum, return home with innumerable hurts. For many are the objects which grieve his eyes. And just as the former seeth nothing else save the woman, even so the latter hastens by poor persons, and all things else, that he may not obtain so much as a slight alleviation. But upon the wealthy he steadily fixeth his eyes; by the sight of them introducing the fire into his own soul mightily and vehemently. For it is a fire that miserably devours the person that falls into it; and if no hell were threatened nor yet punishment, this condition were itself punishment; to be continually tormented and never able to find an end to the malady. ¹⁶ [8.] Well: these things alone might suffice to recommend our fleeing from this distemper. But there is no greater evil than inconsideration which causes men to be rivetted unto things that bring sorrow of heart and no advantage. Wherefore I exhort that you cut off the passion at its beginning: for just as a fever on its first attack, does not violently burn up the patients with thirst, but on its increase and the heightening of its fire causes from that time incurable thirst; and though one should let them fill themselves full of drink, it puts not out the furnace but makes it burn fiercer: so also it happens in regard to this passion; unless when it first invadeth our soul we stop it and shut the doors; having got in, from that time it makes the disease of those who have admitted it incurable. For so both good things and bad, the longer they abide in us, the more powerful they become.

¹⁷ And in all other things too, any one may see that this cometh to pass. For so a plant but lately set in the ground is easily pulled up; but no more so when rooted for a long time; it then requires great strength in the lever. And a building newly put together is easily thrown down by those who push

against it; but once well fixed, it gives great trouble to those who attempt to pull it down. And a wild beast that hath made his accustomed haunt in certain places for a long time is with difficulty driven away. Those therefore who are not yet possessed by the passion in question, I exhort not to be taken captive. For it is more easy to guard against falling into it, than having fallen to get away. ¹⁸[9.] But unto those who are seized by it and broken down, if they will consent to put themselves into the hands of the Word of healing, I promise large hope of salvation, by the Grace of God. For if they will consider those who have suffered and fallen into that distemper and have recovered, they will have good hopes respecting the removal of the disease. Who then ever fell into this disease, and was easily rid of it? That well-known Zacchaeus. For who could be more fond of money than a publican? But all at once he became a man of strict life, (Filosofoj) and put out all that blaze. Matthew in like manner: for he too was a publican, living in continual rapine. But he likewise all at once stripped himself of the mischief, and quenched his thirst, and followed after spiritual gain. Considering therefore these, and the like to them, despair not even thou. For if thou wilt, quickly thou shalt be able to recover. And if you please, according to the rule of physicians, we will prescribe accurately what thou shouldest do.

¹⁹It is necessary then, before all other things, to be right in this, that we never despond, nor despair of our salvation. Next, we must look not only upon the examples of those who have done well, but also upon the sufferings of those who have persisted in sin. For as we have considered Zacchaeus, and Matthew, even so ought we also to take account of Judas, and Gehazi, and Ahar, [perhaps Achan, Josh. vii.] and Ahab, and Ananias, and Sapphira, in order that by the one, we may cast out all despair, and by the other cut off all indolence; and that the soul become not reckless of the remedies suggested. And let us teach them of themselves to say what the Jews said on that day, approaching unto Peter, (Acts chapter 2, verse 37, cf. xvi, 30.) "What must we do to be saved?" And let them hear what they must do.

²⁰[10. What then must we do? We must know how worthless the things in question are, and that wealth is a run-away slave, and heartless, and encompasseth its possessors with ills innumerable. And such words, like charms, let us sound in their ears continually. And as physicians soothe their patients when they ask for cold water, by saying that they will give it, making excuses about the spring, and the vessel, and the fit time, and many more

such, (for should they refuse at once, they make them wild with phrensy,) so let us also act towards the lovers of money. When they say we desire to be rich, let us not say immediately that wealth is an evil thing; but let us assent, and say that we also desire it; but in due time; yea, true wealth; yea, that which hath undying pleasure: yea, that which is gathered for thyself, and not for others, and those often our enemies. And let us produce the lessons of true wisdom, and say, we forbid not riches, but ill-gotten riches. For it is lawful to be rich, but without covetousness, without rapine and violence, and an ill report from all men. With these arguments let us first smooth them down, and not as yet discourse of hell. For the sick man endures not yet such sayings. Wherefore let us go to this world for all our arguments upon these matters; and say, "Why is it thy choice to be rich through covetousness? That the gold and the silver may be laid up.

²¹ for others, but for thee, curses and accusations innumerable? That he whom you have defrauded may be stung by want of the very necessities of life, and bewail himself, and draw down upon thee the censure of thousands; and may go at fall of evening about the market place, encountering every one in the alleys, and in utter perplexity, and not knowing what to trust to even for that one night? For how is he to sleep after all, with pangs of the belly, restless famine besetting him, and that often while it is freezing, and the rain coming down on him? And while thou, having washed, returnest home from the bath, in a glow with soft raiment, merry of heart and rejoicing, and hastening unto a banquet prepared and costly: he, driven every where about the market place by cold and hunger, takes his round, stooping low and stretching out his hands; nor hath he even spirit without trembling to make his suit for his necessary food to one so full fed and so bent on taking his ease; nay, often he has to retire with insult. When therefore thou hast returned home, when thou liest down on thy couch, when the lights round thine house shine bright, when the table is prepared and plentiful, at that time call to remembrance that poor miserable man wandering about, like the dogs in the alleys, in darkness and in mire;

²² except indeed when, as is often the case, he has to depart thence, not unto house, nor wife, nor bed, but unto a pallet of straw; even as we see the dogs baying all through the night. And thou, if thou seest but a little drop falling from the roof, throwest the whole house into confusion, calling thy slaves and disturbing every thing: while he, laid in rags, and straw, and dirt,

has to bear all the cold. ²³ What wild beast would not be softened by these things? Who is there so savage and inhuman that these things should not make him mild? and yet there are some who are arrived at such a pitch of cruelty as even to say that they deserve what they suffer. Yea, when they ought to pity, and weep, and help to alleviate men's calamities, they on the contrary visit them with savage and inhuman censures. Of these I should be glad to ask, Tell me, why do they deserve what they suffer? Is it because they would be fed and not starve? No, you will reply; but because they would be fed in idleness. And thou, dost not thou wanton in idleness? What say I? Art thou not oft-times toiling in an occupation more grievous than any idleness, grasping, and oppressing, and coveting? Better were it if thou too wert idle after this sort; for it is better to be idle in this way, than to be covetous. But now thou even tramplest on the calamities of others, not only idling, not only pursuing an occupation worse than idleness, but also maligning those who spend their days in misery.

²⁴ And let us farther narrate to them the disasters of others; the untimely bereavements, the dwellers in prison, those who are torn to pieces before tribunals, those who are trembling for life; the unlooked for widowhood of women; the sudden reverse of the rich: and with this let us soften their minds. For by our narrations concerning others, we shall induce them by all means to fear these evils in their own case too. For when they hear that the son of such an one who was a covetous and grasping man, or (h tou deinoj instead of hn; tou deinoj) the wife of such an one who did many tyrannical actions, after the death of her husband endured afflictions without end; the injured persons setting upon the wife and the children, and a general war being raised from all quarters against his house; although a man be the most senseless of beings, yet expecting himself also to suffer the same, and fearing for his own lest they undergo the same fate, he will become more moderate. Now we find life full of many such histories, and we shall not be at a loss for correctives of this kind.

²⁵ But when we speak these things, let us not speak them as giving advice or counsel, lest our discourse become too irksome: but as in the order of the narrative and by association with something else, let us proceed in each case unto that kind of conversation, and let us be constantly putting them upon stories of the kind, permitting them to speak of no subject except these which follow: How such an one's splendid and famous mansion fell down;

How it is so entirely desolate that all things that were in it have come into the hands of others; How many trials have taken place daily about this same property, what a stir; How many of that man's relations (oixetai, probably oixeioi) have died either beggars, or inhabitants of a prison. All these things let us speak as in pity for the deceased, and as depreciating things present; in order that by fear and by pity we may soften the cruel mind. And when we see men shrinking into themselves at these narrations, then and not till then let us introduce to their notice also the doctrine of hell, not as terrifying these, but in compassion for others. And let us say, But why speak of things present? For far, indeed, will our concern be from ending with these; a yet more grievous punishment will await all such persons: even a river of fire, and a poisonous worm, and darkness interminable, and undying tortures. If with such addresses we succeed in throwing a spell over them, we shall correct both ourselves and them, and quickly get the better of our infirmity.

26 And on that day we shall have God to praise us: as also Paul saith, "And then shall each man have praise from God." For that which cometh from men, is both fleeting, and sometimes it proceeds from no good intentions. But that which cometh from God both abideth continually, and shines out clearly. For when He who knew all things before their creation, and who is free from all passion, gives praise, then also the demonstration of our virtue is even unquestionable. Knowing these things therefore, let us act so as to be praised of God, and to acquire the greatest blessings; which God grant us all to obtain, through the grace and loving-kindness of our Lord Jesus Christ, with Whom to the Father and the Holy Spirit be glory, power, honor, now and always, and unto all the ages of eternity. Amen.

HOMILY 12

11 Corinthians chapter 4, verse 6 Now these things, brethren, I have in a figure transferred to myself and Apollos for your sakes; that in us ye might learn not to think of men above that which is written.() SO long as there was need of expressions as harsh as these, he refrained from drawing up the curtain, and went on arguing as if he were himself the person to whom they were addressed; in order that the dignity of the persons censured tending to counteract the censurers, no room might be left for flying out in wrath at the charges. But when the time came for a gentler process, then he strips it off, and removes the mask, and shows the persons concealed by the appella-

tion of Paul and Apollos. And on this account he said, "These things, brethren, I have transferred in a figure unto myself and Apollos."

² And as in the case of the sick, when the child being out of health kicks and turns away from the food offered by the physicians, the attendants call the father or the tutor, and bid them take the food from the physician's hands and bring it, so that out of fear towards them he may take it and be quiet: so also Paul, intending to censure them about certain other persons, of whom some, he thought, were injured, others honored above measure, did not set down the persons themselves, but conducted the argument in his own name and that of Apollos, in order that reverencing these they might receive his mode of cure. But that once received, he presently makes known in whose behalf he was so expressing himself. Now this was not hypocrisy, but condescension (*sugxatabasij*) and tact (*oixonomia*). For if he had said openly, "As for you, the men whom ye are judging are saints, and worthy of all admiration;" they might have taken it ill and (*xan apephdhsan*) started back. But now in saying, "But to me it is a very small thing that I should be judged of you:" and again, "Who is Paul, and who is Apollos?" he rendered his speech easy of reception.

³ This, if you mark it, is the reason why he says here, "These things have I transferred in a figure unto myself for your sakes, that in us ye may learn not to be wise above what is written," signifying that if he had applied his argument in their persons, they would not have learnt all that they needed to learn, nor would have admitted the correction, being vexed at what was said. But as it was, revering Paul, they bore the rebuke well. [2.] But what is the meaning of, "not to be wise above what is written?" It is written, (St. Matthew chapter 7, verse 3) "Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?" and "Judge not, that ye be not judged." For if we are one and are mutually bound together, it behooveth us not to rise up against one another. For "he that humbleth himself shall be exalted," saith he. And (St. Matthew chapter 20, verse 26 and Matthew chapter 20, verse 27; St. Mark chapter 10, verse 43; not verbatim.) "He that will be first of all, let him be the servant of all." These are the things which "are written."

⁴ "That no one of you be puffed up for one against another." Again, having dismissed the teachers, he rebukes the disciples. For it was they who caused the former to be elated. And besides, the leaders would not quietly re-

ceive that kind of speech because of their desire of outward glory: for they were even blinded with that passion. Whereas the disciples, as not reaping themselves the fruits of the glory, but procuring it for others, would both endure the chiding with more temper, and had it more in their power than the leading men to destroy the disease. It seems then, that this also is a symptom of being "puffed up," to be elated on another's account, even though a man have no such feeling in regard of what is his own. For as he who is proud of another's wealth, is so out of arrogance; so also in the case of another's glory.

5 And he hath well called it "being puffed up." For when one particular member rises up over the rest, it is nothing else but inflammation and disease; since in no other way doth one member become higher than another, except when a swelling takes place. (So in English "proud flesh.") And so in the body of the Church also; whoever is inflamed and puffed up, he must be the diseased one; for he is swollen above the proportion of the rest. For this [disproportion] is what we mean by "swelling." And so comes it to pass in the body, when some spurious and evil humor gathers, instead of the wonted nourishment. So also arrogance is born; notions to which we have no right coming over us. And mark with what literal propriety he saith, be not "puffed up:" for that which is puffed up hath a certain tumor of spirit, from being filled with corrupt humor.

6 These things, however, he saith, not to preclude all soothing, but such soothing as leads to harm. "Wouldest thou wait upon this or that person? I forbid thee not: but do it not to the injury of another," For not that we might array ourselves one against another were teachers given us, but that we might all be mutually united. For so the general to this end is set over the host, that of those who are separate he may make one body. But if he is to break up the army, he stands in the place of an enemy rather than of a general. [3.] Ver. 7. "For who maketh thee to differ? For what hast thou which thou didst not receive?" From this point, dismissing the governed, he turns to the governors. What he saith comes to this: From whence is evident that thou art worthy of being praised? Why, hath any judgment taken place? any inquiry proceeded? any essay? any severe testing? Nay, thou canst not say it: and if men give their votes, their judgment is not upright. But let us suppose that thou really art worthy of praise and hast indeed the gracious gift, and that the judgment of men is not corrupt: yet not even in this case were it right to

be high-minded; for thou hast nothing of thyself but from God didst receive it. Why then dost thou pretend to have that which thou hast not? Thou wilt say, "thou hast it:" and others have it with thee: well then, thou hast it upon receiving it: not merely this thing or that, but all things whatsoever thou hast.

7 For not to thee belong these excellencies, but to the grace of God. Whether you name faith, it came of His calling; or whether it be the forgiveness of sins which you speak of, or spiritual gifts, or the word of teaching, or the miracles; thou didst receive all from thence. Now what hast thou, tell me, which thou hast not received, but hast rather achieved of thine own self? Thou hast nothing to say. Well: thou hast received; and does that make thee high-minded? Nay, it ought to make thee shrink back into thyself. For it is not thine, what hath been given, but the giver's. What if thou didst receive it? thou receivedst it of him. And if thou receivedst of him, it was not thine which thou receivedst: and if thou didst but receive what was not thine own, why art thou exalted as if thou hadst something of thine own? Wherefore he added also, "Now if thou didst receive it, why dost thou glory, as if thou hadst not received it?"

8[4.] Thus having, you see, made good his argument by concession, (*kata sundromhn.*) he indicates that they have their deficiencies; and those not a few: and saith, "In the first place, though ye had received all things, it were not meet to glory, for nothing is your own; but as the case really stands there are many things of which ye are destitute." And in the beginning he did but hint at this, saying, "I could not speak unto you as unto spiritual:" and, "I determined to know nothing among you, save Jesus Christ and Him crucified." But here he doth it in a way to abash them, saying, Ver. 8. "Already ye are filled, already ye are rich:" that is, ye want nothing henceforth; ye are become perfect; ye have attained the very summit; ye stand, as ye think, in need of no one, either among Apostles or teachers.

9 "Already ye are filled." And well saith he "already;" pointing out, from the time, the incredibility of their statements and their unreasonable notion of themselves. It was therefore in mockery that he said to them, "So quickly have ye come to the end;" which thing was impossible in the time: for all the more perfect things wait long in futurity: but to be "full" with a little betokens a feeble soul; and from a little to imagine one's self "rich," a sick and miserable one. For piety is an insatiable thing; and it argues a childish mind

to imagine from just the beginnings that you have obtained the whole: and for men who are not yet even in the prelude of a matter, to be high-minded as if they had laid hold of the end. Then also by means of what followeth he puts them yet more out of countenance; for having said, "Already ye are full," he added, "ye are become rich, ye have reigned without us: yea and I would to God ye did reign, that we also might reign with you." Full of great austerity is the speech: which is why it comes last, being introduced by him after that abundance of reproof. For then is our admonition respected and easily received, when after our accusations we introduce our humiliating expressions, (*ta eutrepitixa rhmata*.) For this were enough to repress even the shameless soul and strike it more sharply than direct accusation, and correct the bitterness and hardened feeling likely to arise from the charge brought. It being certain that this more than anything else is the admirable quality of those arguments which appeal to our sense of shame, that they possess two contrary advantages. On the one hand, one cuts deeper than by open invective: on the other hand, it causes the person reprimanded to bear that severer stab with more entire patience.

¹⁰ [5.] "Ye have reigned without us." Herein there is great force, as concerns both the teachers and the disciples: and their ignorance, too, of themselves (*to asuneidhton*.) is pointed out, and their great inconsideration. For what he saith is this: "In labors indeed," saith he, "all things are common both to us and to you, but in the rewards and the crowns ye are first. Not that I say this in vexation:" wherefore he added also, "I would indeed that ye did reign:" then, lest there should seem to be some irony, he added, "that we also might reign with you;" for, saith he, we also should be in possession (*epitukoimen*, *ms. Reg.*, *epitukwmen Edd.*) of these blessings. Dost thou see how he shews in himself all at once his severity and his care over them and his self-denying mind? Dost thou see how he takes down their pride? Ver. 9. "For I think that God hath set forth us the Apostles last of all, as men doomed to death."

¹¹ There is great depth of meaning and severity implied again in his saying, "us:" and not even with this was he satisfied, but added also his dignity, hitting them vehemently: "us the Apostles;" who are enduring such innumerable ills; who are sowing the word of Godliness; who are leading you unto this severe rule of life. These "He hath set forth last, as doomed to death," that is, as condemned. For since he had said, "That we also might

reign with you," and by that expression had relaxed his vehemency in order not to dispirit them; he takes it up again with greater gravity, and saith, "For I think that God hath set forth us the Apostles last, as men doomed to death." "For according to what I see," saith he, "and from what ye say, the most abject of all men and emphatically the condemned, are we who are put forward for continual suffering. But ye have already a kingdom and honors and great rewards in your fancy." And wishing to carry out their reasoning to still greater absurdity, and to exhibit it as incredible in the highest degree, he said not merely, "We are 'last,'" but, "God made us last;" nor was he satisfied with saying, "last," but he added also, "doomed to death:" to the end that even one quite void of understanding might feel the statement to be quite incredible, and his words to be the words of one vexed and vehemently abashing them.

¹² Observe too the good sense of Paul. The topics by which, when it is the proper time, he exalts and shews himself honorable and makes himself great; by these he now puts them to shame, calling himself "condemned." Of so great consequence is it to do all things at the befitting season. By "doomed to death," in this place he means "condemned," and deserving of ten thousand deaths. [6.] "For we are made a spectacle unto the world, and to angels, and to men." What means, "We are become a spectacle unto the world?" "Not in a single corner nor yet in a small part of the world suffer we these things," saith he; "but every where and before all." But what means, "unto angels?" It is possible to "become a spectacle unto men," but not so unto angels, when the things done are ordinary. But our wrestlings are such as to be worthy even of angelic contemplation. Behold from the things by which he vilifies himself, how again he shows himself great; and from the things about which they are proud, how he displays their meanness. For since to be fools was accounted a meaner thing than to appear wise; to be weak, than to be made strong; and unhonored, than glorious and distinguished; and that he is about to cast on them the one set of epithets, while he himself accepted the other; he signifies that the latter are better than the former; if at least because of them he turned the throng I say not of men only, but also of the very angels unto the contemplation of themselves. For not with men only is our wrestling but also with incorporeal powers. Therefore also a mighty theatre is set (*mega qeatron xaqhtai*.)

¹³ Ver. 10. "We are fools for Christ's sake, but ye are wise in Christ." Again, this also he spake in a way to abash them; implying that it is impossible for these contraries to agree, neither can things so distant from one another concur. "For how can it be," saith he, "that you should be wise, but we fools in the things relating to Christ?" That is: the one sort beaten and despised and dishonored and esteemed as nothing; the others enjoying honor and looked up to by many as a wise and prudent kind of people; it gives him occasion to speak thus: as if he had said, "How can it be that they who preach such things should be looked upon as practically engaged in their contraries?" "We are weak, but ye are strong." That is, we are driven about and persecuted; but ye enjoy security and are much waited upon; howbeit the nature of the Gospel endureth it not.

¹⁴ "We are despised, but ye are honorable." Here he setteth himself against the noble and those who plumed themselves upon external advantages. "Even unto this present hour we both hunger, and thirst, and axe naked, and are buffeted, and have no certain dwelling place; and we toil, working with our own hands." That is, "It is not an old story that I am telling but just what the very time present bears me witness of: that of human things we take no account nor yet of any outward pomp; but we look unto God only." Which thing we too have need to practice in every place. For not only are angels looking on, but even more than they He that presides over the spectacle. [7.] Let us not then desire any others to applaud us. For this is to insult Him; hastening by Him, as if insufficient to admire us, we make the best of our way to our fellow servants. For just as they who contend in a small theatre seek a large one, as if this were insufficient for their display; so also do they, who contending in the sight of God afterwards seek the applause of men; giving up the greater praise and eager for the less, they draw upon themselves severe punishment. What but this hath turned every thing upside down? this puts the whole world into confusion, that we do all things with an eye to men, and even for our good things, we esteem it nothing to have God as an admirer, but seek the approbation which cometh from our fellow-servants: and for the contrary things again, despising Him we fear men. And yet surely they shall stand with us before that tribunal, doing us no good. But God whom we despise now shall Himself pass the sentence upon us.

¹⁵ But yet, though we know these things, we still gape after men, which is the first of sins. Thus were a man looking on no one would choose to com-

mit fornication; but even though he be ten thousand times on fire with that plague, the tyranny of the passion is conquered by his reverence for men. But in God's sight men not only commit adultery and fornication; but other things also much more dreadful many have dared and still dare to do. This then alone, is it not enough to bring down from above ten thousand thunderbolts? Adulteries, did I say, and fornications? Nay, things even far less than these we fear to do before men: but in God's sight we fear no longer. From hence, in fact, all the world's evils have originated; because in things really bad we reverence not God but men. On this account, you see, both things which are truly good, not accounted such by the generality, become objects of our aversion, we not investigating the nature of the things, but having respect unto the opinion of the many: and again, in the case of evil things, acting on this same principle. Certain things therefore not really good, but seeming fair unto the many, we pursue, as goods, through the same habit. So that on either side we go to destruction.

16 [8.] Perhaps many may find this remark somewhat obscure. Wherefore we must express it more clearly. When we commit uncleanness, (for we must begin from the instances alleged,) we fear men more than God. When therefore we have thus subjected ourselves unto them and made them lords over us; there are many other things also which seem unto these our lords to be evil, not being such; these also we flee for our part in like manner. For instance; To live in poverty, many account disgraceful: and we flee poverty, not because it is disgraceful nor because we are so persuaded, but because our masters count it disgraceful; and we fear them. Again, to be unhonored and contemptible, and void of all authority seems likewise unto the most part a matter of great shame and vileness. This again we flee; not condemning the thing itself, but because of the sentence of our masters.

17 Again on the contrary side also we undergo the same mischief. As wealth is counted a good thing, and pride, and pomp, and to be conspicuous. Accordingly this again we pursue, not either in this case from considering the nature of the things as good, but persuaded by the opinion of our masters. For the people is our master and the great mob (o poluj okloj); a savage master and a severe tyrant: not so much as a command being needed in order to make us listen to him; it is enough that we just know what he wills, and without a command we submit: so great good will do we bear towards him. Again, God threatening and admonishing day by day is not heard; but the

common people, full of disorder, made up of all manner of dregs, has no occasion for one word of command; enough for it only to signify with what it is well pleased, and in all things we obey immediately.

¹⁸ [9.] "But how," says some one, "is a man to flee from these masters?" By getting a mind greater than their's; by looking into the nature of things; by condemning the voice of the multitude; before all, by training himself in things really disgraceful to fear not men, but the unsleeping Eye; and again, in all good things, to seek the crowns which come from Him. For thus neither in other sort of things shall we be able to tolerate them. For whoso when he doeth right judges them unworthy to know his good deeds, and contents himself with the suffrage of God; neither will he take account of them in matters of the contrary sort. "And how can this be?" you will say. Consider what man is, what God; whom thou desertest, and unto whom thou fliest for refuge; and thou wilt soon be right altogether. Man lieth under the same sin as thyself, and the same condemnation, and the same punishment. "Man is like to vanity," (Psalms chapter 144, verse 4. LXX,) and hath not correct judgment, and needs the correction from above. "Man is dust and ashes," and if he bestow praise, he will often bestow it at random, or out of favor, or ill will. And if he calumniate and accuse, this again will he do out of the same kind of purpose. But God doeth not so: rather irreprovable in His sentence, and pure His judgment. Wherefore we must always flee to Him for refuge; and not for these reasons alone, but because He both made, and more than all spares thee, and loves thee better than thou dost thyself.

¹⁹ Why then, neglecting to have so admirable (q̄aumaston) an approver, betake we ourselves unto man, who is nothing, all rashness, all at random? Doth he call thee wicked and polluted when thou art not so? So much the more do thou pity him, and weep because he is corrupt; and despise his opinion, because the eyes of his understanding are darkened. For even the Apostles were thus evil reported of; and they laughed to scorn their calumniators. But doth he call thee good and kind? If such indeed thou art, yet be not at all puffed up by the opinion: but if thou art not such, despise it the more, and esteem the thing to be mockery. ²⁰ Wouldest thou know the judgments of the greater part of men, how corrupt they are, how useless, and worthy of ridicule; some of them coming only from raving and distracted persons, others from children at the breast? Hear what hath been from the

beginning. I will tell thee of judgments, not of the people only, but also of those who passed for the wisest, of those who were legislators from the earliest period. For who would be counted wiser among the multitude than the person considered worthy of legislating for cities and peoples? But yet to these wise men fornication seems to be nothing evil nor worthy of punishment. At least, no one of the heathen laws makes its penal or brings men to trial on account of it. And should any one bring another into court for things of that kind, the multitude laughs it to scorn, and the judge will not suffer it. Dice-playing, again, is exempt from all their punishments: nor did any one among them ever incur penalty for it. Drunkenness and gluttony, so far from being a crime, are considered by many even as a fine thing. And in military carousals it is a point of great emulation; and they who most of all need a sober mind and a strong body, these are most of all given over to the tyranny of drunkenness; both utterly weakening the body and darkening the soul. Yet of the lawgivers not one hath punished this fault. What can be worse than this madness?

21 Is then the good word of men so disposed an object of desire to thee, and dost thou not hide thyself in the earth? For even though all such admired thee, oughtest thou not to feel ashamed and cover thy face, at being applauded by men of such corrupt judgment? Again, blasphemy by legislators in general is accounted nothing terrible. At any rate, no one for having blasphemed God was ever brought to trial and punishment. But if a man steal another's garment, or cut his purse, his sides are flayed, and he is often given over unto death: while he that blasphemeth God hath nothing laid to his charge by the heathen legislators. And if a man seduce a female servant when he hath a wife, it seems nothing to the heathen laws nor to men in general. [10.] Wilt thou hear besides of some things of another class which shew their folly? For as they punish not these things, so there are others which they enforce by law. What then are these? They collect crowds to fill theatres, and there they introduce choirs of harlots and prostituted children, yea such as trample on nature herself; and they make the whole people sit on high, and so they captivate their city; so they crown these mighty kings whom they are perpetually admiring for their trophies and victories. And yet, what can be more insipid than this honor? what more undelightful than this delight? From among these then seekest thou judges to applaud thy deeds? And is it in

company with dancers, and effeminate, and buffoons, and harlots, that thou art fain to enjoy the sound of compliment? answer me.

22 How can these things be other than proofs of extreme infatuation? For I should like to ask them, is it or is it not, a dreadful thing to subvert the laws of nature, and introduce unlawful intercourse? They will surely say, it is dreadful: at any rate, they make a show of inflicting a penalty on that crime. Why then dost thou bring on the stage those abused wretches; and not only bring them in, but honor them also with honors innumerable, and gifts not to be told? In other places thou punishest those who dare such things; but here even as on common benefactors of the city, thou spendest money upon them and supportest them at the public expense. "However," thou wilt say, "they are (atimoi) infamous" Why then train them up? (paidotribeij) Why choose the infamous to pay honor to kings withal? And why ruin our (ex-trakhlikeij, Plutarch, *peri paidwn agwghj*, c. 17.) cities? Or why spend so much upon these persons? Since if they be infamous expulsion is properest for the infamous. For why didst thou render them infamous? in praise or in condemnation? Of course in condemnation. Is the next thing to be, that although as after condemnation you make them infamous, yet as if they were honorable you run to see them, and admire and praise and applaud? Why need I speak of the sort of charm which is found in the horse races? or in the contests of the wild beasts? For those places too being full of all senseless excitement train the populace to acquire a merciless and savage and inhuman kind of temper, and practise them in seeing men torn in pieces, and blood flowing, and the ferocity of wild beasts confounding all things. Now all these our wise lawgivers from the beginning introduced, being so many plagues! and our cities applaud and admire.

23 [11.] But, if thou wilt, dismissing these things which clearly and confessedly are abominable, but seemed (oux edocen. perhaps "were not decreed.") not [so] to the heathen legislators, let us proceed to their grave precepts; and thou shalt see these too corrupted through the opinion of the multitude. Thus marriage is accounted an honorable thing (Hebrews chapter 13, verse 4) both by us and by those without: and it is honorable. But when marriages are solemnized, such ridiculous things take place as ye shall hear of immediately: because the most part, possessed and beguiled by custom, are not even aware of their absurdity, but need others to teach them. For dancing, and cymbals, and flutes, and shameful words, and songs, and drunken-

ness, and revellings, and all the Devil's great heap (poluj o tou diabolou forutoj) of garbage is then introduced. I know indeed that I shall appear ridiculous in finding fault with these things; and shall incur the charge of great folly with the generality, as disturbing the ancient laws: for, as I said before, great is the deceptive power of custom. But nevertheless, I will not cease repeating these things: for there is, there is surely a chance, that although not all, yet some few will receive our saying and will choose to be laughed to scorn with us, rather than we hugh with them such a laughter as deserves tears and overflowing punishment and vengeance.

24 For how can it be other than worthy of the utmost condemnation that a damsel who hath spent her life entirely at home and been schooled in modesty from earliest childhood, should be compelled on a sudden to cast off all shame, and from the very commencement of her marriage be instructed in imprudence; and find herself put forward in the midst of wanton and rude men, and unchaste, and effeminate? What evil will not be implanted in the bride from that day forth? Immodesty, petulance, insolence, the love of vain glory: since they will naturally go on and desire to have all their days such as these. Hence our women become expensive and profuse; hence are they void of modesty, hence proceed their unnumbered evils. And tell me not of the custom: for if it be an evil thing, let it not be done even once: but if good, let it be done constantly. For tell me, is not committing fornication evil? Shall we then allow just once this to be done? By no means. Why? Because though it be done only once, it is evil all the same. So also that the bride be entertained in this way, if it be evil, let it not be done even once; but if it be not evil, let it even be done always.

25 "What then," saith one, "dost thou find fault with marriage? tell me." That be far from me. I am not so senseless: but the things which are so unworthily appended to marriage, the painting the face, the coloring the eyebrows, and all the other niceness of that kind. For indeed from that day she will receive many lovers even before her destined consort. "But many will admire the woman for her beauty." And what of that? Even if discreet, she will hardly avoid evil suspicion; but if careless, she will be quickly overtaken, having got that very day a staring point in dissolute behavior. Yet though the evils are so great, the omission of these proceedings is called an insult, by certain who are no better than brute beasts, and they are indignant that the woman is not exhibited to a multitude, that she is not set forth as a stage spec-

tacle, common to all beholders: whereas most assuredly they should rather count it insult when these things do take place; and a laughing stock, and a farce. For even now I know that men will condemn me of much folly and make me a laughing stock: but the derision I can bear when any gain accrues from it. For I should indeed be worthy of derision, if while I was exhorting to contempt of the opinion of the many, I myself, of all men, were subdued by that feeling.

²⁶ Behold then what follows from all this. Not in the day only but also in the evening, they provide on purpose men that have well drunk, besotted, and inflamed with luxurious fare, to look upon the beauty of the damsel's countenance; nor yet in the house only but even through the market-place do they lead her in pomp to make an exhibition; conducting her with torches late in the evening so as that she may be seen of all: by their doings recommending nothing else than that henceforth she put off all modesty. And they do not even stop here; but with shameful words do they conduct her. And this with the multitude is a law. And runaway slaves and convicts, thousands of them and of desperate character, go on with impunity uttering whatever they please, both against her and against him who is going to take her to his home. Nor is there any thing solemn, but all base and full of indecency. Will it not be a fine lesson in chastity for the bride to see and hear such things? [Savile reads this sentence with a question.] And there is a sort of diabolical rivalry among these profligates to outdo one another in their zealous use of reproaches and foul words, whereby they put the whole company out of countenance, and those go away victorious who have found the largest store of railings and the greatest indecencies to throw at their neighbors.

²⁷ Now I know that I am a troublesome, sort of person and disagreeable, and morose, as though. I were curtailing life of some of its pleasure. Why, this is the very cause of my mourning that things so displeasing are esteemed a sort of pleasure. For how, I ask, can it be other than displeasing to be insulted and reviled? to be reproached by all, together with your bride? If any one in the market place speak ill of thy wife, thou makest ado without end and countest life not worth living: and can it be that disgracing thyself with thy future consort in the presence of the whole city, thou art pleased and lookest gay on the matter? Why, what strange madness is this! "But," saith one, "the thing is customary." Nay, for this very reason we ought most to bewail it, because the devil hath hedged in the thing with custom. In fact, since marriage

is a solemn thing and that which recruits our race and the cause of numerous blessings; that evil one, inwardly pining and knowing that it was ordained as a barrier against uncleanness, by a new device introduces into it all kinds of uncleanness. At any rate, in such assemblages many virgins have been even corrupted. And if not so in every case, it is because for the time the devil is content with those words and those songs, so flagitious; with making a show of the bride openly, and leading the bridegroom in triumph through the market-place.

28 Moreover, because all this takes place in the evening, that not even the darkness may be a veil to these evils, many torches are brought in, suffering not the disgraceful scene to be concealed. For what means the vast throng, and what the wassail, and what the pipes? Most clearly to prevent even those who are in their houses and plunged [baptizomenoi] in deep sleep from remaining ignorant of these proceedings; that being wakened by the pipe and leaning to look out of the lattices, they may be witnesses of the comedy such as it is. What can one say of the songs themselves, crammed as they are with all uncleanness, introducing monstrous amours, and unlawful connections, and subversions of houses, and tragic scenes without end; and making continual mention of the titles of "friend and lover," "mistress and beloved?" And, what is still more grievous, that young women are present at these things, having divested themselves of all modesty; in honor of the bride, rather I should say to insult her, exposing even their own salvation, and in the midst of wanton young men acting a shameless part with their disorderly songs, with their foul words, with their devilish harmony. Tell me then: dost thou still enquire, "Whence come adulteries? Whence fornications? Whence violations of marriage?"

29 [12.] "But they are not noble nor decent women," you will say, "who do these things." Why then laugh me to scorn for this remonstrance, having been thyself aware of this law, before I said any thing. I say, if the proceedings are right, allow those well-born women also to enact them. For what if these others live in poverty? Are not they also virgins? ought not they also to be careful of chastity? But now here is a virgin dancing in a public theatre of licentious youths; and, I ask, seems she not unto thee more dishonored than a harlot? But if you say, "Female servants do these things;" neither so do I acquit thee of my charge: for neither to these ought such things to have been permitted. For hence all these evils have their origin, that of our household

we make no account. But it is enough in the way of contempt to say, "He is a slave," and, "They are handmaids." Arid yet, day after day we hear, (Galatians chapter 3, verse 28) "In Christ Jesus there is neither bond nor free." Again, were it a horse or an ass, thou dost not overlook it buttakest all pains not to have it of an inferior kind; and thy slaves who have souls like thine own dost thou neglect? And why do I say slaves, when I might say sons and daughters? What then must follow? It cannot be but grief (luphn, qu. lumhn, "mischief.") must immediately enter in, when all these are going to ruin. And often also very great losses must ensue, valuable golden ornaments being lost in the crowd and the confusion.

³⁰ [13.] Then after the marriage if perchance a child is born, in this case again we shall see the same folly and many practices [sumbola] full of absurdity. For when the time is come for giving the infant a name, caring not to call it after the saints as the ancients at first did, they light lamps and give them names, and name the child after that one which continues burning the longest; from thence conjecturing that he will live a long time. After all, should there be many instances of the child's untimely death, (and there are many,) great laughter on the devil's part will ensue, at his having made sport of them as if they were silly children. What shall we say about the amulets and the bells which are hung upon the hand, and the scarlet woof, and the other things full of such extreme folly; when they ought to invest the child with nothing else save the protection of the Cross. But now that is despised which hath converted the whole world and given the sore wound to the devil and overthrown all his power: while the thread, and the woof, and the other amulets of that kind are entrusted with the child's safety.

³¹ May I mention another thing yet more ridiculous than this? Only let no one tax us with speaking out of season, should our argument proceed with that instance also. For he that would cleanse an ulcer will not hesitate first to pollute his own hands. What then is this so very ridiculous custom? It is counted indeed as nothing; (and this is why I grieve;) but it is the beginning of folly and madness in the extreme. The women in the bath, nurses and waiting-maids, take up mud and smearing it with the finger make a mark on the child's forehead; and if one ask, What means the mud, and the clay? the answer is, "It turneth away an evil eye, witchcraft and envy." Astonishing! what power in the mud! what might in the clay! what mighty force is this which it has? It averts all the host of the devil. Tell me, can ye help hiding

yourselves for shame? Will ye never come to understand the snares of the devil, how from earliest life he gradually brings in the several evils which he hath devised? For if the mud hath this effect, why dost thou not thyself also do the same to thine own forehead, when thou art a man and thy character is formed; and thou art likelier than the child to have such as envy thee? Why dost thou not as well bemire the whole body? I say, if on the forehead its virtue be so great, why not anoint thyself all over with mud? All this is mirth and stage-play to Satan, not mockery only but bell-fire being the consummation to which these deceived ones are tending.

32[14.] Now that among Greeks such things should be done is no wonder: but among the worshippers of the Cross, (*ton stauron proxunousi*) and partakers in unspeakable mysteries, and professors of such high morality, (*to-sauta filosofousin*) that such unseemliness should prevail, this is especially to be deplored again and again. God hath honored thee with spiritual anointing; and dost thou defile thy child with mud? God hath honored thee, and dost thou dishonor thyself? And when thou shouldst inscribe on his forehead the Cross which affords invincible security; dost thou forego this, and cast thyself into the madness of Satan? If any look on these things as trifles, let them know that they are the source of great evils; and that not even unto Paul did it seem right to overlook the lesser things. For, tell me, what can be less than a man's covering his head? Yet observe how great a matter he makes of this and with how great earnestness he forbids it; saying, among many things, "He dishonoreth his head." (1 Corinthians chapter 11, verse 4) Now if he that covers himself "dishonoreth his head"; he that besmears his child with mud, how can it be less than making it abominable? For how, I want to know, can he bring it to the hands of the priest? How canst thou require that on that forehead the seal should be placed by the hand of the presbyter, where thou hast been smearing the mud? Nay, my brethren, do not these things, but from earliest life encompass them with spiritual armor and instruct them to seal the forehead with the hand (*th keiri paidaute sfragizein to metwpon*) and before they are able to do this with their own hand, do you imprint upon them the Cross.

33 Why should one speak of the other satanical observances in the case of travail-pangs and childbirths, which the midwives introduce with a mischief on their own heads? Of the outcries which take place at each person's death, and when he is carried to his burial; the irrational wailings, the folly enacted

at the funerals; the zeal about men's monuments; the importunate and ridiculous swarm of the mourning women; the observances of days; the days, I mean, of entrance into the world and of departure?

HOMILY 13

1 1 Corinthians chapter 4, verse 10 "We are fools for Christ's sake:" (For it is necessary from this point to resume our discourse:) "but ye are wise in Christ: we are weak, but ye are strong: ye have glory, but we have dishonor." Having filled his speech with much severity which conveys a sharper blow than any direct charge and having said, "Ye have reigned without us;" and "God hath set forth us last, as men doomed to death" he shows by what comes next how they are "doomed to death;" saying, We are fools, and weak, and despised, and hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place, and toil, working with our own hands:" which were very signs of genuine teachers and apostles. Whereas the others prided themselves on the things which are contrary to these, on wisdom, glory, wealth, consideration. Desiring therefore to take down their self-conceit and to point out that in respect of these things, so far from taking credit to themselves, they ought rather to be ashamed; he first of all mocks them, saying, "Ye have reigned without us." As if he had said, "My sentence is that the present is not a time of honor nor of glory, which kind of things you enjoy, but of persecution and insult, such as we are suffering. If however it be not so; if this rather be the time of remuneration: then as far as I see," (but this he saith in irony,) "ye, the disciples, for your part have become no less than kings: but we the teachers and apostles, and before all entitled to receive the reward, not only have fallen very far behind you, but even, as persons doomed to death, that is, condemned convicts, spend our lives entirely in dishonors, and dangers, and hunger: yea insulted as fools, and driven about, and enduring all intolerable things."

2 Now these things he said that he might hereby cause them also to consider, that they should zealously seek the condition of the Apostles; their dangers and their indignities, not their honors and glories. For these, not the other, are what the Gospel requires. But to this effect he speaks not directly, not to shew himself disagreeable to them: rather in a way characteristic of himself he takes in hand this rebuke. For if he had introduced his address in a direct manner, he would have spoken thus; "Ye err, and are beguiled, and have swerved far from the apostolical mode of instruction. For every apostle

and minister of Christ ought to be esteemed a fool, ought to live in affliction and dishonor; which indeed is our state: whereas you are in the contrary case." ³ But thus might his expressions have offended them yet more, as containing but praises of the Apostles; and might have made them fiercer, censured as they were for indolence and vainglory and luxuriousness. Wherefore he conducts not his statement in this way, but in another, more striking but less offensive; and this is why he proceeds with his address as follows, saying ironically, "But ye are strong and honorable;" since, if he had not used irony, he would have spoken to this effect; "It is not possible that one man should be esteemed foolish, and another wise; one strong, and another weak; the Gospel requiring both the one and the other. For if it were in the nature of things that one should be this, and another that, perchance there might be some reason in what you say. But now it is not permitted, either to be counted wise, or honorable, or to be free from dangers. If otherwise, it follows of necessity that you are preferred before us in the sight of God; you the disciples before us the teachers, and that after our endless hardships." If this be too bad for anyone to say, it remains for you to make our condition your object.

⁴[2.] And "let no one," saith he, "think that I speak only of the past:" Ver. 11. "Even unto this present hour we both hunger and thirst and are naked." Seest thou that all the life of Christians must be such as this; and not merely a day or two? For though the wrestler who is victorious in a single contest only, be crowned, he is not crowned again if he suffer a fall. "And hunger;" against the luxurious. "And are buffeted;" against those who are puffed up. "And have no certain dwelling-place;" for we are driven about. "And are naked;" against the rich. Ver. 12. "And labor;" now against the false apostles who endure neither toil nor peril, while they themselves receive the fruits. "But not so are we," saith he: "but together with our perils from without, we also strain ourselves to the utmost with perpetual labor. And what is still more, no one can say that we fret at these things, for the contrary is our requital to them that so deal with us: this, I say, is the main point, not our suffering evil, for that is common to all, but our suffering without despondency or vexation. But we so far from desponding are full of exultation. And a sure proof of this is our requiting with the contrary those who do us wrong."

⁵Now as to the fact that so they did, hear what follows. [Ver. 12, 13.] "Being reviled, we bless; being persecuted, we endure; being defamed, we en-

treat; we are made as the filth of the world." This is the meaning of "fools for Christ's sake." For whoso suffers wrong and avenges not himself nor is vexed, is reckoned a fool by the heathen; and dishonored and weak. And in order that he might not render his speech too unpalatable by referring the sufferings he was speaking of to their city, what saith he? "We are made the filth," not, "of your city," but, "of the world." And again, "the off-scouring of all men;" not of you alone, but of all. As then when he is discoursing of the providential care of Christ, letting pass the earth, the heaven, the whole creation, the Cross is what he brings forward; so also when he desires to attract them to himself hurrying by all his miracles, he speaks of his sufferings on their account. So also it is our method when we be injured by any and despised, whatsoever we have endured for them, to bring the same forward.

⁶"The offscouring of all men, even until now." This is a vigorous blow which he gave at the end, "of all men;" "not of the persecutors only," saith he, "but of those also for whom we suffer these things: Oh greatly am I obliged to them." It is the expression of one seriously concerned; not in pain himself, but desiring to make them feel, (plhcai) that he who hath innumerable complaints to make should even salute them. And therefore did Christ command us to bear insults meekly that we might both exercise ourselves in a high strain of virtue, and put the other party to the more shame. For that effect one produces not so well by reproach as by silence, Ver. 14. [3.] Then since he saw that the blow could not well be borne, he speedily heals it; saying, "I write not these things to shame you, but to admonish you as my beloved children." "For not as abashing you," saith he, "do I speak these things." The very thing which by his words he had done, this he says he had not done: rather he allows that he had done it, not however with an evil and spiteful mind. Why, this mode of soothing is the very best, if we should say what we have to say and add the apology from our motive. For not to speak was impossible, since they would have remained uncorrected: on the other hand, after he had spoken, to leave the wound untended, were hard. Wherefore along with his severity he apologizes: for this so far from destroying the effect of the knife, rather makes it sink deeper in, while it moderates the full pain of the wound. Since when a man is told that not in reproach but in love are these things said, he the more readily receives correction.

⁷However, even here also is great severity, and a strong appeal to their sense of shame,(entroph) in that he said not, "As a master" nor yet "asan

apostle," nor yet "as having you for my disciples; (which had well suited his claims on them;) but, "as my beloved children admonish you. And not simply, children; but, "longed after." "Forgive me," saith he. "If anything disagreeable has been said, it all proceeds of love." And he said not, "I rebuke" but "I admonish." Now, who would not bear with a father in grief, and in the act of giving good advice? Wherefore he did not say this before, but after he had given the blow. "What then?" some might say; "Do not other teachers spare us?" "I say not so, but, they carry not their forbearance so far." This however he spake not out at once, but by their professions and titles gave indication of it; "Tutor" and "Father" being the terms which he employs.

8 Ver. 15. [4.] "For though," saith he, "ye have ten thousand tutors in Christ, yet have ye not many fathers." He is not here setting forth his dignity, but the exceeding greatness of his love. Thus neither did he wound the other teachers: since he adds the clause, "in Christ:" but rather soothed them, designating not as parasites but as tutors those among them who were zealous and patient of labor: and also manifested his own anxious care of them. On this account he said not, "Yet not many masters," but, "not many fathers." So little was it his object to set down any name of dignity, or to argue that of him they had received the greater benefit: but granting to the others the great pains they had taken for the Corinthians, (for that is the force of the word Tutor,) the superiority in love he reserves for his own portion: for that again is the force of the word Father.

9 And he saith not merely, No one loves you so much; a statement which admired not of being called in question; but he also brings forward a real fact. What then is this? "For in Christ Jesus I begat you through the Gospel. In Christ Jesus." Not unto myself do I impute this. Again, he strikes at those who gave their own names to their teaching. For "ye," saith he, "are the seal of mine Apostleship." And again, "I planted:" and in this place, "I begat." He said not, "I preached the word," but, "I begat," using the words of natural relationship. (toij thj fusewj onomasi) For his one care at the moment was, to shew forth the love which he had for them. "For they indeed received you from me, and led you on; but that you are believers at all came to pass through me." Thus, because he had said, "as children;" lest you should suppose that the expression was flattery he produces also the matter of fact.

10 Ver. 16. [5.] "I beseech you, be ye imitators of me, as I also am of Christ." (kaqwsqagw Xristou, omitted in our version: the Vulgate has it, see c.

xi. 1.) Astonishing! How great is our teacher's boldness of speech! How highly finished the image, when he can even exhort others hereunto! Not that in self-exaltation he doth so, but implying that virtue is an easy thing. As if he had said, "Tell me not, 'I am not able to imitate thee. Thou art a Teacher, and a great one.' For the difference between me and you is not so great as between Christ and me: and yet I have imitated Him." On the other hand, writing to the Ephesians, he interposes no mention of himself, but leads them all straight to the one point, "Be ye imitators of God," is his word. (Ephesians chapter 5, verse 1) But in this place, since his discourse was addressed to weak persons, he puts himself in by the way.

11 And besides, too, he signifies that it is possible even thus to imitate Christ. For he who copies the perfect impression of the seal, copies the original model. Let us see then in what way he followed Christ: for this imitation needs not time and art, but a steady purpose alone. Thus if we go into the study of a painter, we shall not be able to copy the portrait, though we see it ten thousand times. But to copy him we are enabled by hearing alone. Will ye then that we bring the tablet before you and sketch out for you Paul's manner of life? Well, let it be produced, that picture far brighter than all the images of Emperors: for its material is not boards glued together, nor canvass stretched out; but the material is the work of God: being as it is a soul and a body: a soul, the work of God, not of men; and a body again in like wise.

12 Did you utter applause here? Nay, not here is the time for plaudits; but in what follows: for applauding, I say, and for imitating too: for so far we have but the material which is common to all without exception: inasmuch as soul differs not from soul in regard of its being a soul: but the purpose of heart shews the difference. For as one body differs not from another in so far as it is a body, but Paul's body is like every one's else, only dangers make one body more brilliant than another: just so is it in the case of the soul also.

13 [6.] Suppose then our tablet to be the soul of Paul: this tablet was lately lying covered with soot, full of spider's webs; (for nothing can be worse than blasphemy;) but when He:came who transformeth all things, and saw that not through indolence or sluggishness were his lines so drawn but through inexperience and his not having the tints (ta anqh) of true piety: (for zeal indeed he had, but the colors were not there; for he had not "the zeal according to knowledge:") He gives him the tint of the truth, that is, grace: and in a moment he exhibited the imperial image. For having got the colors and

learnt what he was ignorant of, he waited no time, but forthwith appeared a most excellent artist. And first he shews the head of the king, preaching Christ; then also the remainder of the body; the body of a perfect Christian life. Now painters we know shut themselves up and execute all their works with great nicety and in quiet; not opening the doors to any one: but this man, setting forth his tablet in the view of the world, in the midst of universal opposition, clamor, disturbance, did under such circumstances work out this Royal Image, and was not hindered. And therefore he said, "We are made a spectacle unto the world;" in the midst of earth, and sea, and the heaven, and the whole habitable globe, and the world both material and intellectual, he was drawing that portrait of his.

¹⁴ Would you like to see the other parts also thereof from the head downwards? Or will ye that from below we carry our description upwards? Contemplate then a statue of gold or rather of something more costly than gold, and such as might stand in heaven; not fixed with lead nor placed in one spot, but hurrying from Jerusalem even unto Illyricum, (Romans chapter 15, verse 19) and setting forth into Spain, and borne as it were on wings over every part of the world. For what could be more "beautiful" than these "feet" which visited the whole earth under the sun? This same "beauty" the prophet also from of old proclaimeth, saying, (Isaiah chapter 102, verse 7) "How beautiful are the feet of them that preach the Gospel of peace!" Hast thou seen how fair are the feet? Wilt thou see the bosom too? Come, let me shew thee this also, and thou shalt behold it far more splendid than these beautiful, yea even than the bosom itself of the ancient lawgiver. For Moses indeed carried tablets of stone: but this man within him had Christ Himself: it was the very image of the King which he bore.

¹⁵ For this cause he was more awful than the Mercy Seat and the Cherubim. For no such voice went out from them as from hence; but from them it talked with men chiefly about things of sense, from the tongue of Paul on the other hand about the things above the heavens. Again, from the Mercy Seat it spake oracles to the Jews alone; but from hence to the whole world: and there it was by things without life; but here by a soul instinct with virtue. This Mercy Seat was brighter even than heaven, not shining forth with variety of stars nor with rays from the sun, but the very Sun of righteousness was there, and from hence He sent forth His rays. Again, from time to time in this our heaven, any cloud coursing over at times makes it gloomy; but

that bosom never had any such storm sweeping across it. Or rather there did sweep over it many storms and oft: but the light they darkened not; rather in the midst of the temptation and dangers the light shone out. Wherefore also he himself when bound with his chain kept exclaiming, (2 Timothy chapter 2, verse 9) "The word of God is not bound." Thus continually by means of that tongue was It sending forth its rays. And no fear, no danger made that bosom gloomy. Perhaps the bosom seems to outdo the feet; however, both they as feet are beautiful, and this as a bosom.

16 Wilt thou see also the belly with its proper beauty? Hear what he saith about it, (ch. viii. 13.) "If meat make my brother to stumble, I will eat no flesh while the world standeth: (Romans chapter 14, verse 21) It is good neither to eat flesh nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak: (ch. vi. 13) Meats for the belly and the belly for meats." What can be more beautiful in its kind than this belly thus instructed to be quiet, and taught all temperance, and knowing how both to hunger and be famished, and also to suffer thirst? For as a well-trained horse with a golden bridle, so also did this walk with measured paces, having vanquished the necessity of nature. For it was Christ walking in it. Now this being so temperate, it is quite plain that the whole body of vice besides was done away.

17 Wouldst thou see the hands too? those which he now hath? Or wouldest thou rather behold first their former wickedness? (Acts chapter 8, verse 3) "Entering (this very man) into the houses, he haled," of late, "men and women," with the hands not of man, but of some fierce wild beast. But as soon as he had received the colors of the Truth and the spiritual experience, no longer were these the hands of a man, but spiritual; day by day being bound with chains. And they never struck any one, but they were stricken times without number. Once even a viper (Acts chapter 28, verse 3 and Acts chapter 28, verse 5) revered those hands: for they were the hands of a human being no longer; and therefore it did not even fasten on them. And wilt thou see also the back, resembling as it does the other members? Hear what he saith about this also. (2 Corinthians chapter 11, verse 24 and 2 Corinthians chapter 11, verse 25) "Five times I received of the Jews forty stripes save one; thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep."

¹⁸[7. But lest we too should fall into an interminable deep, and be carried away far and wide, going over each of his members severally; come let us quit the body and look at another sort of beauty, that, namely, which proceeds from his garments; to which even devils shewed reverence; and therefore both they made off, and diseases took flight. And wheresoever Paul happened to shew himself, they all retired and got out of the way, as if the champion of the whole world had appeared. And as they who have been often wounded in war, should they see but some part of the armor of him that wounded them feel a shuddering; much in the same way the devils also, at sight of "handkerchiefs" only were astonished. Where be now the rich, and they that have high thoughts about wealth? Where they who count over their own titles and their costly robes? With these things if they compare themselves, it will be clay in their sight and dirt, all they have of their own. And why speak I of garments and golden ornaments? Why, if one would grant me the whole world in possession, the mere nail of Paul I should esteem more powerful than all that dominion: his poverty than all luxury: his dishonor, than all glory: his nakedness than all riches: no security would I compare with the buffering of that sacred head: no diadem, with the stones to which he was a mark. This crown let us long for, beloved:

¹⁹and if persecution be not now, let us mean while prepare ourselves. For neither was he of whom we speak glorious by persecutions alone: for he said also, (1 Corinthians chapter 9, verse 27 *upopiezw* rec. text, *upwpiazw*) "I keep under my body; now in this one may attain excellence without persecutions. And he exhorted not to (Romans chapter 13, verse 14) "make provision for the flesh to fulfill the lusts thereof. And again, (1 Timothy chapter 6, verse 8) "Having food and covering, let us be therewith content. For to these purposes we have no need of persecutions. And the wealthy too he sought to moderate, saying, (Ibid. 9. "They that desire to be rich fall into temptation." ²⁰ If therefore we also thus exercise ourselves, when we enter into the contest we shall be crowned: and though there be no persecution before us, we shall receive for these things many rewards. But if we pamper the body and live the life of a swine, even in peace we shall often sin and bear shame. Seest thou not with whom we wrestle? With the incorporeal powers. How then, being ourselves flesh, are we to get the better of these? For if wrestling with men one have need to be temperate in diet, much more with evil spirits. But when together with fulness of flesh we are also bound down to wealth, whence are

we to overcome our antagonists? For wealth is a chain, a grievous chain, to those who know not how to use it; a tyrant savage and inhuman, imposing all his commands by way of outrage on those who serve him. Howbeit, if we will, this bitter tyranny we shall depose from its throne, and make it yield to us, instead of commanding. How then shall this be? By distributing our wealth unto all. For so long as it stands against us, each single handed, like any robber in a wilderness it works all its bad ends: but when we bring it forth among others, it will master us no more, holden as it will be in chains, on all sides, by all men.

²¹ [8. And these things I say, not because riches are a sin: the sin is in not distributing them to the poor, and in the wrong use of them. For God made nothing evil but all things very good; so that riches too are good; i.e. if they do not master their owners; if the wants of our neighbors be done away by them. For neither is that light good which instead of dissipating darkness rather makes it intense: nor should I call that wealth, which instead of doing away poverty rather increases it. For the rich man seeks not to take from others but to help others: but he that seeks to receive from others is no longer rich, but is emphatically poor. So that it is not riches that are an evil, but the needy mind which turns wealth into poverty. These are more wretched than those who ask alms in the narrow streets, carrying a wallet and mutilated in body. I say, clothed in rags as they are, not so miserable as those in silks and shining garments. Those who strut in the market-place are more to be pitied than those who haunt the crossings of the streets, and enter into the courts, and cry from their cellars, and ask charity. For these for their part do utter praises to God, and speak words of mercy and a strict morality. And therefore we pity them, and stretch out the hand, and never find fault with them. But those who are rich to bad purpose;

²² cruelty and inhumanity, ravening and satanical lust, are in the words they belch out. And therefore by all are they detested and laughed to scorn. Do but consider; which of the two among all men is reckoned disgraceful, to beg of the rich or the poor. Every one, I suppose, sees it at once: of the poor. Now this, if you mark it, is what the rich do; for they durst not apply to those who are richer than themselves: whereas those who beg do so of the wealthy: for one beggar asks not alms of another, but of a rich man; but the rich man tears the poor in pieces. ²³ Again tell me, which is the more dignified, to receive from those who are willing and are obliged to you, or when men are

unwilling, to compel and tease them? Clearly not to trouble those who are unwilling. But this also the rich do: for the poor receive from willing hands, and such as are obliged to them; but the rich from persons unwilling and repugnant, which is an indication of greater poverty. For if no one would like so much as to go to a meal, unless the inviter were to feel obliged to the guest, how can it be honorable to take one's share of any property by compulsion? Do we not on this account get out of the way of dogs and fly from their baying, because by their much besetting they fairly force us off? This also our rich men do. "But, that fear should accompany the gift, is more dignified." Nay, this is of all most disgraceful. For he who moves heaven and earth about his gains, who can be so laughed to scorn as he? For even unto dogs, not seldom, through fear, we throw whatever we had hold of. Which I ask again, is more disgraceful? that one clothed with rags should beg, or one who wears silk? Thus when a rich man pays court to old and poor persons, so as to get possession of their property, and this when there are children, what pardon can he deserve?

²⁴ Further: If you will, let us examine the very words; what the rich beggars say, and what the poor. What then saith the poor man? "That he who giveth alms will never have to give by measure (*metriasei* perhaps corrupt: conj. *peinasei*, "will never hunger"); that he is giving of what is God's: that God is loving unto men, and recompenses more abundantly; all which are words of high morality, and exhortation, and counsel. For he recommends thee to look unto the Lord, and he takes away thy fear of the poverty to come. And one may perceive much instruction in the words of those who ask alms: but of what kind are those of the rich? Why, of swine, and dogs, and wolves, and all other wild beasts. For some of them discourse perpetually on banquets, and dishes, and delicacies, and wine of all sorts, and ointments, and vestures, and all the rest of that extravagance. And others about the interest of money and loans. And making out accounts and increasing the mass of debts to an intolerable amount, as if it had begun in the time of men's fathers or grandfathers, one they rob of his house, another of his field, and another of his slave, and of all that he has. Why should one speak of their wills, which are written in blood instead of ink? For either by surrounding them with some intolerable danger, or else bewitching them with some paltry promises, whomsoever they may see in possession of some small property, those they persuade to pass by all their relations, and that often-

times when perishing through poverty, and instead of them to enter their own names. Is there any madness and ferocity of wild beasts of any sort which these things do not throw into the shade?

²⁵[8.] Wherefore I beseech you, all such wealth as this let us flee, disgraceful as it is and in deaths abundant; and let us obtain that which is spiritual, and let us seek after the treasures in the heavens. For whoso possess these, they are the rich, they are the wealthy, both here and there enjoying things; even all things. Since whoso will be poor, according to the word of God, has all men's houses opened to him. For unto him that for God's sake has ceased to possess any thing, every one will contribute of his own. But whoso will hold a little with injustice, shutteth the doors of all against him. To the end, then, that we may attain both to the good things here and to those which are there, let us choose the wealth which cannot be removed, that immortal abundance: which may God grant us all to obtain, through the grace and loving-kindness of our Lord Jesus Christ, &c.

HOMILY 14

11 Cor. iv. 17. For this cause have I sent unto you Timothy, who is my beloved and faithful child in the Lord, who shall put you in remembrance of my ways which be in Christ Jesus. Consider here also, I entreat, the noble soul, the soul more glowing and keener than fire: how he was indeed especially desirous to be present himself with the Corinthians, thus distempered and broken into parties. For he knew well what a help to the disciples his presence was and what a mischief his absence. And the former he declared in the Epistle to the Philippians, saying, (Philippians chapter 2, verse 12 kai\ om. in rec. text.) "Not as in my presence only, but also now much more in my absence, work out your own salvation with fear and trembling." The latter he signifies in this Epistle, saying, (ver. 18.) "Now some are puffed up, as though I were not coming to you; but I will come." He was urgent, it seems, and desirous to be present himself. But as this was not possible for a time, he corrects them by the promise of his appearance; and not this only, but also by the sending of his disciple. "For this," he saith, "I have sent unto you Timothy." "For this cause:" how is that? "Because I care for you as for children, and as having begotten you." And the message is accompanied with a recommendation of his person: "Who is my beloved and faithful child in the Lord." Now this he said, both to shew his love of him, and to prepare them to look on him with respect. And not simply "faithful," but, "in the Lord,"

that is, in the things pertaining to the Lord. Now if in worldly things it is high praise for a man to be faithful, much more in things spiritual.

² If then he was his "beloved child," consider how great was Paul's love, in choosing to be separated from him for the Corinthian's sake, And if "faithful" also, he will be unexceptionable in his ministering to their affairs.

³ "Who shall put you in remembrance." He said not, "shall teach," lest they should take it ill, as being used to learn from himself. Wherefore also towards the end he saith, (1 Corinthians chapter 16, verse 10 and 1 Corinthians chapter 16, verse 11) "For he worketh the work of the Lord, as I, also do. Let no man therefore despise him." For there was no envy among the Apostles, but they had an eye unto one thing, the edification of the Church. And if he that was employed was their inferior, they did as it were support (sunekrotoun) him with all earnestness. Wherefore neither was he contented with saying, "He shall put you in remembrance;" but purposing to cut out their envy more completely, -for Timothy was young, -with this view, I say, he adds, "my ways;" not "his," but "mine;" that is, his methods, (taj oikonomiaj.) his dangers, his customs, his laws, his ordinances, his Apostolical Canons, and all the rest. For since he had said, "We are naked, and are buffered, and have no certain dwelling place: all these things," saith he, "he will remind you of;" and also of the laws of Christ; for destroying all heresies. Then, carrying his argument higher, he adds, "which be in Christ;" ascribing all, as was his wont, unto the Lord, and on that ground establishing the credibility of what is to follow. Wherefore he subjoins, "Even as I teach every where in every church." "Nothing new have I spoken unto you: of these my proceedings all the other Churches are cognizant as well as you." Further: he calls them "ways in Christ," to shew that they have in them nothing human, and that with the aid from that source he doth all things well.

⁴ [2.] And having said these things and so soothed them, and being just about to enter on his charge against the unclean person, he again utters words full of anger; not that in himself he felt so but in order to correct them: and giving over the fornicator, he directs his discourse to the rest, as not deeming him worthy even of words from himself; just as we act in regard to our servants when they have given us great offence. Next, after that he had said, "I send Timothy, lest they should thereupon take things too easily, mark what he saith: Ver. 18. "Now some are puffed up, as though I were not coming unto you." For there he glances both at them and at certain others,

casting down their highmindedness: since the love of preeminence is in fault, when men abuse the absence of their teacher for their own self-will. For when he addresses himself unto the people, observe how he does it by way of appeal to their sense of shame; when unto the originators of the mischief, his manner is more vehement. Thus unto the former he saith, "We are the offscouring of all:" and soothing them he saith, "Not to shame you I write these things;" but to the latter, "Now as though I were not coming to you, some are puffed up;" shewing that their self-will argued a childish turn of mind. For so boys in the absence of their master wax more negligent.

5 This then is one thing here indicated; and another is that his presence was sufficient for their correction. For as the presence of a lion makes all living creatures shrink away, so also does that of Paul the corrupters of the Church. Ver. 19. And therefore he goes on, "But I will come to you shortly, if the Lord will." Now to say this only would seem to be mere threatening. But to promise himself and demand from them the requisite proof by actions also; this was a course for a truly high spirit. Accordingly he added this too, saying, "And I will know, not the word of them which are puffed up, but the power." For not from any excellencies of their own but from their teacher's absence, this self-will arose. Which again itself was a mark of a scornful mind towards him. And this is why, having said, "I have sent Timothy," he did not at once add, "I will come;" but waited until he had brought his charge against them of being "puffed up:" after that he saith, "I will come." Since, had he put it before the charge, it would rather have been an apology for himself as not having been deficient, instead of a threat; nor even so (outwj so the King's M S. outoj the rec. text.) would the statement have been convincing. But as it is, placing it after the accusation, he rendered himself such as they would both believe and fear.

6 Mark also how solid and secure he makes his ground: for he saith not simply, "I will come:" but, "If the Lord will:" and he appoints no set time. For since he might perhaps be tardy in coming, by that uncertainty he would fain keep them anxiously engaged. And, lest they should hereupon fall back again, he added, "shortly," [2.] "And I will know, not the word of them that are puffed up, but the power." He said not, "I will know not the wisdom, nor the signs," but what? "not the word:" by the term he employs at the same time depressing the one and exalting the other. And for a while he is setting himself against the generality of them who were countenancing the fornic-

ator. For if he were speaking of him, he would not say, "the power;" but, "the works," the corrupt works which he did. Now why seekest thou not after "the word?" "Not because I am wanting in word but because all our doings are in power." As therefore in war success is not for those who talk much but those who effect much; so also in this case, not speakers, but doers have the victory. "Thou," saith he, "art proud of this fine speaking. Well, if it were a contest and a time for orators, thou mightest reasonably be elated thereat: but if of Apostles preaching truth, and by signs confirming the same, why art thou puffed up for a thing superfluous and unreal, and to the present purpose utterly inefficient? For what could a display of words avail towards raising the dead, or expelling evil spirits, or working any other such deed of wonder? But these are what we want now, and by these our cause stands." Whereupon also he adds,

7 Ver. 20. "For the kingdom of God is not in word, but in power." By signs, saith he, not by fine speaking, we have prevailed: and that our teaching is divine and really announces the Kingdom of Heaven we give the greater proof, namely, our signs which we work by the power of the Spirit. If those who are now puffed up desire to be some great ones; as soon as I am come, let them shew whether they have any such power. And let me not find them sheltering themselves behind a pomp of words: for that kind of art is nothing to us. [4.] Ver. 21. "What will ye? Shall I come unto you with a rod, or in love and a spirit of meekness?" There is much both of terror and of gentleness in this saying. For to say, "I will know," was the language of one as yet withholding himself: but to say, "What will ye? Must I come unto you with a rod?" are the words of one thenceforth ascending the teacher's seat, and from thence holding discourses with them and taking upon him all his authority.

8 What means, "with a rod?" With punishment, with vengeance: that is, I will destroy; I will strike with blindness: the kind of thing which Peter did in the case of Sapphira, and himself in the case of Elymas the sorcerer. For henceforth he no longer speaks as bringing himself into a close comparison with the other teachers, but with authority. And in the second Epistle too he appears to say the same, when he writes, "Since ye seek a proof of Christ speaking in me." "Shall I come with a rod, or in love?" What then? to come with a rod, was it not an instance of love? Of love it was surely. But because through his great love he shrinks back in punishing, therefore he so expresses himself. Further; when he spoke about punishment, he said not, "in a

spirit of meekness, but, [simply,] "with a rod:" and yet of that too the Spirit was author. For there is a spirit of meekness, and a spirit of severity. He doth not, however, choose so to call it, but from its milder aspect (*apo tw n krhstoterwn*.) And for a like reason also, God, although avenging Himself, has it often affirmed of Him that He is "gracious and long-suffering, and rich in mercy and pity:" but that He is apt to punish, once perhaps or twice, and sparingly, and that upon some urgent cause.

⁹[5.] Consider then the wisdom of Paul; holding the authority in his own hands, he leaves both his and that in the power of others, saying. "What will ye?" "The matter is at your disposal." For we too have depending on us both sides of the alternative; both falling into hell, and obtaining the kingdom: since God hath so willed it. For, "behold," saith he, "fire and water: whichever way thou wilt, thou mayest stretch forth thine hand" (*Ecclesiastes* chapter 15, verse 16) And, "If ye be willing, and will hearken unto me, ye shall eat the good of the land; (*Isaiah* chapter 1, verse 19,) but if ye be not willing, the sword shall devour you." But perhaps one will say, "I am willing; (and no one is so void of understanding as not to be willing;) but to will is not sufficient for me." Nay, but it is sufficient, if thou be duly willing, and do the deeds of one that is willing, But as it is, thou art not greatly willing.

¹⁰ And let us try this in other things, if it seem good. For tell me, he that would marry a wife, is he content with wishing? By no means; but he looks out for women to advance his suit, and request friends to keep watch with him, and gets together money. Again, the merchant is not content with sitting at home and wishing, but he first hires a vessel, then selects sailors and rowers, then takes up money on interest, and is inquisitive about a market and the price of merchandise. Is it not then strange for men to shew themselves so much in earnest about earthly things, but that when they are to make a venture for heaven, they should be content with wishing only? rather I should say, not even in this do they shew themselves properly in earnest. For he that wills a thing as he ought, puts also his hand unto the means which, lead to the object of his desire. Thus, when hunger compels thee to take nourishment, thou waitest not for the viands to come unto thee of their own accord, but omittest nothing to gather victuals together. So in thirst, and cold and all other such things, thou art industrious and duly prepared to take care of the body. Now do this in respect of God's kingdom also, and surely thou shall obtain it.

¹¹ For to this end God made thee a free agent, that thou mightest not afterwards accuse God, as though some necessity had bound thee: but thou, in regard of those very things wherein thou hast been honored, dost murmur. For in fact I have often heard people say. "But why did He then make my goodness depend on me?" Nay, but how was He to bring thee, slumbering and sleeping, and in love with all iniquity, and living delicately, and pampering thyself; how was He to bring thee up to heaven? If He had, thou wouldest not have abstained from vice. For if now, even in the face of threatening, thou dost not turn aside from thy wickedness; had he added no less than heaven as the end of thy race, when wouldest thou have ceased waxing more careless and worse by far? (keirwn pollw. pollwn Bened.) Neither again wilt thou be able to allege, He hath shewed me indeed what things were good but gave no help, for abundant also is His promise to thee of aid.

¹² [6.] "But," say you, "Virtue is burdensome and distasteful; while with vice great pleasure is blended; and the one is wide and broad, but the other strait and narrow." ¹³ Tell me then, are they respectively such throughout, or only from the beginning? For in fact what thou here sayest, thou sayest, not intending it, in behalf of virtue; so potent a thing is truth. For suppose there were two roads, the one leading to a furnace, and the other to a Paradise; and that the one unto the furnace were broad, the other unto Paradise, narrow; which road wouldest thou take in preference? For although you may now gainsay for contradiction's sake, yet things which are plainly allowed on all hands, however shameless, you will not be able to gainsay. Now that that way is rather to be chosen which hath its beginning difficult but not its end, I will endeavor to teach you from what is quite obvious. And, if you please, let us first take in hand the arts. For these have their beginning full of toil, but the end gainful. "But," say you, "no one applies himself to an art without some one to compel him; for," you add, "so long as the boy is his own master, he will choose rather to take his ease at first, and in the end to endure the evil, how great soever, than to live hardly at the outset, and afterwards reap the fruit of those labors. Well then, to make such a choice comes of a mind left to itself, (orfanikhj dianoiaj) and of childish idleness: but the contrary choice, of sense and manliness. And so it is with us:

¹⁴ were we not children in mind, we should not be like the child afore-said, forsaken (orfanw) as he is and thoughtless, but like him that hath a father. We must cast out then our own childish mind, and not find fault

with the things themselves; and we must set a charioteer over our conscience, who will not allow us to indulge our appetite, but make us run and strive mightily. For what else but absurdity is it to inure our children with pains at first unto pursuits which have laborious beginnings, but their end good and pleasant; while we ourselves in spiritual things take just the contrary turn?

¹⁵ And yet even in those earthly things it is not quite plain that the end will be good and pleasant: since before now untimely death, or poverty, or false accusation, or reverse of fortune, or other such things, of which there are many, have caused men after their long toil to be deprived of all its fruits. What is more, those who have such pursuits, though they succeed, it is no great gain which they will reap. For with the present life all those things are dissolved. But here, not for such fruitless and perishable things is our race, neither have we fears about the end; but greater and more secure is our hope after our departure hence. What pardon then can there be, what excuse for those who will not strip themselves for the evils to be endured for virtue's sake? And do they yet ask, "Wherefore is the way narrow?" Why, thou dost not deem it right that any fornicator or lewd or drunken (kai tw'n mequontwn] inserted from the King's ms.) person should enter into the courts of earthly kings; and claimest thou for men to be let into heaven itself with licentiousness, and luxury, and drunkenness, and covetousness, and all marker of iniquity? And how can these things be pardonable?

¹⁶ [7. "Nay," you reply, "I say not that, but why has not virtue a "broad way? In good truth if we be willing, its way is very easy. For whether is easier, tell me; to dig through a wall and take other men's goods and so be cast into prison; or to be content with what you have and freed from all fear? I have not however said all. For whether is easier, tell me; to steal all men's goods and revel in few of them for a short time, and then to be racked and scourged eternally; or having lived in righteous poverty for a short time, to live ever after in delights? (For let us not enquire as yet which is the more profitable, but for the present, which is the more easy. Whether again is it pleasanter, to see a good dream and to be punished in reality; or after having had a disagreeable dream to be really in enjoyment? Of course the latter. Tell me then, In what sense dost thou call virtue harsh? I grant, it is harsh, tried by comparison with our carelessness. However, that it is really easy and smooth, hear what Christ saith, (St. Matthew chapter 11, verse 30) "My yoke is easy, and My burden is light. But if thou perceivest not the lightness,

plainly it is for want of courageous zeal; since where that is, even heavy things are light; and by the same rule where it is not, even light things are heavy.

¹⁷ For tell me, what could be sweeter and more easily obtained than the banquet of manna? Yet the Jews were discontented, though enjoying such delightful fare. What more bitter than hunger and all the other hardships which Paul endured? Yet he leaped up, and rejoiced, and said, (Colossians chapter 1, verse 24) "Now I rejoice in my sufferings. What then is the cause? The difference of the mind. If then you frame this as it ought to be, you will see the easiness of virtue. ¹⁸ "What then," say you, "does she only become such through the mind of those who pursue her?" She is such, not from their mind alone, but by nature as well. Which I thus prove: If the one had been throughout a thing painful, the other throughout of the contrary sort, then with some plausibility might some fallen persons have said that the latter was easier than the former. But if they have their beginnings, the one in hardship, the other in pleasure, but their respective ends again just opposite to these; and if those ends be both infinite, in the one the pleasure, in the other the burthen; tell me, which is the more easy to choose? "Why then do many not choose that which is easy?" Because some disbelieve; and others, who believe, have their judgment corrupt, and would prefer pleasure for a season to that which is everlasting. "Is not this then easy?" Not so: but this cometh of a sick soul. And as the reason why persons in a fever long after cool drink is not upon calculation that the momentary luxury is pleasanter than being burned up from beginning to end, but because they cannot restrain their inordinate desire; so also these. Since if one brought them to their punishment at the very moment of their pleasure, assuredly they never would have chosen it. Thus you see in what sense vice is not an easy thing.

¹⁹ [8.] But if you will, let us try this same point over again by an example in the proper subject matter. Tell me, for instance, which is pleasanter and easier? (only let us not take again the desire of the many for our rule in the matter; since one ought to decide, not by the sick, but by the whole; just as you might show me ten thousand men in a fever, seeking things unwholesome upon choice to suffer for it afterwards; but I should not allow such choice;) which, I repeat, brings more ease, tell me; to desire much wealth, or to be above that desire? For I, for my part, think the latter. If thou disbelieve it, let the argument be brought to the facts themselves. ²⁰ Let us then sup-

pose one man desiring much, another nothing. Which now is the better state, tell me, and which the more respectable? However, let that pass. For this is agreed upon, that the latter is a finer character than the former. And we are making no enquiry about this at present, but which lives the easier and pleasanter life? Well then: the lover of money will not enjoy even what he has: for that which he loves he cannot choose to spend; but would gladly even carve (*katakoyeie*) himself out, and part with his flesh rather than with his gold. But he that despises wealth, gains this the while, that he enjoys what he has quietly and with great security, and that he values himself more than it. Which then is the pleasanter; to enjoy what one has with freedom, or to live under a master, namely wealth, and not dare to touch a single thing even of one's own? Why, it seemeth to me to be much the same as if any two men, having wives and loving them exceedingly, were not upon the same terms with them; but the one were allowed the presence and intercourse of his wife, the other not even permitted to come near his.

²¹ There is another thing which I wish to mention, indicating the pleasure of the one and the discomfort: of the other. He that is greedy of gain will never be stayed in that desire, not only because it is impossible, for him to obtain all men's goods, but also because whatever he may have compassed, he counts himself to have nothing. But the despiser of riches will deem it all superfluous, and will not have to punish his soul with endless desires. I say, punish; for nothing so completely answers the definition of punishment as desire deprived of gratification; a thing too which especially marks his perverse mind. Look at it in this way. He that lusts after riches and hath increased his store, he is the sort of person to feel as if he had nothing. I ask then, what more complicated than this disease? And the strange thing is not this only, but that although having, he thinks he has not the very things which are in his hold, and as though he had them not he bewails himself. If he even get all men's goods, his pain is but greater. And should he gain an hundred talents, he is vexed that he hath not received a thousand: and if he received a thousand; he is stung to the quick that it is not ten thousand: and if he receive ten thousand, he utterly bemoans himself (*katakopetai*) because it is not ten times as much. And the acquisition of more to him becomes so much more poverty;

²² for the more he receives so much the more he desires. So then, the more he receives, the more he becomes poor: since whoso desires more, is

more truly poor. When then he hath an hundred talents, is he not very poor? for he desires a thousand. When he hath got a thousand, then he becomes yet poorer. For it is no longer a thousand asbefore, but ten thousand that he professes himself to want. Now if you say that to wish and not to obtain is pleasure, you seem to me to be very ignorant of the nature of pleasure. ²³[9.] To shew that this sort of thing is not pleasure but punishment, take another case, and so let us search it out, When we are thirsty, do we not therefore feel pleasure in drinking because we quench our thirst; and is it not therefore a pleasure to drink because it relieves us from a great torment, the desire, I mean, of drinking? Every one, I suppose, can tell. But were we always to remain in such a state of desire, we should be as badly off as the rich man in the parable of Lazarus for the matter of punishment; for his punishment was just this that vehemently desiring one little drop, he obtained it not. And this very thing all covetous persons seem to me continually to stiffer, and to resemble him where he begs that he may obtain that drop, and obtains it not. For their soul is more on fire than his.

²⁴ Well indeed hath one said, that all lovers of money are in a sort of dropsy; for as they, bearing much water in their bodies, are the more burnt up; so also the covetous, bearing about with them great wealth, are greedy of more. The reason is that neither do the one keep the water in the parts of the body where it should be, nor the other their desire in the limits of becoming thought. Let us then flee this strange and craving (*cenhn kai kenhn*): a play on the sound of the words,) disease; let us flee the root of all evils; let us flee that which is present hell; for it is a hell, the desire of these things. Only just lay open the soul of each, of him who despises wealth and of him who does not so; and you will see that the one is like the distracted, choosing neither to hear nor see any thing: the other, like a harbor free from waves: and he is the friend of all, as the other is the enemy. For whether one take any thing of his, it gives him no annoyance; or if whether, on the contrary, one give him aught, it puffs him not up; but there is a certain freedom about him with entire security. The one is forced to flatter and feign before all; the other, to no man.

²⁵ If now to be fond of money is to be both poor and timid and a dissembler and a hypocrite and to be full of fears and and great penal anguish and chastisement: while he that despises wealth has all the contrary enjoyments: is it not quite plain that virtue is the more pleasant? Now we might have

gone through all the other evils also whereby it is shewn that there is no vice which hath pleasure in it, had we not spoken before so much at large. Wherefore knowing these things, let us choose virtue; to the end that we may both enjoy such pleasure as is here, and may attain unto the blessings which are to come, through the grace and loving-kindness, &c. &c.

HOMILY 15

1 1 Corinthians chapter 5, verse 1 and 1 Corinthians chapter 5, verse 2 It is actually reported that there is fornication among you, and such fornication as is not even named among the Gentiles, that one of you hath his father's wife. And ye are puffed up, and did not rather mourn, that he that had done this deed might be taken away from among you. When he was discoursing about their divisions, he did not indeed at once address them vehemently, but more gently at first; and afterwards, he ended in accusation, saying thus, (c. 1. xi.) "For it hath been signified unto me concerning you, my brethren, by them which are of the household of Chloe, that there are contentions among you." But in this place, not so; but he lays about him immediately and makes the reproach of the accusation as general as possible. For he said not, "Why did such an one commit fornication?" but, "It is reported that there is fornication among you;" that they might as persons altogether aloof from his charge take it easily; but might be filled with such anxiety as was natural when the whole body was wounded, and the Church had incurred reproach. "For no one," saith he, "will state it thus, 'such an one hath committed fornication,' but, 'in the Church of Corinthians that sin hath been committed.'"

2 And he said not, "Fornication is perpetrated," but, "Is reported,-such as is not even named among the Gentiles. For so continually he makes the Gentiles a topic of reproach to the believers. Thus writing to the Thessalonians, he said, (1 Thessalonians chapter 4, verse 4 and 1 Thessalonians chapter 4, verse 5, *kaitim om. ta loipa* inserted. "Let every one possess himself of his own vessel in sanctification, not in the passion of lust, even as the rest of the Gentiles. And to the Colossians and Ephesians, (Ephesians chapter 4, verse 17 cf Colossians chapter 3, verse 6 and Colossians chapter 3, verse 7) "That you should no longer walk, as the other Gentiles walk. Now if their committing the same sins was unpardonable, when they even outdid the Gentiles, what place can we find for them? tell me: "inasmuch as among the Gentiles," so he speaks, "not only they dare no such thing, but they do not even give it a

name. Do you see to what point he aggravated his charge? For when they are convicted of inventing such modes of uncleanness as the unbelievers, so far from venturing on them, do not even know of, the sin must be exceeding great, beyond all words. And the clause, "among you," is spoken also emphatically; that is, "Among you, the faithful, who have been favored with so high mysteries, the partakers Of secrets, the guests invited to heaven. Dost thou mark with what indignant feeling his works overflow? with what anger against all?

3 For had it not been for the great wrath of which he was full, had he not been setting himself against them all, he would have spoken thus: "Having heard that such and such a person hath committed fornication, I charge you to punish him. But as it is he doth not so; he rather challenges all at once. And indeed, if they had written first, this is what he probably would have said. Since however so far from writing, they had even thrown the fault into the shade, on this account he orders his discourse more vehemently. 4 [2.] "That one of you should have his father's wife." Wherefore said he not, "That he should abuse his father's wife?" The extreme foulness of the deed caused him to shrink. He hurries by it accordingly, with a sort of scrupulousness as though it had been explicitly mentioned before. And hereby again he aggravates the charge, implying that such things are ventured on among them as even to speak plainly of was intolerable for Paul. Wherefore also, as he goes on, he uses the same mode of speech, saying, "Him who hath so done this thing:" and is again ashamed and blushes to speak out; which also we are wont to do in regard of matters extremely disgraceful. And he said not, "his step-mother," but, "his father's wife;" so as to strike much more severely. For when the mere terms are sufficient to convey the charge, he proceeds with them simply, adding nothing.

5 And "tell me not," saith he, "that the fornicator is but one: the charge hath become common to all." Wherefore at once he added, "and ye are puffed up:" he said not, "with the sin;" for this would imply want of all reason: but with the doctrine you have heard from that person. This however he set not down himself, but left it undetermined, that he might inflict a heavier blow. And mark the good sense of Paul. Having first overthrown the wisdom from without, and signified that it is nothing by itself although no sin were associated with it; then and not till then he discourses about the sin also. For if by way of comparison with the fornicator who perhaps was some

wise one, he had maintained the greatness of his own spiritual gift; he had done no great thing: but even when unattended with sin to take down the heathen wisdom and demonstrate it to be nothing, this was indicating its extreme worthlessness indeed. Wherefore first, as I said, having made the comparison, he afterwards mentions the man's sin also.

6 And with him indeed he condescends not to debate, and thereby signifies the exceeding greatness of his dishonor. But to the others he saith, "You ought to weep and wail, and cover your faces, but now ye do the contrary." And this is the force of the next clause, "And ye are puffed up, and did not rather mourn." "And why are we to weep?" some might say. Because the reproach hath made its way even unto the whole body of your Church. "And what good are we to get by our weeping?" "That such an one should be taken away from you." Not even here doth he mention his name; rather, I should say, not any where; which in all monstrous things is our usual way. And he said not, "Ye have not rather cast him out," but, as in the case of any disease or pestilence, "there is need of mourning," saith he, "and of intense supplication, 'that he may be taken away.' And you should have used prayer for this, and left nothing undone that he should be cut off."

7 Nor yet doth he accuse them for not having given him information, but for not having mourned so that the man should be taken away; implying that even without their Teacher this ought to have been done, because of the notoriety of the offence. [3.] Ver. 3. "For I verily being absent in body, but present in spirit." Mark his energy. He suffers them not even to wait for his presence, nor to receive him first and then pass the sentence of binding: but as if on the point of expelling some contagion before that it have spread itself into the rest of the body, he hastens to restrain it. And therefore he subjoins the clause, "I have judged already, as though I were present." These things moreover he said, not only to urge them unto the declaration of their sentence and to give them no opportunity of contriving something else, but also to frighten them, as one who knew what was to be done and determined there. For this is the meaning of being "present in spirit:" as Elisha was present with Gehazi, and said, "Went not my heart with thee? (2 Kings chapter 5, verse 26) Wonderful! How great is the power of the gift, in that it makes all to be together and as one; and qualifies them to know the things which are far off. "I have judged already as though I were present."

8 He permits them not to have any other device. "Now I have uttered my decision as if I were present: let there be no delays and puttings off: for nothing else must be done." Then lest he should be thought too authoritative and his speech sound rather self-willed, mark how he makes them also partners in the sentence. For having said, "I have judged," he adds, "concerning him that hath so wrought this thing, in the Name of our Lord Jesus Christ, ye being gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan. Now what means, "In the Name of our Lord Jesus Christ?" "According to God;" "not possessed with any human prejudice." Some, however, read thus, "Him that hath so wrought this thing in the name of our Lord Jesus Christ," and putting a stop there or a break, then subjoin what follows, saying, "When you are gathered together and my spirit to deliver such an one unto Satan:" and they assert that the sense of this reading is as follows, "Him that hath done this thing in the Name of Christ," saith St. Paul, "deliver ye unto Satan;" that is, "him that hath done insult unto the Name of Christ, him that, after he had become a believer and was called after that appellation, hath dared to do such things, deliver ye unto Satan." But to me the former exposition (*ekdosij*). It seems to mean "enunciation.") appears the truer.

9 What then is this? "When ye are gathered together in the Name of the Lord." That is; His Name, in whose behalf ye have met, collecting you together. "And my spirit." Again he sets himself at their head in order that when they should pass sentence, they might no otherwise cut off the offender than as if he were present; and that no one might dare to judge him pardonable, knowing that Paul would be aware of the proceedings. [4.] Then making it yet more awful, he saith, "with the power of our Lord Jesus Christ;" that is, either that Christ is able to give you such grace as that you should have power to deliver him to the devil; or that He is Himself together with you passing that sentence against him. And he said not, "Give up" such an one to Satan, but "deliver;" opening unto him the doors of repentance, and delivering up such an one as it were to a schoolmaster. And again it is, "such an one:" he no where can endure to make mention of his name.

10 "For the destruction of the flesh." As was done in the case of the blessed Job, but not upon the same ground. For in that case it was for brighter crowns, but here for loosing of sins; that he might scourge him with grievous sore or some other disease. True it is that elsewhere he saith, "Of the Lord

are we judged, (1 Corinthians chapter 11, verse 32) when we suffer these things." But here, desirous of making them feel it more severely, he "delivereth up unto Satan." And so this too which God had determined ensued, that the man's flesh was chastised. For because inordinate eating and carnal luxuriousness are the parents of desires, it is the flesh which he chastises. "That the spirit may be saved in the day of the Lord Jesus;" that is the soul. Not as though this were saved alone, but because it was a settled point that if that were saved, without all controversy the body too would partake in its salvation. For as it became mortal because of the soul's sinning: so if this do righteousness, that also on the other hand shall enjoy great glory.

¹¹ But some maintain, that "the Spirit" is the Gracious Gift which is extinguished when we sin. "In order then that this may not happen," saith he, "let him be punished; that thereby becoming better, he may draw down to himself God's grace, and be found having it safe in that day." So that all comes as from one exercising a nurse's or a physician's office, not merely scourging nor punishing rashly and at random. For the gain is greater than the punishment: one being but for a season, the other everlasting. And he said not simply, "That the spirit may be saved," but "in that day." Well and seasonably doth he remind them of that day in order that both they might more readily apply themselves to the cure, and that the person censured might the rather receive his words, not as it were of anger, but as the forethought of an anxious father. For this cause also he said, "unto the destruction of the flesh:" proceeding to lay down regulations for the devil and not suffering him to go a step too far. As in the instance of Job, God said, (Job chapter 2, verse 6) "But touch not his life."

¹²[5.] Then, having ended his sentence, and spoken it in brief without dwelling on it, he brings in again a rebuke, directing himself against them; Ver. 6. "Your glorying is not good:" signifying that it was they up to the present time who had hindered him from repenting, by taking pride in him. Next he shews that he is taking this step in order to spare not that person only, but also those to whom he writes. To which effect he adds, "Know ye not, that a little leaven leaveneth the whole lump?" "For," saith he, "though the offence be his, yet if neglected it hath power to waste the rest of the body of the Church also. For when the first transgressor escapes punishment, speedily will others also commit the same faults." In these words he indicates moreover that their struggle and their danger is for the whole Church, not

for any one person. For which purpose he needeth also the similitude of the leaven. For "as that," saith he, "though it be but little, transforms unto its own nature the whole lump; so also this man, if he be let go unpunished and this sin turn out unavenged, will corrupt likewise all the rest."

¹³ Ver. 7. "Purge out the old leaven," that is, this evil one. Not that he speaketh concerning this one only; rather he glances at others with him. For, "the old leaven" is not fornication only, but also sin of every kind. And he said not, "purge," but "purge out;" "cleanse with accuracy so that there be not so much as a remnant nor a shadow of that sort." In saying then, "purge out," he signifies that there was still iniquity among them. But in saying, "that ye may be a new lump, even as ye are unleavened," he affirms and declares that not over very many was the wickedness prevailing. But though he saith, "as ye are unleavened," he means it not as a fact that all were clean, but as to what sort of people you ought to be. [6.] "For our Passover also hath been sacrificed for us, even Christ; wherefore let us keep the feast: not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth." So also Christ called His doctrine Leaven. And further he himself dwells upon the metaphor, reminding them of an ancient history, and of the Passover and unleavened bread, and of their blessings both then and now, and their punishments and their plagues.

¹⁴ It is festival, therefore, the whole time in which we live. For though he said, "Let us keep the feast," not with a view to the presence of the Passover or of Pentecost did he say it; but as pointing out that the whole of time is a festival unto Christians, because of the excellency of the good things which have been given. For what hath not come to pass that is good? The Son of God was made man for thee; He freed thee from death; and called thee to a kingdom. Thou therefore who hast obtained and art still obtaining such things, how can it be less than thy duty to "keep the feast" all thy life? Let no one then be downcast about poverty, and disease, and craft of enemies. For it is a festival, even the whole of our time. Wherefore saith Paul, (Philippians chapter 4, verse 4) "Rejoice in the Lord always; again I say, Rejoice." Upon the festival days no one puts on filthy garments. Neither then let us do so. For a marriage hath been made, a spiritual marriage. For, "the kingdom of Heaven," saith He, "is likened unto a certain king which would make (St. Matthew chapter 22, verse 1 *hqeihse poihsai*, rec. text *epoihsa*.) a marriage feast for his son." Now where it is a king making a marriage, and a marriage for his son, what

can be greater than this feast? Let no one then enter in clad in rags. Not about garments is our discourse but about unclean actions. For if where all wore bright apparel one alone, being found at the marriage in filthy garments, was cast out with dishonor, consider how great strictness and purity the entrance into that marriage feast requires.

15 [7.] However, not on this account only does he remind them of the "unleavened bread," but also to point out the affinity of the Old Testament with the New; and to point out also that it was impossible, after the "unleavened bread," again to enter into Egypt; but if any one chose to return, he would suffer the same things as did they. For those things were a shadow of these; however obstinate the Jew may be. Wherefore shouldest thou enquire of him, he will speak, no great thing, rather it is great which he will speak of, but nothing like what we speak of: because he knows not the truth. For he for his part will say, "the Egyptians who detained us were so changed by the Almighty that they themselves urged and drove us out, who before held us forcibly; they did not suffer us so much as to leaven our dough." But if a man asketh me, he shall hear not of Egypt nor of Pharaoh; but of our deliverance from the deceit of demons and the darkness of the devil: not of Moses but of the Son of God; not of a Red Sea but of a Baptism overflowing with ten thousand blessings, where the "old man" is drowned.

16 Again, shouldest thou ask the Jew why he expels all leaven from all his borders; here he will even be silent and will not so much as state any reason. And this is because, although some indeed of the circumstances were both types of things to come, and also due to things then happening; yet others were not so, that the Jews might not deal deceitfully; that they might not abide in the shadow. For tell me, what is the meaning of the Lamb's being a "Male," and "Unblemished," and a "year old," and of, "a bone shall not be broken?" and what means the command to call the neighbors also, (Exodus chapter 12, verse 4) and that it should be eaten "standing" and "in the evening;" or the fortifying the house with blood? He will have nothing else to say but over and over all about Egypt. But I can tell you the meaning both of the Blood, and of the Evening, and the Eating all together, and of the rule that all should be standing.

17 [8.] But first let us explain why the leaven is cast out of all their borders. What then is the hidden meaning? The believer must be freed from all iniquity. For as among them he perishes with whomsoever is found old

leaven, so also with us wheresoever is found iniquity: since of course the punishment being so great in that which is a shadow, in our case it cannot choose but be much greater. For if they so carefully clear their houses of leaven, and pry into mouse-holes; much more ought we to search through the soul so as to cast out every unclean thought. This however was done by them of late; but now no longer. For every where there is leaven, where a Jew is found. For it is in the midst of cities that the feast of unleavened bread is kept: a thing which is now rather a game at play than a law. For since the Truth is come, the Types have no longer any place.

¹⁸ So that by means of this example also he mightily drives the fornicator out of the Church. For, saith he, so far from his presence profiting, he even doth harm, injuring the common estate of the body. For one knows not whence is the evil savor while the corrupt part is concealed, and so one imputes it to the whole. Wherefore he urges upon them strongly to "purge out the leaven, that ye may be," saith he, "a new lump, even as ye are unleavened." "For our Passover hath been sacrificed for us even Christ." He said not, hath died, but more in point to the subject in hand, "hath been sacrificed." Seek not then unleavened bread of this kind, since neither hast thou a lamb of the same kind. Seek not leaven of this description, seeing that thine unleavened bread is not such as this. ¹⁹ [9.] Thus, in the case of material leaven, the unleavened might become leavened, but never the reverse; whereas here there is a chance of the direct contrary occurring. This however he has not plainly declared: and observe his good sense. In the former Epistle he gives the fornicator no hope of return, but orders that his whole life should be spent in repentance, lest he should make him less energetic through the promise. For he said not, "Deliver him up to Satan," that having repented he might be commended again unto the Church. But what saith he? "That he may be saved in the last day." For he conducts him on unto that time in order to make him full of anxiety. And what favors he intended him after the repentance, he reveals not, imitating his own Master. For as God saith, (Jonah chapter 3, verse 4. lxx: rec. text, "forty days.") "Yet three days, and Nineveh shall be overthrown," and added not, "but if she repent she shall be saved:" so also he did not say here, "But if he repent worthily, we will confirm our love towards him." (2 Corinthians chapter 2, verse 8). But he waits for him to do the work that so he may then receive the favor. For if he had said this at the beginning he might have set him free from the fear. Wherefore he not

only does not so, but by the instance of leaven allows him not even a hope of return, but reserves him unto that day: "Purge out (so he says) the old leaven;" and, "let us not keep the feast with old leaven." But as soon as he had repented, he brought him in again with all earnestness.

²⁰ [10.] But why does he call it "old?" Either because our former life was of this sort, or because that which is old is "ready to vanish away," (Hebrews chapter 8, verse 13) and is unsavory and foul; which is the nature of sin. For He neither simply finds fault with the old, nor simply praises the new, but with reference to the subject matter. And thus elsewhere He saith, (Ecclesiastes chapter 9, verse 15) "New wine is as a new friend: but if it become old, then with pleasure shalt thou drink it:" in the case of friendship bestowing his praise rather upon the old than the new. And again, "The Ancient of days sat," (Daniel chapter 7, verse 9) here again, taking the term "ancient" as among those laudatory expressions which confer highest glory. Elsewhere the Scripture takes the term "old" in the sense of blame; for seeing that the things are of various aspect as being composed of many parts, it uses the same words both in a good and an evil import, not according to the same shade of meaning. Of which you may see an instance in the blame cast elsewhere on the old: (Psalms chapter 17, verse 46. ap. LXX.) "They waxed old, and they halted from their paths." And again, (Psalms chapter 6, verse 7. ap. LXX.) "I have become old in the midst of all mine enemies." And again, (Daniel chapter 13, verse 52. Hist. Susan.) "O thou that art become old in evil days." So also the "Leaven" is often taken for the kingdom of Heaven, although here found fault with. But in that place it is used with one aspect, and in this with another.

²¹ [11.] But I have a strong conviction that the saying about the leaven refers also to the priests who suffer a vast deal of the old leaven to be within, not purging out from their borders, that is, out of the Church, the covetous, the extortioners, and whatsoever would exclude from the kingdom of Heaven. For surely covetousness is an "old leaven;" and whenever it lights and into whatsoever house it enters, makes it unclean: and though you may gain but little by your injustice, it leavens the whole of your substance. Wherefore not seldom the dishonest gain being little, hath cast out the stock honestly laid up however abundant. For nothing is more rotten than covetousness. You may fasten up that man's closet with key, and door, and bolt: you do all in

vain, whilst you shut up within covetousness, the worst of robbers, and able to carry off all.

²² "But what," say you, "if there are many covetous who do not experience this?" In the first place, they will experience it, though their experience come not immediately. And should they now escape, then do thou fear it the more: for they are reserved for greater punishment. Add to this, that in the event of themselves escaping, yet those who inherit their wealth will have the same to endure. "But how can this be just," you will say? It is quite just. For he that has succeeded to an inheritance; full of injustice, though he have committed no rapine himself, detains nevertheless the property of others; and is perfectly aware of this; and it is fair he should suffer for it. For if this or that person had robbed and you received a thing, and then the owner came and demanded it back; would it avail you in defence to say that you had not seized it? By no means. For what would be your plea when accused! tell me. That it was another who seized it? Well: but you are keeping possession. That it was he who robbed? But you are enjoying it. Why these rules even the laws of the heathen recognise, which acquitting those who have seized and stolen, bid you demand satisfaction from those persons in whose possession you happen to find your things all laid up.

²³ If then you know who are the injured, restore and do what Zacchaeus did, with much increase. But if you know not, I offer you another way yet; I do not preclude you from the remedy. Distribute all these things to the poor: and thus you will mitigate the evil. But if some have transmitted these things even to children and descendants, still in retribution they have suffered other disasters. [12.] And why speak I of things in this present life? In that day at any rate will none of these things be said, when both appear naked, both the spoiled and the spoilers. Or rather not alike naked. Of riches indeed both will be equally stripped; but the one will be full of the charges to which they gave occasion. What then shall we do on that day, when before the dread tribunal he that hath been evil entreated and lost his all is brought forward into the midst, and you have no one to speak a word for you? What will you say to the Judge? Now indeed you may be able even to corrupt the judgment, being but of men; but in that court and at that time, it will be no longer so: no, nor yet now will you be able. For even at this moment that tribunal is present: since God both seeth our doings and is near unto the injured, though not invoked: it being certain that whoever suffers wrong, however in

himself unworthy to obtain any redress, yet nevertheless seeing that what is done pleases not God, he hath most assuredly one to avenge him.

²⁴ "How then," you will say, "is such an one well off, who is wicked?" Nay, it will not be so unto the end. Hear what saith the Prophet; (Psalms chapter 37, verse 1 and Psalms chapter 37, verse 2) "Fret not thyself because of the evil doers, because as grass they shall quickly wither away." For where, tell me, where is he who wrought rapine, after his departure hence? Where are his bright hopes! Where his august name? Are they not all passed and gone? Is it not a dream and a shadow, all that was his? And this you must expect in the case of every such person, both in his own person while living, and in that of him who shall come after him. But not such is the state of the saints, nor will it be possible for you to say the same things in their case also, that it is shadow and a dream and a tale, what belongs to them.

²⁵ [13.] And if you please, he who spake these things, the tent-maker, the Cilician, the man whose very parentage is unknown, let him be the example we produce. You will say, "How is it possible to become such as he was?" Do you then thoroughly desire it? Are you thoroughly anxious to become such? "Yes," you will say. Well then, go the same way as he went and they that were with him. Now what way went he? One saith, (2 Corinthians chapter 11, verse 27) "In hunger, and thirst, and nakedness." Another, (Acts chapter 3, verse 6) "Silver and gold I have none." Thus they "had nothing and yet possessed all things." (2 Corinthians chapter 6, verse 10) What can be nobler than this saying? what more blessed or more abundant in riches? Others indeed pride themselves on the contrary things, saying, "I have this or that number of talents of gold, and acres of land without end, and houses, and slaves;" but this man on his being naked of all things; and he shrinks not from poverty, (which is the feeling of the unwise,) nor hides his face, but he even wears it as an ornament.

²⁶ Where now be the rich men, they who count up their interest simple and compound, they who take from all men and are never satisfied? Have ye heard the voice of Peter, that voice which sets forth poverty as the mother of wealth? That voice which has nothing, yet is wealthier than those who wear diadems? For this is that voice, which having nothing, raised the dead, and set upright the lame, and drove away devils, and bestowed such gracious gifts, as those who are clad in the purple robe and lead the mighty and terrible legions never were able to bestow. This is the voice of those who are now re-

moved into heaven, of those who have attained unto that height. ²⁷ [14. Thus it is possible that he who hath nothing may possess all men's goods. Thus may he who possesses nothing acquire the goods of all: whereas, were we to get all men's goods, we are bereft of all. Perhaps this saying seems to be a paradox; but it is not. "But," you will say, "how does he who hath nothing possess all men's goods? Doth he not have much more who hath what belongs to all? By no means: but the contrary. For he who hath nothing commands all, even as they did. And throughout the world all houses were open to them, and they who offered them took their coming as a favor, and they came to them as to friends and kindred. For so they came to the woman who was a seller of purple, (Acts chapter 16, verse 14) and she like a servant set before them what she had. And to the keeper of the prison; and he opened to them all his house. And to innumerable others. Thus they had all things and had nothing: for (Acts chapter 4, verse 32) "they said that none of the things which they possessed was their own; therefore all things were theirs. For he that considers all things to be common, will not only use his own, but also the things of others as if they belonged to him. But he that parts things off and sets himself as master over his own only, will not be master even of these.

²⁸ And this is plain from an example. He who possesses nothing at all, neither house, nor table, nor garment to spare, but for God's sake is bereft of all, uses the things which are in common as his own; and he shall receive from all whatsoever he may desire, and thus he that hath nothing possesses the things of all. But he that hath some things, will not be master even of these. For first, no one will give to him that hath possessions; and, secondly, his property shall belong to robbers and thieves and informers and changing events and be any body's rather than his. Paul, for instance, went up and down throughout all the world, carrying nothing with him, though he went neither unto friends nor kindred. Nay, at first he was a common enemy to all: but nevertheless he had all men's goods after he had made good his entrance. But Ananias and Sapphira, hastening to gain a little more than their own, lost all together with life itself. Withdraw then from thine own, that thou mayest use others' goods as thine own.

²⁹ [15. But I must stop: I know not how I have been carried into such a transport in speaking such words as these unto men who think it a great thing to impart but ever so little of their own. Wherefore let these my words

have been spoken to the perfect. But to the more imperfect, this is what we may say, Give of what you have unto the needy. Increase your substance. For, saith He, (Proverbs chapter 19, verse 17) "He that giveth unto the poor, lendeth unto God. But if you are in a hurry and wait not for the time of recompense, think of those who lend money to men: for not even these desire to get their interest immediately; but they are anxious that the principal should remain a good long while in the hands of the borrower, provided only the repayment be secure and they have no mistrust of the borrower. Let this be done then in the present case also. Leave them with God that He may pay thee thy wages manifold. Seek not to have the whole here; for if you recover it all here, how will you receive it back there? And it is on this account that God stores them up there, inasmuch as this present life is full of decay. But He gives even here also; for, "Seek ye," saith He, "the kingdom of heaven, and all these things shall be added unto you. (St.

³⁰ Matthew chapter 6, verse 33) Well then, let us look towards the kingdom, and not be in a hurry for the repayment of the whole, lest we diminish our recompense. But let us wait for the fit season. For the interest in these cases is not of that kind, but is such as is meet to be given to God. This then having collected together in great abundance, so let us depart hence, that we may obtain both the present and the future blessings; through the grace and loving-kindness of our Lord Jesus Christ, with Whom unto the Father and the Holy Spirit be glory, power, honor, now, henceforth, and for evermore. Amen.

HOMILY 16

¹¹ Corinthians chapter 5, verse 9-1 Corinthians chapter 5, verse 11I wrote unto you in my epistle to have no company with fornicators: yet not altogether with the fornicators of this world, or with the covetous and extortioners, or with idolaters, for then must ye needs go out of the world: but now I write unto you not to keep company, if any man that is named a brother be a fornicator, or covetous, or an idolater, or a drunkard, or a reviler, or an extortioner; with such an one no not to eat. ²For since he had said, "Ye have not rather mourned, that such an one should be taken away; and, "Purge out the old leaven;" and it was likely that they would surmise it to be their duty to avoid all fornicators: for if he that has sinned imparts some of his own mischief to those who have not sinned, much more is it meet to keep one's self away from those without: (for if one ought not to

spare a friend on account of such mischief arising from him, much less any others; and under this impression, it was probable that they would separate themselves from the fornicators among the Greeks also, and the matter thus turning out impossible, they would have taken it more to heart: he used this mode of correction, saying, "I wrote unto you to have no company with fornicators, yet not altogether with the fornicators of this world: using the word "altogether," as if it were an acknowledged thing. For that they might not think that he charged not this upon them as being rather imperfect, and should attempt to do it under the erroneous impression that they were perfect, he shews that this were even impossible to be done, though they wished it ever so much. For it would be necessary to seek another world. Wherefore he added, "For ye must needs then go out of the world.

³ Seest thou that he is no hard master, and that in his legislation he constantly regards not only what may be done, but also what may be easily done. For how is it possible, says he, for a man having care of a house and children, and engaged in the affairs of the city, or who is an artisan or a soldier, (the greater part of mankind being Greeks,) to avoid the unclean who are to be found every where? For by "the fornicators of the world," he means those who are among the Greeks. "But now I write unto you, If any brother" be of this kind, "with such an one no not to eat. Here also he glances at others who were living in wickedness. ⁴ But how can one "that is a brother" be an idolater? As was the case once in regard to the Samaritans who chose piety but by halves. And besides he is laying down his ground beforehand for the discourse concerning things offered in sacrifice to idols, which after this he intends to handle. "Or covetous." For with these also he enters into conflict. Wherefore he said also, "Why not rather take wrong? Why not rather be defrauded? Nay, ye yourselves do wrong and defraud." "Or a drunkard." For this also he lays to their charge further on; as when he says, "One is hungry and another is drunken:" and, "meats for the belly and the belly for meats." "Or a reviler, or an extortioner:" for these too he had rebuked before. [2.] Next he adds also the reason why he forbids them not to mix with heathens of that character, implying that it is not only impossible, but also superfluous.

⁵ Ver. 12, "For what have I to do with judging them that are without?" Calling the Christians and the Greeks, "those within" and "those without," as also he says elsewhere, (1 Timothy chapter 3, verse 7) "He must also have a good report of them that are without." And in the Epistle to the Thessaloni-

ans he speaks the same language, saying, (2 Thessalonians chapter 3, verse 14) "Have no intercourse with him to the end that he may be put to shame." And, "Count him not as an enemy, but admonish him as a brother." Here, however, he does not add the reason. Why? Because in the other case he wished to soothe them, but in this, not so. For the fault in this case and in that was not the same, but in the Thessalonians it was less. For there he is re-proving indolence; but here fornication and other most grievous sins. And if any one wished to go over to the Greeks, he hinders not him from eating with such persons; this too for the same reason. So also do we act; for our children and our brethren we leave nothing undone, but of strangers we do not make much account. How then? Did not Paul care for them that were without as well? Yes, he cared for them; but it was not till after they received the Gospel and he had made them subject to the doctrine of Christ, that he laid down laws for them. But so long as they despised, it was superfluous to speak the precepts of Christ to those who knew not Christ Himself.

⁶"Do not ye judge them that are within, whereas them that are without, God judgeth?" For since he had said, "What have I to do with judging those without;" lest any one should think that these were left unpunished, there is another tribunal which he sets over them, and that a fearful one. And this he said, both to terrify those, and to console these; intimating also that this punishment which is for a season snatches them away from that which is undying and perpetual: which also he has plainly declared elsewhere, saying, (1 Corinthians chapter 11, verse 32) "But now being judged, we are chastened, that we should not be condemned with the world." ⁷[3. "Put away from among yourselves the wicked person. He used an expression found in the Old Testament, (Deuteronomy chapter 17, verse 7) partly hinting that they too will be very great gainers, in being freed as it were from some grievous plague; and partly to shew that this kind of thing is no innovation, but even from the beginning it seemed good to the legislator that such as these should be cut off. But in that instance it was done with more severity, in this with more gentleness. On which account one might reasonably question, why in that case he conceded that the sinner should be severely punished and stoned, but in the present instance not so; rather he leads him to repentance. Why then were the lines drawn in the former instance one way and in the latter another? For these two causes: one, because these were led into a greater trial and needed greater long-suffering; the other and truer one, because

these by their impunity were more easily to be corrected, coming as they might to repentance; but the others were likely to go on to greater wickedness. For if when they saw the first undergoing punishment they persisted in the same things, had none at all been punished, much more would this have been their feeling. For which reason in that dispensation death is immediately inflicted upon the adulterer and the manslayer; but in this, if through repentance they are absolved, they have escaped the punishment.

8 However, both here one may see some instances of heavier punishment, and in the Old Testament some less severe, in order that it may be signified in every way that the covenants are akin to each other, and of one and the same lawgiver: and you may see the punishment following immediately both in that covenant and in this, and in both often after a long interval. Nay, and oftentimes not even after a long interval, repentance alone being taken as satisfaction by the Almighty. Thus in the Old Testament, David, who had committed adultery and murder, was saved by means of repentance; and in the New, Ananias, who withdrew but a small portion of the price of the land, perished together with his wife. Now if these instances are more frequent in the Old Testament, and those of the contrary kind in the New, the difference of the persons produces the difference in the treatment adopted in such matters.

9[4.] C. vi. ver. 1. "Dare any one of you, having a matter against his brother, (ton adelfon, rec. text ton eteron.) go to law before the unrighteous, and not before the saints?" Here also he again makes his complaint upon acknowledged grounds; for in that other place he says, "It is actually reported that there is fornication among you." And in this place, "Dare any one of you?" From the very first outset giving signs of his anger, and implying that the thing spoken of comes of a daring and lawless spirit. Now wherefore did he bring in by the way that discourse about covetousness and about the duty of not going to law without the Church? In fulfilment of his own rule. For it is a custom with him to set to right things as they fall in his way; just as when speaking about the tables which they used in common, he launched out into the discourse about the mysteries. So here, you see, since he had made mention of covetous brethren, burning with anxiety to correct those in sin, he brooks not exactly to observe order; but he again corrects the sin which had been introduced out of the regular course, and so returns to the former subject.

¹⁰ Let us hear then what he also says about this. "Dare any of you, having a matter, go to law before the unrighteous, and not before the saints?" For a while, he employs those personal terms to expose, discredit, and blame their proceedings: nor does he quite from the beginning subvert the custom of seeking judgment before the believers: but when he had stricken them down by many words, then he even takes away entirely all going to law. "For in the first place," says he, "if one must go to law it were wrong to do so before the unrighteous. But you ought not to go to law at all." This however he adds afterwards. For the present he thoroughly sifts the former subject, namely, that they should not submit matters to external arbitration. "For," says he, "how can it be othwise than absurd that one who is at variance (*mikrofunta*) with his friend should take his enemy to be a reconciler between them? And how can you avoid feeling shame and blushing when a Greek sits to judge a Christian? And if about private matters it is not right to go to law before Greeks, how shall we submit to their decisions about other things of greater importance?"

¹¹ Observe, moreover, how he speaks. He says not, "Before the unbelievers," but, "Before the unrighteous;" using the expression of which he had most particular need for the matter before him, in order to deter and keep them away. For see that his discourse was about going to law, and those who are engaged in suits seek for nothing so much as that the judges should feel great interest about what is just; he takes this as a ground of dissuasion. all but saying, "Where are you going? What are you doing, O man, bringing on yourself the contrary to what you wish, and in order to obtain justice committing yourself to unjust men?" And because it would have been intolerable to be told at once not to go to law, he did not immediately add this, but only changed the judges, bringing the party engaged in the trial from without into the Church.

¹² [5.] Then, since it seemed easily open to contempt, I mean our being judged by those who were within, and especially at that time, (for they were not perhaps competent to comprehend a point, nor were they such as the heathen judges, well skilled in laws and rhetoric, inasmuch as the greater part of them were uneducated men,) mark how he makes them worthy of credit, first calling them "Saints." But seeing that this bore witness to purity of life, and not to accuracy in hearing a case, observe how he orderly handles this part also, saying thus, "Do ye not know that the saints shall judge the

world?" How then canst thou who art in thy day to judge them, endure to be judged by them now? They will not indeed judge, taking their seat in person and demanding account, yet they shall condemn. This at least he plainly said; "And if the world is judged in you, are ye unworthy to judge the smallest matters?" He says not "by you," but "in you:" just as when He said, (St. Matthew chapter 12, verse 42) "The queen of the south shall rise up and condemn this generation:" and, "The men of Nineveh shall arise and condemn this generation." For when beholding the same sun and sharing all the same things, we shall be found believers but they unbelievers, they will not be able to take refuge in ignorance. For we shall accuse them, simply by the things which we have done. And many such ways of judgment one will find there.

¹³ Then, that no one should think he speaks about other persons, mark how he generalizes his speech. "And if the world is judged in you, are ye unworthy to judge the smallest matters?" The thing is a disgrace to you, he says, and an unspeakable reproach. For since it was likely that they would be out of countenance at being judged by those that were within; "nay," saith he, "on the contrary, the disgrace is when you are judged by those without: for those are the very small controversies, not these." Ver. 3. "Know ye not that we shall judge angels? how much more, things which pertain to this life? Some say that here the priests are hinted at, but away with this. His speech is about demons. For had he been speaking about corrupt priests, he would have meant them above when he said, "the world is judged in you:" (for the Scripture is wont to call evil men also "The world:") and he would not have said the same thing twice, nor would he, as if he was saying something of greater consequence, have put it down afterwards. But he speaks concerning those angels about whom Christ saith, "Depart ye into the fire which is prepared for the devil and his angels." (St. Matthew chapter 25, verse 41) And Paul, "his angels fashion themselves as ministers of righteousness." (2 Corinthians chapter 11, verse 15) For when the very incorporeal powers shall be found inferior to us who are clothed with flesh, they shall suffer heavier punishment.

¹⁴ But if some should still contend that he speaks of priests, "What sort of priests?" let us ask. Those whose walk in life has been worldly, of course. In what sense then does he say, "We shall judge angels, much more things that relate to this life?" He mentions the angels, in contradistinction to "things relating to this life": likely enough; for they are removed from the need of

these things, because of the superior excellence of their nature. [6.] Ver. 4. "If then ye have to judge things pertaining to this life, set them to judge who are of no account in the Church. Wishing to instruct us as forcibly as possible that they ought not to commit themselves to those without, whatsoever the matter may be; having raised what seemed to be an objection, he answers it in the first instance. For what he says is something like this: Perhaps some one will say, "No one among you is wise, nor competent to pass sentence; all are contemptible." Now what follows? "Even though none be wise," says he, "I bid you entrust things to those who are of least weight."

¹⁵ Ver. 5. "But this I say to move you to shame." These are the words of one exposing their objection as being an idle pretext: and therefore he adds, "Is it so that there is not a wise man among you, no not even one?" Is the scarcity, says he, so great? so great the want of sensible persons among you? And what he subjoins strikes even still harder. For having said, "Is it so, that there is not a wise man among you, not even one?" he adds, "who shall be able to judge in the case of his brother." For when brother goes to law with brother, there is never any need of understanding and talent in the person who is mediating in the cause, the feeling and relationship contributing greatly to the settlement of such a quarrel. ¹⁶ "But brother goeth to law with brother, and that before unbelievers." Do you observe with what effect he disparaged the judges at first by calling them unrighteous; whereas here, to move shame, he calls them Unbelievers? For surely it is extremely disgraceful if the priest could not be the author of reconciliation even among brethren, but recourse must be had to those without. So that when he said, "those who are of no account," his chief meaning was not (ou touto eipe Prohgoumenwj.) that the Church's outcasts should be appointed as judges, but to find fault with them. For that it was proper to make reference to those who were able to decide, he has shewn by saying, "Is it so, that there is not a wise man among you, not even one?" And with great impressiveness he stops their mouths, and says, "Even though there were not a single wise man, the hearing ought to have been left to you who are unwise rather than that those without should judge." For what else can it be than absurd, that whereas on a quarrel arising in a house we call in no one from without and feel ashamed if news get abroad among strangers of what is going on within doors; where the Church is, the treasure of the unutterable Mysteries, there all things should be published without?

¹⁷ Ver. 6. "But brother goeth to law with brother, and that before unbelievers." The charge is twofold; both that he "goeth to law," and "before the unbelievers." For if even the thing by itself, To go to law with a brother, be a fault, to do it also before aliens, what pardon does it admit of? [7.] Ver. 7. "Nay, already it is altogether a defect in you, that ye have lawsuits one with another." Do you see for what place he reserved this point? And how he has cleared the discussion of it in good time? For "I talk not yet," saith he, "which injures, or which is injured." Thus far, the act itself of going to law brings each party under his censure, and in that respect one is not at all better than another. But whether one go to law justly or unjustly, that is quite another subject. Say not then, "which did the wrong?" For on this ground I at once condemn thee, even for the act of going to law.

¹⁸ Now if being unable to bear a wrong-doer be a fault, what accusation can come up to the actual wrong? "Why not rather take wrong? Why not rather be defrauded?" Ver. 8. "Nay, ye yourselves do wrong, and defraud, and that your brethren." Again, it is a twofold crime, perhaps even threefold or fourfold. One, not to know how to bear being wronged. Another, actually to do wrong. A third, to commit the settlement of these matters even unto the unjust. And yet a fourth, that it should be so done to a brother. For men's offences are not judged by the same rule, when they are committed against any chance person, and towards one's own member. For it must be a greater degree of recklessness to venture upon that. In the other case, the nature of the thing is alone trampled on; but in this, the quality of the person also.

¹⁹ [8.] Having thus, you see, abashed them from arguments on general principles, and before that, from the rewards proposed; he shuts up the exhortation with a threat, making his speech more peremptory, and saying thus, (ver. 9.) "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with men, (ver. 10.) nor covetous, nor thieves, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." What sayest thou? When discoursing about covetous persons, have you brought in upon us so vast a crowd of lawless men? "Yes," says he, "but in doing this, I am not confusing my discourse, but going on in regular order." For as when discoursing about the unclean he made mention of all together; so again, on mentioning the covetous he brings forward all, thus making his rebukes familiar to those who have such things on their

conscience. For the continual mention of the punishment laid up for others makes the reproof easy to be received, when it comes into conflict with our own sins. And so in the present instance he utters his threat, not at all as being conscious of their doing such things, nor as calling them to account, a thing which has special force to hold the hearer and keep him from starting off; namely, the discourse having no respect unto him, but being spoken indefinitely and so wounding his conscience secretly.

²⁰ "Be not deceived." Here he glances at certain who maintain (what indeed most men assert now) that God being good and kind to man, takes not vengeance upon our misdeeds: "Let us not then be afraid." For never will he exact justice of any one for any thing. And it is on account of these that he says, "Be not deceived." For it belongs to the extreme of error and delusion, after depending on good to meet with the contrary; and to surmise such things about God as even in man no one would think of. Wherefore saith the Prophet in His person, (Ps. xlix. LXX. 1. Heb. ver. 21.) "Thou hast conceived iniquity, that I shall be like unto thee: I will reprove thee and set before thy face thine iniquities." And Paul here, "Be not deceived; neither fornicators," (he puts first the one that was already condemned,) "nor adulterers, nor effeminate, nor drunkards, nor revilers, shall inherit the kingdom of God."

²¹ Many have attacked this place as extremely severe, since he places the drunkard and the reviler with the adulterer and the abominable and the abuser of himself with mankind. And yet the offenses are not equal: how then is the award of punishment the same? What shall we say then? First, that drunkenness is no small thing nor reviling, seeing that Christ Himself delivered over to hell him that called his brother Fool. And often that sin has brought forth death. Again, the Jewish people too committed the greatest of their sins through drunkenness. In the next place, it is not of punishment that he is so far discoursing, but of exclusion from the kingdom. Now from the kingdom both one and the other are equally thrust out; but whether in hell they will find any difference, it belongs not to this present occasion to enquire. For that subject is not before us just now.

²² [9.] Ver. 11. "And such were some of you: but ye were washed, but ye were sanctified." In a way to abash them exceedingly, he adds this: as if he said, "Consider from what evils God delivered us; how great an experiment and demonstration of loving-kindness He afforded us! He did not limit His

redemption to mere deliverance, but greatly extended the benefit: for He also made thee clean. Was this then all? Nay: but He also "sanctified." Nor even is this all: He also "justified." Yet even bare deliverance from our sins were a great gift: but now He also filled thee with countless blessing. And this He hath done, "In the Name of our Lord Jesus Christ;" not in this name or in that: yea also, "In the Spirit of our God." Knowing therefore these things, beloved, and bearing in mind the greatness of the blessing which hath been wrought, let us both continue to live soberly, being pure from all things that have been enumerated; and let us avoid the tribunals which are in the forums of the Gentiles; and the noble birth which God hath freely given us, the same let us preserve to the end. For think how full of shame it is that a Greek should take his seat and deal out justice to thee.

²³ But you will say, what if he that is within judge contrary to the law? Why should he? tell me. For I would know by what kind of laws the Greek administers justice, and by what the Christian? Is it not quite plain that the laws of men are the rule of the Greek, but those of God, of the Christian? Surely then with the latter there is greater chance of justice, seeing that these laws are even sent from heaven. For in regard to those without, besides what has been said, there are many other things also to suspect; talent in speakers and corruption in magistrates and many other things which are the ruin of justice. But with us, nothing of this sort. "What then," you will say, "if the adversary be one in high place? Well, for this reason more than all one ought to go to law in Christian courts: for in the courts without he will get the better of you at all events. "But what if he acquiesce not, but both despise those within and forcibly drag the course without? Better were it to submit willingly to what you are likely to endure by compulsion, and not go to law, that thou mayest have also a reward. For, (St. Matthew chapter 5, verse 40) "If any one will go to law with thee, and take away thy coat, thou shall let him have thy cloak also: and, (v. 25. "Agree with thine adversary quickly, whilst thou art with him in the way.

²⁴ And why need I speak of our rules? For even the pleaders in the heathen courts very often tell us this, saying, "it were better to make up matters out of court. But, O wealth, or rather, O the absurd love of wealth! It subverts all things and casts them down; and all things are to the many an idle tale and fables because of money! Now that those who give trouble to courts of laws should be worldly men is no marvel: but that many of those who have bid

farewell to the world should do the very same, this is a thing from which all pardon is cut off. For if you choose to see how far you should keep from this sort of need, I mean that of the tribunals, by rule of the Scripture, and to learn for whom the laws are appointed, hear what Paul saith; (1 Timothy chapter 1, verse 9) "For a righteous man law is not made, but for the lawless, and unruly. And if he saith these things about the Mosaic Law, much more about the laws of the heathen.

²⁵ [10. Now then, if you commit injustice, it is plain that you cannot be righteous: but if you are injured and bear it, (for this is a special mark of a righteous man,) you have no need of the laws which are without. "How then," say you, "shall I be able to bear it when injured? And yet Christ hath commanded something even more than this. For not only hath he commanded you when injured to bear it, but even to give abundantly more to the wrong-doer; and in your zeal for suffering ill to surpass his eagerness for doing it. For he said not, "to him that will sue thee at law, and take away thy coat, give thy coat," but, "together with that give also thy cloak. But I bid you overcome him, saith He, by suffering, not by doing, evil: for this is the certain and splendid victory. Wherefore also Paul goes on to say, "Now then it is altogether a defect in (hthma rec. vers. "a fault.") you that ye have lawsuits one with another. And, "Wherefore do ye not rather take wrong? For that the injured person overcomes, rather than he who cannot endure being injured, this I will make evident to you. He that cannot endure injury, though he force the other into court and gain the verdict, yet is he then most of all defeated. For that which he would not, he hath suffered; in that the adversary hath compelled him both to feel pain and to go to law.

²⁶ For what is it to the point that yon have prevailed? and what, that you have recovered all the money? You have in the meanwhile borne what you did not desire, having been compelled to decide the matter by law. But if you endure the injustice, you overcome; deprived indeed of the money, but not at all of the victory which is annexed to such self-command. For the other had no power to oblige you to do what you did not like. ²⁷ And to shew that this is true; tell me, which conquered at the dunghill? Which was defeated? Job who was stripped of all, or the devil who stripped him of all? Evidently the devil who stripped him of all. Whom do we admire for the victory, the devil that smote, or Job that was smitten? Clearly, Job. And yet he could not retain his perishing wealth nor save his children. Why speak I of riches and

children? He could not insure to himself bodily health. Yet nevertheless this is the conqueror, he that lost all that he had. His riches indeed he could not keep; but his piety he kept with all Strictness. "But his children when perishing he could not help." And what then? Since what happened both made them more glorious, and besides in this way he protected himself against the spiteful usage. Now had he not have suffered ill and been wronged of the devil, he would not have gained that signal victory. Had it been an evil thing to suffer wrong, God would not have enjoined it upon us: for God enjoineth not evil things. What, know ye not that He is the God of Glory? that it could not be His will to encompass us with shame and ridicule and loss, but to introduce (procensai) us to the contrary of these? Therefore He commands us to suffer wrong, and doth all to withdraw us from worldly things, and to convince us what is glory, and what shame; what loss, and what gain.

28 "But it is hard to suffer wrong and be spitefully entreated." Nay, O man, it is not, it is not hard. How long will thy heart be fluttering about things present? For God, you may be sure, would not have commanded this, had it been hard. Just consider. The wrong-doer goes his way with the money, but with an evil conscience besides: the receiver of the wrong, defrauded indeed of some money, but enriched with confidence towards God; an acquisition more valuable than countless treasures. [11.] Knowing these things, therefore, let us of our free choice go on strict principles, and not be like the unwise, who think that they are then not wronged, when their suffering wrong is the result of a trial. But, quite on the contrary, that is the greatest harm; and so in every case when we exercise self-restraint in these matters, not willingly, but after being worsted in that other quarter. For it is no advantage that a man defeated in a trial endures it; for it becomes thenceforth a matter of necessity. What then is the splendid victory? When thou lookest down on it: when thou refusest to go to law.

29 "How say you? have I been stripped of every thing," saith one, "and do you bid me keep silent? Have I been shamefully used, and do you exhort me to bear it meekly? And how shall I be able?" Nay, but it is most easy if thou wilt look up unto heaven; if thou wilt behold the beauty that is in sight; and whither God hath promised to receive thee, if thou bear wrong nobly. Do this then; and looking up unto the heaven, think that thou art made like unto Him that sitteth there upon the Cherubim. For He also was injured and He bore it; He was reproached and avenged not Himself; and was beaten, yet

He asserted not His cause. Nay, He made return, in the contrary kind, to those who did such things, even in benefits without number; and He commanded us to be imitators of Him. Consider that thou camest naked out of thy mother's womb, and that naked both thou and he that hath done thee wrong shall depart; rather, he for his part, with innumerable wounds, breeding worms. Consider that things present are but for a season; count over the tombs of thine ancestors; acquaint thyself accurately with past events; and thou shalt see that the wrong-doer hath made thee stronger. For his own passion he hath aggravated, his covetousness I mean; but yours, he hath alleviated, taking away the food of the wild beast. And besides all this, he hath set you free from cares, agony, envy, informers, trouble, worry, perpetual fear; and the foul mass of evils he hath heaped upon his own head.

³⁰ "What then," saith one, "if I have to struggle with hunger?" Thou endurest this with Paul, who saith, (1 Corinthians chapter 4, verse 10) "Even unto this present hour we both hunger, and thirst, and are naked." But he did it, you will say, "for God's sake:" do thou it also for God's sake. For when thou abstainest from avenging, thou dost so for God's sake. "But he that wronged me, takes his pleasure with the wealthy." Nay, rather with the devil. But be you crowned with Paul. Therefore fear not hunger, for (Proverbs chapter 10, verse 3) "the Lord will not kill with hunger the souls of the righteous." And again, another saith, (Psalms chapter 55, verse 23) "Cast upon the Lord thy care, and He will nourish thee." For if the sparrows of the field are nourished by Him, how shall He not nourish thee? Now let us not be of little faith nor of little soul, O my beloved! For He who hath promised the kingdom of heaven and such great blessings, how shall He not give things present? Let us not covet superfluous things, but let us keep to a sufficiency, and we shall always be rich. Let shelter be what we seek and food, and we shall obtain all things; both these, and such as are far greater.

³¹ But if you are still grieving and bowing down, I should like to shew you the soul of the wrongdoer after his victory, how it is become ashes. For truly sin is that kind of thing: while one commits it, it affords a certain pleasure; but when it is finished, then the trifling pleasure is gone, one knows not how, and in its place comes dejection. And this is our feeling when we do hurt to any: afterwards, at any rate, we condemn ourselves. So also when we over-reach we have pleasure; but afterwards we are stung by conscience. Seest thou in any one's possession some poor man's home? Weep not for him that

is spoiled, but for the spoiler: for he has not inflicted, but sustained an evil. For he robbed the other of things present; but himself he cast out of the blessings which cannot be uttered. For if he who giveth not to the poor shall go away into hell; what shall he suffer who takes the goods of the poor?

32 "Yet," saith one, "where is the gain, if I suffer ill?" Indeed, the gain is great. For not of the punishment of him that hath done thee harm doth God frame a compensation for thee: since that would be no great thing. For what great good is it, if I suffer ill and he suffer ill? And yet I know of many, who consider this the greatest comfort, and who think they have got all back again, when they see those who had insulted them undergoing punishment. But God doth not limit His recompense to this. Wouldest thou then desire to know in earnest how great are the blessings which await thee? He openeth for thee the whole heaven; He maketh thee a fellow-citizen with the Saints; He fits thee to bear a part in their choir: from sins He absolveth; with righteousness He crowneth. For if such as forgive offenders shall obtain forgiveness, those who not only forgive but who also give largely to boot, what blessing shall they not inherit?

33 Therefore, bear it not with a poor spirit, but even pray for him that injured thee. It is for thyself that thou dost this. Hath he taken thy money? Well: he took thy sins too: which was the case with Naaman and Gehazi. How much wealth wouldest thou not give to have thine iniquities forgiven thee? This, believe me, is the case now. For if thou endure nobly and curse not, thou hast bound on thee a glorious crown. It is not my word, but thou hast heard Christ speaking, "Pray for those that despitefully use you." And consider the reward how great! "That ye may be like your Father which is in the heavens." So then you have been deprived of nothing, yea, you have been a gainer: you have received no wrongs, rather you have been crowned; in that you are become better disciplined in soul; are made like to God; are set free from the care of money; are made possessor of the kingdom of heaven.

HOMILY 17

11 Corinthians chapter 6, verse 12 "All things are lawful for me, but not all things are expedient. All things are lawful for me, but I will not be brought into the power of any. Here he glances at the gluttons. For since he intends to assail the fornicator again, and fornication arises from luxuriousness and want of moderation, he strongly chastises this passion. It cannot be that he speaks thus with regard to things forbidden, such not being "lawful:" but of

things which seem to be indifferent. To illustrate my meaning: "It is lawful," he says, "to eat and to drink; but it is not expedient with excess." And so that marvellous and unexpected turn of his, which he is often wont to adopt; (Cf. Romans chapter 12, verse 21; 1 Corinthians chapter 7, verse 23) bringing his argument clear round to its contrary, this he manages to introduce here also; and he signifies that to do what is in one's power not only is not expedient, but even is not a part of power, but of slavery.

² And first, he dissuades them on the ground of the inexpediency of the thing, saying, "they are not expedient:" in the next place, on that of its contrariety to itself, saying, "I will not be brought under the power of any." This is his meaning: "You are at liberty to eat," says he; "well then, remain in liberty, and take heed that you do not become a slave to this appetite: for he who uses it properly, he is master of it; but he that exceeds the proper measure is no longer its master but its slave, since gluttony reigns paramount within him." Do you perceive how, where the man thought he had authority Paul points out that he is under authority? For this is his custom, as I was saying before, to give all objections a turn the contrary way. It is just this which he has done here. For mark; each of them was saying, "I have power to live luxuriously." He replies, "In doing so, thou art not so much acting as one who had power over a thing, but rather as being thyself subject to some such power. For thou hast not power even over thine own belly, so long as thou art dissolute, but it hath power over thee." And the same we may say both of riches and of other things.

³ Ver. 13. "Meats for the belly." By "the belly" here he means not the stomach, but the stomach's voraciousness. As when he says, (Philippians chapter 3, verse 19) "Whose God is their belly:" not speaking about that part of the body, but about greediness. To prove that so it is, hear what follows: "And the belly for meats; but the body is not for fornication, but for the Lord." And yet "the belly" also is of "the body." But he puts down two pairs of things, "meats" and gluttony, (which he terms "the belly;") "Christ," and "the body." What then is the meaning of, "Meats for the belly?" "Meats," he says, are on good terms with gluttony, and it with them. It cannot therefore lead us unto Christ, but drags towards these. For it is a strong and brutal passion, and makes us slaves, and puts us upon ministering to the belly. Why then art thou excited and gaping after food, O man? For the end of that service is this, and nothing further shall be seen of it: but as one was waiting on some

mistress, it abides keeping up this slavery, and advances no further, and has no other employment but this same fruitless one. And the two are connected together and destroyed together; "the belly" with "the meats," and "the meats" with "the belly;" winding out a sort of interminable course; just as from a corrupt body worms may be produced, and again by worms the body consumed; or as it were a wave swoln high and breaking, and having no further effect. But these things he says not concerning food and the body, but it is the passion of greediness and excess in eatables which he is censuring: and what follows shews it. For he proceeds:

4 "But God shall bring to nought both it and them:" speaking not of the stomach, but of immoderate desire: not of food but of high feeding. For with the former he is not angry, but even lays down rules about them, saying, (1 Timothy chapter 6, verse 8) "Having food and covering we shall be therewith content. However, thus he stigmatizes the whole thing; its amendment (after advice given) being left by him to prayer. But some say that the words are a prophecy, declaring the state which shall be in the life to come, and that there is no eating or drinking there. Now if that which is moderate shall have an end, much more ought we to abstain from excess. Then lest any one should suppose that the body is the object of his censure, and suspect that from a part he is blaming the whole, and say that the nature of the body was the cause of gluttony or of fornication, hear what follows. "I blame not," he says, "the nature of the body, but the immoderate license of the mind." And therefore he subjoins, "Now the body is not for fornication, but for the Lord;" for it was not formed for this purpose, to live riotously and commit fornication, as neither was the belly to be greedy; but that it might follow Christ as a Head, and that the Lord might be set over the body. Let us be overcome with shame, let us be horror-struck, that after we have been counted worthy of such great honor as to become members of Him that sitteth on high, we defile ourselves with so great evils.

5[2.] Having now sufficiently condemned the glutton, he uses also the hope of things to come to divert us from this wickedness: saying, Ver. 14. And God both raised up the Lord, and will raise up us also through His power. Do you perceive again his Apostolical wisdom? For he is always establishing the credibility of the Resurrection from Christ, and especially now. For if our body be a member of Christ, and Christ be risen, the body also shall surely follow the Head. "Through his power." For since he had asserted a

thing disbelieved and not to be apprehended by reasonings, he hath left entirely to His incomprehensible power the circumstances of Christ's own Resurrection, producing this too as no small demonstration against them. And concerning the Resurrection of Christ he did not insert this: for he did not say, "And God shall also raise up the Lord;"-for the thing was past and gone;-but how? "And God both raised up the Lord;" nor was there need of any proof. But concerning our resurrection, since it has not yet come to pass, he spoke not thus, but how? "And will raise up us also through His power:" by the reliance to be placed on the power of the Worker, he stops the mouths of the gainsayers.

6 Further: if he ascribe unto the Father the Resurrection of Christ, let not this at all disturb thee. For not as though Christ were powerless, hath he put this down, for He it is Himself who saith, (S. John chapter 2, verse 19) "Destroy this Temple, and in three days I will raise it up:" and again, (S. John chapter 10, verse 18) "I have power to lay down My life, and I have power to take it again." And Luke also in the Acts says, (c. 1, 3.) "To whom also He shewed Himself alive." Wherefore then does Paul so speak? Because both the acts of the Son are imputed unto the Father, and the Father's unto the Son. For He saith, (S. John chapter 5, verse 19) "Whatsoever things He doeth, these the Son also doeth in like manner." And very opportunely he here made mention of the Resurrection, keeping down by those hopes the tyranny of gluttonous desire; and all but saying, Thou hast eaten, hast drunk to excess: and what is the result? Nothing, save only destruction. Thou hast been conjoined unto Christ; and what is the result? A great and marvellous thing: the future Resurrection, that glorious one, and transcending all utterance!

7[3. Let no one therefore go on disbelieving the Resurrection: but if a man disbelieve, let him think how many things He made from nothing, and admit it as a proof also of the other. For the things which are already past are stranger by far, and fraught with overpowering wonder. Just consider. He took earth and mixed it, and made man; earth which existed not before this. How then did the earth become man? And how was it produced from nothing? And, how, all the things that were made from it? the endless sorts of irrational creatures; of seeds; of plants; no pangs of travail having preceded in the one case, no rains having come down upon the others; no tillage seen, no oxen, no plough, nor any thing else contributing to their production? Why, for this cause the lifeless and senseless thing was made to put forth in the be-

ginning so many kinds of plants and irrational creatures, in order that from the very first He might instruct thee in the doctrine of Resurrection. For this is more inexplicable than the Resurrection. For it is not the same thing to rekindle an extinguished lamp, and to shew fire that has never yet appeared. It is not the same thing to raise up again a house which has fallen down, and to produce one which has never at all had an existence. For in the former case, if nothing else, yet the material was given to work with: but in the latter, not even the substance appeared.

8 Wherefore He made first that which seemed to be the more difficult, to the end that hereby thou mightest admit that which is the more easy; more difficult, I say, not to God, but as far as our reasonings can follow the subject. For with God nothing is difficult: but as the painter who has made one likeness will make ten thousand with ease, so also with God it is easy to make worlds without number and end. Rather, as it is easy for you to conceive a city and worlds without bound, so unto God is it easy to make them; or rather again it is easier by far. For thou consumest time, brief though it be, in thy conception; but God not even this, but as much as stones are heavier than any of the lightest things, yea even than our minds; so much is our mind surpassed by the rapidity of God's work of creation.

9 Do you marvel at His power on the earth? Think again how the heaven was made, not yet being; how the innumerable stars, how the sun, how the moon; and all these things not yet being. Again, tell me how after they were made they stood fast, and upon what? What foundation have they? and what the earth? What comes next to the earth? and again, what after that which came next to the earth? Do you see into what an eddy the eye of your mind is plunged, unless you quickly take refuge in faith and the incomprehensible power of the Maker? 10 But if you choose from human things also to make conjecture, you will be able by degrees to find wings for your understanding. "What kind of human things?" may be asked. Do you not see the potters, how they fashion the vase which had been broken in pieces and become shapeless? Those who fuse the ore from the mine, how the earth in their hands turns out (thn Uhn krusion apoyainousi) gold, or silver, or copper? Others again who work in glass, how they transform the sand into one compact and transparent substance? Shall I speak of the dressers of leather, the dyers of purple vestments; how they make that which had received their tint shew as one thing, when it had been another? Shall I speak of the generation

of our own race? Doth not a small seed, at first without form and impress, enter into the womb which receives it? Whence then the so intricate formation of the living creature? What is the wheat? Is it not cast a naked seed into the earth? After it has been cast there, doth it not decay? Whence is the ear, the beard, the stalk, and all the other parts? Doth not often a little grain of a fig fall into the ground, and produce both root, and branches, and fruit? And dost thou hereupon admit each of these and make no curious enquiries, and of God alone dost thou demand account, in His work of changing the fashion of our body? And how can such things be pardonable?

11 These things and such like we say to the Greeks. For to those who are obedient to the Scriptures, I have no occasion to speak at all. I say, if you intend to pry curiously into all His doings, what shall God have more than men? And yet even of men there are many about whom we do not so enquire. Much more then ought we to abstain from impertinent inquiry about the wisdom of God, and from demanding accounts of it: in the first place, because He is trustworthy who affirmeth: in the second place, because the matter admits not investigation by reasonings. For God is not so abjectly poor as to work such things only as can be apprehended by the weakness of thy reasonings. And if thou comprehendest not the work of an artisan, much less of God, the best of artificers. Disbelieve not then the Resurrection, for very far will ye be from the hope of that which is to come.

12 But what is the wise argument of the gain-sayers; rather, I should-say, their exceeding senseless one? "Why how, when the body is mixed up with the earth and is become earth, and this again is removed elsewhere, how," say they, "shall it rise again?" To thee this seems impossible, but not to the un-sleeping Eye. For unto that all things are clear. And thou in that confusion seest no distinction of parts; but He knows them all. Since also the heart of thy neighbor thou knowest not, nor the things in it; but He knoweth all. If then, because of thy not knowing how God raiseth men up, thou believest not that He doth raise them, wilt thou disbelieve that He knoweth also what is in thy mind? for neither is that obvious to view. And yet in the body it is visible matter, though it be dissolved: but those thoughts are invisible. Shall He then who knoweth with all certainty the invisible things, not see the things which be visible, and easily distinguish the scattered parts of the body? I suppose this is plain to every one.

¹³ Do not then disbelieve the Resurrection; for this is a doctrine of the Devil. This is what the Devil is earnest for, not only that the Resurrection may be disbelieved, but good works also may be done away with. For the man who does not expect that he shall rise again and give an account of the things which he has done, will not quickly apply himself to virtue; will in turn come to disbelieve the Resurrection entirely: for both these are established by each other; vice by unbelief, and unbelief by vice. For the conscience filled with many wickednesses, fearing and trembling for the recompense to come and not willing to provide itself with comfort by changing to what is most excellent, is fain to repose in unbelief. Thus when thou deniest resurrection and judgment, the other for his part will say, "Then shall I also not have to render account of my bold deeds."

¹⁴ [4.] But why saith Christ? (St. Matthew chapter 22, verse 29) "Ye do err, not knowing the Scriptures, nor the power of God." For God would not have wrought so many things, had He intended not to raise us up again, but to dissolve and blot us out in annihilation. He would not have spread out this heaven, He would not have stretched the earth beneath, He would not have made all the rest of the universe only for this short life. But if all these are for the present, what will He not do for that which is to come? If, on the contrary, there is to be no future life, we are in this respect of far meaner account than the things which have been made for our sakes. For both the heaven, and the earth, and the sea, and the rivers, are more lasting than we are: and some even of the brutes; since the raven, and the race of elephants, and many other creatures, have a longer enjoyment of the present life. To us, moreover, life is both short and toilsome, but not to them. Theirs is both long, and freer from grief and cares.

¹⁵ "What then? tell me: hath he made the slaves better than the masters?" Do not, I beseech thee, do not reason thus, O man, nor be so poverty-stricken in mind, nor be ignorant of the riches of God, having such a Master. For even from the beginning God desired to make thee immortal, but thou wert not willing. Since the things also of that time were darkhints of immortality: the converse with God; the absence of uneasiness from life; the freedom from grief, and cares, and toils, and other things which belong to a temporary existence. For Adam had no need either of a garment or a shelter, or any other provision of this sort; but rather was like to the Angels; and many of the things to come he foreknew, and was filled with great wisdom.

Even what God did in secret, he knew, I mean with regard to the woman: wherefore also he said, "This is now bone of my bone, and flesh of my flesh." (Genesis chapter 2, verse 23) Labor came into being afterwards: so did sweat, so did shame, and cowardice, and want of confidence. But on that day there was no grief, nor pain, nor lamentation. But he abode not in that dignity.

16 What then, saith one, am I to do? must I perish on his account? I reply, first, It is not on his account: for neither hast thou remained without sin: though it be not the same sin, at least there is some other which thou hast committed. And again, you have not been injured by his punishment, but rather have been a gainer. For if you had been to remain altogether mortal, perchance what is said would have had some reason in it. But now thou art immortal, and if thou wilt, thou mayest shine brighter than the sun itself. [5.] "But," says one, "had I not received a mortal body, I had not sinned." Tell me then, had he a mortal body when he sinned? Surely not: for if it had been mortal before, it would not have undergone death as a punishment afterwards. And that a mortal body is no hindrance to virtue, but that it keeps men in order and is of the greatest service, is plain from what follows. If the expectation of immortality alone so lifted up Adam; had he been even immortal in reality, to what a pitch of arrogance would he not have proceeded? And as things are, after sinning you may do away with your sins, the body being abject, falling away, and subject to dissolution: for these thoughts are sufficient to sober a man. But if you had sinned in an immortal body, your sins were likely to have been more lasting.

17 Mortality then is not the cause of sin: accuse it not: but the wicked will is the root of all the mischief. For why was not Abel at all the worse for his body? Why are the devils not at all the better for being incorporeal? Wilt thou hear why the body's becoming mortal, so far from hurting, has been positively useful? Mark how much thou gainest thereby, if thou art sober. It drags thee back and pulls thee off from wickedness, by griefs and pains and labors and other such things. "But it tempts men to uncleanness," perhaps you will say. Not the body, but incontinence, doth this. For all these things which I was mentioning certainly do belong to the body: on which account it is impossible that a man who has entered into this life should escape disease and pain and lowness of spirits: but that he commit no uncleanness is possible. Thus it appears that if the affections of vice were part of the nature

of the body they would be universal: since all things natural are so; but to commit fornication is not so. Pain indeed cometh of nature: but to commit fornication proceeds from deliberate purpose.

¹⁸ Blame not the body then; let not the Devil take away thine honor, which God hath given thee. For if we choose, the body is an excellent bridle to curb the wanton sallies of the soul, to pull down haughtiness, to repress arrogance, to minister to us in the greatest achievements of virtue. For tell me not of those who have lost their senses; since we often see horses, after they have thrown out their drivers, dashing with their reins over the precipices, and yet we do not blame the rein. For it is not the breaking of that which caused it all, but the driver not holding them in was the ruin of every thing. Just so do thou reason in this case. If thou seest a young person living in orphanhood and doing innumerable evil things, blame not the body, but the charioteer who is dragged on, I mean, the man's faculty of reasoning. For as the reins give no trouble to the charioteer, but the charioteer is the cause of all the mischief through his not holding them properly: (and therefore do they often exact a penalty of him, entangling themselves with him, and dragging him on, and compelling him to partake in their own mishap: so is it also in the case before us. "I," Say the reins, "made bloody the horse's mouth as long as you held me:

¹⁹ but since you threw me away, I require satisfaction for your contempt, and I entwine myself about you, and drag you along, so as not to incur the same usage again. Let no one then blame the reins, but himself and his own corrupt mind. For over us too is a charioteer, even reason: and the reins are the body, connecting the horses with the charioteer; if then these be in good condition, you will suffer no harm: but if you let them go, you have annihilated and ruined every thing. Let us be temperate then, and lay all blame not on the body, but on the evil mind. For this is the Devil's special work, to make foolish men accuse the body and God and their neighbor, rather than their own perverted minds; lest, having discovered the cause, they get free from the root of the evils. ²⁰ But do ye, being aware of his design, direct your wrath against him: and having set the charioteer upon the car, bend the eye of your minds towards God. For in all other instances he that appoints the games contributes nothing, but only awaits the end. But in this case, He is all in all, who appointed the contest, even God. Him therefore let us render propitious, and surely we shall obtain the blessings in store; through the grace

and loving-kindness of our Lord Jesus Christ, to Whom, with the Father and the Holy Spirit, be glory, power, honor, now, henceforth, and for evermore. Amen.

HOMILY 18

1 1 Corinthians chapter 6, verse 15 "Know ye not that your bodies are members of Christ? Shall I then take away the members of Christ, and make them members of a harlot? God forbid. Having passed on from the fornicator to the covetous person, he comes back to the former from the latter, no longer henceforth discoursing with him but with the others who had not committed fornication. And in the act of securing them lest they fall into the same sins, he assails him again. For he that has committed sin, though you direct your words to another, is stung even in that way; his conscience being thoroughly awakened and scourging him. Now the fear of punishment indeed was enough to keep them in chastity. But seeing that he does not wish by fear alone to set these matters right, he uses both threatenings and reasons. Now upon that other occasion, having stated the sin, and prescribed the punishment, and pointed out the harm which intercourse with the fornicator brought upon all, he left off, and passed to the subject of covetousness: and having threatened the covetous and all the rest whom he mentioned with expulsion from the kingdom, he so concluded his discourse. But here he takes in hand the work of admonition in a yet more terrific manner. For as he that only punishes a sin and does nothing to point out its most extreme lawlessness, produces no such great effect by his chastisement: so again, he who only abashes and fails to terrify by his mode of punishing, does not very keenly hit men of hardened minds. Wherefore Paul does both: here he abashes, saying, "Know ye not that we shall judge angels?" there again he terrifies, saying, "Know ye not that the covetous shall not inherit the kingdom of God?"

2 And in regard to the fornicator, he again uses this order of discourse. For having terrified him by what he had said before; first cutting him off and delivering him to Satan, and then reminding him of that day which is coming; he abashes him again by saying, "Know ye not that your bodies are members of Christ?" thenceforth speaking as to children of noble birth. For whereas he had said, "Now the body is for the Lord," he indicates it more plainly now. And in another place as well he does this same thing, saying, (xii. 27.) "Now ye are the body of Christ, and severally members thereof."

And the same figure he often employs, not with the same aim, but at one time to shew His love, and at another to increase their fear. But here he has employed it to startle and fill them with alarm. "Shall I then take the members of Christ, and make them members of a harlot? God forbid." Nothing can be apter to strike horror than this expression. He said not, "Shall I take the members of Christ, and join them on to a harlot?" but what? "make them members of a harlot;" which surely would strike more keenly.

³ Then he makes out how the fornicator becomes this, saying thus, "Know ye not that he that is joined unto a harlot is one body?" How is this evident? "For the twain, saith He, shall become one." Ver. 17. "But he that is joined unto the Lord is one spirit." For the conjunction suffers the two no longer to be two, but makes them both one. [2.] Now mark again, how he proceeds by means of the bare terms, conducting his accusation in the names of the harlot and of Christ. Ver. 18. "Flee fornication." He said not, "abstain from fornication," but "Flee:" that is, with all zeal make to yourselves deliverance from that evil. "Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body." This is less than what went before; but since he had to speak of fornicators, he amplifies that guilt by topics drawn from all quarters, from greater things and smaller alike, making the charge heinous. And, in fact, that former topic was addressed to the more religious, but this to the weaker sort. For this also is characteristic of the wisdom of Paul, not only to allege the great things wherewith to abash men, but the lesser also, and the consideration of what is disgraceful and unseemly.

⁴ "What then," say you, "does not the murderer stain his hand? What, of the covetous person and the extortioner?" I suppose it is plain to every one. But since it was not possible to mention anything worse than the fornicator, he amplifies the crime in another way, by saying that in the fornicator the entire body becomes defiled. For it is as polluted as if it had fallen into a vessel of filth, and been immersed in defilement. And this too is our way. For from covetousness and extortion no one would make haste to go into a bath, but as if nothing had happened returns to his house. Whereas from intercourse with a harlot, as having become altogether unclean, he goes to a bath. To such a degree does the conscience retain from this sin a kind of sense of unusual shame. Both however are bad, both covetousness and fornication;

and both cast into hell. But as Paul doeth every thing with good management, so by whatever topics he had he magnified the sin of fornication.

5 [3.] Ver. 19. "Know ye not that your body is a temple of the Holy Ghost which is in you?" He did not merely say, "of the Spirit," but, "which is in you;" which was the part of one who also was soothing. And again, explaining himself still further, he added, "which ye have from God." He mentioned Him that gave also, both exalting the hearer and putting him in fear, both by the magnitude Of the deposit, and by the munificence of Him that made it. "And ye are not you own." This is not only to abash, but even to force men towards virtue. "For why," says he; "doest thou what thou wilt? thou art not thine own master." But these things he said, not to take away free-will. For so in saying, "All things are lawful for me, but not all things are expedient," he does not take away our liberty. And hereagain, writing, "Ye are not your own;" he makes no infringement upon freedom of choice, but he leads away from vice and indicates the guardian care of the Lord. And therefore he added, "For ye were bought with a price."

6 "But if I am not my own, upon what ground do you demand of me duties to be done? And why do you go on to say again, "Glorify God therefore in your body and in your spirit, which are God's?" What then is the meaning of, "ye are not your own?" And what does he wish to prove thereby? To settle them in a state of security against sin, and against following the improper desires of the mind. For indeed we have many improper wishes: but we must repress them, for we can. And if we could not, exhortation would be in vain. Mark, accordingly, how he secures his ground. For having said, "Ye are not your own," he adds not, "But are under compulsion;" but, "Ye were bought with a price." Why sayest thou this? Surely on another ground, one might say perhaps, you should have persuaded men, pointing out that we have a Master. But this is common to the Greeks also together with us: whereas the expression, "Ye were bought with a price," belongs to us peculiarly. For he reminds us of the greatness of the benefit and of the mode of our salvation, signifying that when we were alienated, we were "bought:" and not simply "bought," but, "with a price."

7 "Glorify then, take up and bear, God in your body, and in your spirit." Now these things he says, that we may not only flee fornication in the body, but also in the spirit of our mind abstain from every wicked thought, and from driving away grace. "Which are God's." For as he had said "your," he ad-

ded therefore, "which are God's:" continually reminding us that all things belong to the Lord, both body and soul and spirit: For some say, that the words "in the spirit" mean the gracious Gift; for if That be in us, God is glorified. And this will be, if we have a clean heart. But He has spoken of these things as God's, not only because He brought them into being, but also because, when they were alienated, Hewon them again a second time, paying as the price, the blood of the Son. Mark how He brought the whole to completion in Christ, how He raised us up into heaven. "Ye are members of Christ," saith he, "ye are a temple of the Spirit." Become not then "members of a harlot:" for it is not your body which is insulted; since it is not your body at all, but Christ's. And these things he spake, both to make manifest His loving-kindness in that our body is His, and to withdraw us from all evil license. For if the body be another's, "you have no authority," says he, "to insult another's body; and especially when it is the Lord's; nor yet to pollute a temple of the Spirit." For if any one who invades a private house and makes his way reveling into it, must answer for it most severely; think what dreadful things he shall endure who makes a temple of the King a robber's lurking place.

8 Considering these things therefore, reverence thou Him that dwelleth within. For the Paraclete is He. Thrill before Him that is enfolded and cleaves unto thee; for Christ is He. Hast thou indeed made thyself members of Christ? Think thus, and continue chaste; whose members they were, and Whose they have become. Erewhile they were members of an harlot, and Christ hath made them members of His own Body. Thou hast therefore henceforth no authority over them. Serve Him that hath set thee free. 9 For supposing you had a daughter, and in extreme madness had let her out to a procurer for hire, and made her live a harlot's life, and then a king's son were to pass by, and free her from that slavery, and join her in marriage to himself; you could have no power thenceforth to bring her into the brothel. For you gave her up once for all, and sold her. Such as this is our case also. We let out our own flesh for hire unto the Devil, that grievous procurer: Christ saw and set it free, and withdrew it from that evil tyranny; it is not then ours any more but His who delivered it. If you be willing to use it as a King's bride, there is none to hinder; but if you bring it where it was before, you will suffer just what they ought who are guilty of such outrages. Wherefore you should rather adorn instead of disgracing it. For you have no authority over the flesh in the wicked lusts, but in those things alone which God may enjoin.

Let the thought enter your mind at least from what great outrage God hath delivered it. For in truth never did any harlot expose herself so shamefully as our nature before this. For robberies, murders, and every wicked thought entered in and lay with the soul, and for a small and vulgar hire, the present pleasure. For the soul, being mixed up with all wicked devices and deeds, reaped this reward and no other.

¹⁰ However, in the time before this, bad though it were to be such as these, it was not so bad: but after heaven, after the King's courts, after partaking of the tremendous Mysteries, again to be contaminated, what pardon shall this have? Or, dost thou not think that the covetous too, and all those whom he recounted before, have the Devil to lie with them? And dost thou not judge that the women who beautify themselves for pollution have intercourse with him? Why, who shall gainsay this word? But if any be contentious, let him uncover the soul of the women who behave in this unseemly manner, and he will surely see that the wicked demon closely entwined with them. For it is hard, brethren, it is hard, perchance even impossible, when the body is thus beautified, for the soul to be beautified at the same time: but one must needs be neglected, while the other is cared for. For nature does not allow these to take place together.

¹¹ [4.] Wherefore he saith, "He that is joined to a harlot is one body; but he that is joined to the Lord is one Spirit." For such an one becomes thenceforth Spirit, although a body envelope him. For when nothing corporeal nor gross nor earthly is around him, the body doth but merely envelope him; since the whole government of him is in the soul and the Spirit. In this way God is glorified. Wherefore both in the Prayer we are commanded to say, "Hallowed be Thy Name:" and Christ saith also, "Let your light shine before men, that they may see your good works, and glorify your Father which is in heaven." ¹² So do the heavens also glorify Him, uttering no voice, but by the view of them attracting wonder and referring the glory unto the Great Artificer. So let us glorify Him also, or rather more than they. For we can if we will. For not so much do the heaven nor day nor night glorify God, as a holy soul. For as one that gazeth upon the beauty of the heaven, saith, "Glory be to Thee, O God! How fair a work hast thou formed! so too when beholding virtue in any man: nay, and much more so in the latter instance. For from these works of creation all do not glorify God; but many even assert that the things which exist are self-moving: and others impute to demons the work-

manship of the world and providence; and these indeed greatly and unpardonably err: but in regard to the virtue of man, no one shall have power to hold these shameless opinions, but shall assuredly glorify God when he seeth him that serveth Him living in goodness. For who shall help being astonished when one being a man, and partaking of our common nature, and living among other men, like adamant yields not at all to the swarm of passions? When being in the midst of fire and iron and wild beasts, he is even harder than adamant and vanquishes all for the Word of godliness' sake? when he is injured, and blesses;

13 when he is evil reported of, and praises; when he is despitefully used, and prays for those who injure him; when he is plotted against, and does good to those that fight with him and lay snares for him? For these things, and such as these, will glorify God far more than the heaven. For the Greeks when they behold the heavens feel no awe; but when they see a holy man exhibiting a severe course of life with all strictness, they shrink away and condemn themselves. Since when he that partakes of the same nature as themselves is so much above them, a great deal more so than the heaven is above the earth, even against their inclination they think that it is a Divine power which works these things. Wherefore He saith, "And glorify your Father which is in heaven." 14[5. Wilt thou learn also from another place how by the life of His servants God is glorified, and how by miracles? Nebuchadnezzar once threw the Three Children into the furnace. Then when he saw that the fire had not prevailed over them, he saith, (Daniel chapter 3, verse 28 LXX. *ek thj kaminou* added. "Blessed be God, who hath sent His Angel, and delivered his servants out of the furnace, because they trusted in Him and have changed the word of the king. "How sayest thou? Hast thou been despised, and dost thou admire those who have spit upon you? "Yes," saith he, "and for this very reason, that I was despised. And of the marvel he gives this reason. So that not because of the miracle alone was glory given to God at that time, but also because of the purpose of those who have been thrown in. Now if any one would examine this point and the other, as they are in themselves, this will appear not less than that: for to persuade souls to brave a furnace is not less in respect of the wonder than to deliver from a furnace. For how can it be otherwise than astonishing for the Emperor of the world, with so many arms around him, and legions, and generals, and viceroys, and con-

suls, and land and sea subject to his sway, to be despised by captive children; for the bound to overcome the binder and conquer all that army?

15 Neither was there any power in the king and his company to do what they would, no, not even with the furnaces for an ally. But they who were naked, and slaves, and strangers, and few, (for what number could be more contemptible than three? being in chains, vanquished an innumerable army. For already now was death despised, since Christ was henceforth about to sojourn in the world. And as when the sun is on the point of rising, even before his rays appear the light of the day groweth bright; so also when then the Sun of Righteousness was about to come, death henceforth began to withdraw himself. What could be more splendid than that theatre? What more conspicuous than that victory? What more signal than those new trophies of theirs? 16 The same thing is done in our time also. Even now is there a king of the Babylonish furnace, even now he kindles a flame fiercer than that. There is even now such an image, and one who giveth command to admire it. At his side are satraps and soldiers and bewitching music. And many gaze in admiration upon this image, so varied, so great. For somewhat of the same kind of thing as that image is covetousness, which doth not despise even iron, but unlike as the materials are whereof it is composed, it giveth command to admire all, both brass and iron, and things much more ordinary than they.

17 But as these things are, so also even now are there some who are emulous of these children: who say, "thy gods we serve not, and thine images we worship not;" but both the furnace of poverty we endure and all other distress, for the sake of God's laws." And the wealthy for their part, even as those at that time, oftentimes, worship this image too and are burnt. But those who possess nothing despite even this, and although in poverty, are more in the dew than those who live in affluence. Even as at that time they who cast into the fire were burnt up; but those in the midst of it found themselves in dew as it were rain. Then also that tyrant was more burnt up with the flame, his wrath kindling him violently, than those children. As to them, the fire had no power even to touch the ends of their hair: but more fiercely than that fire did wrath burn up his mind. For consider what a thing it was that with so many to look on, he should be scorned by captive children. And it was a sign that his taking their city also had not been through his own might, but by reason of the sin of the multitude among them. Since if he

had not the power to overcome these men in chains, and that when they were cast into a furnace, how could he have overcome the Jews in regular warfare, had they been all such as these? From which it is plain that the sins of the multitude betrayed the city.

¹⁸[6.] But mark also the children's freedom from vain-glory. For they did not leap into the furnace, but they kept beforehand the commandment of Christ where he says, (St. Matthew chapter 26, verse 41) "Pray that ye enter not into temptation." Neither did they shrink when they were brought to it; but stood in the midst nobly, neither contending without a summons, nor yet when summoned playing the coward: but ready for everything, and noble, and full of all boldness of speech. ¹⁹But let us hear also what they say, that from this also we may learn their lofty spirit. (Daniel chapter 3, verse 17) "There is a God in heaven able to deliver us:" they take no care for themselves, but even when about to be burned the glory of God is all their thought. For what they say comes to this, "Lest perchance if we are burnt thou shouldest charge God with weakness, we now declare unto thee accurately our whole doctrine. "There is a God in heaven," not such as this image here on earth, this lifeless and mute thing, but able to snatch even from the midst of the burning fiery furnace. Condemn him not then of weakness for permitting us to fall into it. So powerful is He that after our fall, He is able to snatch us out again out of the flame. "But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." Observe that they by a special dispensation are ignorant of the future: for if they had foreknown, there would have been nothing wonderful in their doing what they did. For what marvel is it if when they had a guarantee for safety, they defied all terrors? Then God indeed would have been glorified in that He was able to deliver from the furnace: but they would not have been wondered at, inasmuch as they would not have east themselves into any dangers. For this cause He suffered them to be ignorant of the future that He might glorify them the more. And as they cautioned (hsyalconto) the king that he was not to condemn God of weakness though they might be burnt, so God accomplished both purposes; the shewing forth His own power and the causing the zeal of the children to appear more conspicuous.

²⁰From whence then arose their doubting and their not feeling confident that they should at all events be preserved? Because they esteemed them-

selves assuredly too mean, and unworthy of such a benefit. And to prove that I say not this upon conjecture; when they fell into the furnace, they bewailed themselves after this sort, saying, (Song of the three Children vv. 6, 10.) "We have sinned, we have done iniquity, we cannot open our mouth." And therefore they said, "But if not." But if they did not plainly say this, namely, "God is able to deliver us; but if he deliver us not, for our sin's sake He will not deliver us;" wonder not at it. For they would have seemed to the barbarians to be sheltering the weakness of God under the pretext of their own sins. Wherefore His power only is what they speak of: the reason they allege not. And besides, they were well disciplined not to be over-curious about the judgments of God.

²¹ With these words then, they entered into the fire; and they neither cast insult upon the king, nor overturned the statue. For such should the courageous man be, temperate and mild; and that especially in dangers; that he may not seem to go forth to such contests in wrath and vain-glory; but with fortitude and self-possession. For whoso deals insolently undergoes the suspicion of those faults: but he that endures, and is forced into the struggle, and goes through the trial with meekness, is not only admired as brave, but his self-possession also and consideration cause him to be no less extolled. And this is what they did at that time; shewing forth all fortitude and gentleness, and doing nothing for reward nor for recompense or return. "'Though He be not willing 'so it stands' to deliver us, we will not serve thy gods:' for we have already our recompense in that we are counted worthy to be kept from all impiety, and for that end to give our bodies to be burned."

²² We then also having already our recompense, (for indeed we have it in that we have been vouchsafed the full knowledge of Him, vouchsafed to be made members of Christ,) let us take care that we make them not members of an harlot. For with this most tremendous saying we must conclude our discourse, in order that having the fear of the threat in full efficacy, we may remain purer than gold, this fear helping to make us so. For so shall we be able, delivered from all fornication, to see Christ. Whom God grant us all to behold with boldness at that day, through the grace and loving-kindness of our Lord Jesus Christ; to Whom be the glory, for evermore. Amen.

HOMILY 19

¹¹ Corinthians chapter 7, verse 1 and 1 Corinthians chapter 7, verse 2 Now concerning the things whereof ye wrote to me: it is good for a man not to

touch a woman. But because of fornications, let each man have his own wife; and let each woman have her own husband. Having corrected the three heaviest things laid to their charge, one, the distraction of the Church, another, about the fornicator, a third, about the covetous person, he thenceforth uses a milder sort of speech. And he interposes some exhortation and advice about marriage and virginity, giving the hearers some respite from more unpleasant subjects. But in the second Epistle he does the contrary; he begins from the milder topics, and ends with the more distressing. And here also, after he has finished his discourse about virginity, he again launches forth into matter more akin to reproof; not setting all down in regular order, but varying his discourse in either kind, as the occasion required and the exigency of the matters in hand.

² Wherefore he says, "Now concerning the things whereof ye wrote unto me." For they had written to him, "Whether it was right to abstain from one's wife, or not:" and writing back in answer to this and giving rules about marriage, he introduces also the discourse concerning virginity: "It is good for a man not to touch a woman." "For if," says he, "thou enquire what is the excellent and greatly superior course, it is better not to have any connection whatever with a woman: but if you ask what is safe and helpful to thine own infirmity, be connected by marriage." But since it was likely, as also happens now, that the husband might be willing but the wife not, or perhaps the reverse, mark how he discusses each case. Some indeed say that this discourse was addressed by him to priests. But I, judging from what follows, could not affirm that it was so: since he would not have given his advice in general terms. For if he were writing these things only for the priests, he would have said, "It is good for the teacher not to touch a woman." But now he has made it of universal application, saying, "It is good for a man;" not for priest only. And again, "Art thou loosed from a wife? Seek not a wife." He said not, "You who are a priest and teacher," but indefinitely. And the whole of his speech goes on entirely in the same tones. And in saying, "Because of fornications, let every man have his own wife" by the very cause alleged for the concession he guides men to continence.

³[2.] Ver. 3. "Let the husband pay the wife the honor due to her: in like manner the wife the husband." Now what is the meaning of "the due honor? The wife hath not power over her own body;" but is both the slave and the mistress of the husband. And if you decline the service which is due, you have

offended God. But if thou wish to withdraw thyself, it must be with the husband's permission, though it be but a for short time. For this is why he calls the matter a debt, to shew that no one is master of himself but that they are servants to each other. When therefore thou seest an harlot tempting thee, say, "My body is not mine, but my wife's." The same also let the woman say to those who would undermine her chastity, "My body is not mine, but my husband's."

⁴Now if neither husband nor wife hath power even over their own body, much less have they over their property. Hear ye, all that have husbands and all that have wives: that if you must not count your body your own, much less your money Elsewhere I grant He gives to the husband abundant precedence, both in the New Testament, and the Old saying, (h apostrof h sou, LXX. Genesis chapter 3, verse 16) "Thy turning shall be towards thy husband, and he shall rule over thee." Paul doth so too by making a distinction thus, and writing, (Ephesians chapter 5, verse 25 and Ephesians chapter 5, verse 33) "Husbands, love your wives; and let the wife see that she reverence her husband." But in this place we hear no more of greater and less, but it is one and the same right. Now why is this? Because his speech was about chastity. "In all other things," says he, "let the husband have the prerogative; but not so where the question is about chastity." "The husband hath no power over his own body, neither the wife." There is great equality of honor, and no prerogative.

⁵[3.] Ver. 5. "Defraud ye not one the other, except it be by consent." What then can this mean? "Let not the wife," says he, "exercise continence, if the husband be unwilling; nor yet the husband without the wife's consent." Why so? Because great evils spring from this sort of continence. For adulteries and fornications and the ruin of families have often arisen from hence. For if when men have their own wives they commit fornication, much more if yon defraud them of this consolation. And well says he, "Defraud not; fraud" here, and "debt" above, that he might shew the strictness of the right of dominion in question. For that one should practice continence against the will of the other is "defrauding;" but not so, with the other's consent: any more than I count myself defrauded, if after persuading me you take away any thing of mine. Since only he defrauds who takes against another's will and by force. A thing which many women do, working sin rather than righteousness, and thereby becoming accountable for the husband's un-

cleanness, and rending all asunder. Whereas they should value concord above all things, since this is more important than all beside.

6 We will, if you please, consider it with a view to actual cases. Thus, suppose a wife and husband, and let the wife be continent, without consent of her husband; well then, if hereupon he commit fornication, or though abstaining from fornication fret and grow restless and be heated and quarrel and give all kind of trouble to his wife; where is all the gain of the fasting and the continence, a breach being made in love? There is none. For what strange reproaches, how much trouble, how great a war must of course arise! since when in an house man and wife are at variance, the house will be no better off than a ship in a storm when the master is upon ill terms with the man at the head. Wherefore he saith, "Defraud not one another, unless it be by consent for a season, that ye may give yourselves unto prayer." It is prayer with unusual earnestness which he here means. For if he is forbidding those who have intercourse with one another to pray, how could "pray without ceasing" have any place? It is possible then to live with a wife and yet give heed unto prayer. But by continence prayer is made more perfect. For he did not say merely, "That ye may pray;" but, "That ye may give yourselves unto it;" as though what he speaks of might cause not uncleanness but much occupation.

7 "And may be together again, that Satan tempt you not." Thus lest it should seem to be a matter of express enactment, he adds the reason. And what is it? "That Satan tempt you not." And that you may understand that it is not the devil only who causeth this crime, I mean adultery, he adds, "because of your incontinency." "But this I say by way of permission, not of commandment. For I would that all men were even as I myself; in a state of continence." This he doth in many places when he is advising about difficult matters; he brings forward himself, and says, "Be ye imitators of me." "Howbeit each man hath his own gift from God, one after this manner, and another after that." Thus since he had heavily charged them saying, "for your incontinence," he again comforteth them by the words, "each one hath his own gift of God;" not declaring that towards that virtue there is no need of zeal on our part, but, as I was saying before, to comfort them. For if it be a "gift," and man contributes nothing thereunto, how sayest thou, "But (v. 8.) I say to the unmarried and to widows, it is good for them if they abide even as I: (v. 9.) but if they have not continency let them marry?" Do you see the

strong sense of Paul how he both signifies that continence is better, and yet puts no force on the person who cannot attain to it; fearing lest some offence arise?

8 "For it is better to marry than to burn." He indicates how great is the tyranny of concupiscence. What he means is something like this: "If you have to endure much violence and burning desire, withdraw yourself from your pains and toils, lest haply you be subverted." [4.] Ver. 10. "But to the married I give charge, yet not I, but the Lord." Because it is a law expressly appointed by Christ which he is about to read to them about the "not putting away a wife without fornication;" (S. Matthew chapter 5, verse 32, Matthew chapter 19, verse 9; S. Mark chapter 10, verse 11; S. Luke chapter 16, verse 18) therefore he says, "Not I." True it is what was before spoken though it were not expressly stated, yet it also is His decree. But this, you see, He had delivered in express words. So that the words "I and not I" have this difference of meaning. For that you might not imagine even his own words to be human, therefore he added, "For I think that I also have the Spirit of God."

9 Now what is that which "to the married the Lord commanded? That the wife depart not from her husband: (v. 11.) but if she depart, let her remain unmarried, or be reconciled unto her husband." Here, seeing that both on the score of continence and other pretexts, and because of infirmities of temper, (*mikroyukiaj*.) it fell out that separations took place: it were better, he says, that such things should not be at all; but however if they take place, let the wife remain with her husband, if not to cohabit with him, yet so as not to introduce any other to be her husband. Ver. 12. "But to the rest speak I, not the Lord. If any brother have a wife that believeth not, and she is content to dwell with him, let him not leave her. And if any woman hath an husband that believeth not, and he is content to dwell with her, let her not leave him."

10 For as when discoursing about separating from fornicators, he made the matter easy by the correction which he applied to his words, saying, "Howbeit, not altogether with the fornicators of this world;" so also in this case he provideth for the abundant easiness of the duty, saying, "If any wife have a husband, or husband a wife, that believeth not, let him not leave her." What sayest thou? "If he be an unbeliever, let him remain with the wife, but not if he be a fornicator? And yet fornication is a less sin than unbelief." I grant, fornication is a less sin: but God spares thine infirmities extremely.

And this is What He doth about the sacrifice, saying, (S. Matthew chapter 5, verse 24) "Leave the sacrifice, and be reconciled to thy brother." This also in the case of the man who owed ten thousand talents. For him too He did not punish for owing him ten thousand talents, but for demanding back a hundred pence from his fellow-servant He took vengeance on him.

¹¹ Then lest the woman might fear, as though she became unclean because of intercourse with her husband, he says, "For the unbelieving husband is sanctified in the wife, and the unbelieving wife is sanctified in the husband." And yet, if "he that is joined to an harlot is one body," it is quite clear that the woman also who is joined to an idolater is one body. Well: it is one body; nevertheless she becomes not unclean, but the cleanness of the wife overcomes the uncleanness of the husband; and again, the cleanness of the believing husband overcomes the uncleanness of the unbelieving wife. How then in this case is the uncleanness overcome, and therefore the intercourse allowed; while in the woman who prostitutes herself, the husband is not condemned in casting her out? Because here there is hope that the lost member may be saved through the marriage; but in the other case the marriage has already been dissolved; and there again both are corrupted; but here the Fault is in one only of the two. I mean something like this: she that has been guilty of fornication is utterly abominable: if then "he that is joined to an harlot is one body," he also becomes abominable by having connection with an harlot; wherefore all the purity flits away. But in the case before us it is not so. But how? The idolater is unclean but the woman is not unclean. For if indeed she were a partner with him in that wherein he is unclean, I mean his impiety, she herself would also become unclean. But now the idolater is unclean in one way, and the wife holds communion with him in another wherein he is not unclean. For marriage and mixture of bodies is that wherein the communion consists.

¹² Again, there is a hope that this man may be reclaimed by his wife for she is made completely his own: but for the other it is not very easy. For how will she who dishonored him in former times and became another's and destroyed the rights of marriage, have power to reclaim him whom she had wronged; him, moreover, who still remains to her as an alien? Again in that case, after the fornication the husband is not a husband: but here, although the wife be an idolatress, the husband's rights are not destroyed. However, he doth not simply recommend cohabitation with the unbeliever, but with the

qualification that he wills it. Wherefore he said, "And he himself be content to dwell with her." For, tell me, what harm is there when the duties of piety remain unimpaired and there are good hopes about the unbeliever, that those already joined should so abide and not bring in occasions of unnecessary warfare? For the question now is not about those who have never yet come together, but about those who are already joined. He did not say, If any one wish to take an unbelieving wife, but, "If any one hath an unbelieving wife." Which means, If any after marrying or being married have received the word of godliness, and then the other party which had continued in unbelief still yearn for them to dwell together, let not the marriage be broken off. "For," saith he, "the unbelieving husband is sanctified in the wife." So great is the superabundance of thy purity.

¹³ What then, is the Greek holy? Certainly not: for he said not, He is holy; but, "He is sanctified in his wife." And this he said, not to signify that he is holy, but to deliver the woman as completely as possible from her fear and lead the man to desire the truth. For the uncleanness is not in the bodies wherein there is communion, but in the mind and the thoughts. And here follows the proof; namely, that if thou continuing unclean have offspring, the child, not being of thee alone, is of course unclean or half clean. But now it is not unclean. To which effect he adds, "else were your children unclean; but now are they holy;" that is, not unclean. But the Apostle calls them, "holy," by the intensity of the expression again casting out the dread arising from that sort of suspicion. Ver. 15. "Yet if the unbelieving departeth, let him depart," for in this case the matter is no longer fornication. But what is the meaning of, "if the unbelieving departeth?" For instance, if he bid thee sacrifice and take part in his ungodliness on account of thy marriage, or else part company; it were better the marriage were annulled, and no breach made in godliness. Wherefore he adds, "A brother is not under bondage, nor yet a sister, in such cases." If day by day he buffet thee and keep up combats on this account, it is better to separate. For this is what he glances at, saying, "But God hath called us in peace." For it is the other party who furnished the ground of separation, even as he did who committed uncleanness.

¹⁴ Ver. 16. "For how knowest thou, O wife, whether thou shalt save thine husband?" This again refers to that expression, "let her not leave him." That is, "if he makes no disturbance, remain," saith he, "for there is even profit in this; remain and advise and give counsel and persuade." For no teacher will

have such power to prevail (Reg. Peisai. Bened. iskusai.) as a wife. And neither, on one hand, doth he lay any necessity upon her and absolutely demand the point of her, that he may not again do what would be too painful; nor, on the other, doth he tell her to despair: but he leaves the matter in suspense through the uncertainty of the future, saying, "For how knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O husband whether thou shalt save thy wife?" [5.] And again, ver. 17. "Only as God hath distributed to each man, as the Lord hath called each, so let him walk. Was any one called being circumcised? let him not become uncircumcised. Was any called in uncircumcision? let him not be circumcised. Circumcision is nothing, and uncircumcision is nothing; but the keeping of the commandments of God. Let each man abide in that calling wherein he was called. Wast thou called, being a slave? Care not for it." These things contribute nothing unto faith, saith he. Be not then contentious neither be troubled; for the faith hath cast out all these things.

15 "Let each man abide in that calling wherein he was called. Hast thou been called, having an unbelieving wife? Continue to have her. Cast not out thy wife for the faith's sake. Hast thou been called, being a slave? Care not for it. Continue to be a slave. Hast thou been called, being in uncircumcision? Remain uncircumcised. Being circumcised, didst thou become a believer? Continue circumcised. For this is the meaning of, "As God hath distributed unto each man." For these are no hindrances to piety. Thou art called, being a slave; another, with an unbelieving wife; another, being circumcised. Astonishing! where has he put slavery? As circumcision profits not: and uncircumcision does no harm; so neither doth slavery, nor yet liberty. And that he might point out this with surpassing clearness, he says, "But even (All eikai dunasai) if thou canst become free, use it rather:" that is, rather continue a slave. Now Upon what possible ground does he tell the person who might be set free to remain a slave? He means to point out that slavery is no harm but rather an advantage.

16 Now we are not ignorant that some say, the words, "use it rather," are spoken with regard to liberty: interpreting it, "if thou canst become free, become free." But the expression would be very contrary to Paul's manner if he intended this. For he would not, when consoling the slave and signifying that he was in no respect injured, have told him to get free. Since perhaps some one might say, "What then, if I am not able? I am an injured and de-

graded person." This then is not what he says: but as I said, meaning to point out that a man gets nothing by being made free, he says, "Though thou hast it in thy power to be made free, remain rather in slavery." Next he adds also the cause; "For he that was called in the Lord being a bondservant, is the Lord's free man: likewise he that was called, being free, is Christ's bondservant." "For," saith he, "in the things that relate to Christ, both are equal: and like as thou art the slave of Christ, so also is thy master. How then is the slave a free man? Because He has freed thee not only from sin, but also from outward slavery while continuing a slave. For he suffers not the slave to be a slave, not even though he be a man abiding in slavery: and this is the great wonder.

¹⁷ But how is the slave a free man while continuing a slave? When he is freed from passions and the diseases of the mind: when he looks down upon riches and wrath and all other the like passions. Ver. 23. "Ye were bought with a price: become not bondservants of men." This saying is addressed not to slaves only but also to free men. For it is possible for one who is a slave not to be a slave; and for one who is a freeman to be a slave. "And how can one be a slave and not a slave?" When he doeth all for God: when he feigns nothing, and doeth nothing out of eye-service towards men: that is how one that is a slave to men can be free. Or again, how doth one that is free become a slave? When he serves men in any evil service, either for gluttony or desire of wealth or for office' sake. For such an one, though he be free, is more of a slave than any man.

¹⁸ And consider both these points. Joseph was a slave but not a slave to men: wherefore even in slavery he was freer than all that are free. For instance, he yielded not to his mistress; yielded not to the purposes which she who possessed him desired. Again she was free; yet none ever so like a slave, courting and beseeching her own servant. But she prevailed not on him, who was free, to do what he would not. This then was not slavery; but it was liberty of the most exalted kind. For what impediment to virtue had he from his slavery? Let men hear, both slaves and free. Which was the slave? He that was entreated or she that did entreat? She that besought or he that despised her supplication? In fact, there are limits set to slaves by God Himself; and up to what point one ought to keep them, has also been determined, and to transgress them is wrong. Namely, when your master commands nothing which is displeasing to God, it is right to follow and to obey; but no farther.

For thus the slave becomes free. But if you go further, even though you are free you are become a slave. At least he intimates this, saying, "Be not ye the servants of men."

¹⁹ But if this be not the meaning, if he bade them forsake their masters and strive contentiously to become free, in what sense did he exhort them, saying, "Let each one remain in the calling in which he is called?" And in another place, (1 Timothy chapter 6, verse 1 and 1 Timothy chapter 6, verse 2) "As many servants as are under the yoke, let them count their own masters worthy of all honor; and those that have believing masters, let them not despise them, because they are brethren who partake of the benefit." And writing to the Ephesians also and to the Colossians, he ordains and exacts the same rules. Whence it is plain that it is not this slavery which he annuls, but that which caused as it is by vice befalls free men also: and this is the worst kind of slavery, though he be a free man who is in bondage to it. For what profit had Joseph's brethren of their freedom? Were they not more servile than all slaves; both speaking lies to their father, and to the merchants using false pretences, as well as to their brother? But not such was the free man: rather every where and in all things he was true. And nothing had power to enslave him, neither chain nor bondage nor the love of his mistress nor his being in a strange land. But he abode free every where. For this is liberty in the truest sense when even in bondage it shines through.

²⁰ [6.] Such a thing is Christianity; in slavery it bestows freedom. And as that which is by nature an invulnerable body then shews itself to be invulnerable when having received a dart it suffers no harm; so also he that is strictly free then shows himself, when even under masters he is not enslaved. For this cause his bidding is, "remain a slave." But if it is impossible for one who is a slave to be a Christian such as he ought to be, the Greeks will condemn true religion of great weakness: whereas if they can be taught that slavery in no way impairs godliness, they will admire our doctrine. For if death hurt us not, nor scourges, nor chains, much less slavery. Fire and iron and tyrannies innumerable and diseases and poverty and wild beasts and countless things more dreadful than these, have not been able to injure the faithful; nay, they have made them even mightier. And how shall slavery be able to hurt? It is not slavery itself, beloved, that hurts; but the real slavery is that of sin. And if thou be not a slave in this sense, be bold and rejoice. No one shall have power to do thee any wrong, having the temper which cannot

be enslaved. But if thou be a slave to sin, even though thou be ten thousand times free thou hast no good of thy freedom.

²¹ For, tell me, what profit is it when, though not in bondage to a man, thou liest down in subjection to thy passions? Since men indeed often know how to spare; but those masters are never satiated with thy destruction. Art thou in bondage to a man? Why, thy master also is slave to thee, in arranging about thy food, in taking care of thy health and in looking after thy shoes and all the other things. And thou dost not fear so much lest thou shouldst offend thy master, as he fears lest any of those necessities should fail thee. "But he sits down, while thou standest." And what of that? Since this may be said of thee as well as of him. Often, at least, when thou art lying down and sleeping sweetly, he is not only standing, but undergoing endless discomforts in the market-place; and he lies awake more painfully than thou.

²² For instance; what did Joseph suffer from his mistress to be compared with what she suffered from her evil desire? For he indeed did not the things which she wished to put upon him; but she performed every thing which her mistress ordered her, I mean herspirit of unchastity: which left not off until it had put her to open shame. What master commands such things? what savage tyrant? "Intreat thy slave," that is the word: "flatter the person bought with thy money, supplicate the captive; even if he reject thee with disgust, again besiege him: even if thou speakest to him oftentimes, and he consent not, watch for his being alone, and force him, and become an object of derision." What can be more dishonorable, what more shameful, than these words? "And if even by these means you make no progress, why, accuse him falsely and deceive your husband." Mark how mean, how shameful are the commands, how unmerciful and savage and frantic. What command does the master ever lay on his slave, such as those which her wantonness then laid upon that royal woman? And yet she dare not disobey. But Joseph underwent nothing of this sort, but every thing on the contrary which brought glory and honor.

²³ Would you like to see yet another man under severe orders from a hard mistress, and without spirit to disobey any of them? Consider Cain, what commands were laid on him by his envy. She ordered him to slay his brother, to lie unto God, to grieve his father, to cast off shame; and he did it all, and in nothing refused to obey. And why marvel that over a single person so

great should be the power of this mistress? She hath often destroyed entire nations. For instance, the Midianitish women took the Jews, and all but bound them in captivity; their own beauty kindling desire, was the means of their vanquishing that whole nation. Paul then to cast out this sort of slavery, said, "Become not servants of men;" that is, "Obey not men commanding unreasonable things: nay, obey not yourselves." Then having raised up their mind and made it mount on high, he says,

²⁴[7.] Ver. 25. "Now concerning virgins. I have no commandment of the Lord; but I give my judgment, as one that hath obtained mercy of the Lord to be faithful." Advancing on his way in regular order, he proceeds next to speak concerning virginity. For after that he had exercised and trained them, in his words concerning continence, he goes forth towards what is greater, saying, "I have no commandment, but I esteem it to be good." For what reason? For the self-same reason as he had mentioned respecting continence. Ver. 27. "Art thou bound unto a wife? Seek not to be loosed. Art thou loosed from a wife? Seek not a wife." These words carry no contradiction to what. had been said before but rather the most entire agreement with them. For he says in that place also, "Except it be by consent:" as here he says, "Art thou bound unto a wife? Seek not separation." This is no contradiction. For its being against consent makes a dissolution: but if with consent both live continually, it is no dissolution.

²⁵Then, lest this should seem to be laying down a law, he subjoins, (v. 28.) "but if thou marry, thou hast not sinned." He next alleges the existing state of things, "the present distress, the shortness of the time," and "the affliction." For marriage draws along with it many things, which indeed he hath glanced at, as well here as also in the discourse about continence: there, by saying, "the wife hath not power over herself;" and here, by the expression, "Thou art bound." "But if and thou marry, thou hast not sinned." He is not speaking about her who hath made choice of virginity, for if it comes to that, she hath sinned. Since if the widows are condemned for having to do with second marriages after they have once chosen widowhood, much more the virgins. "But such shall have trouble in the flesh." "And pleasure too," you will say: but observe how he curtails this by the shortness of the time, saying, (v. 28.) "the time is shortened;" that is, "we are exhorted to depart now and go forth, but thou art running further in." And yet even although marriage had no troubles, even so we ought to press on towards things to come. But when

it hath affliction too, what need to draw on one's self an additional burden. What occasion to take up such a load, when even after taking it you must use it as having it not? For "those even that have wives must be," he saith, "as though they had none."

²⁶ Then, having interposed something about the future, he brings back his speech to the present. For some of his topics are spiritual; as that, "the one careth about the things which be her husband's, the other about those which be God's." Others relate to this present life; as, "I would have you to be free from cares." But still with all this he leaves it to their own choice: inasmuch as he who after proving what is best goes back to compulsion, seems as if he did not trust his own statements. Wherefore he rather attracts them by concession, and checks them as follows: Ver. 35. "And this I say for your own profit, not that I may cast a snare upon you, but for that which is seemly, and that ye may attend upon the Lord without distraction. Let the virgins hear that not by that one point is virginity defined; for she that is careful about the things of the world cannot be a virgin, nor seemly. Thus, when he said, "There is difference between a wife and a virgin," he added this as the difference, Abel that wherein they are distinguished from each other And laying down the definition of a virgin and her that is not a virgin, he names, not marriage nor continence but leisure from engagements and multiplicity of engagements. For the evil is not in the cohabitation, but in the impediment to the strictness of life.

²⁷ Ver. 36. "But if any man think that he behaveth himself unseemly toward his virgin." Here he seems to be talking about marriage; but all that he says relates to virginity; for he allows even a second marriage, saying, "only in the Lord." Now what means, "in the Lord?" With chastity, with honor: for this is needed very where, and must be pursued I for else we cannot see God. Now if we have passed lightly by what he says of virginity, let no one accuse us of negligence; for indeed an entire book hath been composed by us upon this topic and as we have there with all the accuracy which we could, gone through every branch of the subject, we considered it a waste of words to introduce it again here. Wherefore, referring the hearer to that work as concerns these things, we will say this one thing here: We must follow after continence. For, saith he, "follow after peace, and the sanctification without which no one shall see the Lord." Therefore that we may be accounted worthy to see Him, whether we be in virginity or in the first marriage or the

second, let us follow after this that we may obtain the kingdom of heaven, through the grace and loving-kindness of our Lord Jesus Christ; to Whom with the Father and the Holy Spirit, be glory, power, honor, now, henceforth, and for everlasting ages. Amen.

HOMILY 20

11 Corinthians chapter 8, verse 1 Now concerning things sacrificed to idols: we know that we all have knowledge. Knowledge puffeth up, but love edifieth. IT is necessary first to say what the meaning of this passage is: for so shall we readily comprehend the Apostle's discourse. For he that sees a charge brought against any one, except he first perceive the nature of the offence will not understand what is said. What then is it of which he was then accusing the Corinthians? A heavy charge and the cause of many evils. Well, what is it? Many among them, having learnt that (St. Matthew chapter 15, verse 11) "not the things which enter in defile the man, but the things which proceed out," and that idols of wood and stone, and demons, have no power to hurt or help, had made an immoderate use of their perfect knowledge of this to the harm both of others and of themselves. They had both gone in where idols were and had partaken of the tables there, and were producing thereby great and ruinous evil. For, on the one hand, those who still retained the fear of idols and knew not how to condemn them, took part in those meals, because they saw the more perfect sort doing this; and hence they got the greatest injury: since they did not touch what was set before them with the same mind as the others, but as things offered in sacrifice to idols; and the thing was becoming a way to idolatry. On the other hand, these very persons who pretended to be more perfect were injured in no common way, partaking in the tables of demons.

2 This then was the subject of complaint. Now this blessed man being about to correct it, did not immediately begin to speak vehemently; for that which was done came more of folly than of wickedness: wherefore in the first instance there was need rather of exhortation than of severe rebuke and wrath. Now herein observe his good sense, how he immediately begins to admonish. "Now concerning things sacrificed to idols, we know that we all have knowledge." Leaving alone the weak, which he always doth, he discourses with the strong first. And this is what he did also in the Epistle to the Romans, saying, (Romans chapter 14, verse 10) "But thou, why dost thou judge thy brother?" for this is the sort of person that is able to receive rebuke also

with readiness. Exactly the same then he doth here also. ³ And first he makes void their conceit by declaring that this very thing which they considered as peculiar to themselves, the having perfect knowledge, was common to all. Thus, "we know," saith he, "that we all have knowledge." For if allowing them to have high thoughts, he had first pointed out how hurtful the thing was to others, he would not have done them so much good as harm. For the ambitious soul when it plumes itself upon any thing, even though the same do harm to others, yet strongly adheres to it because of the tyranny of vain-glory. Wherefore Paul first examines the matter itself by itself: just as he had done before in the case of the wisdom from without, demolishing it with a high hand. But in that case he did it as we might have expected: for the whole thing was altogether blameworthy and his task was very easy. Wherefore he signifies it to be not only useless, but even contrary to the Gospel. But in the present case it was not possible to do this. For what was done was of knowledge, and perfect knowledge. Nor was it safe to overthrow it, and yet in no other way was it possible to cast out the conceit which had resulted from it. What then doeth he? First, by signifying that it was common, he curbs that swelling pride of theirs. For they who possess something great and excellent are more elated, when they alone have it; but if it be made out that they possess it in common with others, they no longer have so much of this feeling. First then he makes it common property, because they considered it to belong to themselves alone.

⁴Next, having made it common, he does not make himself singly a sharer in it with them; for in this way too he would have rather set them up; for as to be the only possessor elates, so to have one partner or two perhaps among leading persons has this effect just as much. For this reason he does not mention himself but all: he said not, "I too have knowledge," but, "we know that we all have knowledge." [2.] This then is one way, and the first, by which he cast down their pride; the next hath greater force. What then is this? In that he shews that not even this thing itself was in all points complete, but imperfect, and extremely so. And not only imperfect, but also injurious, unless there were another thing joined together with it. For having said that "we have knowledge," he added, "Knowledge puffeth up, but love edifieth:" so that when it is without love, it lifts men up to absolute arrogance.

5 "And yet not even love," you will say, "without knowledge hath any advantage." Well: this he did not say; but omitting it as a thing allowed by all, he signifies that knowledge stands in extreme need of love. For he who loves, inasmuch as he fulfils the commandment which is most absolute of all, even though he have some defects, will quickly be blest with knowledge because of his love; as Cornelius and many others. But he that hath knowledge but hath not love, not only shall gain nothing more, but shall also be cast out of that which he hath, in many cases falling into arrogance. It seems then that knowledge is not productive of love, but on the contrary debars from it him that is not on his guard, puffing him up and elating him. For arrogance is wont to causedivisions: but love both draws together and leads to knowledge. And to make this plain he saith, "But if any man loveth God, the same is known of Him." So that "I forbid not this," saith he, "namely, your having perfect knowledge; but your having it with love, that I enjoin; else is it no gain, but rather loss."

6 Do you see how he already sounds the first note of his discourse concerning love? For since all these evils were springing from the following root, i. e., not from perfect knowledge, but from their not greatly loving nor sparing their neighbors; whence ensued both their variance and their self-satisfaction, and all the rest which he had charged them with; both before this and after he is continually providing for love; so correcting the fountain of all good things. "Now why," saith he, "are ye puffed up about knowledge? For if ye have not love, ye shall even be injured thereby. For what is worse than boasting? But if the other be added, the first also will be in safety. For although you may know something more than your neighbor, if you love him you will not set yourself up but lead him also to the same." Wherefore also having said, "Knowledge puffeth up," he added, "but love edifieth." He did not say, "Behaveth itself modestly," but what is much more, and more gainful. For their knowledge was not only puffing them up but also distracting them. On this account he opposes the one to the other.

7 [3.] And then he adds a third consideration, which was of force to set them down. What then is this? that although charity be joined with it, yet not even in that case is this our knowledge perfect. And therefore he adds, Ver. 2. "But if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know." This is a mortal blow. "I dwell not," saith he, "on the knowledge being common to all. I say not that by hating your

neighbor and by arrogance, you injure yourself most. But even though you have it by yourself alone, though you be modest, though you love your brother, even in this case you are imperfect in regard of knowledge. "For as yet thou knowest nothing as thou oughtest to know," Now if we possess as yet exact knowledge of nothing, how is it that some have rushed on to such a pitch of frenzy as to say that they know God with all exactness? Whereas, though we had an exact knowledge of all other things, not even so were it possible to possess this knowledge to such an extent. For how far He is apart from all things, it is impossible even to say.

8 And mark how he pulls down their swelling pride: for he said not, "of the matters before us ye have not the proper knowledge," but, "about every thing." And he did not say, "ye," but, "no one whatever," be it Peter, be it Paul, be it any one else. For by this he both soothed them and carefully kept them under. Ver. 3. "But if any man love God, the same," he doth not say, "knoweth Him," but, "is known of Him." For we have not known Him, but He hath known us. And therefore did Christ say, "Ye have not chosen Me, but I have chosen you." And Paul elsewhere, "Then shall I know fully, even as also I have been known." Observe now, I pray, by what means he brings down their high-mindedness. First, he points out that not they alone knew the things which they knew; for "we all," he saith, "have knowledge." Next, that the thing itself was hurtful so long as it was without love; for "knowledge," saith he, "puffeth up." Thirdly, that even joined with love it is not complete nor perfect. "For if any man thinketh that he knoweth any thing, he knoweth nothing as yet as he ought to know," so he speaks. In addition to this, that they have not even this from themselves, but by gift from God. For he said not, "hath known God," but, "is known of Him." Again, that this very thing comes of love which they have not as they ought. For, "if any man," saith he, "love God, the same is known of Him." Having then so much at large allayed their irritation, he begins to speak doctrinally, saying thus.

9[4.] Ver. 4. "Concerning therefore the eating of things sacrificed to idols, we know that no idol is anything in the world, and that there is no God but one." Look what a strait he hath fallen into! For indeed his mind is to prove both; that one ought to abstain from this kind of banquet, and that it hath no power to hurt those who partake of it: things which were not greatly in agreement with each other. For when they were told that they had no harm, in them, they would naturally run to them as indifferent things.

But when forbidden to touch them, they would suspect, on the contrary, that their having power to do hurt occasioned the prohibition. Wherefore, you see, he puts down their opinion about idols, and then states as a first reason for their abstaining the scandals which they place in the way of their brethren; in these words: "Now concerning the eating of things sacrificed to idols, we know that no idol is anything in the world." Again he makes it common property and doth not allow this to be theirs alone, but extends the knowledge all over the world. For "not among you alone," says he, "but every where on earth this doctrine prevails." What then is it? "That no idol is anything in the world; that there is no God but one." What then? are there no idols? no statues? Indeed there are; but they have no power: neither are they gods, but stones and demons. For he is now setting himself against both parties; both the grosser sort among them, and those who were accounted lovers of wisdom. Thus, seeing that the former know of no more than the mere stones, the others assert that certain powers reside in them, which they also call gods; to the former accordingly he says, that "no idol is anything in the world," to the other, that "there is no God but one."

¹⁰ Do you mark how he writes these things, not simply as laying down doctrine, but in opposition to those without? A thing indeed which we must at all times narrowly observe, whether he says anything abstractedly, or whether he is opposing any persons. For this contributes in no ordinary way to the accuracy of our doctrinal views, and to the exact understanding of his expressions. [5.] Ver. 5. "For though there be that are called gods, whether in heaven or on earth, as there are gods many and lords many; yet to us there is one God, the Father, of Whom are all things, and we unto Him; and one Lord Jesus Christ, through Whom are all things, and we through Him." Since he had said, that "an idol is nothing" and that "there is no other God;" and yet there were idols and there were those that were called gods; that he might not seem to be contradicting plain facts, he goes on to say, "For though there be that are called gods, as indeed there are;" not absolutely, "there are;" but, "called," not in reality having this but in name: "be it in heaven or on earth:-in heaven," meaning the sun and the moon and the remainder of the choir of stars; for these too the Greeks worshipped: but upon the earth demons, and all those who had been made gods of men:-"yet to us there is One God, the Father." In the first instance having expressed it

without the word "Father," and said, "there is no God but one," he now adds this also, when he had utterly cast out the others.

¹¹Next, he adduces what indeed is the greatest token of divinity; "of Whom are all things." For this implies also that those others are not gods. For it is said (Jeremiah chapter 10, verse 11), "Let the gods who made not the heaven and the earth perish." Then he subjoins what is not less than this, "and we unto Him." For when he saith, "of Whom are all things," he means the creation and the bringing of things out of nothing into existence. But when he saith, "and we unto Him," he speaks of the word of faith and mutual appropriation (*oikeiwsēw*), as also he said before (1 Corinthians chapter 1, verse 30), "but of Him are ye also in Christ Jesus." In two ways we are of Him, by being made when we were not, and by being made believers. For this also is a creation: a thing which he also declares elsewhere; (Ephesians chapter 2, verse 15) "that He might create in Himself of the twain one new man."

¹²"And there is one Lord, Jesus Christ, through Whom are all things, and we through Him." And in regard to Christ again, we must conceive of this in like manner. For through Him the race of men was both produced out of nothing into existence, and returned from error to truth. So that as to the phrase "of Whom," it is not to be understood apart from Christ. For of Him, through Christ, were we created. [6.] Nor yet, if you observe, hath he distributed the names as if belonging exclusively, assigning to the Son the name Lord, and to the Father, God. For the Scripture useth also often to interchange them; as when it saith, (Psalms chapter 110, verse 1) "The Lord saith unto My Lord;" and again, (Psalms chapter 45, verse 8) "Wherefore God Thy God hath appointed Thee;" and, (Romans chapter 9, verse 5) "Of Whom is Christ according to the flesh, Who is God over all." And in many instances you may see these names changing their places. Besides, if they were allotted to each nature severally, and if the Son were not God, and God as the Father, yet continuing a Son: after saying, "but to us there is but One God," it would have been superfluous, his adding the word "Father," with a view to declare the Unbegotten. For the word of God was sufficient to explain this, if it were such as to denote Him only.

¹³And this is not all, but there is another remark to make: that if you say, "Because it is said 'One God,' therefore the word God doth not apply to the Son;" observe that the same holds of the Son also. For the Son also is called "One Lord," yet we do not maintain that therefore the term Lord applies to

Him alone. So then, the same force which the expression "One" has, applied to the Son, it has also, applied to the Father. And as the Father is not thrust out from being the Lord, in the same sense as the Son is the Lord, because He, the Son, is spoken of as one Lord; so neither does it cast out the Son from being God, in the same sense as the Father is God, because the Father is styled One God. ¹⁴ [7. Now if any were to say, "Why did he make no mention of the Spirit? our answer might be this: His argument was with idolaters, and the contention was about "gods many and lords many. And this is why, having called the Father, God, he calls the Son, Lord. If now he ventured not to call the Father Lord together with the Son, lest they might suspect him to be speaking of two Lords; nor yet the Son, God, with the Father, lest he might be supposed to speak of two Gods: why marvel at his not having mentioned the Spirit? His contest was, so far, with the Gentiles: his point, to signify that with us there is no plurality of Gods. Wherefore he keeps hold continually of this word, "One; saying, "There is no God but One; and, to us there is One God, and One Lord. From which it is plain, that to spare the weakness of the hearers he used this mode of explanation, and for this reason made no mention at all of the Spirit. For if it be not this, neither ought he to make mention of the Spirit elsewhere, nor to join Him with the Father and the Son. For if He be rejected from the Father and Son, much more ought He not to be put in the same rank with them in the matter of Baptism; where most especially the dignity of the Godhead appears and gifts are bestowed which pertain to God alone to afford.

¹⁵ Thus then I have assigned the cause why in this place He is passed over in silence. Now do thou if this be not the true reason, tell me, why He is ranked with Them in Baptism? But thou canst not give any other reason but His being of equal honor. At any rate, when he has no such constraint upon him, he puts Him in the same rank, saying thus: (2 Corinthians chapter 13, verse 14) "The grace of our Lord Jesus Christ, and the love of God and the Father, and the fellowship of the Holy Ghost, be with you all: and again, (ch. xii 4. "There are diversities of gifts, but the same Spirit: and there are diversities of administrations, but the same Lord; and there are diversities of workings but the same God. But because now his speech was with Greeks and the weaker sort of the converts from among Greeks, for this reason he husbands it (tamieuetai) so far. And this is what the prophets do in regard of the

Son; no where making mention of Him plainly because of the infirmity of the hearers.

¹⁶ Ver. 7. "But not in all is knowledge," saith he. What knowledge doth he mean? about God, or about things offered in sacrifice to idols? For either he here glances at the Greeks who say that there are many gods and lords, and who know not Him that is truly God; or at the converts from among Greeks who were still rather infirm, such as did not yet know clearly that they ought not to fear idols and that "an idol is nothing in the world." But in saying this, he gently soothes and encourages the latter. For there was no need of mentioning all he had to reprove, particularly as he intended to visit them again with more severity. ¹⁷ [8. "But some being used to the idol eat as of a thing sacrificed to an idol, and their conscience being weak is defiled. They still tremble at idols, he saith. For tell me not of the present establishment, and that you have received the true religion from your ancestors. But carry back your thoughts to those times, and consider when the Gospel was just set on foot, and impiety was still at its height, and altars burning, and sacrifices and libations offering up, and the greater part of men were Gentiles; think, I say, of those who from their ancestors had received impiety, and who were the descendants of fathers and grandfathers and great-grandfathers like themselves, and who had suffered great miseries from the demons. How must they have felt after their sudden change! How would they face and tremble at the assaults of the demons! For their sake also he employs some reserve, saying, "But some with conscience of the things sacrificed to an idol. "Thus he neither exposed them openly, not to strike them hard; nor doth he pass by them altogether: but makes mention of them in a vague manner, saying, "Now some with conscience of the idol even until now eat as of a thing sacrificed to an idol; that is, with the same thoughts as they did in former times: 'and their conscience being weak is defiled;'" not yet being able to despise and once for all laugh them to scorn, but still in some doubt.

¹⁸ Just as if a man were to think that by touching a dead body he should pollute himself according to the Jewish custom, and then seeing others touching it with a clear conscience, but not with the same mind touching it himself, would be polluted. This was their state of feeling at that time. "For some," saith he, "with conscience of the idol do it even until now. Not without cause did he add, "even until now; but to signify that they gained no ground by their refusing to condescend. For this was not the way to bring

them in, but in some other way persuading them by word and by teaching.
19 "And their conscience being weak is defiled." No where as yet cloth he state his argument about the nature of the thing, but turns himself this way and that as concerning the conscience of the person partaking. For he was afraid lest in his wish to correct the weak person, he should inflict a heavy blow upon the strong one, and make him also weak. On which account he spares the one no less than the other. Nor doth he allow the thing itself to be thought of any consequence, but makes his argument very full to prevent any suspicion of the kind.

20 [9. Ver. 8. "But meat doth not commend us to God. For neither if we eat are we the better, nor if we eat not are we the worse. Do you see how again he takes down their high spirit? in that, after saying that "not only they but all of us have knowledge," and that "no one knoweth any thing as he ought to know," and that "knowledge puffeth up; then having soothed them, and said that "this knowledge is not in all," and that "weakness is the cause of these being defiled," in order that they might not say, "And what is it to us, if knowledge be not in all? Why then has not such an one knowledge? Why is he weak?"-I say, in order that they might not rejoin in these terms, he did not proceed immediately to point out clearly that for fear of the other's harm one ought to abstain: but having first made but a sort of skirmish upon mention of him, he points out what is more than this. What then is this? That although no one were injured nor any perversion of another ensued, not even in this case were it right so to do. For the former topic by itself is laboring in vain. Since he that hears of another being hurt while himself has the gain, is not very apt to abstain; but then rather he doth so, when he finds out that he himself is no way advantaged by the thing.

21 Wherefore he sets this down first, saying, "But meat commendeth us not to God. See how cheap he holds that which was accounted to spring from perfect knowledge! "For neither if we eat are we the better," (that is, stand higher in God's estimation, as if we had done any thing good or great: "nor if we eat not are we the worse," that is, fall in anyway short of others. So far then he hath signified that the thing itself is superfluous, and as nothing. For that which being done profits not, and which being left undone injures not, must be superfluous. 22 [10.] But as he goes on, he discloses all the harm which was likely to arise from the matter. For the present, however, that which befel the brethren is his subject. Ver. 9. "For take heed," saith he, "lest

by any means this liberty of yours become a stumbling-block to the weak among the brethren." (tpn agelfpn not in rec. text.) He did not say, "Your liberty is become a stumbling-block," nor did he positively affirm it that he might not make them more shameless; but how? "Take heed;" frightening them, and making them ashamed, and leading them to disavow any such conduct. And he said not, "This your knowledge," which would have sounded more like praise; nor "this your perfectness;" but, "your liberty;" a thing which seemed to savor more of rashness and obstinacy and arrogance. Neither said he, "To the brethren," but, "To those of the brethren who are weak;" enhancing his accusation from their not even sparing the weak, and those too their brethren. For let it be so that you correct them not, nor arouse them: yet why trip them up, and make them to stumble, when you ought to stretch out the hand? but for that you have no mind: well then, at least avoid casting them down. Since if one were wicked, he required punishment; if weak, healing: but now he is not only weak, but also a brother.

23 Ver. 10. "For if a man see thee who hast knowledge, sitting at meat in an idol's temple, will not his conscience if he is weak, be emboldened to eat things sacrificed to idols?" After having said, "Take heed lest this your liberty become a stumbling-block," he explains how and in what manner it becomes so: and he continually employs the term "weakness," that the mischief may not be thought to arise from the nature of the thing, nor demons appear formidable. As thus: "At present," saith he, "a man is on the point of withdrawing himself entirely from all idols; but when he sees you fond of loitering about them, he takes the circumstance for a recommendation and abides there himself also. So that not only his weakness, but also your ill-timed behavior, helps to further the plot against him; for it is you who make him weaker." Ver. 11. "And through thy meat he that is weak perisheth, the brother for whose sake Christ died."

24 For there are two things which deprive you of excuse in this mischief; one, that he is weak, the other, that he is thy brother: rather, I should say, there is a third also, and one more terrible than all. What then is this? That whereas Christ refused not even to die for him, thou canst not bear even to accommodate thyself to him. By these means, you see, he reminds the perfect man also, what he too was before, and that for him He died. And he said not, "For whom even to die was thy duty;" but what is much stronger, that even Christ died for his sake. "Did thy Lord then not refuse to die for him,

and dost thou so make him of none account as not even to abstain from a polluted table for his sake? Yea, dost thou permit him to perish, after the salvation so wrought, and, what is still more grievous, 'for a morsel of meat?' For he said not, "for thy perfectness," nor "for thy knowledge," but "for thy meat." So that the charges are four, and these extremely heavy: that it was a brother, that he was weak, and one of whom Christ made so much account as even to die for him, and that after all this for a "morsel of meat" he is destroyed.

25 Ver. 12. "And thus sinning against the brethren, and wounding their weak conscience, ye sin against Christ." Do you observe how quietly and gradually he hath brought their offence up to the very summit of iniquity? And again, he makes mention of the infirmity of the other sort: and so, the very thing which these considered to make for them, that he every where turns round upon their own head. And he said not, "Putting stumbling-blocks in their way," but, "wounding;" so as by the force of his expression to indicate their cruelty. For what can be more savage than a man who wounds the sick? and yet no wound is so grievous as making a man to stumble. Often, in fact, is this also the cause of death. But how do they "sin against Christ?" In one way, because He considers the concerns of His servants as His own; in another, because those who are wounded go to make up His Body and that which is part of Him: in a third way, because that work of His which He built up by His own blood, these are destroying for their ambition's sake.

26[11.] Ver. 13, "Wherefore, if meat make my brother to stumble, I will eat no flesh for ever." This is like the best of teachers, to teach in his own person the things which he speaks. Nor did he say whether justly or unjustly; but in any case. "I say not," (such is his tone,) "meat offered in sacrifice to an idol, which is already prohibited for another reason; but if any even of those things which are within license and are permitted causes stumbling, from these also will I abstain: and not one or two days, but all the time of my life." For he saith, "I will eat no flesh for ever." And he said not, "Lest I destroy my brother," but simply, "That I make not my brother to stumble." For indeed it comes of folly in the extreme that what things are greatly cared for by Christ, and such as He should have even chosen to die for them, these we should esteem so entirely beneath our notice as not even to abstain from meats on their account.

27 Now these things might be seasonably spoken not to them only, but also to us, apt as we are to esteem lightly the salvation of our neighbors and to utter those satanical words. I say, satanical: for the expression, "What care I, though such an one stumble, and such another perish?" savors of his cruelty and inhuman mind. And yet in that instance, the infirmity also of those who were offended had some share in the result: but in our case it is not so, sinning as we do in such a way as to offend even the strong. For when we smite, and raven, and overreach, and use the free as if they were slaves, whom is not this enough to offend? Tell me not of such a man's being a shoemaker, another a dyer, another a brazier: but bear in mind that he is a believer and a brother. Why these are they whose disciples we are; the fishermen, the publicans, the tent-makers, of Him who was brought up in the house of a carpenter; and who deigned to have the carpenter's betrothed wife for a mother; and who was laid, after His swaddling clothes, in a manger; and who had not where to lay His head;—of Him whose journeys were so long that His very journeying was enough to tire Him down; of Him who was supported by others.

28 [12.] Think on these things, and esteem the pride of man to be nothing. But count the tent-maker as well as thy brother, as him that is borne upon a chariot and hath innumerable servants and struts in the market-place: nay, rather the former than the latter; since the term brother would more naturally be used where there is the greater resemblance. Which then resembles the fisherman? He who is supported by daily labor and hath neither servant nor dwelling, but is quite beset with privations; or that other who is surrounded with such vast pomp, and who acts contrary to the laws of God? Despise not then him that is more of the two thy brother, for he comes nearer to the Apostolic pattern. "Not however," say you, "of his own accord, but by compulsion; for he doeth not this of his own mind." How comes this? Hast thou not heard, "Judge not, that ye be not judged?" But, to convince thyself that he doeth it not against his inclination, approach and give him ten thousand talents of gold, and thou shalt see him putting it away from him. And thus, even though he have received no wealth by inheritance from his ancestors, yet when it is in his power to take it, and he lets it not come near him neither adds to his goods, he exhibits a mighty proof of his contempt of wealth. For so John was the son of Zebedee that extremely poor

man: yet I suppose we are not therefore to say that his poverty was forced upon him.

29 Whensoever then thou seest one driving nails, smiting with a hammer, covered with soot, do not therefore hold him cheap, but rather for that reason admire him. Since even Peter girded himself, and handled the dragnet, and went a fishing after the Resurrection of the Lord. And why say I Peter? For this same Paul himself, after his incessant runnings to and fro and all those vast miracles, standing in a tent-maker's shop, sewed hides together: while angels were reverencing him and demons trembling. And he was not ashamed to say, (Acts chapter 20, verse 34) "Unto my necessities, and to those who were with me, these hands ministered." What say I, that he was not ashamed? Yea, he gloried in this very thing. But you will say, "Who is there now to be compared with the virtue of Paul?" I too am aware that there is no one, yet not on this account are those who live now to be despised: for if for Christ's sake thou give honor, though one be last of all, yet if he be a believer he shall justly be honored. For suppose a general and a common soldier both present themselves before you, being friends of the king, and you open your house to both: in which of their persons would you seem to pay most honor to the king? Plainly in that of a soldier. For there were in the general, beside his loyalty to the king, many other things apt to win such a mark of respect from you: but the soldier had nothing else but his loyalty to the king.

30 Wherefore God bade us call to our suppers and our feasts the lame, and the maimed, and those who cannot repay us; for these are most of all properly called good deeds which are done for God's sake. Whereas if thou entertain some great and distinguished man, it is not such pure mercy, what thou doest but some portion many times is assigned to thyself also, both by vain-glory, and by the return of the favor, and by thy rising in many men's estimation on account of thy guest. At any rate, I think I could point out many who with this view pay court to the more distinguished among the saints, namely, that by their means they may enjoy a greater intimacy with rulers, and that they may find them thenceforth more useful in their own affairs and to their families. And many such favors do they ask in recompense from those saints; a thing which mars the repayment of their hospitality, they seeking it with such a mind.

31 And why need I say this about the saints? Since he who seeks, even from God, the reward of his labors in the present life and follows after virtue for

this world's good, is sure to diminish his recompense. But he that asks for all his crowns wholly there, is found far more admirable; like that Lazarus, who even now is "receiving" (St. Luke chapter 16, verse 25) there all "his good things;" like those Three Children, who when they were on the point of being thrown into the furnace said, (Daniel chapter 3, verse 17 and Daniel chapter 3, verse 18) "There is a God in heaven able to deliver us; and if not, be it known unto thee, O king, that we serve not thy gods, nor worship the golden image which thou hast set up:" like Abraham, who even offered his son and slew him; and this he did, not for any reward, but esteeming this one thing the greatest recompense, to obey the Lord.

HOMILY 21

11 COR. IX. I. Am I not an Apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord? Inasmuch as he had said, "If meat make my brother to stumble I will eat no flesh forever;" a thing which he had not yet done, but professed he would do if need require: lest any man should say, "Thou vauntest thyself at random, and art severe in discourse, and utterest words of promise, a thing easy to me or to any body; but if these sayings come from thy heart, shew by deeds something which thou hast slighted in order to avoid making thy brother stumble:" for this cause, I say, in what follows he is compelled to enter on the proof of this also, and to point out how he was used to forego even things permitted that he might not give offence, although without any law to enforce his doing so.

2 And we are not yet come to the admirable part of the matter: though it be admirable that he abstain even from things lawful to avoid offence: but it is his habit of doing so at the cost of so much trouble and danger "For why," saith he, "speak of the idol sacrifices? Since although Christ had enjoined that those who preach the Gospel should live at the charge of their disciples, I did not so, but chose, if need were, to end my life with famine and die the most grievous of deaths, so I might avoid receiving of those whom I instruct." Not because they would otherwise be made to stumble, but because his not receiving would edify them: a much greater thing for him to do. And to witness this he summons themselves, among whom he was used to live in toil and in hunger, nourished by others, and put to straits, in order not to offend them. And yet there was no ground for their taking offence, for it would but have been a law which he was fulfilling. But for all this, by a sort of supererogations he used to spare them.

3 Now if he did more than was enacted lest they should take offence, and abstained from permitted things to edify others; what must they deserve who abstain not from idol sacrifices? and that, when many perish thereby? a thing which even apart from all scandal one ought to shrink from, as being "the table of demons." The sum therefore of this whole topic is this which he works out in many verses. But we must resume it and make a fresh entrance on what he hath alleged. For neither hath he set it down thus expressly as I have worded it; nor doth he leap at once upon it; but begins from another topic, thus speaking; [2.] "Am I not an Apostle?" For besides all that hath been said, this also makes no small difference that Paul himself is the person thus conducting himself. As thus: To prevent their alleging, "You may taste of the sacrifices, sealing at the same time:" for a while he withstands not that statement, but argues, "Though it were lawful, your brethren's harm should keep you from doing so;" and afterwards he proves that it is not even lawful. In this particular place, however, he establishes the former point from circumstances relating to himself. And intending presently to say that he had received nothing from them, he sets it not down at once, but his own dignity is what he first affirms: "Am I not an Apostle? am I not free?"

4 Thus, to hinder their saying, "True; thou didst not receive, but the reason thou didst not was its not being lawful;" he sets down therefore first the causes why he might reasonably have received, had he been willing to do so. Further: that there might not seem to be any thing invidious in regard of Peter and such as Peter, in his saying these things, (for they did not use to decline receiving;) he first shows that they had authority to receive, and then that no one might say, "Peter had authority to receive but thou hadst not," he possesses the hearer beforehand with these encomiums of himself. And perceiving that he must praise himself, (for that was the way to correct the Corinthians,) yet disliking to say any great thing of himself, see how he hath tempered both feelings as the occasion required: limiting his own panegyric, not by what he knew of himself, but by what the subject of necessity required. For he might have said, "I most of all had a right to receive, even more than they, because 'I labored more abundantly than they.'" But this he omits, being a point wherein he surpassed them; and those points wherein they were great and which were just grounds for their receiving, those only he sets down: as follows:

5 "Am I not an Apostle? am I not free?" i.e. "have I not authority over myself? am I under any, to overrule me and forbid my receiving?" "But they have an advantage over you, in having been with Christ." "Nay, neither is this denied me." With a view to which he saith, "Have I not seen Jesus Christ our Lord?" For "last of all," (c. xv. 8.) saith he, "as unto one born out of due time, He appeared unto me also." Now this likewise was no small dignity: since "many Prophets," (S. Matthew chapter 13, verse 17) saith He, "and righteous men have desired to see the things which ye see, and have not seen them:" and, "Days will come when ye shall desire to see one of these days." (S. Luke xvii. 22.) "What then, though thou be 'an Apostle,' and 'free,' and hast 'seen Christ,' if thou hast not exhibited any work of an Apostle; how then can it be right for thee to receive?" Wherefore after this he adds,

6 "Are not ye my work in the Lord?" For this is the great thing; and those others avail nothing, apart from this. Even Judas himself was "an Apostle," and "free," and "saw Christ;" but because he had not "the work of an Apostle," all those things profited him not. You see then why he adds this also, and calls themselves to be witnesses of it. Moreover, because it was a great thing which he had uttered, see how he chastens it, adding, "In the Lord:" i.e., "the work is God's, not mine." Ver. 2. "If to others I am not an Apostle, yet at least I am to you." Do you see how far he is from enlarging here without necessity? And yet he had the whole world to speak of, and barbarous nations, and sea and land. However, he mentions none of these things, but carries his point by concession, and even granting more than he need. As if he had said, "Why need I dwell on things over and above, since these even alone are enough for my present purpose? I speak not, you will observe, of my achievements in other quarters, but of those which have you for witnesses. Upon which it follows that if from no other quarter, yet from you I have a right to receive. Nevertheless, from whom I had most right to receive, even you whose teacher I was, from those I received not."

7 "If to others I am not an Apostle, yet at least I am to you." Again, he states his point by concession. For the whole world had him for its Apostle. "However," saith he, "I say not that, I am not contending nor disputing, but what concerns you I lay down. 'For the seal of mine Apostleship are ye:'" i.e., its proof. "Should any one, moreover, desire to learn whence I am an Apostle, you are the persons whom I bring forward: for all the signs of an Apostle have I exhibited among you, and not one have I failed in." As also he speaks

in the Second Epistle, saying, (2 Corinthians chapter 12, verse 12) "Though I am nothing, truly the signs of an Apostle were wrought among you in all patience, by signs and wonders and mighty works. For what is there wherein ye were made inferior to the rest of the Churches?" Wherefore he saith, "The seal of mine Apostleship are ye." "For I both exhibited miracles, and taught by word, and underwent dangers, and shewed forth a blameless life." And these topics you may see fully set forth by these two Epistles, how he lays before them the demonstration of each with all exactness.

⁸[3.] Ver. 3. "My defence to them that examine me is this." What is, "My defence to them that examine me is this?" "To those who seek to know whereby I am proved to be an Apostle, or who accuse me as receiving money, or inquire the cause of my not receiving, or would fain shew that I am not an Apostle: to all such, my instruction given to you and these things which I am about to say, may stand for a full explanation and defence." What then are these? Ver. 4, 5. "Have we no right to eat and to drink? Have we no right to lead about a wife that is a believer?" Why, how are these sayings a defence? "Because, when it appears that I abstain even from things which are allowed, it cannot be just to look suspiciously on me as a deceiver or one acting for gain."

⁹Wherefore, from what was before alleged and from my having instructed you and from this which I have now said, I have matter sufficient to make my defence to you: and all who examine me I meet upon this ground, alleging both what has gone before and this which follows: "Have we no right to eat and to drink? have we no right to lead about a wife that is a believer? "Yet for all this, having it I abstain?" What then? did he not use to eat or to drink? It were most true to say that in many places here he did not eat nor drink: for (c. iv. II.) "in hunger," saith he, "and in thirst, and in nakedness" we were abiding." Here, however, this is not his meaning; but what? "We eat not nor drink, receiving of those whom we instruct, though we have a right so to receive."

¹⁰"Have we no right to lead about a wife that is a believer, even as the rest of the Apostles, and the brethren of the Lord, and Cephas?" Observe his skillfulness. The leader of the choir stands last in his arrangement: since that is the time for laying down the strongest of all one's topics. Nor was it so wonderful for one to be able to point out examples of this conduct in the rest, as in the foremost champion and in him who was entrusted with the keys of

heaven. But neither does he mention Peter alone, but all of them: as if he had said, Whether you seek the inferior sort or the more eminent, in all you find patterns of this sort. For the brethren too of the Lord, being freed from their first unbelief (vid. S. John chapter 7, verse 5), had come to be among those who were approved, although they attained not to the Apostles. And accordingly the middle place is that which he hath assigned to them, setting down those who were in the extremes before and after.

¹¹ Ver. 6. "Or I only and Barnabas, have we not a right to forbear working?" (See his humility of mind and his soul pure from envy, how he takes care not to conceal him whom he knew to be a partaker with himself in this perfection.) For if the other things be common, how is not this common? Both they and we are apostles and are free, and have seen Christ, and have exhibited the works of Apostles. Therefore we likewise have a right both to live without working and to be supported by our disciples. [4.] Ver. 7. "What soldier ever serveth at his own charges?" For since, which was the strongest point, he had proved from the Apostles that it is lawful to do so, he next comes to examples and to the common practice; as he uses to do: "What soldier serveth at his own charges?" saith he. But do thou consider, I pray, how very suitable are the examples to his proposed subject, and how he mentions first that which is accompanied with danger; viz. soldiership and arms and wars. For such a kind of thing was the Apostolate, nay rather much more hazardous than these. For not with men alone was their warfare, but with demons also, and against the prince of those beings was their battle array. What he saith therefore is this: "Not even do heathen governors, cruel and unjust as they are, require their soldiers to endure service and peril and live on their own means. How then could Christ ever have required this?"

¹² Nor is he satisfied with one example. For to him who is rather simple and dull, this also is wont to come as a great refreshment, viz. their seeing the common custom also going along with the laws of God. Wherefore he proceeds to another topic also and says, "Who planteth a vineyard, and eateth not of the fruit thereof?" For as by the former he indicated his dangers, so, by this his labor and abundant travail and care. He adds likewise a third example, saying, "Who feedeth a flock, and eateth not of the milk thereof?" He is exhibiting the great concern which it becomes a teacher to show for those who are under his rule. For, in fact, the Apostles were both soldiers and husbandmen and shepherds, not of the earth nor of irrational animals, nor in

such wars as are perceptible by sense; but of reasonable souls and in battle array with the demons.

¹³ It also must be remarked how every where he preserves moderation, seeking the useful only, not the extraordinary. For he said not, "What soldier serveth and is not enriched?" but, "What soldier ever serveth at his own charges?" Neither did he say, "Who planteth a vineyard, and gathereth not gold, or spareth to collect the whole fruit?" but, "Who eateth not of the fruit thereof?" Neither did he say, "Who feedeth a flock, and maketh not merchandize of the lambs?" But what? "And eateth not of the milk thereof?" Not of the lambs, but of the milk; signifying, that a little relief should be enough for the teacher, even his necessary food alone. (This refers to those who would devour all and gather the whole of the fruit.) "So likewise the Lord ordained," saying, "The laborer is worthy of his food." (St. Matthew chapter 10, verse 10) And not this only doth he establish by his illustrations, but he shows also what kind of man a priest ought to be. For he ought to possess both the courage of a soldier and the diligence of a husbandman and the carefulness of a shepherd, and after all these, to seek nothing more than necessities.

¹⁴ [5.] Having shewn, as you see, both from the Apostles, that it is not forbidden the teacher to receive, and from illustrations found in common life, he proceeds also to a third head, thus saying, Ver. 8. "Do I speak these things after the manner of men? or saith not the law also the same?" For since he had hitherto alleged nothing out of the Scriptures, but put forward the common custom; "think not," saith he, "that I am confident in these alone, nor that I go to the opinions of men for the ground of these enactments. For I can shew that these things are also well-pleasing to God, and I read an ancient law enjoining them." Wherefore also he carries on his discourse in the form of a question, which is apt to be done in things fully acknowledged; thus saying, "Say I these things after the manner of men?" i.e. "do I strengthen myself only by human examples?" "or saith not the law also the same?"

¹⁵ Ver. 9. "For it is written in the law of Moses, Thou shalt not muzzle the ox when he treadeth out the corn." And on what account hath he mentioned this, having the example of the priests? Wishing to establish it far beyond what the case required. Further, lest any should say, "And what have we to do with the saying about the oxen?" he works it out more exactly, saying, "Is it

for the oxen that God careth;" Doth God then, tell me, take no care for oxen? Well, He doth take care of them, but not so as to make a law concerning such a thing as this. So that had he not been hinting at something important, training the Jews to mercy in the case of the brutes, and through these, discoursing with them of the teachers also; he would not have taken so much interest as even to make a law to forbid the muzzling of oxen.

¹⁶ Wherein he points out another thing likewise, that the labor of teachers both is and ought to be great. And again another thing. What then is this? That whatever is said by the Old Testament respecting care for brutes, in its principal meaning bears on the instruction of human beings: as in fact do all the rest: the precepts, for example, concerning various garments; and those concerning vineyards and seeds and not making the ground bear divers crops, and those concerning leprosy; and, in a word, all the rest: for they being of a duller sort He was discoursing with them from these topics, advancing them by little and little. And see how in what follows he doth not even confirm it, as being clear and self-evident. For having said, "Is it for the oxen that God careth?" he added, "or saith he it altogether for our sake?" Not adding even the "altogether" at random, but that he might not leave the hearer any thing whatever to reply.

¹⁷ And he dwells upon the metaphor, saying and declaring, "Yea for our sakes it was written, because he who ploweth ought to plow in hope;" i.e., the teacher ought to enjoy the returns of his labors; "and he that thresheth ought to thresh in hope of partaking." And observe his wisdom in that from the seed he transferred the matter to the threshing floor; herein also again manifesting the many toils of the teachers, that they in their own persons both plough and tread the floor. And of the ploughing, because there was nothing to reap, but labor only, he used the word, "hope;" but of treading the floor he presently allows the fruit, saying, "He that thresheth is a partaker of his hope." Further, lest any should say, "Is this then the return for so many toils," he adds, "in hope," i.e., "which is to come." No other thing therefore doth the mouth of this animal being unmuzzled declare than this; that the teachers who labor ought also to enjoy some return.

¹⁸ [6.] Ver. 11. "If we sowed unto you spiritual things, is it a great matter if we shall reap your carnal things?" Lo, he adds also a fourth argument for the duty of yielding support. For since he had said, "What soldier ever serveth at his own charges?" and, "who planteth a vineyard?" and, "who feedeth a flock?"

and introduced the ox that treadeth the corn; he points out likewise another most reasonable cause on account of which they might justly receive; viz. having bestowed much greater gifts, no more as having labored only. What is it then? "if we sowed unto you spiritual things, is it a great matter if we shall reap your carnal things?" Seest thou a most just allegation and fuller of reason than all the former? for "in those instances," says he, "carnal is the seed, carnal also is the fruit; but here not so, but the seed is spiritual, the return carnal." Thus, to prevent high thoughts in those who contribute to their teachers, he signified that they receive more than they give. As if he had said, "Husbandmen, whatsoever they sow, this also do they receive; but we, sowing in your souls spiritual things, do reap carnal." For such is the kind of support given by them. Further, and still more to put them to the blush.

¹⁹ Ver. 12. "If others partake of this right over you, do not we yet more?" See also again another argument, and this too from examples though not of the same kind. For it is not Peter whom he mentions here nor the Apostles, but certain other spurious ones, with whom he afterwards enters into combat, and concerning whom he says, (2 Corinthians chapter 11, verse 20) "If a man devour you, if he take you captive, if he exalt himself, if he smite you on the face," and already he is sounding the prelude to the fight with them. Wherefore neither did he say, "If others take of you," but pointing out their insolence and tyranny and trafficking, he says, "if others partake of this right over you," i.e., "rule you, exercise authority, use you as servants, not taking you captive only, but with much authority." Wherefore he added "do not we yet more?" which he would not have said if the discourse were concerning the Apostles. But it is evident that he hints at certain pestilent men, and deceivers of them. "So that besides the law of Moses even ye yourselves have made a law in behalf of the duty of contribution."

²⁰ And having said, "do not we yet more?" he does not prove why yet more, but leaves it to their consciences to convince them of that, wishing at the same time both to alarm and to abash them more thoroughly. [7.] "Nevertheless, we did not use this right;" i.e., "did not receive." Do you see, when he had by so many reasons before proved that receiving is not unlawful, how he next says, "we receive not," that he might not seem to abstain as from a thing forbidden? "For not because it is unlawful," saith he, "do I not receive; for it is lawful and this we have many ways shown: from the Apostles; from the affairs of life, the soldier, the husbandman, and the shepherd; from the

law of Moses; from the very nature of the case, in that we have sown unto you spiritual things; from what yourselves have done to others." But as he had laid down these things, lest he should seem to put to shame the Apostles who were in the habit of receiving; abashing them and signifying that not as from a forbidden thing doth he abstain from it: so again, lest by his large store of proof and the examples and reasonings by which he had pointed out the propriety of receiving, he should seem to be anxious to receive himself and therefore to say these things; he now corrects it. And afterwards he laid it down more clearly where he says, "And I wrote not these things, that it may be so done in my case;" but here his words are, "we did not use this right."

²¹ And what is a still greater thing, neither could any have this to say, that being in abundance we declined using it; rather, when necessity pressed upon us we would not yield to the necessity. Which also in the second Epistle he says; "I robbed other Churches, taking wages of them that I might minister unto you; and when I was present with you, and was in want, I was not a burden on any man. (2 Corinthians chapter 11, verse 8 and 2 Corinthians chapter 11, verse 9) And in this Epistle again, "We both hunger, and thirst, and are naked, and are buffeted. (I Cor. iv. II. And here again he hints the same thing, saying, "But we bear all things. For by saying, "we bear all things," he intimates both hunger and great straits and all the other things. "But not even thus have we been compelled," saith he, "to break the law which we laid down for ourselves. Wherefore? "that we may cause no hinderance to the Gospel of Christ. For since the Corinthians were rather weak-minded, "lest we should wound you," saith he "by receiving, we chose to do even more than was commanded rather than hinder the Gospel," i.e., your instruction. Now if we in a matter left free to us, and when we were both enduring much hardship and having Apostles for our pattern, used abstinence lest we should give hindrance, (and he did not say, "subversion," but "hindrance;

²² nor simply "hindrance," but "any" hindrance,) that we might not, so to speak, cause so much as the slightest suspense and delay to the course of the Word: "If now," saith he, "we used so great care, how much more ought you to abstain, who both come far short of the Apostles and have no law to mention, giving you permission: but contrariwise are both putting your hand to things forbidden and things which tend to the great injury of the Gospel,

not to its hindrance only and not even having any pressing necessity in view. For all this discussion he had moved on account of these Corinthians, who were making their weaker brethren to stumble by eating of things sacrificed to idols. ²³[8.] These things also let us listen to, beloved; that we may not despise those who are offended, nor, "cause any hindrance to the Gospel of Christ;" that we may not betray our own salvation. And say not thou to the when thy brother is offended, "this or that, whereby he is offended, hath not been forbidden; it is permitted." For I have something greater to say to thee: "although Christ Himself have permitted it, yet if thou seest any injured, stop and do not use the permission." For this also did Paul; when he might have received, Christ having granted permission, he received not. Thus hath our Lord in His mercy mingled much gentleness with His precepts that it might not be all merely of commandment, but that we might do much also of our own mind. Since it was in His power, had He not been so minded, to extend the commandments further and to say, "he who fasts not continually, let him be chastised; he who keeps not his virginity, let him be punished; he that doth not strip himself of all that he hath, let him suffer the severest penalty." But he did not so, giving thee occasion, if thou wilt, to be forward in doing more. Wherefore both when He was discoursing about virginity, He said, "He that is able to receive, let him receive it:" and in the case of the rich man, some things He commanded, but some He left to the determination of his mind. For He said not, "Sell what thou hast," but, "If thou wilt be perfect, sell."

²⁴ But we are not only not forward to do more, and to go beyond the precepts, but we fall very short even of the measure of things commanded. And whereas Paul suffered hunger that he might not hinder the Gospel; we have not the heart even to touch what is in our own stores, though we see innumerable souls overthrown "Yea" saith one, "let the moth eat, and let not the poor eat; let the worm devour, and let not the naked be clothed; let all be wasted away with time, and let not Christ be fed; and this when He hungereth." "Why, who said this?" it will be asked. Nay, this is the very grievance, that not in words but in deeds these things are said: for it were less grievous uttered in words than done in deeds. For is not this the cry, day by day, of the inhuman and cruel tyrant, Covetousness, to those who are led captive by her? "Let your goods be set before informers and robbers and traitors for luxury, and not before the hungry and needy for their sustenance." Is

it not ye then who make robbers? Is it not ye who minister fuel to the fire of the envious? Is it not ye who make vagabonds and traitors, putting your wealth before them for a bait? What madness is this? (for a madness it is, and plain distraction,) to fill your chests with apparel, and overlook him that is made after God's image and similitude, naked and trembling with cold, and with difficulty keeping himself upright.

25 "But he pretends," saith one, "this tremor and weakness." And dost thou not fear lest a thunderbolt from heaven, kindled by this word, should fall upon thee? (For I am bursting with wrath: bear with me.) Thou, I say, pampering and fattening thyself and extending thy potations to the dead of night and comforting thyself in soft coverlets, dost not deem thyself liable to judgment, so lawlessly using the gifts of God: (for wine was not made that we should be drunken; nor food, that we should pamper our appetites; nor meats, that we should distend the belly.) But from the poor, the wretched, from him that is as good as dead, from him demandest thou strict accounts, and dost thou not fear Christ's tribunal, so full of all awfulness and terror? Why, if he do play the hypocrite, he doth it of necessity and want, because of thy cruelty and inhumanity, requiring the use of such masks and refusing all inclination to mercy. For who is so wretched and miserable as without urgent necessity, for one loaf of bread, to submit to such disgrace, and to bewail himself and endure so severe a punishment? So that this hypocrisy of his goeth about, the herald of thine inhumanity. For since by supplicating and beseeching and uttering piteous expressions and lamenting and weeping and going about all day, he doth not obtain even necessary food, he devised perhaps even *l* this contrivance also, the disgrace and blame whereof falls not so much on himself as on thee: for he indeed is meet to be pitied because he hath fallen into so great necessity; but we are worthy of innumerable punishments because we compel the poor to suffer such things. For if we would easily give way, never would he have chosen to endure such things.

26 And why speak I of nakedness and trembling? For I will tell a thing yet more to be shuddered at, that some have been compelled even to deprive their children of sight at an early age in order that they might touch our insensibility. For since when they could see and went about naked, neither by their age nor by their misfortunes could they win favor of the unpitying, they added to so great evils another yet sterner tragedy, that they might remove their hunger; thinking it to be a lighter thing to be deprived of this

common light and that sunshine which is given to all, than to struggle with continual famine and endure the most miserable of deaths. Thus, since you have not learned to pity poverty, but delight yourselves in misfortunes, they satisfy your insatiable desire, and both for themselves and for us kindle a fiercer flame in hell.

27 [9. And to convince you that this is the reason why these and such like things are done, I will tell you of an acknowledged proof which no man can gainsay. There are other poor men, of light and unsteady minds and not knowing how to bear hunger, but rather enduring every thing than it. These having often tried to deal with us by piteous gestures and words and finding that they availed nothing, have left off those supplications and henceforward our very wonder-workers are surpassed by them, some chewing the skins of worn-out shoes, and some fixing sharp nails into their heads, others lying about in frozen pools with naked stomachs, and others enduring different things yet more horrid than these, that they may draw around them the ungodly spectators. And thou, while these things are going on, standest laughing and wondering the while and making a fine show of other men's miseries, our common nature disgracing itself. And what could a fierce demon do more? Next, you give him money in abundance that he may do these things more promptly. And to him that prays and calls on God and approaches with modesty, you vouchsafe neither an answer nor a look: rather you utter to him, continually teasing you, those disgusting expressions, "Ought this fellow to live? or at all to breathe and see this sun? whereas to the other sort you are both cheerful and liberal, as though you were appointed to dispense the prize of that ridiculous and Satanic unseemliness.

28 Wherefore with more propriety to those who appoint these sports and bestow nothing till they see others punishing themselves, might these words be addressed, "Ought these men to live, to breathe at all, or see the sun, who transgress against our common nature, who insult God? For whereas God saith, "Give alms, and I give thee the kingdom of heaven," thou hearest not: but when the Devil shews thee a head pierced with nails, on a sudden thou hast become liberal. And the contrivance of the evil spirit pregnant with so much mischief, hath wrought upon thee more than the promise of God bringing innumerable blessings. If gold were to be laid down to prevent the doing of these things or the looking upon them when done, there is nothing which thou oughtest not to practise and endure, to get rid of so excessive

madness; but ye contrive every thing to have them done, and look on the doing of them. Still askest thou then, tell me, to what end is hell-fire? Nay, ask not that any more, but how is there one hell only? For of how many punishments are not they worthy, who get up this cruel and merciless spectacle and laugh at what both they and yourselves ought to weep over; yea, rather of the two, ye who compel them to such unseemly doings.

²⁹"But I do not compel them," say you. What else but compelling is it, I should like to know? Those who are more modest and shed tears and invoke God, thou art impatient even of listening to; but for these thou both findest silver in abundance and bringest around thee many to admire them. "Well, let us leave off," say you, "pitying them. And dost thou too enjoin this?" Nay, it is not pity, O man, to demand so severe a punishment for a few pence, to order men to maim themselves for necessary food and cut into many pieces the skin of their head so mercilessly and pitifully. "Gently," say you, "for it is not we who pierce those heads." Would it were thou, and the horror would not be so horrible. For he that slays a man does a much more grievous thing than he who bids him slay himself, which indeed happens in the case of these persons. For they endure more bitter pains when they are bidden to be themselves the executors of these wicked commands.

³⁰And all this in Antioch, where men were first called Christians, wherein are bred the most civilized of mankind, where in old time the fruit of charity flourished so abundantly. For not only to those at hand but also to those very far off, they used to send, and this when famine was expected.

³¹[10. What then ought we to do? say you. To cease from this savage practice: and to convince all that are in need that by doing these things they will gain nothing, but if they modestly approach they shall find your liberality great. Let them be once aware of this, even though they be of all men most miserable, they will never choose to punish themselves so severely, I pledge myself; nay, they will even give you thanks for delivering them both from the mockery and the pain of that way of life. But as it is, for charioteers you would let out even your own children, and for dancers you would throw away your very souls, while for Christ an hungered you spare not the smallest portion of your substance. But if you give a little silver, you think as much of it as if you had laid out all you have, not knowing that not the giving but the giving liberally, this is true almsgiving. Wherefore also it is not those simply who give whom the prophet proclaims and calls happy, but those who bestow

liberally. For he doth not say simply, He hath given, but what? (Psalms chapter 112, verse 8) "he hath dispersed abroad, he hath given to the poor. For what profit is it, when out of it thou givest as it were a glass of water out of the sea, and even a widow's magnanimity is beyond thy emulation?

³² And how wilt thou say, "Pity me, O Lord, according to thy great pity, and according to the multitude of thy mercies blot out my transgression," thyself not pitying according to any great pity, nay, haply not according to any little. For I am greatly ashamed, I own, when I see many of the rich riding upon their golden-bitted chargers with a train of domestics clad in gold, and having couches of silver and other and more pomp, and yet when there is need to give to a poor man, becoming more beggarly than the very poorest. ³³[11.] But what is their constant talk? "He hath," they say, "the common church-allowance." And what is that to thee? For thou wilt not be saved because I give; nor if the Church bestow hast thou blotted out thine own sins. For this cause givest thou not, because the Church ought to give to the needy? Because the priests pray, wilt thou never pray thyself? And because others fast, wilt thou be continually drunken? Knowest thou not that God enacted not almsgiving so much for the sake of the poor as for the sake of the persons themselves who bestow?

³⁴ But dost thou suspect the priest? Why this thing itself, to begin with, is a grievous sin. However, I will not examine the matter too nicely. Do thou it all in thine own person, and so shalt thou reap a double reward. Since in fact, what we say in behalf of almsgiving, we say not, that thou shouldest offer to us, but that thou shouldest thyself minister by thine own hands. For if thou bringest thine alms to me, perhaps thou mayest even be led captive by vain-glory, and oftentimes likewise thou shall go away offended through suspicion of something evil: but if ye do all things by yourselves, ye shall both be rid of offences and of unreasonable suspicion, and greater is your reward. Not therefore to compel you to bring your money hither, do I say these things; nor from indignation on account of the priests being ill-reported of. For if one must be indignant and grieve, for you should be our grief, who say this ill. Since to them who are spoken ill of falsely and vainly the reward is greater, but to the speakers the condemnation and punishment is heavier. I say not these things therefore in their behalf, but in solicitude and care for you. For what marvel is it if some in our generation are suspected, when in the case of those holy men who imitated the angels, who possessed nothing of

their own, I mean the Apostles, there was a murmuring in the ministration to the widows (Acts VI I.) that the poor were overlooked? when "not one said that aught of the things he possessed was his own, but they had all things common?" (Acts chapter 4, verse 32)

³⁵ Let us not then put forward these pretexts, nor account it an excuse that the Church is wealthy. But when you see the greatness of her substance, bear in mind also the crowds of poor who are on her list, the multitudes of her sick, her occasions of endless expenses. Investigate, scrutinize, there is none to forbid, nay, they are even ready to give you an account. But I wish to go much farther. Namely, when we have given in our accounts and proved that our expenditure is no less than our income, nay, sometimes more, I would gladly ask you this further question: When we depart hence and shall hear Christ saying, "Ye saw me hungry, and gave me no meat; naked, and ye clothed me not;" what shall we say? what apology shall we make? Shall we bring forward such and such a person who disobeyed these commands? or some of the priests who were suspected? "Nay, what is this to thee? for I accuse thee," saith He, "of those things wherein thou hast thyself sinned. And the apology for these would be, to have washed away thine own offences, not to point to others whose errors have been the same as thine."

³⁶ In fact, the Church through your meanness is compelled to have such property as it has now. Since, if men did all things according to the apostolical laws, its revenue should have been your good will, which were both a secure chest and an inexhaustible treasury. But now when ye lay up for yourselves treasures upon the earth and shut up all things in your own stores, while the Church is compelled to be at charges with bands of widows, choirs of virgins, so jourings of strangers, distresses of foreigners, the misfortunes of prisoners, the necessities of the sick and maimed, and other such like causes, what must be done? Turn away from all these, and block up so many ports? Who then could endure the shipwrecks that would ensue; the weepings, the lamentations, the wailings which would reach us from every quarter? ³⁷ Let us not then speak at random what comes into our mind. For now, as I have just said, we are really prepared to render up our accounts to you. But even if it were the reverse, and ye had corrupt teachers plundering and grasping at every thing, not even so were their wickedness an apology for you. For the Lover of mankind and All-wise, the Only-Begotten Son of God, seeing all things, and knowing the chance that in so great length of time

and in so vast a world there would be many corrupt priests; lest the carelessness of those under their rule should increase through their neglect, removing every excuse for indifference; "In Moses' seat," saith He, "sit the Scribes and the Pharisees; all things, therefore, whatsoever they bid you, these do ye, but do not ye after their works:" implying, that even if thou hast a bad teacher, this will not avail thee, shouldest thou not attend to the things which are spoken. For not from what thy teacher hath done but from what thou hast heard and disobeyed, from that, I say, doth God pass his sentence upon thee. So that if thou doest the things commanded, thou shalt then stand with much boldness: but if thou disobey the things spoken, even though thou shouldest show ten thousand corrupt priests, this will not plead for thee at all. Since Judas also was an apostle, but nevertheless this shall never be any apology for the sacrilegious and covetous. Nor will any be able when accused to say, "Why the Apostle was a thief and sacrilegious, and a traitor;" yea, this very thing shall most of all be our punishment and condemnation that not even by the evils of others were we corrected. For this cause also these things were written that we might shun all emulation of such things.

HOMILY 22

11 Corinthians chapter 9, verse 13 and 1 Corinthians chapter 9, verse 13—Know ye not that they which minister about sacred things eat of the temple? and they which wait upon the altar have their portion with the altar? Even so did the Lord ordain that they which proclaim the Gospel should live of the Gospel. He takes great care to show that the receiving was not forbidden. Whereupon having said so much before, he was not content but proceeds also to the Law, furnishing an example closer to the point than the former. For it was not the same thing to bring forward the oxen and to adduce the law expressly given concerning priests. But consider, I pray, in this also the wisdom of Paul, how he mentions the matter in a way to give it dignity. For he did not say, "They which minister about sacred things receive of those who offer them." But what? "They eat of the temple:" so that neither they who receive may be blamed nor they who give may be lifted up. Wherefore also what follows he hath set down in the same way.

2 For neither did he say, "They which wait upon the altar receive of them which sacrifice," but, "have their portion with the altar." For the things offered now no longer belonged to those who offered them, but to the temple and the altar. And he said not, "They receive the holy things," but,

they "eat of the temple," indicating again their moderation, and that it behoves them not to make money nor to be rich. And though he say that they have their portion "with the altar," he doth not speak of equal distribution but of relief given them as their due. And yet the case of the Apostles was much stronger. For in the former instance the priesthood was an honor, but in the latter it was dangers and slaughters and violent deaths. Wherefore all the other examples together did not come up to the saying, "If we sowed unto you spiritual things:" since in saying, "we sowed," he points out the storms, the danger, the snares, the unspeakable evils, which they endured in preaching. Nevertheless, though the superiority was so great, he was unwilling either to abase the things of the old law or to exalt the things which belong to himself: nay he even contracts his own, reckoning the superiority not from the dangers, but from the greatness of the gift. For he said not, "if we have jeopardized ourselves" or "exposed ourselves to snares" but "if we sowed unto you spiritual things.

³ And the part of the priests, as far as possible, he exalts, saying, "They which minister about sacred things," and "they that wait upon the altar," thereby intending to point out their continual servitude and patience. Again, as he had spoken of the priests among the Jews, viz. both the Levites and the Chief Priests, so he hath expressed each of the orders, both the inferior and the superior; the one by saying, "they which minister about sacred things," and the other by saying, "they which wait upon the altar." For not to all was one work commanded; but some were entrusted with the coarser, others with the more exalted offices. Comprehending therefore all these, lest any should say, "why talk to us of the old law? knowest thou not that ours is the time of more perfect commandments?" after all those topics he placed that which is strongest of all, saying,

⁴ Ver. 14. "Even so did the Lord ordain that they who proclaim the Gospel should live of the Gospel." Nor doth he even here say that they are supported by men, but as in the case of the priests, of "the temple" and "of the altar," so likewise here, "of the Gospel;" and as there he saith, "eat," so here, "live," not make merchandize nor lay up treasures. "For the laborer," saith He, "is worthy of his hire." [2.] Ver. 15. "But I have used none of these things:" What then if thou hast not used them now, saith one, but intendest to use them at a future time, and on this account sayest these things. Far from it; for he speedily corrected the notion, thus saying; "And I write not these things that

it may be so done in my case." And see with what vehemence he disavows and repels the thing:

5 "For it were good for me rather to die, than that any man should make my glorying void." And not once nor twice, but many times he uses this expression. For above he said, "We did not use this right:" and after this again, "that I abuse not my right:" and here, "but I have used none of these things." "These things;" what things? The many examples. That is to say, many things giving me license; the soldier, the husbandman, the shepherd, the Apostles, the law, the things done by us unto you, the things done by you unto the others, the priests, the ordinance of Christ; by none of these have I been induced to abolish my own law, and to receive. And speak not to me of the past: (although I could say, that I have endured much even in past times on this account,) nevertheless I do not rest on it alone, but likewise concerning the future I pledge myself, that I would choose rather to die of hunger than be deprived of these crowns.

6 "For it were good for me rather to die," saith he, "than that any man should make my glorying void." He said not, "that any man should abolish my law," but, "my glorying." For lest any should say, "he doth it indeed but not cheerfully, but with lamentation and grief," willing to show the excess of his joy and the abundance of his zeal, he even calls the matter "glorying." So far was he from vexing himself that he even glories, and chooses rather to die than to fall from this "glorying." So much dearer to him even than life itself was that proceeding of his. [3.] Next, he exalts it from another consideration also, and signifies that it was a great thing, not that he might show himself famous, (for far was he from that disposition,) but to signify that he rejoices, and with a view more abundantly to take away all suspicion. For on this account, as I before said, he also called it a glorying: and what saith he?

7 Ver. 16, 17, 18. "For if I preach the Gospel, I have nothing to glory of; for necessity is laid upon me; for woe is unto me, if I preach not the Gospel! For if I do this of mine own will, I have a reward: but if not of mine own will, I have a stewardship entrusted to me. What then is my reward? That when I preach the Gospel, I may make the Gospel of Christ without charge, so as not to use to the full my right in the Gospel." What sayest thou? tell me. "If thou preach the Gospel, it is nothing for thee to glory of, but it is, if thou make the Gospel of Christ without charge?" Is this therefore greater than that? By no means; but in another point of view it hath some advantage,

inasmuch as the one is a command, but the other is a good deed of my own free-will: for what things are done beyond the commandment, have a great reward in this respect: but such as are in pursuance of a commandment, not so great: and so in this respect he says, the one is more than the other; not in the very nature of the thing. For what is equal to preaching; since it maketh men vie even with the angels themselves. Nevertheless since the one is a commandment and a debt, the other a forwardness of free-will, in this respect this is more than that. Wherefore he saith, explaining the same, what I just now mentioned:

8 "For if I do this of mine own will, I have a reward, but if not of mine own will, a stewardship is entrusted to me;" taking the words of mine own "will" and "not of mine own will," of its being committed or not committed to him. And thus we must understand the expression, "for necessity is laid upon me;" not as though he did aught of these things against his will, God forbid, but as though he were bound by the things commanded, and for contradistinction to the liberty in receiving before mentioned. Wherefore also Christ said to the disciples, (St. Luke chapter 17, verse 10) "When ye have done all, say, We are unprofitable servants; for we have done that which was our duty to do." "What then is my reward? That when I preach the Gospel, I may make the Gospel without charge." What then, tell me, hath Peter' no reward? Nay, who can ever have so great an one as he? And what shall we say of the other Apostles? How then said he, "If I do this of mine own will I have a reward, but if not of mine own will, a stewardship is entrusted to me?" Seest thou here also his wisdom? For he said not, "But if not of mine own will," I have no reward, but, "a stewardship is committed unto me:" implying that even thus he hath a reward, but such as he obtains who hath performed what was commanded, not such as belongs to him who hath of his own resources been generous and exceeded the commandment.

9 "What then is the reward? That, when I preach the Gospel," saith he, "I may make the Gospel without charge, so as not to use to the full my right in the Gospel." See how throughout he uses the term "right," intimating this, as I have often observed; that neither are they who receive worthy of blame. But he added, "in the Gospel," partly to show the reasonableness of it, partly also to forbid our carrying the matter out into every case. For the teacher ought to receive, but not the mere drone also. [4.] Ver. 19. "For though I was free from all men, I brought myself under bondage to all, that I might gain the

more." ¹⁰ Here again he introduces another high step in advance. For a great thing it is even not to receive, but this which he is about to mention is much more than that. What then is it that he says? "Not only have I not received," saith he, "not only have I not used this right, but I have even made myself a slave, and in a slavery manifold and universal. For not in money alone, but, which was much more than money, in employments many and various have I made good this same rule: and I have made myself a slave when I was subject to none, having no necessity in any respect, (for this is the meaning of, "though I was free from all men;") and not to any single person have I been a slave, but to the whole world." brought Wherefore also he subjoined, "I myself under bondage to all." That is, "To preach the Gospel I was commanded, and to proclaim the things committed to my trust; but the contriving and devising numberless things beside, all that was of my own zeal. For I was only under obligation to invest the money, whereas I did every thing in order to get a return for it, attempting more than was commanded." Thus doing as he did all things of free choice and zeal and love to Christ, he had an insatiable desire for the salvation of mankind. Wherefore also he used to overpass by a very great deal the lines marked out, in every way springing higher than the very heaven.

¹¹ [5.] Next, having mentioned his servitude, he describes in what follows the various modes of it.. And what are these? Ver. 20. "And I became," says he, "to the Jews as a Jew, that I might gain Jews." And how did this take place? When he circumcised that he might abolish circumcision. Wherefore he said not, "a Jew," but, "as a Jew," which was a wise arrangement. What sayest thou? The herald of the world and he who touched the very heavens and shone so bright in grace, doth he all at once descend so low? Yea. For this is to ascend. For you are not to look to the fact only of his descending, but also to his raising up him that was bowed down and bringing him up to himself. ¹² "To them that are under the law, as under the law, not being myself under the law, that I might gain them that are under the law." Either it is the explanation of what went before, or he hints at some other thing besides the former: calling those Jews, who were such originally and from the first: but "under the law," the proselytes, or those who became believers and yet adhered to the law. For they were no longer as Jews, yet 'under the law.' And when was he under the law? When he shaved his head; when he offered sacrifice. Now these things were done, not because his mind changed, (since such conduct

would have been wickedness,) but because his love condescended. For that he might bring over to this faith those who were really Jews, he became such himself not really, showing himself such only, but not such in fact nor doing these things from a mind so disposed. Indeed, how could he, zealous as he was to convert others also, and doing these things only in order that he might free others who did them from that degradation?

13 Ver. 21. "To them that are without law, as without law." These were neither Jews, nor Christians, nor Greeks; but 'outside of the Law,' as was Cornelius, and if there were any others like him. For among these also making his appearance, he used to assume many of their ways. But some say that he hints at his discourse with the Athenians from the inscription on the altar, and that so he saith, "to them that are without law, as without law." Then, lest any should think that the matter was a change of mind, he added, "not being without law to God, but under law to Christ;" i.e., "so far from being without law, I am not simply under the Law, but I have that law which is much more exalted than the older one, viz. that of the Spirit and of grace." Wherefore also he adds, "to Christ." Then again, having made them confident of his judgment, he states also the gain of such condescension, saying, "that I might gain them that are without law." And every where he brings forward the cause of his condescension, and stops not even here, but says,

14 Ver. 22. "To the weak became I weak, that I might gain the weak:" in this part coming to their case, with a view to which also all these things have been spoken. However, those were much greater things, but this more to the purpose; whence also he hath placed it after them. Indeed he did the same thing likewise in his Epistle to the Romans, when he was finding fault about meats; and so in many other places. Next, not to waste time by naming all severally, he saith, "I am become all things to all men, that I may by all means save some." Seest thou how far it is carried? "I am become all things to all men," not expecting, however, to save all, but that I may save though it be but a few. And so great care and service have I undergone, as one naturally would who was about saving all, far however from hoping to gain all: which was truly magnanimous and a proof of burning zeal. Since likewise the sower sowed every where, and saved not all the seed, notwithstanding he did his part. And having mentioned the fewness of those who are saved, again, adding, "by all means," he consoled those to whom this was a grief. For though it be not possible that all the seed should be saved, nevertheless it

cannot be that all should perish. Wherefore he said, "by all means," because one so ardently zealous must certainly have some success.

¹⁵ Ver. 23. "And I do all things for the Gospel's sake, that I may be a joint partaker thereof." "That is, that I may seem also myself to have added some contribution of mine own, and may partake of the crowns laid up for the faithful. For as he spake of "living of the Gospel," i.e., of the believers; so also here, "that I may be a joint partaker in the Gospel, that I may be able to partake with them that have believed in the Gospel." Do you perceive his humility, how in the recompense of rewards he places himself as one of the many, though he had exceeded all in his labors? whence it is evident that he would in his reward also. Nevertheless, he claims not to enjoy the first prize, but is content if so be he may partake with the others in the crowns laid up for them. But these things he said, not because he did this for any reward, but that hereby at least he might draw them on, and by these hopes might induce them to do all things for their brethren's sake. Seest thou his wisdom! Seest thou the excellency of his perfection? how he wrought beyond the things commanded, not receiving when it was lawful to receive. Seest thou the exceeding greatness of his condescension? how he that was "under law to Christ," and kept that highest law, "to them that were without law," was "as one without law," to the Jews, as a Jew, in either kind showing himself preeminent, and surpassing all.

¹⁶ [6.] This also do thou, and think not being eminent, that thou lowerest thyself, when for thy brother's sake thou submittest to some abasement. For this is not to fall, but to descend. For he who falls, lies prostrate, hardly to be raised up again; but he who descends shall also rise again with much advantage. As also Paul descended indeed alone, but ascended with the whole world: not acting a part, for he would not have sought the gain of them that are saved had he been acting. Since the hypocrite seeks men's perdition, and feigns, that he may receive, not that he may give. But the apostle not so: as a physician rather, as a teacher, as a father, the one to the sick, the other to the disciple, the third to the son, condescends for his correction, not for his hurt; so likewise did he. To show that the things which have been stated were not pretence; in a case where he is not compelled to do or say any such thing but means to express his affection and his confidence; hear him saying, (Romans chapter 8, verse 39) "neither life, nor death, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor

depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." Seest thou a love more ardent than fire? So let us also love Christ. For indeed it is easy, if we will. For neither was the Apostle such by nature. On this account, you see, his former life was recorded, so contrary to this, that we may learn that the work is one of choice, and that to the willing all things are easy.

¹⁷ Let us not then despair, but even though thou be a reviler, or covetous, or whatsoever thou art, consider that Paul was (1 Timothy chapter 1, verse 13 and 1 Timothy chapter 1, verse 16) "a blasphemer, and persecutor, and injurious, and the chief of sinners," and suddenly rose to the very summit of virtue, and his former life proved no hindrance to him. And yet none with so great frenzy clings to vice as he did to the war against the Church. For at that time he put his very life into it; and because he had not ten thousand hands that he might stone Stephen with all of them, he was vexed. Notwithstanding, even thus he found how he might stone him with more hands, to wit, those of the false witnesses whose clothes he kept. And again, when he entered into houses like a wild beast and no otherwise did he rush in, haling, tearing men and women, filling all things with tumult and confusion and innumerable conflicts. For instance, so terrible was he that the Apostles, (Acts chapter 9, verse 26) even after his most glorious change, did not yet venture to join themselves to him. Nevertheless, after all those things he became such as he was: for I need not say more.

¹⁸ [7. Where now are they who build up the necessity of fate against the freedom of the will? Let them hear these things, and let their mouths be stopped. For there is nothing to hinder him that willeth to become good, even though before he should be one of the vilest. And in fact we are more aptly disposed that way, inasmuch as virtue is agreeable to our nature, and vice contrary to it, even as sickness and health. For God hath given us eyes, not that we may look wantonly, but that, admiring his handi-work, we may worship the Creator. And that this is the use of our eyes is evident from the things which are seen. For the lustre of the sun and of the sky we see from an immeasurable distance, but a woman's beauty one cannot discern so far off. Seest thou that for this end our eye was chiefly given? Again, he made the ear that we should entertain not blasphemous words, but saving doctrines. Wherefore you see, when it receives any thing dissonant, both our soul shudders and our very body also. "For," saith one, (Ecclesiastes chapter 27, verse 5)

"the talk of him that sweareth much maketh the hair stand upright. And if we hear any thing cruel or merciless, again our flesh creeps; but if any thing decorous and kind, we even exult and rejoice.

¹⁹ Again, if our mouth utter base words, it causes us to be ashamed and hide ourselves, but if grave words, it utters them with ease and all freedom. Now for those things which are according to nature no one would blush, but for those which are against nature. And the hands when they steal hide themselves, and seek excuses; but if they give alms, they even glory. So that if we will, we have from every side a great inclination towards virtue. But if thou talk to me of the pleasure which arises from vice, consider that this also is a thing which we reap more of from virtue. For to have a good conscience and to be looked up to by all and to entertain good hopes, is of all things most pleasant to him that hath seen into the nature of pleasure, even as the reverse is of all things the most grievous to him that knows the nature of pain; such as to be reproached by all, to be accused by our own conscience, to tremble and fear both at the future and the present.

²⁰ And that what I say may become more evident, let us suppose for argument's sake one man having a wife, yet defiling the marriage-bed of his neighbor and taking pleasure in this wicked robbery, enjoying his paramour. Then let us again oppose to him another who loves his own spouse. And that the victory may be greater and more evident, let the man who enjoys his own wife only, have a fancy also for the other, the adulteress, but restrain his passion and do nothing evil: (although neither is this pure chastity.) However, granting more than is necessary, that you may convince yourself how great is the pleasure of virtue, for this cause have we so framed our story.

²¹ Now then, having brought them together, let us ask them accordingly, whose is the pleasanter life: and you will hear the one glorying and exulting in the conquest over his lust: but the other—or rather, there is no need to wait to be informed of any thing by him. For thou shalt see him, though he deny it times without number, more wretched than men in a prison. For he fears and suspects all, both his own wife and the husband of the adulteress and the adulteress herself, and domestics, and friends, and kinsmen, and walls, and shadows, and himself, and what is worst of all, he hath his conscience crying out against him, barking aloud every day. But if he should also bring to mind the judgment-seat of God, he will not be able even to stand. And the pleasure is short: but the pain from it unceasing. For both at even, and in the

night, in the desert and the city and every where, the accuser haunts him, pointing to a sharpened sword and the intolerable punishment, and with that terror consuming and wasting him. But the other, the chaste person, is free from all these things, and is at liberty, and with comfort looks upon his wife, his children, his friends, and meets all with unembarrassed eyes. Now if he that is enamored but is master of himself enjoy so great pleasure, he that indulges no such passion but is truly chaste, what harbor, what calm will be so sweet and serene as the mind which he will attain? And on this account you may see few adulterers but many chaste persons. But if the former were the pleasanter, it would be preferred by the greater number. And tell me not of the terror of the laws. For this is not that which restrains them, but the excessive unreasonableness, and the fact that the pains of it are more than the pleasures, and the sentence of conscience.

22[8.] Such then is the adulterer. Now, if you please, let us bring before you the covetous, laying bare again another lawless passion. For him too we shall see afraid of the same things and unable to enjoy real pleasure: in that calling to mind both those whom he hath wronged, and those who sympathize with them, and the public sentence of all concerning himself, he hath ten thousand agitations. And this is not his only vexation, but not even his beloved object can he enjoy. For such is the way of the covetous; not that they may enjoy do they possess, but that they may not enjoy. But if this seem to thee a riddle, hear next what is yet worse than this and more perplexing; that not in this way only are they deprived of the pleasure of their goods, by their not venturing to use them as they would, but also by their never being filled with them but living in a continual thirst: than which what can be more grievous? But the just man is not so, but is delivered both from trembling and hatred and fear and this incurable thirst: and as all men curse the one, even so do all men conspire to bless the other: and as the one hath no friend, so hath the other no enemy.

23 What now, these things being so acknowledged, can be more unpleasant than vice or more pleasant than virtue? Nay, rather, though we should speak for ever, no one shall be able to represent in discourse either the pain of this, or the pleasure of the other, until we shall experience it. For then shall we find vice more bitter than gall, when we shall have fully tasted the honey of virtue. Not but vice is even now unpleasant, and disgusting, and burdensome, and this not even her very votaries gainsay; but when we with-

draw from her, then do we more clearly discern the bitterness of her commands. But if the multitude run to her, it is no marvel; since children also oftentimes, choosing things less pleasant, despise those which are more delightful and the sick for a momentary gratification lose the perpetual and more certain joy. But this comes of the weakness and folly of those who are possessed with any fondness, not of the nature of the things. For it is the virtuous man who lives in pleasure; he who is rich indeed and free indeed.

24 But if any one would grant the rest to virtue,—liberty, security freedom from cares, the fearing no man, the suspecting no man,—but would not grant it pleasure; to laugh, and that heartily, occurs to me, I confess, as the only course to be taken. For what else is pleasure, but freedom from care and fear and despondency, and the not being under the power of any? And who is in pleasure, tell me, the man in frenzy and convulsion, who is goaded by divers lusts, and is not even himself; or he who is freed from all these waves, and is settled in the love of wisdom, as it were in a harbor? Is it not evident, the latter? But this would seem to be a thing peculiar to virtue. So that vice hath merely the name of pleasure, but of the substance it is destitute. And before the enjoyment, it is madness, not pleasure: but after the enjoyment, straightway this also is extinguished. Now then if neither at the beginning nor afterwards can one discern the pleasure of it, when will it appear, and where?

25 And that thou mayest more clearly understand what I say, let us try the force of the argument in an example. Now consider. One is enamored of a fair and lovely woman: this man as long as he cannot obtain his desire is like unto men beside themselves and frantic; but after that he hath obtained it, he hath quenched his appetite. If therefore neither at the beginning doth he feel pleasure, (for the affair is madness,) nor in the end, (for by the indulgence of his lust he cools down his wild fancy,) where after all are we to find it? But our doings are not such, but both at the beginning they are freed from all disturbance, and to the end the pleasure remains in its bloom: nay rather there is no end of our pleasure, nor have our good things a limit, nor is this pleasure ever done away.

26 Upon all these considerations, then, if we love pleasure, let us lay hold on virtue that we may win good things both now and hereafter: unto which may we all attain, through the grace and mercy, &c.

HOMILY 23

¹1 Corinthians chapter 9, verse 24 Know ye not that they which run in a race run all, but one receiveth the prize? Having pointed out the manifold usefulness of condescension and that this is the highest perfectness, and that he himself having risen higher than all towards perfection, or rather having gone beyond it by declining to receive, descended lower than all again; and having made known to us the times for each of these, both for the perfectness and for the condescension; he touches them more sharply in what follows, covertly intimating that this which was done by them and which was counted a mark of perfectness, is a kind of superfluous and useless labor. And he saith it not thus out clearly, lest they should become insolent; but the methods of proof employed by him makes this evident. And having said that they sin against Christ and destroy the brethren, and are nothing profited by this perfect knowledge, except charity be added; he again proceeds to a common example, and saith,

²"Know ye not that they which run in a race run all, but one receiveth the prize?" Now this he saith, not as though here also one only out of many would be saved; far from it; but to set forth the exceeding diligence which it is our duty to use. For as there, though many descend into the course not many are crowned, but this befalls one only; and it is not enough to descend into the contest, nor to anoint one's self and wrestle: so likewise here it is not sufficient to believe, and to contend in any way; but unless we have so run as unto the end to show ourselves unblameable, and to come near the prize, it will profit us nothing. For even though thou consider thyself to be perfect according to knowledge, thou hast not yet attained the whole; which hinting at, he said, "so run, that ye may obtain." They had not then yet, as it seems, attained. And having said thus, he teaches them also the manner.

³Ver. 25. "And every man that striveth in the games is temperate in all things." What is, "all things?" He doth not abstain from one and err in another, but he masters entirely gluttony and lasciviousness and drunkenness and all his passions. "For this," saith he, "takes place even in the heathen games. For neither is excess of wine permitted to those who contend at the time of the contest, nor wantonness, lest they should weaken their vigor, nor yet so much as to be busied about any thing else, but separating themselves altogether from all things they apply themselves to their exercise only." Now if there these things be so where the crown fails to one, much more here,

where the incitement in emulation is more abundant. For here neither is one to be crowned alone, and the rewards also far surpass the labors. Wherefore also he puts it so as to shame them, saying, "Now they do it receive to a corruptible crown, but we an incorruptible."

⁴ [2.] Ver. 26. "I therefore so run, as not uncertainly." Thus having shamed them from those that are without, he next brings forward himself also, which kind of thing is a most excellent method of teaching: and accordingly we find him every where doing so. But what is, "not uncertainly?" "Looking to some mark," saith he, "not at random and in vain, as ye do. For what profit have ye of entering into idol-temples, and exhibiting for-sooth that perfectness? None. But not such am I, but all things whatsoever I do, I do for the salvation of my neighbor. Whether I show forth perfectness, it is for their sake; or condescension, for their sake again: whether I surpass Peter in declining to receive [compensation], it is that they may not be offended; or descend lower than all, being circumcised and shaving my head, it is that they may not be subverted. This is, "not uncertainly." But thou, why dost thou eat in idol-temples, tell me? Nay, thou canst not assign any reasonable cause. For "meat commendeth thee not to God; neither if thou eat art thou the better, nor if thou eat not art thou the worse." (1 Corinthians chapter 8, verse 8) Plainly then thou runnest at random: for this is, "uncertainly."

⁵ "So fight I, as not beating the air." Thishe saith, again intimating that he acted not at random nor in vain. "For I have one at whom I may strike, i.e., the devil. But thou dost not strike him, but simply throwest away thy strength." Now so far then, altogether bearing with them, he thus speaks. For since he had dealt somewhat vehemently with them in the preceding part, he now on the contrary keeps back his rebuke, reserving for the end of the discourse the deep wound of all. Since here he says that they act at random and in vain; but afterwards signifies that it is at the risk of no less than utter ruin to their own soul, and that even apart from all injury to their brethren, neither are they themselves guiltless in daring so to act. Ver. 27. "But I buffet my body, and bring it into bondage lest by any means, after that I have preached to others, I myself should be rejected."

⁶ Here he implies that they axe subject to the lust of the belly and give up the reins to it, and under a pretence of perfection fulfil their own greediness; a thought which before also he was travailing to express, when he said, "meats for the belly, and the belly for meats." (1 Corinthians chapter 6, verse

13) For since both fornication is caused by luxury, and it also brought forth idolatry, he naturally oftentimes inveighs against this disease; and pointing out how great things he suffered for the Gospel, he sets this also down among them. "As I went," saith he, "beyond the commands, and this when it was no light matter for me:" ("for we endure all things," it is said,) "so also here I submit to much labor in order to live soberly. Stubborn as appetite is and the tyranny of the belly, nevertheless I bridle it and give not myself up to the passion, but endure all labor not to be drawn aside by it."

7 "For do not, I pray you, suppose that by taking things easily I arrive at this desirable result. For it is a race and a manifold struggle, and a tyrannical nature continually rising up against me and seeking to free itself. But I bear not with it but keep it down, and bring it into subjection with many struggles." Now this he saith that none may despairingly withdraw from the conflicts in behalf of virtue because the undertaking is laborious. Wherefore he saith, "I buffet and bring into bondage." He said not, "I kill:" nor, "I punish" for the flesh is not to be hated, but, "I buffet and bring into bondage;" which is the part of a master not of an enemy, of a teacher not of a foe, of a gymnastic master not of an adversary. "Lest by any means, having preached to others, I myself should be a rejected."

8 Now if Paul feared this who had taught so many, and feared it after his preaching and becoming an angel and undertaking the leadership of the whole world; what can we say? For, "think not," saith he, "because ye have believed, that this is sufficient for your salvation: since if to me neither preaching nor teaching nor bringing over innumerable persons, is enough for salvation unless I exhibit my own conduct also unblameable, much less toy-ou," [3.] Then he comes to other illustrations again. And as above he alleged the examples of the Apostles and those of common custom and those of the priests, and his own, so also here having set forth those of the Olympic games and those of his own course, he again proceeds to the histories of the Old Testament. And because what he has to say will be somewhat unpleasing he makes his exhortation general, and discourses not only concerning the subject before him, but also generally concerning all the evils among the Corinthians. And in the case of the heathen games, "Know ye not?" saith he: but here,

9 Chap. x. ver. 1. "For I would not, brethren, have you ignorant." Now this he said, implying that they were not very well instructed in these things. And

what is this which thou wouldest not have us ignorant of? Ver. 1-5 "That our fathers," saith he, "were all under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of a spiritual Rock that followed them: and the Rock was Christ. Howbeit with most of them God was not well pleased." And wherefore saith he these things? To point out that as they were nothing profited by the enjoyment of so great a gift, so neither these by obtaining Baptism and partaking of spiritual Mysteries, except they go on and show forth a life worthy of this grace. Wherefore also he introduces the types both of Baptism and of the Mysteries.

¹⁰ But what is, "They were baptized into Moses?" Like as we, on our belief in Christ and His resurrection, are baptized, as being destined in our own persons to partake in the same mysteries; for, "we are baptized," saith he, "for the dead," i.e., for our own bodies; even so they putting confidence in Moses, i.e., having seen him cross first, ventured also themselves into the waters. But because he wishes to bring the Type near the Truth; he speaks it not thus, but uses the terms of the Truth even concerning the Type. Further: this was a symbol of the Font, and that which follows, of the Holy Table. For as thou eatest the Lord's Body, so they the manna: and as thou drinkest the Blood, so they water from a rock. For though they were things of sense which were produced, yet were they spiritually exhibited, not according to the order of nature, but according to the gracious intention of the gift, and together with the body nourished also the soul, leading it unto faith. On this account, you see, touching the food he made no remark, for it was entirely different, not in mode only but in nature also; (for it was manna;) but respecting the drink, since the manner only of the supply was extraordinary and required proof, therefore having said that "they drank the same spiritual drink," he added, "for they drank of a spiritual Rock that followed them," and he subjoined, "and the Rock was Christ." For it was not the nature of the rock which sent forth the water, (such is his meaning,) else would it as well have gushed out before this time: but another sort of Rock, a spiritual One, performed the whole, even Christ who was every where with them and wrought all the wonders. For on this account he said, "that followed them"

¹¹ Perceivest thou the wisdom of Paul, how in both cases he points cut Him as the Giver, and thereby brings the Type nigh to the Truth? "For He

who set those things before them," saith he, "the same also hath prepared this our Table: and the same Person both brought them through the sea and thee through Baptism; and before them set manna, but before thee His Body and Blood." [4.] As touching His gift then, such is the case: now let us observe also what follows, and consider, whether when they showed themselves unworthy of the gift, He spared them. Nay, this thou canst not say. Wherefore also he added, "Howbeit with most of them God was not well-pleased;" although He had honored them with so great honor. Yea, it profited them nothing, but most of them perished. The truth is, they all perished, but that he might not seem to prophesy total destruction to these also, therefore he said, "most of them." And yet they were innumerable, but their number profited them nothing: and these were all so many tokens of love; but not even did this profit them, inasmuch as they did not themselves show forth the fruits of love.

¹² Thus, since most men disbelieve the things said of hell, as not being present nor in sight; he alleges the things heretofore done as a proof that God doth punish all who sin, even though He have bestowed innumerable benefits upon them: "for if ye disbelieve the things to come," so he speaks, "yet surely the things that are past ye will not disbelieve." Consider, for example, how great benefits He bestowed on them: from Egypt and the slavery there He set them free, the sea He made their path, from heaven he brought down manna, from beneath He sent forth strange and marvellous fountains of waters; He was with them every where, doing wonders and fencing them in on every side: nevertheless since they showed forth nothing worthy of this gift, He spared them not, but destroyed them all. Ver. 5. "For they were overthrown," saith he, "in the wilderness." Declaring by this word both the sweeping destruction, and the punishments and the vengeance inflicted by God, and that they did not so much as attain to the rewards proposed to them. Neither were they in the land of promise when He did these things unto them, but without and afar somewhere, and wide of that country; He thus visiting them with a double vengeance, both by not permitting them to see the land, and this too though promised unto them, and also by actual severe punishment.

¹³ And what are these things to us? say you. To thee surely they belong. Wherefore also he adds, Ver. 6. "Now these things were figures of us." For as the gifts are figures, even so are the punishments figures: and as Baptism and

the Table were sketched out prophetically, so also by what ensued, the certainty of punishment coming on those who are unworthy of this gift was proclaimed beforehand for our sake that we by these examples might learn soberness. Wherefore also he adds, "To the intent we should not lust after evil things, as they also lusted." For as in the benefits the types went before and the substance followed, such shall be the order also in the punishments. Seest thou how he signifies not only the fact that these shall be punished, but also the degree, more severely than those ancients? For if the one be type, and the other substance, it must needs be that the punishments should as far exceed as the gifts.

¹⁴ And see whom he handles first: those who eat in the idol-temples. For having said, "that we should not lust after evil things," which was general, he subjoins that which is particular, implying that each of their sins arose from evil lusting. And first he said this, Ver. 7. "Neither be ye idolaters, as were some of them; as it is written, 'the people sat down to eat and to drink, and rose up to play.'" Do you hear how he even calls them "idolaters?" here indeed making the declaration, but afterwards bringing the proof. And he assigned the cause too wherefore they ran to those tables; and this was gluttony. Wherefore having said, "to the intent that we should not lust after evil things," and having added, nor "be idolaters," he names the cause of such transgression; and this was gluttony. "For the people sat down," saith he, "to eat and to drink," and he adds the end thereof, "they rose up to play." "For even as they," saith he, "from sensuality passed into idolatry; so there is a fear lest ye also may fall from the one into the other." Do you see how he signifies that these, perfect men forsooth, were more imperfect than the others whom they censured? Not in this respect only, their not bearing with their brethren throughout, but also in that the one sin from ignorance, but the others from gluttony. And from the ruin of the former he reckons the punishment to these, but allows not these to lay upon another the cause of their own sin but pronounces them responsible both for their injury, and for their own.

¹⁵ "Neither let us commit fornication, as some of them committed." Wherefore doth he here make mention of fornication. again, having so largely discoursed concerning it before? It is ever Paul's custom when he brings a charge of many sins, both to set them forth in order and separately to proceed with his proposed topics, and again in his discourses concerning other things to make mention also of the former: which thing God also used

to do in the Old Testament, in reference to each several transgression, reminding the Jews of the calf and bringing that sin before them. This then Paul also does here, at the same time both reminding them of that sin, and teaching that the parent of this evil also was luxury and gluttony. Wherefore also he adds, "Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand."

¹⁶ And wherefore names he not likewise the punishment for their idolatry? Either because it was clear and more notorious, or because the plague was not so great at that time, as in the matter of Balaam, when they joined themselves to Baalpeor, the Midianifish women appearing in the camp and alluring them to wantonness according to the counsel of Balaam. For that this evil counsel was Balaam's Moses sheweth after this, in the following statement at the end of the Book of Numbers. (Numbers chapter 31, verse 8; Numbers chapter 31, verse 11; Numbers chapter 31, verse 15; Numbers chapter 31, verse 16, in our translation.) "Balaam also the son of Beor they slew in the war of Midian with the sword and they brought the spoils. ... And Moses was wroth, and said, Wherefore have ye saved all the women alive? For these were to the children of Israel for a stumbling-block, according to the word of Balaam, to cause them to depart from and despise the word of the Lord for Peor's sake."

¹⁷ Ver. 9. "Neither let us tempt Christ, as some of them also tempted, and perished by serpents." By this he again hints at another charge which he likewise states at the end, blaming them because they contended about signs. And indeed they were destroyed on account of trials, saying, "when will the good things come? when the rewards?" Wherefore also he adds, on this account correcting and alarming them, Ver. 10. "Neither murmur ye, as some of them murmured, and perished by the destroyer." For what is required is not only to suffer for Christ, but also nobly to bear the things that come on us, and with all gladness: since this is the nature of every crown. Yea, and unless this be so, punishment rather will attend men who take calamity with a bad grace. Wherefore, both the Apostles when they were beaten rejoiced, and Paul gloried in his sufferings.

¹⁸[5.] Ver. 11. "Now all these things happened unto them by way of example; and they were written for our admonition, upon whom the ends of the ages are come." Again he terrifies them speaking of the "ends," and prepares them to expect things greater than had already taken place. "For that

we shall suffer punishment is manifest," saith he, "from what hath been said, even to those who disbelieve the statements concerning hell-fire; but that the punishment also will be most severe, is evident, from the more numerous blessings which we have enjoyed, and from the things of which those were but figures. Since, if in the gifts one go beyond the other, it is most evident that so it will be in the punishment likewise." For this cause he both called them types, and said that they were "written for us" and made mention of an "end" that he might remind them of the consummation of all things. For not such will be the penalties then as to admit of a termination and be done away, but the punishment will be eternal; for even as the punishments in this world are ended with the present life, so those in the next continually remain. But when he said, "the ends of the ages," he means nothing else than that the fearful judgment is henceforth nigh at hand.

19 Ver. 12. "Wherefore let him that thinketh he standeth take heed lest he fall." Again, he casts down their pride who thought highly of their knowledge. For if they who had so great privileges suffered such things; and some for murmuring alone were visited with such punishment, and others for tempting, and neither their multitude moved God to repent, nor their having attained to such things; much more shall it be so in our case, except we be sober. And well said he, "he that thinketh he standeth:" for this is not even standing as one ought to stand, to rely on yourself: for quickly will such an one fall: since they too, had they not been high-minded and self-confident, but of a subdued frame of mind, would not have suffered these things. Whence it is evident, that chiefly pride, and carelessness from which comes gluttony also, are the sources of these evils. Wherefore even though thou stand, yet take heed lest thou fall. For our standing here is not secure standing, no not until we be delivered out of the waves of this present life and have sailed into the tranquil haven. Be not therefore high-minded at thy standing, but guard against thy falling; for if Paul feared who was firmer than all, much more ought we to fear.

20 [6.] Now the Apostle's word, as we have seen, was, "Wherefore let him that thinketh he standeth take heed lest he fall;" but we cannot say even this; all of us, so to speak, having fallen, and lying prostrate on the ground. For to whom am I to say this? To him that committeth extortion every day? Nay, he lies prostrate with a mighty fall. To the fornicator? He too is cast down to the ground. To the drunkard? He also is fallen, and knoweth not even that he is

fallen. So that it is not the season for this word, but for that saying of the prophet which he spake even to the Jews, (Jeremiah chapter 8 verse 4)-"He that falleth, doth he not rise again?" For all are fallen, and to rise again they have no mind. So that our exhortation is not concerning the not falling, but concerning the ability of them that are fallen to arise. Let us rise again then, late though it be, beloved, let us rise again, and let us stand nobly. How long do we lie prostrate? How long are we drunken, besotted with the excessive desire of the things of this life? It is a meet opportunity now to say, (Jeremiah chapter 6, verse 10) "To whom shall I speak and testify?" So deaf are all men become even to the very instruction of virtue, and thence filled with abundance of evils. And were it possible to discern their souls naked; as in armies when the battle is ended one may behold some dead, and some wounded, so also in the Church we might see. Wherefore I beseech and implore you, let us stretch out a hand to each other and thoroughly raise ourselves up. For I myself am of them that are smitten, and require one to apply some remedies.

²¹ Do not however despair on this account. For what if the wounds be severe? yet are they not incurable; such is our physician: only let us feel our wounds. Although we be arrived at the very extreme of wickedness, many are the ways of safety which He strikes out for us. Thus, if thou forbear to be angry with thy neighbor, thine own sins shall be forgiven. "For if ye forgive men," saith He, "your heavenly Father will also forgive you. (Matthew chapter 6, verse 14) And if thou give alms, He will remit thee thy sins; for, "break off thy sins," saith He, "by alms. (Daniel chapter 4, verse 24) And if thou pray earnestly, thou shalt enjoy forgiveness: and this the widow signifieth who prevailed upon that cruel judge by the importunity of her prayer. And if thou accuse thine own sins, thou hast relief: for "declare thou thine iniquities first, that thou mayest be justified: (Isaiah chapter 47, verse 26) and if thou art sorrowful on account of these things, this too will be to thee a powerful remedy: "for I saw," saith He, "that he was grieved and went sorrowful, and I healed his ways. (Isaiah chapter 57, verse 17) And if, when thou sufferest any evil, thou bear it nobly, thou hast put away the whole. For this also did Abraham say to the rich man, that "Lazarus received his evil things, and here he is comforted. And if thou hast pity on the widow, thy sins are washed away.

²² For, "Judge," saith He, "the orphan, and plead for the widow, and come and let us reason together, saith the Lord. And if your sins be as scarlet, I will

make them white as snow; and if they be as crimson, I will make them white as wool. (Isaiah chapter 1, verse 17) For not even a single scar of the wounds doth He suffer to appear. Yea, and though we be come to that depth of misery into which he fell, who devoured his father's substance and fed upon husks, and should repent, we are undoubtedly saved. And though we owe ten thousand talents, if we fall down before God and bear no malice, all things are forgiven us. Although we have wandered away to that place whither the sheep strayed from his keeper, even thence He recovers us again: only let us be willing, beloved. For God is merciful. Wherefore both in the case of him that owed ten thousand talents, He was content with His falling down before Him; and in the case of him who had devoured his father's goods, with his return only; and in the case of the sheep, with its willingness to be borne.

²³[7. Considering therefore the greatness of His mercy, let us here make Him propitious unto us, and "let us come before His face by a full confession," (Psalms chapter 95, verse 2 LXX. that we may not depart hence without excuse, and have to endure the extreme punishment. For if in the present life we exhibit even an ordinary diligence, we shall gain the greatest rewards: but if we depart having become nothing better here, even though we repent ever so earnestly there it will do us no good. For it was our duty to strive while yet remaining within the lists, not after the assembly was broken up idly to lament and weep: as that rich man did, bewailing and deploring himself, but to no purpose and in vain, since he overlooked the time in which he ought to have done these things. And not he alone, but many others there are like him now among the rich; not willing to despise wealth, but despising their own souls for wealth's sake: at whom I cannot but wonder, when I see men continually interceding with God for mercy, whilst they are doing themselves incurable harm, and unsparing of their very soul as if it were an enemy. Let us not then trifle, beloved, let us not trifle nor delude ourselves, beseeching God to have mercy upon us, whilst we ourselves prefer both money and luxury, and, in fact, all things to this mercy.

²⁴For neither, if any one brought before thee a case and said in accusation of such an one, that being to suffer ten thousand deaths and having it in his power to rid himself of the sentence by a little money, he chose rather to die than to give up any of his property, would you say that he was worthy of any mercy or compassion. Now in this same way do thou also reason touching thyself. For we too act in this way, and making light of our own salva-

tion, we are sparing of our money. How then dost thou beseech God to spare thee, when thou thyself art so unsparing of thyself, and honorest money above thy soul? ²⁵ Wherefore also I am greatly astonished to see, how great witchery lies hid in wealth, or rather not in wealth, but in the souls of those that are beguiled. For there are, there are those that utterly derided this sorcery. For which among the things therein is really capable of bewitching us? Is it not inanimate matter? is it not transitory? is not the possession thereof unworthy of trust? is it not full of fears and? dangers? nay, of murders and conspiracy? of enmity and hatred? of carelessness and much vice? is it not dust and ashes? what madness have we here? what disease? "But," say you, "we ought not merely to bring such accusations against those that are so diseased, but also to destroy the passion." And in what other way shall we destroy it, except by pointing out its baseness and how full it is of innumerable evils?

²⁶ But of this it is not easy to persuade a lover concerning the objects of his love. Well then, we must set before him another sort of beauty. But incorporeal beauty he sees not, being yet in his disease. Well then, let us show him some beauty of a corporeal kind, and say to him, Consider the meadows and the flowers therein, which are more sparkling than any gold, and more elegant and transparent than all kinds of precious stones. Consider the limpid streams from their fountains, the rivers which like oil flow noiselessly out of the earth. Ascend to heaven and behold the lustre of the sun, the beauty of the moon, the stars that cluster like flowers. "Why, what is this," say you, "since we do not, I suppose, make use of them as of wealth?" Nay, we use them mere than wealth, inasmuch as the use thereof is more needful, the enjoyment more secure. For thou hast no fear, lest, like money, any one should take them and go off: but you may be ever confident of having them, and that without anxiety or care. But if thou grieve because thou enjoy-est them in common with others, and dost not possess them alone like money; it is not money, but mere covetousness, which thou seemest to me to be in love with: nor would even the money be an object of thy desire, if it had been placed within reach of all in common.

²⁷ [8. Therefore, since we have found the beloved object, I mean Covetousness, come let me show thee how she hates and abhors thee, how many swords she sharpens against thee, how many pits she digs, how many nooses she ties, how many precipices she prepares; that thus at any rate thou mayest do away with the charm. Whence then are we to obtain this knowledge?

From the highways, from the wars, from the sea, from the courts of justice. For she hath both filled the sea with blood, and the swords of the judges she often reddens contrary to law, and arms those who on the highway lie in wait day and night, and persuades men to forget nature, and makes parricides and matricides, and introduces all sorts of evils into man's life. Which is the reason why Paul entitles her "a root of these things." (1 Timothy chapter 6, verse 10) She suffers not her lovers to be in any better condition than those who work in the mines. For as they, perpetually shut up in darkness and in chains, labor unprofitably; so also these buried in the caves of avarice, no one using any force with them, voluntarily draw on their punishment, binding on themselves fetters that cannot be broken. And those condemned to the mines. at least when even comes on, are released from their toils; but these both by day and night are digging in these wretched mines.

28 And to those there is a definite limit of that hard labor, but these know no limit, but the more they dig so much the greater hardship do they desire. And what if those do it unwillingly, but these of their own will? in that thou tellest me of the grievous part of the disease, that it is even impossible for them to be rid of it, since they do not so much as hate their wretchedness. But as a swine in mud, so also do these delight to wallow in the noisome mire of avarice, suffering worse things than those condemned ones. As to the fact that they are in a worse condition, hear the circumstances of the one, and then thou wilt know the state of the other. 29 Now it is said that that soil which is impregnated with gold has certain clefts and recesses in those gloomy caverns. The malefactor then condemned to labor in that place, taking for that purpose a lamp and a mattock, so, we are told, enters within, and carries with him a cruse to drop oil from thence into the lamp, because there is darkness even by day, without a ray of light, as I said before. Then when the time of day calls him to his wretched meal, himself, they say, is ignorant of the time, but his jailor from above striking violently on the cave, by that clattering sound declares to those who are at work below the end of the day.

30 Do ye not shudder when ye hear all this? Let us see now, whether there be not things more grievous than these in the case of the covetous. For these too, in the first place, have a severer jailor, viz. avarice, and so much severer, as that besides their body he chains also their soul. And this darkness also is more awful than that. For it is not subject to sense, but they producing it within, whithersoever they go, carry it about with themselves. For the eye of

their soul is put out: which is the reason why more than all Christ calls them wretched, saying, "But if the light that is in thee be darkness, how great is that darkness." (S. Matthew chapter 6, verse 23) And they for their part have at least a lamp Shining, but these are deprived even of this beam of light; and therefore every day they fall into countless pitfalls. And the condemned when night overtakes them have a respite, sailing into that calm port which is common to all the unfortunate, I mean the night: but against the covetous even this harbor is blocked up by their own avarice: such grievous thoughts have they even at night, since then, without disturbance from any one, at full leisure they cut themselves to pieces.

³¹ Such are their circumstances in this world; but those in the next, what discourse shall exhibit? the intolerable furnaces, the rivers burning with fire, the gnashing of teeth, the chains never to be loosed, the envenomed worm, the rayless gloom, the never-ending miseries. Let us fear them, beloved, let us fear the fountain of so great punishments, the insatiate madness, the destroyer of our salvation. For it is impossible at the same time to love both money and your soul. Let us be convinced that wealth is dust and ashes, that it leaves us when we depart hence, or rather that even before our departure it oftentimes darts away from us, and injures us both in regard of the future and in respect of the present life. For before hell fire, and before that punishment, even here it surrounds us with innumerable wars, and stirs up strifes and contests. For nothing is so apt to cause war as avarice: nothing so apt to produce beggary, whether it show itself in wealth or in poverty. For in the souls of poor men also this grievous disease ariseth, and aggravates their poverty the more. And if there be found a poor covetous man, such an one suffers not punishment in money, but in hunger. For he allows not himself to enjoy his moderate means with comfort, but both racks his belly with hunger and punishes his whole body with nakedness and cold, and every where appears more squalid and filthy than any prisoners;

³² and is always wailing and lamenting as though he were more wretched than all, though there be ten thousand poorer than he. This man, whether he go into the market-place, goes away with many a stripe; or into the bath, or into the theatre, he will still be receiving more wounds, not only from the spectators, but also from those upon the stage, where he beholds not a few of the unchaste women glittering in gold. This man again, whether he sail upon the sea, regarding the merchants and their richly-freighted ships and

their enormous profits, will not even count himself to live: or whether he travel by land, reckoning up the fields, the suburban farms, the inns, the baths, the revenues arising out of them, will count his own life thenceforth not worth living; or whether thou shut him up at home, he will but rub and fret the wounds received in the market, and so do greater despite to his own soul: and he knows only one consolation for the evils which oppress him; death and deliverance from this life.

³³ And these things not the poor man only, but the rich also, will suffer, who falls into this disease, and so much more than the poor, inasmuch as the tyranny presses more vehemently on him, and the intoxication is greater. Wherefore also he will account himself poorer than all; or rather, he is poorer. For riches and poverty are determined not by the measure of the substance, but by the disposition of the mind: and he rather is the poorest of all, who is always hangering after more and is never able to stay this wicked lust.

HOMILY 24

11 Corinthians chapter 10, verse 13 There hath no temptation taken you, but such as man can bear: but God is faithful, Who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it. Thus, because he terrified them greatly, relating the ancient examples, and threw them into an agony, saying, "Let him that thinketh he standeth take heed lest he fall; "though they had borne many temptations, and had exercised themselves many times therein; for "I was with you," saith he, "in weakness, and in fear, and in much trembling:" (1 Corinthians chapter 2, verse 3) lest they should say, "Why terrify and alarm us? we are not unexercised in these troubles, for we have been both driven and persecuted, and many and continual dangers have we endured:" repressing again their pride, he says, "there hath no temptation taken you but such as man can bear," i.e., small, brief, moderate. For he uses the expression "man can bear," in respect of what is small; as when he says, "I speak after the manner of men because of the infirmity of your flesh." (Romans chapter 6, verse 19) "Think not then great things," saith he, "as though ye had overcome the storm. For never have ye seen a danger threatening death nor a temptation intending slaughter:" which also he said to the Hebrews, "ye have not yet resisted unto blood, striving against sin." (Hebrews chapter 12, verse 4)

2 Then, because he terrified them, see how again he raises them up, at the same time recommending moderation; in the words, "God is faithful, Who will not suffer you to be tempted above that ye are able." There are therefore temptations which we are not able to bear. And what are these? All, so to speak. For the ability lies in God's gracious influence; a power which we draw down by our own will. Wherefore that thou mayest know and see that not only those which exceed our power, but not even these which are "common to man" is it possible without assistance from God easily to bear, he added, "But will with the temptation also make the way of escape, that ye may be able to endure it." For, saith he, not even those moderate temptations, as I was remarking, may we bear by our own power: but even in them we require aid from Him in our warfare that we may pass through them, and until we have passed, bear them. For He gives patience and brings on a speedy release; so that in this way also the temptation becomes bearable. This he covertly intimates, saying, "will also make the way of escape, that ye may be able to bear it:" and all things he refers to Him.

3[2.] Ver. 14. "Wherefore, my brethren, flee from idolatry." Again he courts them by the name of kindred, and urges them to be rid of this sin with all speed. For he did not say, simply, depart, but "flee;" and he calls the matter "idolatry," and no longer bids them quit it merely on account of the injury to their neighbor, but signifies that the very thing of itself is sufficient to bring a great destruction. Ver. 15. "I speak as to wise men: judge ye what I say." Because he hath cried out aloud and heightened the accusation, calling it idolatry; that he might not seem to exasperate them and to make his speech disgusting, in what follows he refers the decision to them, and sets his judges down on their tribunal with an encomium. "For I speak as to wise men," saith he: which is the mark of one very confident of his own rights, that he should make the accused himself the judge of his allegations.

4 Thus also he more elevates the hearer, when he discourses not as commanding nor as laying down the law, but as advising with them and as actually pleading before them. For with the Jews, as more foolishly and childishly disposed, God did not so discourse, nor did He in every instance acquaint them with the reasons of the commands, but merely enjoined them; but here, because we have the privilege of great liberty, we are even admitted to be counsellors. And he discourses as with friends, and says, "I need no other judges, do ye yourselves pass this sentence upon me, I take you for arbit-

ers." [3.] Ver. 16. "The cup of blessing which we bless, is it not a communion of the Blood of Christ?" What sayest thou, O blessed Paul? When thou wouldest appeal to the hearer's reverence, when thou art making mention of awful mysteries, dost thou give the title of "cup of blessing" to that fearful and most tremendous cup? "Yea," saith he; "and no mean title is that which was spoken. For when I call it 'blessing,' I mean thanksgiving, and when I call it thanksgiving I unfold all the treasure of God's goodness, and call to mind those mighty gifts." Since we too, recounting over the cup the unspeakable mercies of God and all that we have been made partakers of, so draw near to Him, and communicate; giving Him thanks that He hath delivered from error the whole race of mankind; that being afar off, He made them nigh; that when they had no hope and were without God in the world, He constituted them His own brethren and fellow-heirs. For these and all such things, giving thanks, thus we approach. "How then are not your doings inconsistent," saith he, "O ye Corinthians; blessing God for delivering you from idols, yet running again to their tables?"

5 "The cup of blessing which we bless, is it not a communion of the Blood of Christ?". Very persuasively spake he, and awfully. For what he says is this: "This which is in the cup is that which flowed from His side, and of that do we partake." But he called it a cup of blessing, because holding it in our hands, we so exalt Him in our hymn, wondering, astonished at His unspeakable gift, blessing Him, among other things, for the pouring out of this self-same draught that we might not abide in error: and not only for the pouring it out, but also for the imparting thereof to us all. "Wherefore if thou desire blood," saith He, "redde[n] not the altar of idols with the slaughter of brute beasts, but My altar with My blood." Tell me, What can be more tremendous than this? What more tenderly kind? This also lovers do. When they see those whom they love desiring what belongs to strangers and despising their own, they give what belongs to themselves, and so persuade them to withdraw themselves from the gifts of those others. Lovers, however, display this liberality in goods and money and garments, but in blood none ever did so. Whereas Christ even herein exhibited His care and fervent love for us. And in the old covenant, because they were in an imperfect state, the blood which they used to offer to idols He Himself submitted to receive, that He might separate them from those idols; which very thing again was a proof of His unspeakable affection: but here He transferred the service to that which is far

more awful and glorious, changing the very sacrifice itself, and instead of the slaughter of irrational creatures, commanding to offer up Himself.

6[4.] "The bread which we break, is it not a communion of the Body of Christ?" Wherefore said he not, the participation? Because he intended to express something more and to point out how close was the union: in that we communicate not only by participating and partaking, but also by being united. For as that body is united to Christ, so also are we united to him by this bread. But why adds he also, "which we break?" For although in the Eucharist one may see this done, yet on the cross not so, but the very contrary. For, "A bone of Him," saith one, "shall not be broken." But that which He suffered not on the cross, this He suffers in the oblation for thy sake, and submits to be broken, that he may fill all men. Further, because he said, "a communion of the Body," and that which communicates is another thing from that whereof it communicates; even this which seemeth to be but a small difference, he took away. For having said, "a communion of the Body," he sought again to express something nearer. Wherefore also he added,

7 Ver. 17. "For we, who are many, are one bread, one body." "For why speak I of communion?" saith he, "we are that self-same body." For what is the bread? The Body of Christ. And what do they become who partake of it? The Body of Christ: not many bodies, but one body. For as the bread consisting of many grains is made one, so that the grains no where appear; they exist indeed, but their difference is not seen by reason of their conjunction; so are we conjoined both with each other and with Christ: there not being one body for thee, and another for thy neighbor to be nourished by, but the very same for all. Wherefore also he adds, 8 "For we all partake of the one bread." Now if we are all nourished of the same and all become the same, why do we not also show forth the, same love, and become also in this respect one? For this was the old way too in the time of our forefathers: "for the multitude of them that believed," saith the text, "were of one heart and soul." (Acts chapter 4, verse 32) Not so, however, now, but altogether the reverse. Many and various are the contests betwixt all, and worse than wild beasts are we affected towards each other's members. And Christ indeed made thee so far remote, one with himself: but thou dost not deign to be united even to thy brother with due exactness, but separateth thyself, having had the privilege of so great love and life from the Lord. For he gave not simply even His own body; but because the former nature of the flesh which was framed out of

earth, had first become deadened by sin and destitute of life; He brought in, as one may say, another sort of dough and leaven, His own flesh, by nature indeed the same, but free from sin and full of life; and gave to all to partake thereof, that being nourished by this and laying aside the old dead material, we might be blended together unto that which is living and eternal, by means of this table.

9[5.] Ver. 18. "Behold Israel after the flesh: have not they which eat the sacrifices communion with the altar?" Again, from the old covenant he leads them unto this point also. For because they were far beneath the greatness of the things which had been spoken, he persuades them both from former things and from those to which they were accustomed. And he says well, "according to the flesh," as though they themselves were according to the Spirit. And what he says is of this nature: "even from persons of the grosset sort ye may be instructed that they who eat the sacrifices, have communion with the altar." Dost thou see how he intimates that they who seemed to be perfect have not perfect knowledge, if they know not even this, that the result of these sacrifices to many oftentimes is a certain communion and friendship with devils, the practice drawing them on by degrees? For if among men the fellowship of salt and the table becomes an occasion and token of friendship, it is possible that this may happen also in the case of devils.

10 But do thou, I pray, consider, how with regard to the Jews he said not, "they are par-takers with God," but, "they have communion with the altar;" for what was placed thereon was burnt: but in respect to the Body of Christ, not so. But how? It is "a Communion of the Lord's Body." For not with the altar, but with Christ Himself, do we have communion. But having said that they have "communion with the altar," afterwards fearing lest he should seem to discourse as if the idols had any power and could do some injury, see again how he overthrows them, saying, Ver. 19. "What say I then? That an idol is any thing? or that a thing sacrificed to idols is any thing?" As if he had said, "Now these things I affirm, and try to withdraw you from the idols, not as though they could do any injury or had any power: for an idol is nothing; but I wish you to despise them." "And if thou wilt have us despise them," saith one, "wherefore dost thou carefully withdraw us from them?" Because they are not offered to thy Lord.

11 Ver. 20. "For that which the Gentiles sacrifice," saith he, "they sacrifice to demons, and not to God." Do not then run to the contrary things. For

neither if thou wert a king's son, and having the privilege of thy father's table, shouldest leave it and choose to partake of the table of the condemned and the prisoners in the dungeon, would thy father permit it, but with great vehemence he would withdraw thee; not as though the table could harm thee, but because it disgraces thy nobility and the royal table. For verily these too are servants who have offended; dishonored, condemned, prisoners reserved for intolerable punishment, accountable for ten thousand crimes. How then art thou riot ashamed to imitate the gluttonous and vulgar crew, in that when these condemned persons set out a table, thou runnest thither and partakest of the viands? Here is the cause why I seek to withdraw thee. For the intention of the sacrificers, and the person of the receivers, maketh the things set before thee unclean.

¹² "And I would not that ye should have communion with demon." Perceivest thou the kindness of a careful father? Perceivest thou also the very word, what force it hath to express his feeling? "For it is my wish," saith he, "that you have nothing in common with them." [6.] Next, because he brought in the saying by way of exhortation, lest any of the grosser sort should make light of it as having license, because he said, "I would not," and, "judge ye;" he positively affirms in what follows and lays down the law, saying, Ver. 21. "Ye cannot drink the cup of the Lord, and the cup of demons: ye cannot partake of the Lord's table, and of the table of demons." And he contents himself with the mere terms, for the purpose of keeping them away. Then, speaking also to their sense of shame, Ver. 22. "Do we provoke the Lord to jealousy? are we stronger than He?" i.e., "Are we tempting Him, whether He is able to punish us, and irritating Him by going over to the adversaries and taking our stand with His enemies?" And this he said, reminding them of an ancient history and of their fathers' transgression. Wherefore also he makes use of this expression, which Moses likewise of old used against the Jews, accusing them of idolatry in the person of God. "For they," saith He, "moved Me to jealousy with that which is not God; they provoked Me to anger with their idols." (Deuteronomy chapter 32, verse 21)

¹³ "Are we stronger than He?" Dost thou see how terribly, how awfully he rebukes them, thoroughly shaking their very nerves, and by his way of reducing them to an absurdity, touching them to the quick and bringing down their pride? "Well, but why," some one will say, "did he not set down these things at first, which would be most effectual to withdraw them?" Because it

is his custom to prove his point by many particulars, and to place the strongest last, and to prevail by proving more than was necessary. On this account then, he began from the lesser topics, and so made his way to that which is the sum of all evils: since thus that last point also became more easily admitted, their mind having been smoothed down by the things said before. Ver. 23, 24. "All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not. Let no man seek his own, but each his neighbor's good."

¹⁴ Seest thou his exact wisdom? Because it was likely that they might say, "I am perfect and master of myself, and it does me no harm to partake of what is set before me;" "Evenso," saith he, "perfect thou art and master of thyself; do not however look to this, but whether the result involve not injury, nay subversion." For both these he mentioned, saying, "All things are not expedient, all things edify not;" and using the former with reference to one's self, the latter, to one's brother: since the clause, "are not expedient," is a covert intimation of the ruin of the person to whom he speaks; but the clause, "edify not," of the stumbling block to the brother. Wherefore also he adds, "Let no man seek his own;" which he every where through the whole Epistle insists upon and in that to the Romans; when he says, "For even Christ pleased not Himself:" (Romans chapter 15, verse 3) and again, "Even as I please all men in all things, not seeking mine own profit." (1 Corinthians chapter 10, verse 33) And again in this place; he does not, however, fully work it out here. That is, since in what had gone before he had established it at length, and shown that he no where "seeks his own," but both "to the Jews became as a Jew and to them that are without law as without law," and used not his own "liberty" and "right" at random, but to the profit of all, serving all; he here broke off, content with a few words, by these few guiding them to the remembrance of all which had been said.

¹⁵ [7.] These things therefore knowing, let us also, beloved, consult for the good of the brethren and preserve unity with them. For to this that fearful and tremendous sacrifice leads us, warning us above all things to approach it with one mind and fervent love, and thereby becoming eagles, so to mount up to the very heaven, nay, even beyond the heaven. "For wheresoever the carcase is," saith He, "there also will be the eagles," (St. Matthew chapter 24, verse 28) calling His body a carcase by reason of His death. For unless He had fallen, we should not have risen again. But He calls us eagles, implying

that he who draws nigh to this Body must be on high and have nothing common with the earth, nor wind himself downwards and creep along; but must ever be soaring heavenwards, and look on the Sun of Righteousness, and have the eye of his mind quick-sighted. For eagles, not daws, have a right to this table. Those also shall then meet Him descending from heaven, who now worthily have this privilege, even as they who do so unworthily, shall suffer the extremest torments.

16 For if one would not inconsiderately receive a king-(why say I a king? nay were, it but a royal robe, one would not inconsiderately touch it with unclean hands;)-though he should be in solitude, though alone, though no man were at hand: and yet the robe is nought but certain threads spun by worms: and if thou admirest the dye, this too is the blood of a dead fish; nevertheless, one would not choose to venture on it with polluted hands: I say now, if even a man's garment be what one would not venture inconsiderately to touch, what shall we say of the Body of Him Who is God over all, spotless, pure, associate with the Divine Nature, the Body whereby we are, and live; whereby the gates of hell were broken down and the sanctuaries of heaven opened? how shall we receive this with so great insolence? Let us not, I pray you, let us not slay ourselves by our irreverence, but with all awfulness and purity draw nigh to It; and when thou seest It set before thee, say thou to thyself, "Because of this Body am I no longer earth and ashes, no longer a prisoner, but free: because of this I hope for heaven, and to receive the good things therein, immortal life, the portion of angels, converse with Christ; this Body, nailed and scourged, was more than death could stand against; this Body the very sun saw sacrificed, and turned aside his beams; for this both the veil was rent in that moment, and rocks were burst asunder, and all the earth was shaken. This is even that Body, the blood-stained, the pierced, and that out of which gushed the saving fountains, the one of blood, the other of water, for all the world."

17 Wouldest thou from another source also learn its power? Ask of her diseased with an issue of blood, who laid hold not of Itself, but of the garment with which It was clad; nay not of the whole of this, but of the hem: ask of the sea, which bare It on its back: ask even of the Devil himself, and say, "Whence hast thou that incurable stroke? whence hast thou no longer any power? Whence art thou captive? By whom hast thou been seized in thy flight?" And he will give no other answer than this, "The Body that was cru-

cified." By this were his goads broken in pieces; by this was his head crushed; by this were the powers and the principalities made a show of. "For," saith he, "having put off from himself principalities and powers, He made a show of them openly, triumphing over them in it." (Colossians chapter 2, verse 15)

¹⁸ Ask also Death, and say, "whence is it that thy sting hath been taken away? thy victory abolished? thy sinews cut out? and thou become the laughing-stock of girls and children, who wast before a terror even to kings and to all righteous men?" And he will ascribe it to this Body. For when this was crucified, then were the dead raised up, then was that prison burst, and the gates of brass were broken, and the dead were loosed, and the keepers of hell-gate all cowered in fear. And yet, had He been one of the many, death on the contrary should have become more mighty; but it was not so. For He was not one of the many. Therefore was death dissolved. And as they who take food which they are unable to retain, On account of that vomit up also what was before lodged in them; so also it happened unto death. That Body, which he could not digest, he received: and therefore had to cast forth that which he had within him. Yea, he travailed in pain, whilst he held Him, and was straitened until He vomited Him up. Wherefore saith the Apostle, "Having loosed the pains of death." (Acts chapter 11, verse 24) For never woman labouring of child was so full of anguish as he was torn and racked in sunder, while he held the Body of the Lord. And that which happened to the Babylonian dragon, when, having taken the food it burst asunder in the midst this also happened unto him. For Christ came not forth again by the mouth of death, but having burst asunder and ripped up in the very midst, the belly of the dragon, thus from His secret chambers (Psalms chapter 19, verse 5) right gloriously He issued forth and flung abroad His beams not to this heaven alone, but to the very throne most high. For even thither did He carry it up.

¹⁹ This Body hath He given to us both to hold and to eat; a thing appropriate to intense love. For those whom we kiss vehemently, we oft-times even bite with our teeth. Wherefore also Job, indicating the love of his servants towards him, said, that they oft-times, out of their great affection towards him, said, "Oh! that we were filled with his flesh!" (Job chapter 31, verse 31) Even so Christ hath given to us to be filled with His flesh, drawing us on to greater love. [8.] Let us draw nigh to Him then with fervency and with inflamed love, that we may not have to endure punishment. For in proportion to the greatness of the benefits bestowed on us, so much the more exceed-

ingly are we chastised when we show ourselves unworthy of the bountifulness. This Body, even lying in a manger, Magi revered. Yea, men profane and barbarous, leaving their country and their home, both set out on a long journey, and when they came, with fear and great trembling worshipped Him. Let us, then, at least imitate those Barbarians, we who are citizens of heaven. For they indeed when they saw Him but in a manger, and in a hut, and no such thing was in sight as thou beholdest now, drew nigh with great awe; but thou beholdest Him not in the manger but on the altar, not a woman holding Him in her arms, but the priest standing by, and the Spirit with exceeding bounty hovering over the gifts set before us. Thou dost not see merely this Body itself as they did, but thou knowest also Its power, and the whole economy, and art ignorant of none of the holy things which are brought to pass by It, having been exactly initiated into all.

²⁰ Let us therefore rouse ourselves up and be filled with horror, and let us show forth a reverence far beyond that of those Barbarians; that we may not by random and careless approaches heap fire upon our own heads. But these things I say, not to keep us from approaching, but to keep us from approaching without consideration. For as the approaching at random is dangerous, so the not communicating in those mystical suppers is famine and death. For this Table is the sinews of our soul, the bond of our mind, the foundation of our confidence, our hope, our salvation, our light, our life. When with this sacrifice we depart into the outer world, with much confidence we shall tread the sacred threshold, fenced round on every side as with a kind of golden armor. And why speak I of the world to come? Since here this mystery makes earth become to thee a heaven. Open only for once the gates of heaven and look in; nay, rather not of heaven, but of the heaven of heavens; and then thou wilt behold what I have been speaking of. For what is there most precious of all, this will I show thee lying upon the earth. For as in royal palaces, what is most glorious of all is not walls, nor golden roofs, but the person of the king sitting on the throne; so likewise in heaven the Body of the King. But this, thou art now permitted to see upon earth. For it is not angels, nor archangels, nor heavens and heavens of heavens, that I show thee, but the very Lord and Owner of these. Perceivest thou how that which is more precious than all things is seen by thee on earth; and not seen only, but also touched; and not only touched, but likewise eaten; and after receiving It thou goest home?

²¹ Make thy soul clean then, prepare thy mind for the reception of these mysteries. For if thou wert entrusted to carry a king's child with the robes, the purple, and the diadem, thou wouldest cast away all things which are upon the earth. But now that it is no child of man how royal soever, but the only-begotten Son of God Himself, Whom thou receivedst; dost thou not thrill with awe, tell me, and cast away all the love of all worldly things, and have no bravery but that wherewith to adorn thyself? or dost thou still look towards earth, and love money, and pant after gold? What pardon then canst thou have? what excuse? Knowest thou not that all this worldly luxury is loathsome to thy Lord? Was it not for this that on His birth He was laid in a manger, and took to Himself a mother of low estate? Did He not for this say to him that was looking after gain, "But the Son of Man hath not where to lay His head?" (St. Matthew chapter 8, verse 20)

²² And what did the disciples? Did they not observe the same law, being taken to houses of the poor and lodged, one with a tanner, another with a tent-maker, and with the seller of purple? For they inquired not after the splendor of the house, but for the virtues of men's souls. These therefore let us also emulate, hastening by the beauty of pillars and of marbles, and seeking the mansions which are above; and let us tread under foot all the pride here below with all love of money, and acquire a lofty mind. For if we be sober-minded, not even this whole world is worthy of us, much less porticoes and arcades. Wherefore, I beseech you, let us adorn our souls, let us fit up this house which we are also to have with us when we depart; that we may attain even to the eternal blessings, through the grace and mercy, &c.

HOMILY 25

¹¹ Corinthians chapter 10, verse 25 Whatsoever is sold in the shambles, eat, asking no question for conscience sake. Having said that "they could not drink the cup of the Lord and the cup of the devils," and having once for all led them away from those tables, by Jewish examples, by human reasonings, by the tremendous Mysteries, by the rites solemnized among the idols; and having filled them with great fear; that he might not by this fear drive again to another extreme, and they be forced, exercising a greater scrupulosity than was necessary, to feel alarm, lest possibly even without their knowledge there might come in some such thing either from the market or from some other quarter; to release them from this strait, he saith, "Whatsoever is sold in the shambles, eat, asking no question." "For," saith he, "if thou eat in ig-

norance and not knowingly, thou art not subject to the punishment: it being thenceforth a matter not of greediness, but of ignorance."

2 Nor doth he free the man only from this anxiety, but also from another, establishing them in thorough security and liberty. For he cloth not even suffer them to "question;" i.e., to search and enquire, whether it be an idol-sacrifice or no such thing; but simply to eat every thing which comes from the market, not even acquainting one's self with so much as this, what it is that is act before us. So that even he that eateth, if in ignorance, may be rid of anxiety. For such is the nature of those things which are not in their essence evil, but through the man's intention make him unclean. Wherefore he saith, "asking no question." Ver. 26. "For to the Lord belongeth the earth and the fulness thereof." Not to the devils. Now if the earth and the fruits and the beasts be all His, nothing is unclean: but it becomes unclean otherwise, from our intention and our disobedience. Wherefore he not only gave permission, but also,

3 Ver. 27. "If one of them that believe not biddeth you," saith he, "to a feast, and you are disposed to go; whatsoever is set before you, eat, asking no question for conscience sake." See again his moderation. For he did not command and make a law that they should withdraw themselves, yet neither did he forbid it. And again, should they depart, he frees them from all suspicion. Now what may be the account of this? That so great curiousness might not seem to arise from any fear and cowardice. For he who makes scrupulous enquiry doth so as being in dread: but he who, on hearing the fact, abstains, abstains as out of contempt and hatred and aversion. Wherefore Paul, purposing to establish both points, saith, "Whatsoever is set before you, eat." Ver. 28. "But if any man say unto you, This hath been offered in sacrifice unto idols; eat not, for his sake that showed it."

4 Thus it is not at all for any power that they have but as accursed, that he bids abstain from them. Neither then, as though they could injure you, fly from them, (for they have no strength;) nor yet, because they have no strength, indifferently partake: for it is the table of beings hostile and degraded. Wherefore he said, "eat not for his sake that showed it, and for conscience sake. For the earth is the Lord's and the fulness thereof."() Seest thou how both when he bids them eat and when they must abstain, he brings forward the same testimony? "For I do not forbid," saith he, "for this cause as though they belonged to others: ("for the earth is the Lord's:") but for the

reason I mentioned, for conscience sake; i.e., that it may not be injured." Ought one therefore to inquire scrupulously? "Nay" saith he "for I said not thy conscience, but his. For I have already said, 'for his sake that showed it.'" And again, v. 29, "Conscience, I say, not thine own, but the other's."

⁵[2.] But perhaps some one may say, "The brethren indeed, as is natural, thou sparest, and dost not suffer us to taste for their sakes, lest their conscience being weak might be emboldened to eat the idol sacrifices. But if it be some heathen, what is this man to thee? Was it not thine own word, 'What have I to do with judging them that are without?' (1 Corinthians chapter 5, verse 12) Wherefore then dost thou on the contrary care for them?" "Not for him is my care," he replies, "but in this case also for thee." To which effect also he adds, ⁶"For why is my liberty judged by another conscience?" meaning by "liberty," that which is left without caution or prohibition. For this is liberty, freed from Jewish bondage. And what he means is this: "God hath made me free and above all reach of injury, but the Gentile knoweth not how to judge of my rule of life, nor to see into the liberality of my Master, but will condemn and say to himself, Christianity is a fable; they abstain from the idols, they shun demons, and yet cleave to the things offered to them: great is their gluttony." "And what then?" it may be said. "What harm is it to us, should he judge us unfairly?" But how much better to give him no room to judge at all'. For if thou abstain, he will not even say this. "How," say you, "will he not say it? For when he seeth me not making these inquiries, either in the shambles or in the banquet; what should hinder him from using this language and condemning me, as one who partakes without discrimination?" It is not so at all. For thou partakest, not as of idol-sacrifices, but as of things clean. And if thou makest no nice enquiry, it is that thou mayest signify that thou fearest not the things set before thee; this being the reason why, whether thou enterest a house of Gentiles or goest into the market, I suffer thee not to ask questions; viz. lest thou become timid and perplexed, and occasion thyself needless trouble.

⁷Ver. 30. "If I by grace partake, why am I evil spoken of for that for which I give thanks? "Of what dost thou 'by grace partake?' tell me. Of the gifts of God. For His grace is so great, as to render my soul unstained and above all pollution. For as the sun sending down his beams upon many spots of pollution, withdraws them again pure; so likewise and much more, we, living in the midst of the world remain pure, if we will, by how much the

power we have is even greater than his. "Why then abstain? say you. Not as though I should become unclean, far from it; but for my brother's sake, and that I may not become a partaker with devils, and that I may not be judged by the unbeliever. For in this case it is no longer now the nature of the thing, but the disobedience and the friendship with devils which maketh me unclean, and the purpose of heart worketh the pollution. But what is, "why am I evil spoken of for that for which I give thanks? "I, for my part" saith he "give thanks to God that He hath thus set me on high, and above the low estate of the Jews, so that from no quarter am I injured. But the Gentiles not knowing my high rule of life will suspect the contrary, and will say, 'Here are Christians indulging a taste for our customs;

8 they are a kind of hypocrites, abusing the demons and loathing them, yet running to their tables; than which what can be more senseless? We conclude that not for truth's sake, but through ambition and love of power they have betaken themselves to this doctrine.' What folly then would it be that in respect of those things whereby I have been so benefited as even to give solemn thanks, in respect of these I should become the cause of evil-speaking? "But these things, even as it is," say you, "will the Gentile allege, when he seeth me not making enquiry. In no wise. For all things are not full of idol-sacrifices so that he should suspect this: nor dost thou thyself taste of them as idol-sacrifices. But not then scrupulous overmuch, nor again, on the other hand, when any say that it is an idol-sacrifice, do thou partake. For Christ gave thee grace and set thee on high and above all injury from that quarter, not that thou mightest be evil spoken of, nor that the circumstance which hath been such a gain to thee as to be matter of special thanksgiving, should so injure others as to make them even blaspheme. "Nay, why," saith he, "do I not say to the Gentile, 'I eat, I am no wise injured, and I do not this as one in friendship with the demons'? Because thou canst not persuade him, even though thou shouldst say it ten thousand times: weak as he is and hostile.

9 For if thy brother hath not yet been persuaded by thee, much less the enemy and the Gentile. If he is possessed by his consciousness of the idol-sacrifice, much more the unbeliever. And besides, what occasion have we for so great trouble? 10 "What then? whereas we have known Christ and give thanks, while they blaspheme, shall we therefore abandon this custom also?" Far from it. For the thing is not the same. For in the one case, great is our gain from bearing the reproach; but in the other, there will be no advantage.

Wherefore also he said before, "for neither if we eat, are we the better; nor if we eat not, are we the worse." (c. viii. 8.) And besides this too he showed that the thing was to be avoided, so that even on another ground ought they to be abstained from, not on this account only but also for the other reasons which he assigned. [3.] Ver. 31. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." Perceivest thou how from the subject before him, he carried out the exhortation to what was general, giving us one, the most excellent of all aims, that God in all things should be glorified?

¹¹ Ver. 32. "Give no occasion of stumbling, either to Jews, or to Greeks, or to the Church of God:" i.e., give no handle to anyone: since in the case supposed, both thy brother is offended, and the Jew will the more hate and condemn thee, and the Gentile in like manner deride thee even as a gluttonous man and a hypocrite. Not only, however, should the brethren receive no hurt from us, but to the utmost of our power not even those that are without. For if we are "light," and "leaven," and "luminaries," and "salt," we ought to enlighten, not to darken; to bind, not to loosen; to draw to ourselves the unbelievers, not to drive them away. Why then putteth thou to flight those whom thou oughtest to draw to thee? Since even Gentiles are hurt, when they see us reverting to such things: for they know not our mind nor that our Soul hath come to be above all pollution of sense. And the Jews too, and the weaker brethren, will suffer the same.

¹² Seest thou how many reasons he hath assigned for which we ought to abstain from the idol-sacrifices? Because of their unprofitableness, because of their needlessness, because of the injury to our brother, because of the evil-speaking of the Jew, because of the reviling of the Gentile, because we ought not to be partakers with demons, because the thing is a kind of idolatry. Further, because he had said, "give no occasion of stumbling," and he made them responsible for the injury done, both to the Gentiles and to the Jews; and the saying was grievous; see how he renders it acceptable and light, putting himself forward, and saying, Ver. 33. "Even as I also please all men in all things, not seeking mine own profit, but the profit of the many, that they may be saved." Chap. xi. ver. I. "Be ye imitators of me, even as I also am of Christ."

¹³ This is a rule of the most perfect Christianity, this is a landmark exactly laid down, this is the point that stands highest of all; viz. the seeking

those things which are for the common profit: which also Paul himself declared, by adding, "even as I also am of Christ." For nothing can so make a man an imitator of Christ as caring for his neighbors. Nay, though thou shouldest fast, though thou shouldest lie upon the ground, and even strangle thyself, but take no thought for thy neighbor; thou hast wrought nothing great, but still standest far from this Image, while so doing. However, in the case before us, even the very thing itself is naturally useful, viz; the abstaining from idol-sacrifices. But "I," saith he, "have done many of those things which were unprofitable also: e.g., when I used circumcision, when I offered sacrifice; for these, were any one to examine them in themselves, rather destroy those that follow after them and cause them to fall from salvation: nevertheless, I submitted even to these on account of the advantage therefrom: but here is no such thing. For in that case, except there accrue a certain benefit and except they be done for others' sake, then the thing becomes injurious: but in this, though there be none made to stumble, even so ought one to abstain from the things forbidden.

¹⁴ But not only to things hurtful have I submitted, but also to things toilsome For, "I robbed other Churches," saith he, "taking wages of them; (2 Corinthians chapter 11, verse 8) and when it was lawful to eat and not to work, I sought not this, but chose to perish of hunger rather than offend another." This is why he says, "I please all men in all things." "Though it be against the law, though it be laborious and hazardous, which is to be done, I endure all for the profit of others. So then, being above all in perfection, he became beneath all in condescension." ¹⁵[4.] For no virtuous action can be very exalted, when it doth not distribute its benefit to others also: as is shown by him who brought the one talent safe, and was cut in sunder because he had not made more of it. And thou then, brother, though thou shouldest remain without food, though thou shouldest sleep upon the ground, though thou shouldest eat ashes and be ever wailing, and do good to no other; thou wilt do no great work. For so also those great and noble persons who were in the beginning made this their chiefest care: examine accurately their life, and thou wilt see clearly that none of them ever looked to his own things, but each one to the things of his neighbor, whence also they shone the brighter. For so Moses (to mention him first) wrought many and great wonders and signs; but nothing made him so great as that blessed voice which he uttered unto God, saying, "If Thou wilt forgive their sin," forgive." "but if not,

blot me also out." (Exodus chapter 32, verse 32) Such too was David: wherefore also he said, "I the shepherd have sinned, and I have done wickedly, but these, the flock, what have they done? Let Thine hand be upon me and upon my father's house." (2 Samuel chapter 24, verse 17) So likewise Abraham sought not his own profit, but the profit of many. Wherefore he both exposed himself to dangers and besought God for those who in no wise belonged to him.

¹⁶ Well: these indeed so became glorious. But as for those who sought their own, consider what harm too they received. The nephew, for instance, of the last mentioned, because he listened to the saying, "If thou wilt go to the right, I will go to the left; (Genesis chapter 13, verse 9) and accepting the choice, sought his own profit, did not even find his own: but this region was burned up, while that remained untouched. Jonah again, not seeking the profit of many, but his own, was in danger even of perishing: and while the city stood fast, he himself was tossed about and overwhelmed in the sea. But when he sought the profit of many, then he also found his own. So likewise Jacob among the flocks, not seeking his own gain, had exceeding riches for his portion. And Joseph also, seeking the profit of his brethren, found his own. At least, being sent by his father, (Genesis chapter 37, verse 14) I he said not, "What is this? Hast thou not heard that for a vision and certain dreams they even attempted to tear me in pieces, and I was held responsible for my dreams, and suffer punishment for being beloved of thee? What then will they not do when they get me in the midst of them? He said none of these things, he thought not of them, but prefers the care of his brethren above all. Therefore he enjoyed also all the good things which followed, which both made him very brilliant and declared him glorious.

¹⁷ Thus also Moses, -for nothing hinders that we should a second time make mention of him, and behold how he overlooked his own things and sought the things of others: -I say this Moses, being conversant in a king's court, because he "counted the reproach of Christ (Hebrews chapter 11, verse 26) greater riches than the treasures of Egypt; and having cast them even all out of his hands, became a partaker of the afflictions of the Hebrews; -so far from being himself enslaved, he liberated them also from bondage. ¹⁸ Well: these surely are great things and worthy of an angelical life. But the conduct of Paul far exceeds this. For all the rest leaving their own blessings chose to be partakers in the afflictions of others: but Paul did a thing much greater.

For it was not that he consented to be a partaker in others' misfortunes, but he chose himself to be at all extremities that other men might enjoy blessings. Now it is not the same for one who lives in luxury to cast away his luxury and suffer adversity, as for one himself alone suffering adversity, to cause others to be in security and honor. For in the former case, though it be a great thing to exchange prosperity for affliction for your neighbor's sake, nevertheless it brings some consolation to have partakers in the misfortune. But consenting to be himself alone in the distress that others may enjoy their good things,-this belongs to a much more energetic soul, and to Paul's own spirit.

¹⁹ And not by this only, but by another and greater excellency doth he surpass all those before mentioned. That is, Abraham and all the rest exposed themselves to dangers in the present life, and all these were but asking for this kind of death once for all: but Paul prayed (Romans chapter 9, verse 3) that he might fall from the glory of the world to come for the sake of others' salvation.() I may mention also a third point of superiority. And what is this? That some of those, though they interceded for the persons who conspired against them, nevertheless it was for those with whose guidance they had been entrusted: and the same thing happened as if one should stand up for a wild and lawless son, but still a son: whereas Paul wished to be accursed in the stead of those with whose guardianship he was not entrusted. For to the Gentiles was he sent. Dost thou perceive the greatness of his soul and the loftiness of his spirit, transcending the very heaven? This man do thou emulate: but if thou canst not, at least follow those who shone in the old covenant. For thus shalt thou find thine own profit, if thou seekest that of thy neighbor. Wherefore when thou feelest backward to care for thy brother, considering that no otherwise canst thou be saved, at least for thine own sake stand thou up for him and his interests.

²⁰ [5.] And although what hath been said is sufficient to convince thee that no otherwise is it possible to secure our own benefit: yet if thou wouldst also assure thyself of it by the examples of common life, conceive a fire happening any where to be kindled in a house, and then some of the neighbors with a view to their own interest refusing to confront the danger but shutting themselves up and remaining at home, in fear lest some one find his way in and purloin some part of the household goods; how great punishment will they endure? Since the fire will come on and burn down likewise all that

is theirs; and because they looked not to the profit of their neighbor, they lose even their own besides. For so God, willing to bind us all to each other, hath imposed upon things such a necessity, that in the profit of one neighbor that of the other is bound up; and the whole world is thus constituted. And therefore in a vessel too, if a storm come on, and the steersman, leaving the profit of the many, should seek his own only, he will quickly sink both himself and them. And of each several art too we may say that should it look to its own profit only, life could never stand, nor even the art itself which so seeketh its own. Therefore the husbandman sows not so much corn only as is sufficient for himself, since he would long ago have famished both himself and others; but seeks the profit of the many: and the soldier takes the field against dangers, not that he may save himself, but that he may also place his cities in security: and the merchant brings not home so much as may be sufficient for himself alone, but for many others also.

²¹ Now if any say, "each man doeth this, not looking to my interest, but his own, for he engages in all these things to obtain for himself money and glory and security, so that in seeking my profit he seeks his own:" this also do I say and long since wished to hear from you, and for this have I framed all my discourse; viz. to signify that thy neighbor then seeks his own profit, when he looks to thine. For since men would no otherwise make up their mind to seek the things of their neighbor, except they were reduced to this necessity; therefore God hath thus joined things together, and suffers them not to arrive at their own profit except they first travel through the profit of others. ²² Well then, this is natural to man, thus to follow after his neighbors' advantage; but one ought to be persuaded not from this reason, but from what pleases God. For it is not possible to be saved, wanting this; but though thou shouldest exercise the highest perfection of the work and neglect others who are perishing, thou wilt gain no confidence towards God. Whence is this evident? From what the blessed Paul declared. "For if I bestow my goods to feed the poor, and give my body to be burned, and have not love, it profiteth me nothing," (1 Corinthians chapter 13, verse 3) saith he. Seeth thou how much Paul requireth of us? And yet he that bestowed his goods to feed the poor, sought not his own good, but that of his neighbor. But this alone is not enough, he saith. For he would have it done with sincerity and much sympathy. For therefore also God made it a law that he might bring us into the bond of love. When therefore He demands so large a meas-

ure, and we do not render even that which is less, of what indulgence shall we be worthy?

²³ "And how," saith one, "did God say to Lot by the Angels, 'Escape for thy life?'" (Genesis chapter 19, verse 17) Say, when, and why. When the punishment was brought near, not when there was an opportunity of correction but when they were condemned and incurably diseased, and old and young had rushed into the same passions, and henceforth they must needs be burned up, and in that day when the thunderbolts were about to be launched. And besides, this was not spoken of vice and virtue but of the chastisement inflicted by God. For what was he to do, tell me? Sit still and await the punishment, and without at all profiting them, be burned up? Nay, this were the extremest folly. For I do not affirm this, that one ought to bring chastisement on one's self without discrimination and at random, apart from the will of God. But when a man tarries long in sin, then I bid thee push thyself forward and correct him: if thou wilt, for thy neighbor's sake: but if not, at least for thine own profit. It is true, the first is the better course: but if thou reachest not yet unto that height, do it even for this. And let no man seek his own that he may find his own; and bearing in mind that neither voluntary poverty nor martyrdom, nor any other thing, can testify in our favor, unless we have the crowning virtue of love; let us preserve this beyond the rest, that through it we may also obtain all other, both present and promised blessings; at which may we all arrive through the grace and mercy of our Lord Jesus Christ; Whom be the glory world without end. Amen.

HOMILY 26

¹ 1 Corinthians chapter 11, verse 2 Now I praise you that ye remember me in all things, and hold fast the traditions, even as I delivered them to you.

² Having completed the discourse concerning the idol-sacrifices as became him, and having rendered it most perfect in all respects, he proceeds to another thing, which also itself was a complaint, but not so great a one. For that which I said before, this do I also now say, that he doth not set down all the heavy accusations continuously, but after disposing them in due order, he inserts among them the lighter matters, mitigating what the readers would else feel offensive in his discourse on account of his continually re-proving. Wherefore also he set the most serious of all last, that relating to the resurrection. But for the present he goes to another, a lighter thing, say-

ing, "Now I praise you that ye remember me in all things. Thus when the offence is admitted, he both accuses vehemently and threatens: but when it is questioned, he first proves it and then rebukes. And what was admitted, he aggravates: but what was likely to be disputed, he shows to be admitted. Their fornication, for instance, was a thing admitted. Wherefore there was no need to show that there was an offence; but in that case he proved the magnitude of the transgression, and conducted his discourse by way of comparison. Again, their going to law before aliens was an offence, but not so great a one. Wherefore he considered by the way, and proved it. The matter of the idol-sacrifices again was questioned. It was however, a most serious evil.

3 Wherefore he both shows it to be an offence, and amplifies it by his discourse. But when he doeth this, he not only withdraws them from the several crimes, but invites them also to their contraries. Thus he said not only that one must not commit fornication, but likewise that one ought to exhibit great holiness. Wherefore he added, "Therefore' glorify God in your body, and in your spirit. (c. vi. 20. And having said again that one ought not to be wise with the wisdom that is without, he is not content with this, but bids him also to "become a fool. (c. iii. 18. And where he advises them not to go to law before them that are without, and to do no wrong; he goeth further, and takes away even the very going to law, and counsels them not only to do no wrong, but even to suffer wrong. (c. vi. 7, 8.)

4 And discoursing concerning the idol-sacrifices, he said not that one ought to abstain from things forbidden only, but also from things permitted when offence is given: and not only not to hurt the brethren, but not even Greeks, nor Jews. Thus, "give no occasion of stumbling," saith he, "either to Jews, or to Greeks, or to the Church of God." (c. x. 32.) [2.] Having finished therefore all the discourses concerning all these things, he next proceeds also to another accusation. And what was this? Their women used both to pray and prophesy unveiled and with their head bare, (for then women also used to prophesy;) but the men went so far as to wear long hair as having spent their time in philosophy, and covered their heads when praying and prophesying, each of which was a Grecian custom. Since then he had already admonished them concerning these things when present, and some perhaps listened to him and others disobeyed; therefore in his letter also again, he fomented the place, like a physician, by his mode of addressing them, and so

corrects the offence. For that he had heretofore admonished them in person is evident from what he begins with. Why else, having said nothing of this matter any where in the Epistle before, but passing on from other accusations, doth he straightway say, "Now I praise you that ye remember me in all things, and hold fast the traditions, even as I delivered them to you?"

5 Thou seest that some obeyed, whom he praises; and others disobeyed, whom he corrects by what comes afterwards, saying, "Now if any man seem to be contentious, we have no such custom." (ver. 16.) For if after some had done well but others disobeyed, he had included all in his accusation, he would both have made the one sort bolder, and have caused the others to become more remiss; whereas now by praising and approving the one, and rebuking the other, he both refreshes the one more effectually, and causes the other to shrink before him. For the accusation even by itself was such as might well wound them; but now that it takes place in contrast with others who have done well and are praised, it comes with a sharper sting. However, for the present he begins not with accusation, but with encomiums and great encomiums, saying, "Now I praise you that ye remember me in all things." For such is the character of Paul; though it be but for small matters he weaves a web of high praise; nor is it for flattery that he doth so: far from it; how could he so act to whom neither money was desirable, nor glory, nor any other such thing? but for their salvation he orders all his proceedings. And this is why he amplifies the encomium, saying, "Now I praise you that ye remember me in all things."

6 All what things? For hitherto his discourse was only concerning their not wearing long hair and not covering their heads; but, as I said, he is very bountiful in his praises, rendering them more forward. Wherefore he saith, "That ye remember me in all things, and hold fast the traditions, even as I delivered them to you." It appears then that he used at that time to deliver many things also not in writing, which he shows too in many other places. But at that time he only delivered them, whereas now he adds an explanation of their reason: thus both rendering the one sort, the obedient, more steadfast, and pulling down the others' pride, who oppose themselves. Further, he doth not say, "ye have obeyed, whilst others disobeyed," but without exciting suspicion, intimates it by his mode of teaching in what follows, where he saith, Ver. 3. "But I would have ye know, that the head of every man is Christ; and the head of every woman is the man; and the head of Christ is God."

7 This is his account of the reason of the thing, and he states it to make the weaker more attentive. He indeed that is faithful, as he ought to be, and steadfast, doth not require any reason or cause of those things which are commanded him, but is content with the ordinance alone. But he that is weaker, when he also learns the cause, then both retains what is said with more care and obeys with much readiness. Wherefore neither did he state the cause until he saw the commandment transgressed. What then is the cause? "The head of every man is Christ." Is He then Head of the Gentile also? In no wise. For if "we are the Body of Christ, and severally members thereof," (c. xii. 27.) and in this way He is our head, He cannot be the head of them who are not in the Body and rank not among the members. So that when he says, "of every man," one must understand it of the believer. Perceivest thou how every where he appeals to the hearer's shame by arguing from on high? Thus both when he was discoursing on love, and when on humility, and when on alms-giving, it was from thence that he drew his examples.

8[2. "But the head of the woman is the man; and the head of Christ is God. Here the heretics rush upon us with a certain declaration of inferiority, which out of these words they contrive against the Son. But they stumble against themselves. For if "the man be the head of the woman," and the head be of the same substance with the body, and "the head of Christ is God," the Son is of the same substance with the Father. "Nay," say they, "it is not His being of another substance which we intend to show from hence, but that He is under subjection. What then are we to say to this? In the first place, when any thing lowly is said of him conjoined as He is with the Flesh, there is no disparagement of the Godhead in what is said, the Economy admitting the expression. However, tell me how thou intendest to prove this from the passage? "Why, as the man governs the wife, saith he, "so also the Father, Christ. Therefore also as Christ governs the man, so likewise the Father, the Son. "For the head of every man," we read, "is Christ. And who could ever admit this? For if the superiority of the Son compared with us, be the measure of the Fathers' compared with the Son, consider to what meanness thou wilt bring Him. So that we must not try all things by like measure in respect of ourselves and of God, though the language used concerning them be similar;

9 but we must assign to God a certain appropriate excellency, and so great as belongs to God. For should they not grant this, many absurdities will follow. As thus; "the head of Christ is God: and, "Christ is the head of the man,

and he of the woman. Therefore if we choose to take the term, "head," in the like sense in all the clauses, the Son will be as far removed from the Father as we are from Him. Nay, and the woman will be as far removed from us as we are from the Word of God. And what the Son is to the Father, this both we are to the Son and the woman again to the man. And who will endure this?

¹⁰ But dost thou understand the term "head" differently in the case of the man and the woman, from what thou dost in the case of Christ? Therefore in the case of the Father and the Son, must we understand it differently also. "How understand it differently?" saith the objector. According to the occasion. For had Paul meant to speak of rule and subjection, as thou sayest, he would not have brought forward the instance of a wife, but rather of a slave and a master. For what if the wife be under subjection to us? it is as a wife, as free, as equal in honor. And the Son also, though He did become obedient to the Father, it was as the Son of God, it was as God. For as the obedience of the Son to the Father is greater than we find in men towards the authors of their being, so also His liberty is greater. Since it will not of course be said that the circumstances of the Son's relation to the Father are greater and more intimate than among men, and of the Father's to the Son, less. For if we admire the Son that He was obedient so as to come even unto death, and the death of the cross, and reckon this the great wonder concerning Him; we ought to admire the Father also, that He begat such a son, not as a slave under command, but as free, yielding obedience and giving counsel. For the counsellor is no slave. But again, when thou hearest of a counsellor, do not understand it as though the Father were in need, but that the Son hath the same honor with Him that begat Him. Do not therefore strain the example of the man and the woman to all particulars.

¹¹ For with us indeed the woman is reasonably subjected to the man: since equality of honor causeth contention. And not for this cause only, but by reason also of the deceit (1 Timothy chapter 2, verse 14) which happened in the beginning. Wherefore you see, she was not subjected as soon as she was made; nor, when He brought her to the man, did either she hear any such thing from God, nor did the man say any such word to her: he said indeed that she was "bone of his bone, and flesh of his flesh:" (Genesis chapter 2, verse 23) but of rule or subjection he nowhere made mention unto her. But when she made an ill use of her privilege and she who had been made a help-

er was found to be an ensnarer and ruined all, then she is justly told for the future, "thy turning shall be to thy husband." (Genesis chapter 3, verse 16)

¹² To account for which; it was likely that this sin would have thrown our race into a state of warfare; (for her having been made out of him would not have contributed any thing to peace, when this had happened, nay, rather this very thing would have made the man even the harsher, that she made as she was out of him should not have spared even him who was a member of herself;) wherefore God, considering the malice of the Devil, raised up the bulwark of this word and what enmity was likely to arise from his evil device, He took away by means of this sentence and by the desire implanted in us: thus pulling down the partition-wall, i. e., the resentment caused by that sin of hers. But in God and in that undefiled Essence, one must not suppose any such thing. ¹³ Do not therefore apply the examples to all, since elsewhere also from this source many grievous errors will occur. For so in the beginning of this very Epistle, he said, (1 Corinthians chapter 3, verse 22 and 1 Corinthians chapter 3, verse 23) "All are yours, and ye are Christ's, and Christ is God's." What then? Are all in like manner ours, as "we are Christ's, and Christ is God's?" In no wise, but even to the very simple the difference is evident, although the same expression is used of God, and Christ, and us. And elsewhere also having called the husband "head of the wife," he added, (Ephesians chapter 5, verse 23) "Even as Christ is Head and Saviour and Defender of the Church, so also ought the man to be of his own wife." Are we then to understand in like manner the saying in the text, both this, and all that after this is written to the Ephesians concerning this subject? Far from it. It is impossible. For although the same words are spoken of God and of men, they do not have the same force in respect to God and to men, but in one way those must be understood, and in another these. Not however on the other hand all things diversely: since contrariwise they will seem to have been introduced at random and in vain, we reaping no benefit from them. But as we must not receive all things alike, so neither must we absolutely reject all.

¹⁴ Now that what I say may become clearer, I will endeavor to make it manifest in an example. Christ is called "the Head of the Church." If I am to take nothing from what is human in the idea, why, I would know, is the expression used at all? On the other hand, if I understand all in that way, extreme absurdity will result. For the head is of like passions with the body and

liable to the same things. What then ought we to let go, and what to accept? We should let go these particulars which I have mentioned, but accept the notion of a perfect union, and the first principle; and not even these ideas absolutely, but here also we must form a notion, as we may by ourselves, of that which is too high for us and suitable to the Godhead: for both the union is surer and the beginning more honorable.

¹⁵ Again, thou hearest the word "Son;" do not thou in this case admit all particulars; yet neither oughtest thou to reject all: but admitting whatever is meet for God, e.g. that He is of the same essence, that He is of God; the things which are incongruous and belong to human weakness, leave thou upon the earth. Again, God is called "Light." Shall we then admit all circumstances which belong to natural light? In no wise. For this light yields to darkness, and is circumscribed by space, and is moved by another power, and is overshadowed; none of which it is lawful even to imagine of That Essence. We will not however reject all things on this account, but will reap something useful from the example. The illumination which cometh to us from God, the deliverance from darkness, this will be what we gather from it. [4.] Thus much in answer to the heretics: but we must also orderly go over the whole passage. For perhaps some one might here have doubt also, questioning with himself, what sort of a crime it was for the woman to be uncovered, or the man covered? What sort of crime it is, learn now from hence.

¹⁶ Symbols many and diverse have been given both to man and woman; to him of rule, to her of subjection: and among them this also, that she should be covered, while he hath his head bare. If now these be symbols. you see that both err when they disturb the proper order, and transgress the disposition of God, and their own proper limits, both the man falling into the woman's inferiority, and the woman rising up against the man by her outward habiliments. For if exchange of garments be not lawful, so that neither she should be clad with a cloak, nor he with a mantle or a veil: ("for the woman," saith He, "shall not wear that which pertaineth to a man, neither shall a man put on a woman's garments:") much more is it unseemly for these (Deuteronomy chapter 22, verse 5) things to be interchanged. For the former indeed were ordained by men, even although God afterwards ratified them: but this by nature, I mean the being covered or uncovered. But when I say Nature, I mean God. For He it is Who created Nature. When therefore thou overturnest these boundaries, see how great injuries ensue.

17 And tell me not this, that the error is but small. For first, it is great even of itself: being as it is disobedience. Next, though it were small, it became great because of the greatness of the things whereof it is a sign. However, that it is a great matter, is evident from its ministering so effectually to good order among mankind, the governor and the governed being regularly kept in their several places by it. So that he who transgresseth disturbs all things, and betrays the gifts of God, and casts to the ground the honor bestowed on him from above; not however the man only, but also the woman. For to her also it is the greatest of honors to preserve her own rank; as indeed of disgraces, the behavior of a rebel. Wherefore he laid it down concerning both, thus saying, Ver. 4. "Every man praying or prophesying having his head covered, dishonoreth his head. But every woman praying or prophesying with her head unveiled, dishonoreth her head."

18 For there were, as I said, both men who prophesied and women who had this gift at that time, as the daughters of Philip, (Acts chapter 21, verse 9) as others before them and after them: concerning whom also the prophet spake of old: "your sons shall prophesy, and your daughters shall see visions." (Joel chapter 2, verse 28. Acts chapter 2, verse 17) 19 Well then: the man he compelleth not to be always uncovered, but only when he prays. "For every man," saith he, "praying or prophesying, having his head covered, dishonoreth his head." But the woman he commands to be at all times covered. Wherefore also having said, "Every woman that prayeth or prophesieth with her head unveiled, dishonoreth her head," he stayed not at this point only, but also proceeded to say, "for it is one and the same thing as if she were shaven." But if to be shaven is always dishonorable, it is plain too that being uncovered is always a reproach. And not even with this only was he content, but added again, saying, "The woman ought to have a sign of authority on her head, because of the angels." He signifies that not at the time of prayer only but also continually, she ought to be covered. But with regard to the man, it is no longer about covering but about wearing long hair, that he so forms his discourse. To be covered he then only forbids, when a man is praying; but the wearing long hair he discourages at all times. Wherefore, as touching the woman, he said, "But if she be not veiled, let her also be shorn;" so likewise touching the man, "If he have long hair, it is a dishonor unto him." He said not, "if he be covered" but, "if he have long hair," Wherefore also he said at the beginning, "Every man praying or prophesying, having

any thing on his head, dishonoreth his head." He said not, "covered," but "having any thing on his head;" signifying that even though he pray with the head bare, yet if he have long hair, he is like to one covered. "For the hair," saith he, "is given for a covering."

²⁰ Ver. 6. "But if a woman is not veiled, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be veiled." Thus, in the beginning he simply requires that the head be not bare: but as he proceeds he intimates both the continuance of the rule, saying, "for it is one and the same thing as if she were shaven," and the keeping of it with all care and diligence. For he said not merely covered, but "covered over," meaning that she be carefully wrapped up on every side. And by reducing it to an absurdity, he appeals to their shame, saying by way of severe reprimand, "but if she be not covered, let her also be shorn." As if he had said, "If thou cast away the covering appointed by the law of God, cast away likewise that appointed by nature."

²¹ But if any say, "Nay, how can this be a shame to the woman, if she mount up to the glory of the man?" we might make this answer; "She doth not mount up, but rather falls from her own proper honor." Since not to abide within our own limits and the laws ordained of God, but to go beyond, is not an addition but a diminuation. For as he that desireth other men's goods and seizeth what is not his own, hath not gained any thing more, but is diminished, having lost even that which he had, (which kind of thing also happened in paradise:) so likewise the woman acquireth not the man's dignity, but loseth even the woman's decency which she had. And not from hence only is her shame and reproach, but also on account of her covetousness. ²² Having taken then what was confessedly shameful, and having said, "but if it be a shame for a woman to be shorn or shaven," he states in what follows his own conclusion, saying, "let her be covered." And he said not, "let her have long hair," but, "let her be covered," ordaining both these to be one, and establishing them both ways, from what was customary and from their contraries: in that he both affirms the covering and the hair to be one, and also that she again who is shaven is the same with her whose head is bare. "For it is one and the same thing," saith he, "as if she were shaven." But if any say, "And how is it one, if this woman have the covering of nature, but the other who is shaven have not even this?" we answer, that as far as her will goes, she threw that off likewise by having the head bare. And if it be not

bare of tresses, that is nature's doing, not her own. So that as she who is-shaven hath her head bare, so this woman inlike manner. For this cause He left it to nature to provide her with a covering, that even of it she might learn this lesson and veil herself.

23 Then he states also a cause, as one discoursing with those who are free: a thing which in many places I have remarked. What then is the cause? Ver. 7. "For a man indeed ought not to have his head veiled, forasmuch as he is the image and glory of God." This is again another cause. "Not only," so he speaks, "because he hath Christ to be His Head ought he not to cover the head, but because also he rules over the woman." For the ruler when he comes before the king ought to have the symbol of his rule. As therefore no ruler without military girdle and cloak, would venture to appear before him that hath the diadem: so neither do thou without the symbols of thy rule, (one of which is the not being covered,) pray before God, lest thou insult both thyself and Him that hath honored thee.

24 And the same thing likewise one may say regarding the woman. For to her also is it a reproach, the not having the symbols of her subjection. "But the woman is the glory of the man." Therefore the rule of the man is natural. [5.] Then, having affirmed his point, he states again other reasons and causes also, leading thee to the first creation, and saying thus: Ver. 8. "For the man is not of the woman, but the woman of the man." But if to be of any one, is a glory to him of whom one is, much more the being an image of him. Ver. 9. "For neither was the man created for the woman, but the woman for the man." This is again a second superiority, nay, rather also a third, and a fourth, the first being, that Christ is the head of us, and we of the woman; a second, that we are the glory of God, but the woman of us; a third, that we are not of the woman, but she of us; a fourth, that we are not for her, but she for us.

25 Ver. 10. "For this cause ought the woman to have a sign of authority on her head" "For this cause:" what cause, tell me? "For all these which have been mentioned," saith he; or rather not for these only, but also "because of the angels." "For although thou despise thine husband," saith he, "yet reverence the angels." It follows that being covered is a mark of subjection and authority. For it induces her to look down and be ashamed and preserve entire her proper virtue. For the virtue and honor of the governed is to abide in his obedience. Again: the man is not compelled to do this; for he is the image of

his Lord: but the woman is; and that reasonably. Consider then the excess of the transgression when being honored with so high a prerogative, thou puttest thyself to shame, seizing the woman's dress. And thou doest the same as if having received a diadem, thou shouldest cast the diadem from thy head, and instead of it take a slave's garment.

26 Ver. 11. "Nevertheless, neither is the man without the woman, nor the woman without the man, in the Lord." Thus, because he had given great superiority to the man, having said that the woman is of him and for him and under him; that he might neither lift up the men more than was due nor depress the women, see how he brings in the correction, saying, "Howbeit neither is the man without the woman, nor the woman without the man, in the Lord." "Examine not, I pray," saith he, "the first things only, and that creation. Since if thou enquire into what comes after, each one of the two is the cause of the other; or rather not even thus each of the other, but God of all." Wherefore he saith, "neither is the man without the woman, nor the woman without the man, in the Lord." Ver. 12. "For as the woman is of the man, so is the man also by the woman."

27 He said not, "of the woman," but he repeats the expression, (from v. 7.) "of the man." For still this particular prerogative remains entire with the man. Yet are not these excellencies the property of the man, but of God. Wherefore also he adds, "but all things of God." If therefore all things belong to God, and he commands these things, do thou obey and gainsay not. Ver. 13. "Judge ye in yourselves: is it seemly that a woman pray unto God veiled?" Again he places them as judges of the things said, which also he did respecting the idol-sacrifices. For as there he saith, "judge ye what I say:" (c. x. 15.) so here, "judge in yourselves:" and he hints something more awful here. For he says that the affront here passes on unto God: although thus indeed he doth not express himself, but in something of a milder and more enigmatical form of speech: "is it seemly that a woman pray unto God unveiled?"

28 Ver. 14. "Doth not even nature itself teach you, that if a man have long hair, it is a dishonor unto him?" Ver. 15. "But if a woman have long hair, it is a glory to her; for her hair is given her for a covering." His constant practice of stating commonly received reasons he adopts also in this place, betaking himself to the common custom, and greatly abashing those who waited to be taught these things from him, which even from men's ordinary practice they might have learned. For such things are not unknown even to Barbari-

ans: and see how he every where deals in piercing expressions: "every man praying having his head covered dishonoreth his head;" and again, "but if it be a shame for a woman to be shorn or shaven, let her be veiled:" and here again, "if a man have long hair, it is a shame unto him; but if a woman have long hair, it is a glory to her, for her hair is given her for a covering."

²⁹ "And if it be given her for a covering," say you, "wherefore need she add another coveridg?" That not nature only, but also her own will may have part in her acknowledgment of subjection. For that thou oughtest to be covered nature herself by anticipation enacted a law. Add now, I pray, thine own part also, that thou mayest not seem to subvert the very laws of nature; a proof of most insolent rashness, to buffet not only with us, but with nature also. This is why God accusing the Jews said, (Ezekiel chapter 16, verse 21 and Ezekiel chapter 16, verse 22) "Thou hast slain thy sons and thy daughters: this is beyond all thy abominations." And again, Paul rebuking the unclean among the Romans thus aggravates the accusation, saying, that their usage was not only against the law of God, but even against nature. "For they changed the natural use into that which is against nature." (Romans chapter 1, verse 26) For this cause then here also he employs this argument signifying this very thing, both that he is not enacting any strange law and that among Gentiles their inventions would all be reckoned as a kind of novelty against nature. So also Christ, implying the same, said, "Whatsoever ye would that men should do to you, do ye also so them;" showing that He is not introducing any thing new.

³⁰ Ver. 16. "But if any man seems to be contentious, we have no such custom, neither the Churches of God." It is then contentiousness to oppose these things, and not any exercise of reason. Notwithstanding, even thus it is a measured sort of rebuke which he adopts, to fill them the more with self-reproach; which in truth rendered his saying the more severe. "For we," saith he, "have no such custom," so as to contend and to strive and to oppose ourselves. And he stopped not even here, but also added, "neither the Churches of God," signifying that they resist and oppose themselves to the whole world bynot yielding. However, even if the Corinthians were then contentious, yet now the whole world hath both received and kept this law. So great is the power of the Crucified. ³¹ [6. But I fear lest having assumed the dress, yet in their deeds some of our women should be found immodest and in other ways uncovered. For therefore also writing to Timothy Paul was not

content with these things, but added others, saying, "that they adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold. (1 Timothy chapter 2, verse 9) For if one ought not to have the head bare, but everywhere to carry about the token of authority, much more is it becoming to exhibit the same in our deeds. Thus at any rate the former women also used both to call their husbands lords, (1 Peter chapter 3, verse 6) and to yield the precedence to them. "Because they for their part, "you say," used to love their own wives. I know that as well as you: I am not ignorant of it. But when we are exhorting thee concerning thine own duties, let not theirs take all thine attention. For so, when we exhort children to be obedient to parents, saying, that it is written, "honor thy father and thy mother," they reply to us, "mention also what follows, 'and ye fathers, provoke not your children to wrath,'" (Ephesians chapter 6, verse 1-Ephesians chapter 6, verse 4) And servants when we tell them that it is written that they should "obey their masters, and not serve with eye-service," they also again demand of us what follows, bidding us also give the same advice to masters.

³² For Paul bade them also, they saw, "to forbear threatening. But let us not do thus nor enquire into the things enjoined on others, when we are charged with regard to our own: for neither will thy obtaining a partner in the charges free thee from the blame: but look to one thing only, how thou mayest rid thyself of those charges which lie against thyself. Since Adam also laid the blame on the woman, and she again on the serpent, but this did in no wise deliver them. Do not thou, therefore, for thy part, say this to me now, but be careful with all consideration to render what thou owest to thy husband: since also when I am discoursing with thy husband, advising him to love and cherish thee, I suffer him not to bring forward the law that is appointed for the woman, but I require of him that which is written for himself. And do thou therefore busy thyself with those things only which belong to thee, and show thyself tractable to thy consort. And accordingly if it be really for God's sake that thou obeyest thy husband, tell me not of the things which ought to be done by him, but for what things thou hast been made responsible by the lawgiver, those perform with exactness. For this is especially to obey God, not to transgress the law even when suffering things contrary to it. And by the same rule, he that being beloved loves, is not reckoned to do any great thing.

³³ But he that waits upon a person who hateth him, this above all is the man to receive a crown. In the same manner then do thou also reckon that if thy husband give thee disgust, and thou endure it, thou shalt receive a glorious crown: but if he be gentle and mild, what will there be for God to reward in thee? And these things I say, not bidding the husbands be harsh; but persuading the wives to bear even with harshness in their husbands. Since when each is careful to fulfil his own duty, his neighbor's part also will quickly follow: as when the wife is prepared to bear even with rough behavior in the husband, and the husband refrains from abusing her in her angry mood; then all is a calm and a harbor free from waves. ³⁴ [7.] So also was it with those of old time. Each was employed in fulfilling his own duty, not in exacting that of his neighbor. Thus, if you mark it, Abraham took his brother's son: his wife found no fault with him. He commanded her to travel a long journey; she spake not even against this but followed. Again, after those many miseries and labors and toils having become lord of all, he yielded the precedency to Lot. And so far from Sarah being offended at this, she did not even open her mouth, nor uttered any such thing as many of the women of these days utter, when they see their own husbands coming off inferior in such allotments, and especially in dealing with inferiors; reproaching them, and calling them fools and senseless and unmanly and traitors and stupid. But no such thing did she say or think, but was pleased with all things that were done by him.

³⁵ And another thing, and that a greater: after that Lot had the choice put in his power, and had thrown the inferior part upon his uncle, a great danger fell upon him. Whereof the patriarch hearing, armed all his people, and set himself against the whole army of the Persians with his own domestics only, and not even then did she detain him, nor say, as was likely, "O man, whither goest thou, thrusting thyself down precipices, and exposing thyself to so great hazards; for one who wronged thee and seized on all that was thine, shedding thy blood? Yea, and even if thou make light of thyself, yet have pity on me which have left house and country and friends and kindred, and have followed thee in so long a pilgrimage; and involve me not in widowhood, and in the miseries of widowhood." None of these things she said: she thought not of them but bore all in silence.

³⁶ After this, her womb continuing barren, she herself suffers not the grief of women nor laments: but he complains, though not to his wife, but

to God. And see how each preserves his own appropriate part: for he neither despised Sarah as childless, nor reproached her with any such thing: and she again was anxious to devise some consolation to him for her childlessness by means of the handmaid. For these things had not yet been forbidden then as now. For now neither is it lawful for women to indulge their husbands in such things, nor for the men, with or without the wife's knowledge, to form such connexions, even though the grief of their childlessness should infinitely harass them: since they also shall hear the sentence, "their worm shall not die, neither shall their fire be quenched." For now it is not permitted, but then it had not been forbidden. Wherefore both his wife commanded this, and he obeyed, yet not even thus for pleasure's sake. But "behold," it will be said, "how he cast Hagar out again at her bidding." Well, this is what I want to point out, that both he obeyed her in all things, and she him. But do not thou give heed to these things only, but examine, thou who urgest this plea, into what had gone before also, Hagar's insulting her, her boasting herself against her mistress; than which what can be more vexatious to a free and honorable woman?

³⁷ [8.] Let not then the wife tarry for the virtue of the husband and then show her own, for this is nothing great; nor, on the other hand, the husband, for the obedience of the wife and then exercise self-command; for neither would this any more be his own well-doing; but let each, as I said, furnish his own share first. For if to the Gentiles smiting us on the right, we must turn the other cheek; much more ought one to bear with harsh behavior in a husband. ³⁸ And I say not this for a wife to be beaten; far from it: for this is the extremest affront, not to her that is beaten, but to him who beateth. But even if by some misfortune thou have such a yokefellow allotted thee, take it not ill, O woman, considering the reward which is laid up for such things and their praise too in this present life. And to you husbands also this I say: make it a rule that there can be no such offence as to bring you under the necessity of striking a wife. And why say I a wife? since not even upon his handmaiden could a free man endure to inflict blows and lay violent hands. But if the shame be great for a man to beat a maidservant, much more to stretch forth the right hand against her that is free. And this one might see even from heathen legislatures who no longer compel her that hath been so treated to live with him that beat her, as being unworthy of her fellowship. For surely it comes of extreme lawlessness when thy partner of

life, she who in the most intimate relations and in the highest degree, is united with thee; when she, like a base slave, is dishonored by thee. Wherefore also such a man, if indeed one must call him a man and not rather a wild beast, I should say, was like a parricide and a murderer of his mother. For if for a wife's sake we were commanded to leave even father and mother, not wronging them but fulfilling a divine law; and a law so grateful to our parents themselves that even they, the very persons whom we are leaving, are thankful, and bring it about with great eagerness; what but extreme frenzy can it be to insult her for whose sake God bade us leave even our parents?

³⁹ But we may well ask, Is it only madness? There is the shame too: I would fain know who can endure it. And what description can set it before us; when shrieks and wailings are borne along the alleys, and there is a running to the house of him that is so disgracing himself, both of the neighbors and the passers by, as though some wild beast were ravaging within? Better were it that the earth should gape asunder for one so frantic, than that he should be seen at all in the forum after it. "But the woman is insolent," saith he. Consider nevertheless that she is a woman, the weaker vessel, whereas thou art a man. For therefore wert thou ordained to be ruler; and wert assigned to her in place of a head, that thou mightest bear with the weakness of her that is set under thee. Make then thy rule glorious. And glorious it will be when the subject of it meets with no dishonor from thee. And as the monarch will appear so much the more dignified, as he manifests more dignity in the officer under him; but if he dishonor and depreciate the greatness of that rank, he is indirectly cutting off no small portion of his own glory likewise: so also thou dishonor her who governs next to thyself, wilt in no common degree mar the honor of thy governance.

⁴⁰ Considering therefore all these things, command thyself: and withal think also of that evening on which the father having called thee, delivered thee his daughter as a kind of deposit, and having separated her from all, from her mother, from himself, from the family, intrusted her entire guardianship to thy right hand. Consider that (under God) through her thou hast children and hast become a father, and be thou also on that account gentle towards her. Seest thou not the husbandmen, how the earth which hath once received the seed, they tend with all various methods of culture, though it have ten thousand disadvantages; e.g., though it be an unkindly soil or bear ill weeds, or though it be vexed with excessive rain through the nature of its

situation? This also do thou. For thus shalt thou be first to enjoy both the fruit and the calm. Since thy wife is to thee both a harbor, and a potent healing charm to rejoice thy heart. Well then: if thou shalt free thy harbor from winds and waves, thou shalt enjoy much tranquility on thy return from the market-place: but if thou fill it with clamor and tumult, thou dost but prepare for thyself a more grievous shipwreck. In order then to prevent this, let what I advise be done: When any thing uncomfortable happens in the household, if she be in the wrong console her and do not aggravate the discomfort. For even if thou shouldst lose all, nothing is more grievous than to have a wife without good-will sharing thine abode. And whatever offence thou canst mention, thou wilt tell me of nothing so very painful as being at strife with her. So that if it were only for such reasons as these, let her love be more precious than all things. For if one another's burdens are to be borne, much more our own wife's.

⁴¹ Though she be poor do not upbraid her: though she be foolish, do not trample on her, but train her rather: because she is a member of thee, and ye are become one flesh. "But she is trifling and drunken and passionate." Thou oughtest then to grieve over these things, not to be angry; and to beseech God, and exhort her and give her advice, and do every thing to remove the evil. But if thou strike her thou dost aggravate the disease: for fierceness is removed by moderation, not by rival fierceness. With these things bear in mind also the reward from God: that when it is permitted thee to cut her off, and thou doest not so for the fear of God, but bearest with so great defects, fearing the law appointed in such matters which forbids to put away a wife whatsoever disease she may have: thou shalt receive an unspeakable reward. Yea, and before the reward thou shalt be a very great gainer, both rendering her more obedient and becoming thyself more gentle thereby. It is said, for instance, that one of the heathen philosophers, who had a bad wife, a trifler and a brawler, when asked, "Why, having such an one, he endured her;" made reply, "That he might have in his house a school and training-place of philosophy. For I shall be to all the rest meeker," saith he, "being here disciplined every day." Did you Utter a great shout? Why, I at this moment am greatly mourning, when heathens prove better lovers of wisdom than we; we who are commanded to imitate angels, nay rather who are commanded to follow God Himself in respect of gentleness.

HOMILY 27

11 Corinthians chapter 11, verse 17 But in giving you this charge, I praise you not, that ye come together not for the better, but for the worse. IT is necessary in considering the present charge to state also first the occasion of it. For thus again will our discourse be more intelligible. What then is this occasion? ² As in the case of the three thousand who believed in the beginning, all had eaten their meals in common and had all things common; such also was the practice at the time when the Apostle wrote this: not such indeed exactly; but as it were a certain outflowing of that communion which abode among them descended also to them that came after. And because of course some were poor, but others rich, they laid not down all their goods in the midst, but made the tables open on stated days, as it should seem; and when the solemn service was completed, after the communion of the Mysteries, they all went to a common entertainment, the rich bringing their provisions with them, and the poor and destitute being invited by them, and all feasting in common. But afterward this custom also became corrupt. And the reason was, their being divided and addicting themselves, some to this party, and others to that, and saying, "I am of such a one," and "I of such a one; "which thing also to correct he said in the beginning of the: Epistle, "For it hath been signified unto me concerning you, my brethren, by them which are of the household of Chloe, that there are contentions among you. Now this I mean, that each one of you saith, I am of Paul; and I of Apollos; and I of Cephas." Not that Paul was the person to whom they were attaching themselves; for he would not have borne it: but wishing by concession to tear up this custom from the root, he introduced himself, indicating that if any one had inscribed upon himself even his name when breaking off from the common body, even so the thing done was profane and extreme wickedness. And if in his case it were wickedness, much more in the case of those who were inferior to him.

³ [2.] Since therefore this custom was broken through, a custom most excellent and most useful; (for it was a foundation of love, and a comfort to poverty, and a corrective of riches, and an occasion of the highest philosophy, and an instruction of humility:) since however he saw so great advantages in a way to be destroyed, he naturally addresses them with severity, thus saying: "But in giving you this charge, I praise you not." For in the former charge, as there were many who kept (the ordinances), he began otherwise,

saying thus: "Now I praise you that ye remember me in all things:" but here contrariwise, "But in giving you this charge, I praise you not." And here is the reason why he placed it not after the rebuke of them that eat the idol-sacrifices. But because that was unusually harsh he interposes the discourse about wearing of long hair, that he might not have to pass from one set of vehement reproofs to others again of an invidious kind and so appear too harsh: and then he returns to the more vehement tone, and says, "But in giving you this charge, I praise you not." What is this? That which I am about to tell you of. What is, "giving you this charge, I praise you not?" "I do not approve you," saith he, "because ye have reduced me to the necessity of giving advice: I do not praise you, because ye have required instruction in regard to this, because ye have need of an admonition from me." Dost thou perceive how from his beginning he signifieth that what was done was very profane? For when he that errs ought not to require so much as a hint to prevent his erring, the error would seem to be unpardonable.

⁴ And why dost thou not praise? Because "ye come together," saith he, "not for the better but for the worse;" i.e., because ye do not go forward unto virtue. For it were meet that your liberality should increase and become manifold, but ye have taken rather from the custom which already prevailed, and have so taken from it as even to need warning from me, in order that ye may return to the former order. Further, that he might not seem to say these things on account of the poor only, he doth not at once strike in to the discourse concerning the tables, lest he render his rebuke such as they might easily come to think slightly of, but he searches for an expression most confounding and very fearful. For what saith he? Ver. 18. "For first of all, when ye come together in the Church, I hear that divisions exist among you.

⁵ And he saith not, "For fear that you do not sup together in common;" "for I hear that you feast in private, and not with the poor:" but what was most calculated thoroughly to shake their minds, that he set down, the name of division, which was the cause of this mischief also: and so he reminded them again of that which was said in the beginning of the Epistle, and was "signified by them of the house of Chloe." (c. i. 11.) "And I partly believe it." Thus, lest they should say, "But what if the accusers speak falsely?" he neither saith, "I believe it," lest he should rather make them reckless; nor again, on the other hand, "I disbelieve it," lest he Should seem to reprove

without cause, but, "I partly believe it," saith he, i.e., "I believe it in a small part;" making them anxious and inviting them to return to correction.

⁶[3.] Ver. 19. "For there must be also factions among you, that they which are approved may be made manifest among you." By "factions," here he means those which concern not the doctrines, but these present divisions. But even if he had spoken of the doctrinal heresies, not even thus did he give them any handle. For Christ Himself said, "it must needs be that occasions of stumbling come," (Matthew chapter 18, verse 7) not destroying the liberty of the will nor appointing any necessity and compulsion over man's life, but foretelling what would certainly ensue from the evil mind of men; which would take place, not because of his prediction, but because the incurably disposed are so minded. For not because he foretold them did these things happen: but because they were certainly about to happen, therefore he foretold them. Since, if the occasions of stumbling were of necessity and not of the mind of them that bring them in, it was superfluous His saying, "Woe to that man by whom the occasion cometh." But these things we discussed more at length when we were upon the passage itself; now we must proceed to what is before us.

⁷Now that he said these things of these factions relating to the tables, and that contention and division, he made manifest also from what follows. For having said, "I hear that there are divisions among you," he stopped not here, but signifying what divisions he means he goes on to say, "each one taketh before other his own supper;" and again, "What? have ye not houses to eat and to drink in? or despise ye the Church of God?" However, that of these he was speaking is evident. And if he call them divisions, marvel not. For, as I said, he wishes to touch them by the expression: whereas had they been divisions of doctrine, he would not have discoursed with them thus mildly. Hear him, for instance, when he speaks of any such thing, how vehement lie is both in assertion and in reproof: in assertion, as when he says, "If even an angel preach any other gospel unto you than that ye have received, let him be accursed;" (Galatians chapter 1, verse 8) but in reproof, as when he says, "Whosoever of you would be justified by the law, ye are fallen away from grace." (Galatians chapter 5, verse 4) And at one time he calls the corrupters "dogs," saying, "Beware of dogs:" (Philippians chapter 3, verse 2) at another, "having their consciences seared with a hot iron." (1 Timothy chapter 4, verse 2) And again, "angels of Satan:" (2 Corinthians chapter 11, verse 14–2 Cor-

inthians chapter 11, verse 15) but here he said no such thing, but spoke in a gentle and subdued tone.

8 But what is, "that they which are approved may be made manifest among you? That they may shine the more. And what he intends to say is this, that those who are unchangeable and firm are so far from being at all injured hereby, but even shows them the more, and that it makes them more glorious. For the word, "that," is not every where indicative of cause, but frequently also of the event of things. Thus Christ Himself uses it, when He saith, "For judgement I am come into this world; that they which see not may see, and that they which see may be made blind. (John chapter 9, verse 39) Dawnso likewise Paul in another place, when discoursing of the law, he writes, "And the Law came in beside, that the trespass might abound. (Romans chapter 5, verse 20) But neither was the law given to this end that the trespasses of the Jews might be increased: (though this did ensue: nor did Christ come for this end that they which see might be made blind, but for the contrary; but the result was such. Thus then also here must one understand the expression, "that they which are approved may be made manifest. For not at all with this view came heresies into being, that "they which are approved may be made manifest," but on these heresies taking place such was the result. Now these things he said to console the poor, those of them who nobly bore that sort of contempt.

9 Wherefore he said not, "that they may become approved," but, "that they which are approved may be made manifest; showing that before this also they were such, but they were mixed up with the multitude, and while enjoying such relief as was afforded them by the rich, they were not very conspicuous: but now this strife and contentiousness made them manifest, even as the storm shows the pilot. And he said not, "that ye may appear approved," but, "that they which are approved may be made manifest, those among you who are such. For neither when he is accusing doth he lay them open, that he may not render them more reckless; nor when praising, that he may not make them more boastful; but he leaves both this expression and that in suspense, allowing each man's own conscience to make the application of what he saith. 10 Nor doth he here seem to me to be comforting the poor only, but those also who were not violating the custom. For it was likely that there were among them also those that observed it. And this is why he said, "I partly believe it." Justly then doth he call these "approved," who not

only with the rest observed the custom, but even without them kept this good law undisturbed. And he doth this, studying by such praises to render both others and these persons themselves more forward. [4.] Then at last he adds the very form of offence. And what is it? Ver. 20. "When ye assemble yourselves together," saith he, "it is not possible to eat the Lord's Supper."

¹¹ Seest thou how effectually appealing to their shame, even already by way of narrative he contrives to give them his counsel? "For the appearance of your assembly," saith he, "is different. It is one of love and brotherly affection. At least one place receives you all, and ye are together in one flock. But the Banquet, when you come to that, bears no resemblance to the Assembly of worshippers." And he said not, "When ye come together, this is not to eat in common;" "this is not to feast with one another;" but otherwise again and much more fearfully he reprimands them, saying, "it is not possible to eat the Lord's Supper," sending them away now from this point to that evening on which Christ delivered the awful Mysteries. Therefore also he called the early meal "a supper." For that supper too had them all reclining at meat together: yet surely not so great was the distance between the rich and the poor as between the Teacher and the disciples. For that is infinite. And why say I the Teacher and the disciples? Think of the interval between the Teacher and the traitor: nevertheless, the Lord Himself both sat at meat with them and did not even cast him out, but both gave him his portion of salt and made him par-taker of the Mysteries.

¹² Next he explains how "it is not possible to eat the Lord's Supper." Ver. 21. "For in your eating, each one taketh before other his own supper," saith he, "and one is hungry, and another is drunken." Perceivest thou how he intimates that they were disgracing themselves rather? For that which is the Lord's, they make a private matter: so that themselves are the first to suffer indignity, depriving their own table of its greatest prerogative. How and in what manner? Because the Lord's Supper, i.e. the Master's, ought to be common. For the property of the master belongs not to this servant without belonging to that, but in common to all. So that by "the Lord's" Supper he expresses this, the "community" of the feast. As if he had said, "If it be thy master's, as assuredly it is, thou oughtest not to withdraw it as private, but as belonging to thy Lord and Master to set it in common before all. For this is the meaning of, 'the Lord's.' But now thou dost not suffer it to be the Lord's, not

suffering it to be common but feasting by thyself." Wherefore also he goes on to say,

13 "For each one taketh before other his own supper." And he said not, "cutteth off," but "taketh before," tacitly censuring them both for greediness and for precipitancy. This at least the sequel also shows. For having said this, he added again, "and one is hungry, and another is drunken," each of which showed a want of moderation, both the craving and the excess. See also a second fault again whereby those same persons are injured: the first, that they dishonor their supper: the second, that they are greedy and drunken; and what is yet worse, even when the poor are hungry. For what was intended to be set before all in common, that these men fed on alone, and proceeded both to surfeiting and to drunkenness. Wherefore neither did he say, "one is hungry, and another is filled:" but, "is drunken." Now each Of these, even by itself, is worthy of censure: for it is a fault to be drunken even without despising the poor; and to despise the poor without being drunken, is an accusation. When both then are joined together at the same time, consider how exceeding great is the transgression.

14 Next, having pointed out their profaneness, he adds his reprimand in what follows, with much anger, saying, Ver. 22. "What? have ye not houses to eat and to drink in? Or despise ye the Church of God, and put them to shame that have not?" Seest thou how he transferred the charge from the indignity offered to the poor to the Church, that his words might make a deeper impression of disgust? Here now you see is yet a fourth accusation, when not the poor only, but the Church likewise is insulted. For even as thou makest the Lord's Supper a private meal, so also the place again, using the Church as a house. For it was made a Church, not that we who come together might be divided, but that they who are divided might be joined: and this act of assembling shows. "And put them to shame that have not." He said not, "and kill with hunger them that have not," but so as much more to put them to the blush, "shame them;" to point out that it is not food which he cares for so much as the wrong done unto them. Behold again a fifth accusation, not only to overlook the poor but even to shame them. Now this he said, partly as treating with reverence the concerns of the poor, and intimating that they grieve not so for the belly as for the shame; and partly also drawing the hearer to compassion.

15 Having therefore pointed out so great impieties, indignity to the Supper, indignity to the Church, the contempt practised towards the poor; he relaxes again the tones of his reproof, saying, all of a sudden, "Shall I praise you? In this I praise you not." Wherein erie might especially marvel at him that when there was need to strike and chide more vehemently after the proof of so great offences, he doeth the contrary rather, gives way, and permits them to recover breath. What then may the cause be? He had touched more painfully than usual in aggravating the charge, and being a most excellent physician, he adapts the incision to the wounds, neither cutting superficially those parts which require a deep stroke; (for thou hast heard him how he cut off among those very persons him that had committed fornication;) nor delivering over to the knife those things which require the milder sort of remedies. For this cause then here also he conducts his address more mildly, and in another point of view likewise, he sought especially to render them gentle to the poor: and this is why he discourses with them rather in a subdued tone.

16 [5.] Next, wishing also from another topic to shame them yet more, he takes again the points which were most essential and of them weaves his discourse. Vet. 23. "For I received of the Lord," saith he, "that which also I delivered unto you: how that the Lord Jesus in the night in which He was betrayed, took bread:" Ver. 24. "And when He had given thanks, He brake it, and said, Take, eat: this is My Body, which is broken for you: this do in remembrance of me." Wherefore doth he here make mention of the Mysteries? Because that argument was very necessary to his present purpose. As thus: "Thy Master," saith he, "counted all worthy of the same Table, though it be very awful and far exceeding the dignity of all: but thou considerest them to be unworthy even of thine own, small and mean as we see it is; and while they have no advantage over thee in spiritual things, thou robbest them in the temporal things. For neither are these thine own."

17 However, he doth not express himself thus, to prevent his discourse becoming harsh: but he frames it in a gentler form, saying, that "the Lord Jesus in the night in which He was betrayed, took bread." And wherefore doth he remind us of the time, and of that evening, and of the betrayal? Not indifferently nor without some reason, but that he might exceedingly fill them with compunction, were it but from consideration of the time. For even if one be a very stone, yet when he considers that night, how He was with His dis-

ciples, "very heavy," how He was betrayed, how He was bound, how He was led away, how He was judged, how He suffered all the rest in order, he becometh softer than wax, and is withdrawn from earth and all the pomp of this world. Therefore he leads us to the remembrance of all those things, by His time, and His table, and His betrayal, putting us to shame and saying, "Thy Master gave up even Himself for thee: and thou dost not even share a little meat with thy brother for thine own sake."

18 But how saith he, that "he received it from the Lord?" since certainly he was not present then but was one of the persecutors. That thou mayest know that the first table had no advantage above that which cometh after it. For even to-day also it is He who doeth all, and delivereth it even as then. And not on this account only doth he remind us of that night, but that he may also in another way bring us to compunction. For as we particularly remember those words which we hear last from those who are departing; and to their heirs if they should venture to transgress their commands, when we would put them to shame we say, "Consider that this was the last word that your father uttered to you, anal until the evening when he was just about to breathe his last he kept. repeating these injunctions:" just so Paul, purposing hence also to make his argument full of awfulness; "Remember," saith he, "that this was the last mysterious rite He gave unto you, and in that night on which He was about to be slain for us, He commanded these things, and having delivered to us that Supper after that He added nothing further."

19 Next also he proceeds to recount the very things that were done, saying, "He took bread, and, when He had given thanks, He brake it, and said, Take, eat: this is My Body, which is broken for you." If therefore thou comest fora sacrifice of thanksgiving, do thou on thy part nothing unworthy of that sacrifice: by no means either dishonor thy brother, or neglect him in his hunger; be not drunken, insult not the Church. As thou comest giving thanks for what thou hast enjoyed: so do thou thyself accordingly make return, and not cut thyself off from thy neighbor. Since Christ for His part gave equally to all, saying, "Take, eat." He gave His Body equally, but dost not thougive so much as the common bread equally? Yea, it was indeed broken for all alike, and became the Body equally for all. Ver. 25. "In like manner also the cup after supper, saying, This cup is the New Covenant in My Blood: this do, as oft as ye drink of it, in remembrance of Me."

20 What sayest thou? Art thou making a remembrance of Christ, and despisest thou the poor and tremblest not? Why, if a son or brother had died and thou wert making a remembrance of him, thou wouldst have been smitten by thy conscience, hadst thou not fulfilled the custom and invited the poor: and when thou art making remembrance of thy Master, dost thou not so much as simply give a portion of the Table? But what is it which He saith, "This cup is the New Covenant?" Because there was also a cup of the Old Covenant; the libations and the blood of the brute creatures. For after sacrificing, they used to receive the blood in a chalice and bowl and so pour it out. Since then instead of the blood of beasts He brought in His own Blood; lest any should be troubled on hearing this, He reminds them of that ancient sacrifice.

21[6.] Next, having spoken concerning that Supper, he connects the things present with the things of that time, that even as on that very evening and reclining on that very couch and receiving from Christ himself this sacrifice, so also now might men be affected; and he saith, Ver. 26. "For as often as ye eat this bread, and drink this cup, ye proclaim the Lord's death till He come." For as Christ in regard to the bread and the cup said, "Do this in remembrance of Me," revealing to us the cause of the giving of the Mystery, and besides what else He said, declaring this to be a sufficient cause to ground our religious fear upon:-(for when thou considerest what thy Master hath suffered for thee, thou wilt the better deny thyself):-so also Paul saith here: "as often as ye eat ye do proclaim His death." And this is that Supper. Then intimating that it abides unto the end, he saith, "till He come."

22 Ver. 27. "Wherefore whosoever shall eat this bread and drink the cup of the Lord unworthily, shall be guilty of the Body and the Blood of the Lord." Why so? Because he poured it out, and makes the thing appear a slaughter and no longer a sacrifice. Much therefore as they who then pierced Him, pierced Him not that they might drink but that they might shed His blood: so likewise doth he that cometh for it unworthily and reaps no profit thereby. Seest thou how fearful he makes his discourse, and inveighs against them very exceedingly, signifying that if they are thus to drink, they partake unworthily of the elements? For how can it be other than unworthily when it is he who neglects the hungry? who besides overlooking him puts him to shame? Since if not giving to the poor casteth one out of the kingdom, even though one should be a virgin; or rather, not giving liberally: (for even those

virgins too had oil, only they had it not abundantly:) consider how great the evil will prove, to have wrought so many impieties?

23 "What impieties?" say you. Why sayest thou, what impieties? Thou hast partaken of such a Table and when thou oughtest to be more gentle than any and like the angels, none so cruel as thou art become. Thou hast tasted the Blood of the Lord, and not even thereupon dost thou acknowledge thy brother. Of what indulgence then art thou worthy? Whereas if even before this thou hadst not known him, thou oughtest to have come to the knowledge of him from the Table; but now thou dishonorest the Table itself; he having been deemed worthy to partake of it and thou not judging him worthy of thy meat. Hast thou not heard how much he suffered who demanded the hundred pence? how he made void the gift vouchsafed to him? Doth it not come into thy mind what thou wert and what thou hast become? Dost thou not put thyself in remembrance that if this man be poor in possessions, thou wast much more beggarly in good works, being full of ten thousand sins? Notwithstanding, God delivered thee from all those and counted thee worthy of such a Table: but thou art not even thus become more merciful: therefore of course nothing else remaineth but that thou shouldest be "delivered to the tormentors."

24 [7. These words let us also listen to, all of us, as many as in this place approach with the poor to this holy Table, but when we go out, do not seem even to have seen them, but are both drunken and pass heedlessly by the hungry; the very things whereof the Corinthians were accused. And when is this done? say you. At all times indeed, but especially at the festivals, where above all times it ought not so to be. Is it not so, that at such times, immediately after Communion, drunkenness succeeds and contempt of the poor? And having partaken of the Blood, when it were a time for thee to fast and watch, thou givest thyself up to wine and revelling. And yet if thou hast by chance made thy morning meal on any thing good, thou keepest thyself lest by any other unsavory viand thou spoil the taste of the former: and now that thou hast been feasting on the Spirit thou bringest in asatanical luxury. Consider, when the Apostles partook of that holy Supper, what they did: did they not betake themselves to prayers and singing of hymns? to sacred vigils? to that long work of teaching, so full of all self-denial? For then He related and delivered to them those great and wonderful things, when Judas had gone out to call them who were about to crucify Him. Hast thou not

heard how the three thousand also who partook of the Communion continued even in prayer and teaching, not in drunken feasts and revellings?

²⁵ But thou before thou hast partaken fastest, that in a certain way thou mayest appear worthy of the Communion: but when thou hast partaken, and thou oughtest to increase thy temperance, thou undoest all. And yet surely it is not the same to fast before this and after it. Since although it is our duty to be temperate at both times, yet most particularly after we have received the Bridegroom. Before, that thou mayest become worthy of receiving: after, that thou mayest not be found unworthy of what thou hast received.

²⁶ "What then? ought we to fast after receiving?" I say not this, neither do I use any compulsion. This indeed were well: however, I do not enforce this, but I exhort you not to feast to excess. For if one never ought to live luxuriously, and Paul showed this when he said, "she that giveth herself to pleasure is dead while she liveth" (1 Timothy chapter 5, verse 6); much more will she then be dead. And if luxury be death to a woman, much more to a man: and if this done at another time is fatal, much more after the communion of the Mysteries. And dost thou having taken the bread of life, do an action of death and not shudder? Knowest thou not how great evils are brought in by luxury? Unseasonable laughter, disorderly expressions, buffoonery fraught with perdition, unprofitable trifling, all the other things, which it is not seemly even to name. And these things thou doest when thou hast enjoyed the Table of Christ, on that day on which thou hast been counted worthy to touch His flesh with thy tongue. What then is to be done to prevent these things? Purify thy right hand, thy tongue, thy lips, which have become a threshold for Christ to tread upon. Consider the time in which thou didst draw near and set forth a material table, raise thy mind to that Table, to the Supper of the Lord, to the vigil of the disciples, in that night, that holy night. Nay, rather should one accurately examine, this very present state is night. Let us watch then with the Lord, let us be pricked in our hearts with the disciples. It is the season of prayers, not of drunkenness; ever indeed, but especially during a festival. For a festival is therefore appointed, not that we may behave ourselves unseemly, not that we may accumulate sins, but rather that we may blot out those which exist.

²⁷ I know, indeed, that I say these things in vain, yet will I not cease to say them. For if ye do not all obey, yet surely ye will not all disobey; or rather, even though ye should all be disobedient, my reward will be greater, though

yours will be more condemnation. However, that it may not be more, to this end I will not cease to speak. For perchance, perchance, by my perseverance I shall be able to reach you. Wherefore I beseech you that we do not this to condemnation; let us nourish Christ, let us give Him drink, let us clothe Him. These things are worthy of that Table. Hast thou heard holy hymns? Hast thou seen a spiritual marriage? Hast thou enjoyed a royal Table? Hast thou been filled with the Holy Ghost? Hast thou joined in the choir of the Seraphim? Hast thou become partaker of the powers above? Cast not away so great a joy, waste not the treasure, bring not in drunkenness, the mother of dejection, the joy of the devil, the parent of ten thousand evils. For hence is a sleep like unto death, and heaviness of head, and disease, and obliviousness, and an image of dead men's condition. Further, if thou wouldst not choose to meet with a friend when intoxicated, when thou hast Christ within, durst thou, tell me, to thrust in upon Him so great an excess?

28 But dost thou love enjoyment? Then, on this very account cease being drunken. For I, too, would have thee enjoy thyself, but with the real enjoyment, that which never fadeth. What then is the real enjoyment, ever blooming? Invite Christ to sup (Revelation chapter 2, verse 20) with thee; give Him to partake of thine, or rather of His own. This bringeth pleasure without limit, and in its prime everlastingly. But the things of sense are not such; rather as soon as they appear they vanish away; and he that hath enjoyed them will be in no better condition than he who hath not, or rather in a worse. For the one is settled as it were in a harbor, but the other exposes himself to a kind of torrent, a besieging army of distempers, and hath not even any power to endure the first swell of the sea. That these things be therefore not so, let us follow after moderation. For thus we shall both be in a good state of body, and we shall possess our souls in security, and shall be delivered from evils both present and future: from which may we all be delivered, and attain unto the kingdom, through the grace and mercy of our Lord Jesus Christ, with Whom to the Father, together with the Holy Spirit, be glory, power, and honor, now and ever, and world without end. Amen.

HOMILY 28

11 Corinthians chapter 11, verse 28 But let a man prove himself, and so let him eat of the bread, and drink of the cup. What mean these words, when another object is proposed to us? This is Paul's custom, as also I said before, not only to treat of those things which he had proposed to himself, but also

if an argument incidental to his purpose occur, to proceed upon this also with great diligence, and especially when it relates to very necessary and urgent matters. Thus, when he was discoursing with married persons, and the question about the servants fell in his way, he handled it very strenuously and at great length. Again, when he was speaking of the duty of not going to law before those courts, then also having fallen upon the admonition respecting covetousness, he discoursed at length concerning this subject likewise. Now the same thing he hath also done here: in that having once found occasion to remind them of the Mysteries, he judged it necessary to proceed with that subject. For indeed it was no ordinary one. Wherefore also he discoursed very awfully concerning it, providing for that which is the sum of all good things, viz. their approaching those Mysteries with a pure conscience. Whence neither was he content with the things said before alone, but adds these also, saying,

2 "But let a man prove himself:" which also he saith in the second Epistle: "try your own selves, prove your own selves:" (2 Corinthians chapter 13, verse 5) not as we do now, approaching because of the season rather than from any earnestness of mind. For we do not consider how we may approach prepared, with the ills that were within us purged out, and full of compunction, but how we may come at festivals and whenever all do so. But not thus did Paul bid us come: he knoweth only one season of access and communion, the purity of a man's conscience. Since if even that kind of banquet which the senses take cognizance of cannot be partaken of by us when feverish and full of bad humors, without risk of perishing: much more is it unlawful for us to touch this Table with profane lusts, which are more grievous than fevers. Now when I say profane lusts, I mean both those of the body, and of money, and of anger, and of malice, and, in a word, all that are profane. And it becomes him that approacheth, first to empty himself of all these things and so to touch that pure sacrifice. And neither if indolently disposed and reluctantly ought he to be compelled to approach by reason of the festival; nor, on the other hand, if penitent and prepared, should any one prevent him because it is not a festival. For a festival is a showing forth of good works, and a reverence of soul, and exactness of deportment. And if thou hast these things, thou mayest at all times keep festival and at all times approach. Wherefore he saith, "But let each man prove himself, and then let him approach." And

he bids not one examine another, but each himself, making the tribunal not a public one and the conviction without a witness.

³[2.] Ver. 29. "For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself." What sayest thou, tell me? Is this Table which is the cause of so many blessings and teeming with life, become judgment? Not from its own nature, saith he, but from the will of him that approaches. For as His presence, which conveyed to us those great and unutterable blessings, condemned the more them that received it not: so also the Mysteries become provisions of greater punishment to such as partake unworthily. But why doth he eat judgment to himself? "Not discerning the Lord's body:" i.e., not searching, not bearing in mind, as he ought, the greatness of the things set before him; not estimating the weight of the gift. For if thou shouldest come to know accurately Who it is that lies before thee, and Who He is that gives Himself, and to whom, thou wilt need no other argument, but this is enough for thee to use all vigilance; unless thou shouldest be altogether fallen.

⁴Ver. 30. "For this cause many among you are weak and sickly, and not a few sleep." Here he no longer brings his examples from others as he did in the case of the idol-sacrifices, relating the ancient histories and the chastisements in the wilderness, but from the Corinthians themselves; which also made the discours, apt to strike them more keenly. For whereas he was saying, "he eateth judgment to himself," and, "he is guilty;" that he might not seem to speak mere words, he points to deeds also and calls themselves to witness; a kind of thing which comes home to men more than threatening, by showing that the threat has issued in some real fact. He was not however content with these things alone, but from these he also introduced and confirmed the argument concerning hell-fire, terrifying them in both ways; and solving an inquiry which is handled everywhere. I mean, since many question one with another, "whence arise the untimely deaths, whence the long diseases of men;" he tells them that these unexpected events are many of them conditional upon certain sins. "What then? They who are in continual health," say you, "and come to a green old age, do they not sin?" Nay, who durst say this? "How then," say you, "do they not suffer punishment?" Because there they shall suffer a severer one. But we, if we would, neither here nor there need suffer it.

5 Ver. 31. "For if we discerned ourselves," saith he, "we should not be judged." And he said not, "if we punished ourselves, if we were revenged on ourselves," but if we were only willing to acknowledge our offence, to pass sentence on ourselves, to condemn the things done amiss, we should be rid of the punishment both in this world and the next. For he that condemns himself propitiates God in two ways, both by acknowledging his sins, and by being more on his guard for the future. But since we are not willing to do even this light thing, as we ought to do it, not even thus doth He endure to punish us with the world, but even thus spareth us, exacting punishment in this world, Where the penalty is for a season and the consolation great; for the result is both deliverance from sins, and a good hope of things to come, alleviating the present evils. And these things he saith, at the same time comforting the sick and rendering the rest more serious. Wherefore he saith,

6 Ver. 32. "But when we are judged, we are chastened of the Lord." He said not, we are punished, he said not, we have vengeance taken on us, but, "we are chastened." For what is done belongs rather to admonition than condemnation, to healing than vengeance, to correction than punishment. And not so only but by the threat of a greater evil he makes the present light, saying, "that we may not be condemned with the world." Seest thou how he brings in hell also and that tremendous judgment-seat, and signifies that that trial and punishment is necessary and by all means must be? for if the faithful, and such as God especially cares for, escape not without punishment in whatsoever things they offend, (and this is evident from things present,) much more the unbelieving and they who commit the unpardonable and incurable sins. [3.] Ver. 33. "Wherefore when ye come together to eat, wait one for another."

7 Thus, while their fear was yet at its height and the terror of hell remained, he chooses again to bring in also the exhortation in behalf of the poor, on account of which he said all these things; implying that if they do not this they must partake unworthily. But if the not imparting of our goods excludes from that Table, much more the violently taking away. And he said not, "wherefore, when ye come together, impart to them that need," but, which has a more reverential sound, "wait one for another." For this also prepared the way for and intimated that, and in a becoming form introduced the exhortation. Then further to shame them, Ver. 34. "And if any man is hungry, let him eat at home." By permitting, he hinders it, and more

strongly than by an absolute prohibition. For he brings him out of the church and sends him to his house, hereby severely reprimanding and ridiculing them, as slaves to the belly and unable to contain themselves. For he said not, "if any despise the poor," but, "if any hunger," discoursing as with impatient children; as with brute beasts which are slaves to appetite. Since it would be indeed very ridiculous, if, because they were hungry they were to eat at home.

8 Yet he was not content with this, but added also another more fearful thing, saying, "that your coming together be not unto judgment:" that ye come not unto chastisement, unto punishment, insulting the Church, dishonoring your brother. "For for this cause ye come together," saith he, "that ye may love one another, that ye may profit and be profited. But if the contrary happen, it were better for you to feed yourselves at home." This, however, he said, that he might attract them to him the more. Yea, this was the very purpose both of his pointing out the injury that would arise from hence, and of his saying that condemnation was no trifling one, and terrifying them in every way, by the Mysteries, by the sick, by those that had died, by the other things before mentioned. 9 Then also he alarms them again in another way, saying, "and the rest will I set in order whensoever I come:" with reference either to some other things, or to this very matter. For since it was likely that they would yet have some reasons to allege, and it was not possible to set all to rights by letter, "the things which I have charged you, let them be observed for the present," saith he; "but if ye have any thing else to mention, let it be kept for my coming;" speaking either of this matter, as I said, or of some other things not very urgent. And this he doth that hence too he may render them more serious. For being anxious about his coming, they would correct the error. For the sojourning of Paul in any place was no ordinary thing: and to signify this he said, "some are puffed up, as though I would not come to you;" (1 Corinthians chapter 4, verse 18) and elsewhere again, "not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling." (Philippians chapter 2, verse 12) And therefore neither did he merely promise that he would come, lest they should disbelieve him and become more negligent; but he also states a necessary cause for his sojourning with them, saying, "the rest I will set in order when I come; which implies, that the correction of the things

that remained, even had he not in any case been desirous, would have drawn him thither.

¹⁰[4.] Hearing therefore all these things, let us both take great care of the poor, and restrain our appetite, and rid ourselves of drunkenness, and be careful worthily to partake of the Mysteries; and whatsoever we suffer, let us not take it bitterly, neither for ourselves nor for others; as when untimely death happen or long diseases. For this is deliverance from punishment, this is correction, this is most excellent admonition. Who saith this? He that hath Christ speaking in him. But nevertheless even after this many of our women are so foolishly disposed as even to go beyond the unbelievers in the excess of their grief. And some do this blinded by their passion, but others for ostentation, and to avoid the censures of them that are without: who most of all are deprived of excuse, to my mind. For, "lest such a one accuse me," saith she, "let God be my accuser: lest men more senseless than the brute beasts condemn me, let the law of the King of all be trampled under foot." Why, how many thunderbolts do not these sayings deserve?

¹¹Again; If any one invite you to a funeral supper after your affliction there is no one to say any thing against it, because there is a law of men which enjoins such things: but when God by His law forbids your mourning, all thus contradict it. Doth not Job come into thy mind, O woman? Rememberest thou not his words at the misfortune of his children, which adorned that holy head more than ten thousand crowns, and made proclamation louder than many trumpets? Dost thou make no account of the greatness of his misfortunes, of that unprecedented shipwreck, and that strange and portentous tragedy? For thou possibly hast lost one, or a second, or third: but he so many sons and daughters: and he that had many children suddenly became childless. And not even by degrees were his bowels wasted away: but at one sweep all the fruit of his body was snatched from him. Nor was it by the common law of nature, when they had come to old age, but by a death both untimely and violent: and all together, and when he was not present nor sitting by them, that at least by hearing their last words he might have some consolation for so bitter an end of theirs: but contrary to all expectation and without his knowing any thing of what took place, they were all at once overwhelmed, and their house became their grave and their snare.

¹²And not only their untimely death, but many things besides there were to grieve him; such as their being all in the flower of their age, all virtuous

and loving, all together, that not one of either sex was left, that it befel them not by the common law of nature, that it came after so great a loss, that when he was unconscious of any sin on his own part or on theirs, he suffered these things. For each of these circumstances is enough even by itself to disturb the mind: but when we find them even concurring together, imagine the height of those waves, how great the excess of that storm, And what in particular is greater and worse than his bereavement, he did not even know wherefore all these things happened. On this account then, having no cause to assign for the misfortune, he ascends to the good pleasure of God, and saith, "The Lord gave, the Lord hath taken away.: as it pleased the Lord, even so it happened "blessed be the name of the Lord for ever. (Job chapter 2, verse 21) And these things he said, when he saw himself who had followed after all virtue in the last extremity; but evil men and impostors, prospering, luxurious, revelling on all sides. And he uttered no such word as it is likely that some of the weaker sort would have uttered, "Was it for this that I brought up my children and trained them with all exactness?

¹³ For this did I open my house to all that passed by, that after those many courses run in behalf of the needy, the naked, the orphans, I might receive this recompense? But instead of these, he offered up those words better than all sacrifice, saying, "Naked came I out of my mother's womb, and naked shall I return thither. If however he rent his clothes and shaved his head, marvel not. For he was a father and a loving father: and it was meet that both the compassion of his nature should be shown, and also the self-command of his spirit. Whereas, had he not done this, perhaps one would have thought this self-command to be of mere insensibility. Therefore he indicates both his natural affection and the exactness of his piety, and in his grief he was not overthrown. ¹⁴ [5.] Yea, and when his trial proceeded further, he is again adorned with other crowns on account of his reply to his wife, saying, "If we have received good at the hand of the Lord, shall we not endure evil?" (Job chapter 2, verse 10) For in fact his wife was by this time the only one left, all his having been clean destroyed, both his children and his possessions and his very body, and she reserved to tempt and to ensnare him. And this indeed was the reason why the devil did not destroy her with the children, nor asked her death, because he expected that she would contribute much towards the ensnaring of that holy man. Therefore he left her as a kind of implement, and a formidable one, for himself. "For if even out of

paradise," saith he, "I cast mankind by her means, much more shall I be able to trip him up on the dunghill."

15 And observe his craft. He did not apply this stratagem when the oxen or the asses or the camels were lost, nor even when the house fell and the children were buried under it, but so long looking on the combatant, he suffers her to be silent and quiet. But when the fountain of worms gushed forth, when the skin began to putrify and drop off, and the flesh wasting away to emit most offensive discharge, and the hand of the devil was wearing him out with sharper pain than gridirons and furnaces and any flame, consuming on every side and eating away his body more grievously than any wild beast, and when a long time had been spent in this misery; then he brings her to him, seasoned and worn down. Whereas if she had approached him at the beginning of his misfortune, neither would she have found him so unnerved, nor would she have had it in her power so to swell out and exaggerate the misfortune by her words. But now when she saw him through the length of time thirsting for release, and desiring the termination of what pressed on him vehemently then doth she come upon him. For to show that he was quite worn down, and by this time had become unable even to draw breath, yea, and desired even to die, hear what he saith; "For I would I could lay hands on myself, or could request another and he should do it for me;" And observe, I pray, the wickedness of his wife, from what topic she at once begins: namely, from the length of time, saying, "How long wilt thou hold out?"

16 Now, if often even when there were no realities words alone have prevailed to unman a person, consider what it was likely he then should feel, when, besides these words, the things themselves also were galling him; and what, as it should seem, was worst of all, it was a wife also who spake thus, and a wife who had sunk down utterly and was giving herself up, and on this account was seeking to cast him also into desperation. However, that we may see more clearly the engine which was brought against that adamant wall, let us listen to the very words. What then are these? "How long wilt thou hold out? saying, Lo! I wait a short time longer, expecting the hope of my salvation." "Nay," saith she, "the time hath exposed the folly of thy words, while it is protracted, yet shows no mode of escape." And these things she said, not only thrusting him into desperation, but also reproaching and jesting upon him.

17 For he, ever consoling her as she pressed upon him, and putting her off, would speak as follows: "Wait a little longer, and there will soon be an end of these things." Reproaching him therefore, she speaks: "Wilt thou now again say the same thing? For a long time hath now run by, and no end of these things hath appeared." And observe her malice, that she makes no mention of the oxen, the sheep or the camels, as knowing that he was not very much vexed about these; but she goes at once to nature, and reminds him of his children. For on their death she saw him both rending his clothes and shaving off his hair. And she said not, "thy children are dead," but very pathetically, "thy memorial is perished from the earth, "the thing for which thy children were desirable." For if, even now after that the resurrection hath been made known children are longed for because they preserve the memory of the departed; much more then. Wherefore also her curse becomes from that consideration more bitter. For in that case, he that cursed, said not, "Let his children be utterly rooted out," but, "his memorial from the earth." "Thy sons and thy daughters." Thus whereas she said, "the memorial," she again accurately makes mention of either sex. "But if thou," saith she, "carest not for these, at least consider what is mine." "The pains of my womb, and labors which I have endured in vain with sorrow." Now what she means is this: "I, who endured the more, am wronged for thy sake, and having undergone the toils I am deprived of the fruits."

18 And see how she neither makes express mention of his loss of property, nor is silent about it and hurries by; but in that point of view in which it also might be most pathetically narrated, in that she covertly refers to it. For when she says, "I too am a vagabond and a slave, going about from place to place, from house to house," she both hints at the loss and indicates her great distress: these expressions being such as even to enhance that misfortune. "For I come to the doors of others," saith she; "nor do I beg only, but am a wanderer also and serve a strange and unusual servitude, going round everywhere and carrying about the tokens of my calamity, and teaching all men of my woes;" which is most piteous of all, to change house after house. And she stayed not even at these lamentations, but proceeded to say, "Waiting for the sun when it will set, and I shall rest from my miseries and the pains that encompass me, by which I am now straitened. "Thus, that which is sweet to others," saith she, "to behold the light, this to me is grievous: but the night and the darkness is a desirable thing. For this only gives me rest from my

toils, this becometh a comfort to my miseries. But speak somewhat against the Lord, and die." Perceivest thou here too her crafty wickedness? how she did not even in the act of advising at once introduce the deadly counsel, but having first pitifully related her misfortunes and having drawn out the tragedy at length, she couches in a few words what she would recommend, and doth not even declare it plainly, but throwing a shade over that, she holds out to him the deliverance which he greatly longed for, and promises death, the thing which he then most of all desired.

19 And mark from this also the malice of the devil: that because he knew the longing of Job towards God, he suffers not his wife to accuse God, lest he should at once turn away from her as an enemy. For this cause she no where mentions Him, but the actual calamities she is continually harping on. And do thou, besides what has been said, add the circumstance that it was a woman who gave this counsel, a wonderful orator to beguile the heedless. Many at least even without external accidents have been cast down by the counsel of woman alone. [6.] What then did the blessed saint, and firmer than adamant? Looking bitterly upon her, by his aspect even before he spake, he repelled her devices: since she no doubt expected to excite fountains of tears; but he became fiercer than a lion, full of wrath and indignation, not on account of his sufferings, but on account of her diabolical suggestions; and having signified his anger by his looks in a subdued tone he gives his rebuke; for even in misfortune he kept his self-command. And what saith he? "Why speakest thou as one of the foolish women?" "I have not so taught thee," saith he, "I did not so nurture thee; and this is why I do not now recognize even mine own consort. For these words are the counsel of a 'foolish woman,' and of one beside herself." Seest thou not here an instance of wounding in moderation, and inflicting a blow just sufficient to cure the disease?

20 Then, after the infliction, he brings in advice sufficient on the other hand to console her, and very rational, thus speaking: "if we have received our good things at the hand of the Lord, shall we not endure our evils?" "For remember," saith he, "those former things and make account of the Author of them, and thou wilt bear even these nobly." Seest thou the modesty of the man? that he doth not at all impute his patience to his own courage, but saith it was part of the natural result of what happened. "For in return for what did God give us these former things? What recompense did he repay? None, but from mere goodness. For they were a gift, not a recompense; a

grace, not a reward. Well then, let us bear these also nobly." This discourse let us, both men and women, have recorded, and let us engrave the words in our minds, both these and those before them: and by sketching upon our minds as in picture the history of their sufferings, I mean the loss of wealth, the bereavement of children, the disease of body, the reproaches, the mockings, the devices of his wife, the snare of the devil, in a word, all the calamities of that righteous man, and that with exactness, let us provide ourselves with a most ample port of refuge: that, enduring all things nobly and thankfully, we may both in the present life cast off all despondency, and receive the rewards that belong to this good way of taking things; by the grace and mercy of our Lord Jesus Christ, with Whom to the Father, with the Holy Ghost, be glory, power, and honor, now and forever, world without end. Amen.

HOMILY 29

1 1 Corinthians chapter 12, verse 1 and 1 Corinthians chapter 12, verse 2 Now concerning spiritual gifts, brethren, I would not have you ignorant. Ye know that when ye were Gentiles, ye were led away unto those dumb idols, howsoever ye might be led. This whole place is very obscure: but the obscurity is produced by our ignorance of the facts referred to and by their cessation, being such as then used to occur but now no longer take place. And why do they not happen now? Why look now, the cause too of the obscurity hath produced us again another question: namely, why did they then happen, and now do so no more? 2 This however let us defer to another time, but for the present let us state what things were occurring then. Well: what did happen then? Whoever was baptized he straightway spake with tongues and not with tongues only, but many also prophesied, and some also performed many other wonderful works. For since on their coming over from idols, without any clear knowledge or training in the ancient Scriptures, they at once on their baptism received the Spirit, yet the Spirit they saw not, for It is invisible; therefore God's grace bestowed some sensible proof of that energy. And one straightway spake in the Persian, another in the Roman, another in the Indian, another in some other such tongue: and this made manifest to them that were without that it is the Spirit in the very person speaking. Wherefore also he so calls it, saying, "But to each one the manifestation of the Spirit is given to profit withal; (v. 7. calling the gifts "a manifestation of the Spirit. For as the Apostles themselves had received this sign first, so also the faithful went on receiving it, I mean, the gift of tongues; yet not this only but also

many others: inasmuch as many used even to raise the dead and to cast out-devils and to perform many other such wonders:and they had gifts too, some less, and some more. But more abundant than all was the gift of tongues among them: and this became to them a cause of division;

3 not from its own nature but from the perverseness of them that had received it: in that on the one hand the possessors of the greater gifts were lifted up against them that had the lesser: and these again were grieved, and envied the owners of the greater. And Paul himself as he proceeds intimates this. Since then here from they were receiving a fatal blow in the dissolution of their charity, he takes great care to correct it. For this happened indeed in Rome also, but not in the same way. And this is why in the Epistle to the Romans he moots it indeed, but obscurely and briefly, saying thus: "For even as we have many members in one body, and all the members have not the same office; so we, who are many, are one body in Christ, and severally members one of another. And having gifts differing according to the grace that was given to us, whether prophecy, let us prophesy according to the proportion of our faith; or ministry, let us give ourselves to our ministry; or he that teacheth to his teaching. (Romans chapter 12, verse 4 and Romans chapter 12, verse 8) And that the Romans also were falling into wilfulness hereby, this he intimates in the beginning of that discourse, thus saying: "For I say through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think;

4 but so to think as to think soberly, according as God hath dealt to each man a measure of faith. (Romans chapter 12, verse 3) With these, however, (for the disease of division and pride had not proceeded to any length,) he thus discoursed: but here with great anxiety; for the distemper had greatly spread. 5 And this was not the only thing to disturb them, but there were also in the place manysoothsayers, inasmuch as the city was more than usually addicted to Grecian customs, and this with the rest was tending to offence and disturbance among them. This is the reason why he begins by first stating the difference between soothsaying and prophecy. For this cause also they received discerning of spirits, so as to discern and know which is he that speaketh by a pure spirit, and which by an impure. For because it was not possible to supply the evidence of the things uttered from within themselves at the moment; (for prophecy supplies the proof of its own truth not at the time when it is spoken, but at the time of the event;) and it was not easy to

distinguish the true prophet from the pretender; (for the devil himself, accursed as he is, had entered into them that prophesied, [See 1 Kings chapter-22, verse 23] bringing in false prophets, as if forsooth they also could foretell things to come;) and further, men were easily deceived, because the things spoken could not for the present be brought to trial, ere yet the events had come to pass concerning which the prophecy was; (for it was the end that proved the false prophet and the true;) - in order that the hearers might not be deceived before the end, he gives them a sign which even before the event served to indicate the one and the other. And hence taking his order and beginning, he thus goes on also to the discourse concerning the gifts and corrects the contentiousness that arose from hence likewise. For the present however he begins the discourse concerning the soothsayers, thus saying,

6[2.] "Now concerning spiritual gifts, brethren, I would not have you ignorant;" calling the signs "spiritual," because they are the works of the Spirit alone, human effort contributing nothing to the working such wonders. And intending to discourse concerning them, first, as I said, he lays down the difference between soothsaying and prophecy, thus saying, "Ye know that when ye were Gentiles, ye were led away unto those dumb idols, howsoever ye might be led." Now what he means is this: "In the idol-temples," saith he, "if any were at any time possessed by an unclean spirit and began to divine, even as one dragged away, so was he drawn by that spirit in chains: knowing nothing of the things which he utters. For this is peculiar to the soothsayer, to be beside himself, to be under compulsion, to be pushed, to be dragged, to be haled as a mad-man. But the prophet not so, but with sober mind and composed temper and knowing what he is saying, he uttereth all things. Therefore even before the event do thou from this distinguish the soothsayer and the prophet. And consider how he frees his discourse of all suspicion; calling themselves to witness who had made trial of the matter. As if he had said, "that I lie not nor rashly traduce the religion of the Gentiles, feigning like an enemy, do ye yourselves bear me witness: knowing as ye do, when ye were Gentiles, how ye were pulled and dragged away then."

7 But if any should say that these too are suspected as believers, come, even from them that are without will I make this manifest to you. Hear, for example, Plato saying thus: (Apol. Soc. c. 7. "Even as they who deliver oracles and the soothsayers say many and excellent things, but know nothing of what they utter. Hear again another, a poet, giving the same intimation. For

whereas by certain mystical rites and witchcrafts a certain person had imprisoned a demon in a man, and the man divined, and in his divination was thrown down and torn, and was unable to endure the violence of the demon, but was on the point of perishing in that convulsion; he saith to the persons who were practicing such mystical arts, Loose me, I pray you: The mighty God no longer mortal flesh Can hold. And again, Unbind my wreaths, and bathe my feet in drops From the pure stream; erase these mystic lines, And let me go. For these and such like things, (for one might mention many more,) point out to us both of these facts which follow; the compulsion which holds down the demons and makes them slaves; and the violence to which they submit who have once given themselves up to them, so as to swerve even from their natural reason. And the Pythoness too: (for I am compelled now to bring forward and expose another disgraceful custom of theirs, which it were well to pass by, because it is unseemly for us to mention such things;

8 but that you may more clearly know their shame it is necessary to mention it, that hence at least ye may come to know the madness and exceeding mockery of those that make use of the soothsayers: this same Pythoness then is said, being a female, to sit at times upon the tripod of Apollo astride, and thus the evil spirit ascending from beneath and entering the lower part of her body, fills the woman with madness, and she with dishevelled hair begins to play the bacchanal and to foam at the mouth, and thus being in a frenzy to utter the words of her madness. I know that you are ashamed and blush when you hear these things: but they glory both in the disgrace and in the madness which I have described. These then and all such things. Paul was bringing forward when he said, "Ye know that when ye were Gentiles, ye were led away unto those dumb idols, howsoever ye might be led."

9 And because he was discoursing with those who knew well, he states not all things with exact care, not wishing to be troublesome to them, but having reminded them only and brought all into their recollection, he soon quits the point, hastening to the subject before him. But what is, "unto those dumb idols?" These soothsayers used to be led and dragged unto them. But if they be themselves dumb, how did they give responses to others? And wherefore did the demon lead them to the images? As men taken in war, and in chains, and rendering at the same time his deceit plausible. Thus, to keep men from the notion that it was just a dumb stone, they were earnest to rivet

the people to the idols that their own style and title might be inscribed upon them. But our rites are not such. He did not however state ours, I mean the prophesyings. For it was well known to them all, and prophecy was exercised among them, as was meet for their condition, with understanding and with entire freedom. Therefore, you see, they had power either to speak or to refrain from speaking. For they were not bound by necessity, but were honored with a privilege. For this cause Jonah fled;(1 Jonah chapter 1, verse 3) for this cause Ezekiel delayed; (Ezekiel chapter 3, verse 15) for this cause Jeremiah excused himself. (Jeremiah chapter 1, verse 6) And God thrusts them not on by compulsion, but advising, exhorting, threatening; not darkening their mind; for to cause distraction and madness and great darkness, is the proper work of a demon: but it is God's work to illuminate and with consideration to teach things needful.

¹⁰[3.] This then is the first difference between a soothsayer and a prophet; but a second and a different one is that which he next states, saying, Ver. 3. "Wherefore I give you to understand, that no man speaking in the Spirit of God calleth Jesus accursed:" and then another: "and that no man can say that Jesus is the Lord, but in the Holy Ghost." "When thou seest," saith he, "any one not uttering His name, or anathematizing Him, he is a soothsayer. Again, when thou seest another speaking all things with His Name, understand that he is spiritual." "What then," say you, "must we say concerning the Catechumens? For if, no man can say that Jesus is the Lord but by the Holy Ghost, what must we say of them who name indeed His Name, but are destitute of His Spirit? But his discourse at this time was not concerning these for there were not at that time Catechumens, but concerning believers and unbelievers. What then, doth no demon call upon God's Name? Did not the demoniacs say, "We know Thee who Thou art, the Holy One of God? (Mark chapter 1, verse 24) Did they not say to Paul, "these men are the servants of the Most High God? (Acts chapter 16, verse 17) They did, but upon scourging, upon compulsion; never of their own will and without being scourged.'

¹¹But here it is proper to enquire, both why the demon uttered these things and why Paul rebuked him. In imitation of his Teacher; for so Christ did also rebuke: since it was not his will to have testimony from them. And wherefore did the devil also practise this? Intending to confound the order of things, and to seize upon the dignity of the Apostles, and to persuade many to pay attention to them: which had it happened, they would easily have

made themselves appear from hence worthy of credit, and have brought in their own designs. That these things then might not be, and the deceit might not have a beginning, he stops their mouths even when speaking the truth, so that in their falsehoods men should not at all give heed unto them, but stop their ears altogether against the things said by them. [4.] Having therefore made manifest the soothsayers and the prophets both by the first sign and also by the second, he next discourses of the wonders; not passing without reason to this topic, but so as to remove the dissension which had thence arisen, and to persuade both those that had the less portion not to grieve and those who had the greater not to be elated. Wherefore also he thus began.

12 Ver. 4. "Now there are diversities of gifts, but the same Spirit." And first he attends on him that had the lesser gift, and was grieved on this account. "For wherefore," saith he, "art thou dejected? because thou hast not received as much as another? Still, consider that it is a free gift and not a debt, and thou wilt be able to soothe thy pain." For this cause he spake thus in the very beginning: "but there are diversities of gifts." And he said not "of signs," nor "of wonders," but of "gifts," by the name of free gifts prevailing on them not only not to grieve but even to be thankful. "And withal consider this also," saith he, "that even if thou art made inferior in the measure of what is given; in that it hath been vouchsafed thee to receive from the same source as the other who hath received more, thou hast equal honor. For certainly thou canst not say that the Spirit bestowed the gift on him, but an angel on thee: since the Spirit bestowed it both on thee and him. Wherefore he added, "but the same Spirit." So that even if there be a difference in the gift, yet is there no difference in the Giver. For from the same Fountain ye are drawing, both thou and he.

13 Ver. 5. "And there are diversities of ministrations, but the same Lord." Thus, enriching the consolation, he adds mention of the Son also, and of the Father. And again, he calls these gifts by another name, designing by this also an increase of consolation. Wherefore also he thus said: "there are diversities of ministrations, but the same Lord." For he that hears of "a gift," and hath received a less share, perhaps might grieve; but when we speak of "a ministration," the case is different. For the thing implies labor and sweat. "Why grievest thou then," saith he, "if he hath bidden another labor more, sparing thee?" Ver. 6. "And there are diversities of workings, but the same

God who worketh all things in all." Ver. 7. "But to each one is given the manifestation of the Spirit to profit withal." ¹⁴ "And what," saith one, "is a working?" and what "a gift?" and what "a ministration?" They are mere differences of names, since the things are the same. For what "a gift" is, that is "a ministration," that he calls "an operation" also. Thus fulfil thy ministry; (2 Timothy chapter 4, verse 5. ministry.) and, "I magnify my ministration." (Romans chapter 11, verse 13. office.) and writing to Timothy, he says, "Therefore I put thee in remembrance that thou stir up the gift of God, which is in thee. (2 Timothy chapter 1, verse 6) And again, writing to the Galatians, he said, "for he that wrought in Peter to the Apostleship, the same was mighty in me toward the Gentiles. (Galatians chapter 2, verse 8) Seest thou that he implies that there is no difference in the gifts of the Father, and the Son, and the Holy Ghost? Not confounding the Persons, God forbid! but declaring the equal honor of the Essence. For that which the Spirit bestows, this he saith that God also works; this, that the Son likewise ordains and grants. Yet surely if the one were inferior to the other, or the other to it, he would not have thus set it down nor would this have been his way of consoling the person who was vexed.

¹⁵ [5.] Now after this, he comforts him also in another kind of way; by the consideration that the measure vouchsafed is profitable to him, even though it be not so large. For having said, that it is "the same Spirit," and "the same Lord," and "the same God," and having thereby recovered him, he brings in again another consolation, thus saying, "but to each one is given the manifestation of the Spirit to profit withal." For lest one should say, "what if there be the same Lord, the same Spirit, the same God? yet I have received less:" he saith, that thus it was profitable. But he calls miracles a "manifestation of the Spirit," with evident reason. For to me who am a believer, he that hath the Spirit is manifest from his having been baptized: but to the unbeliever this will in no wise be manifest, except from the miracles: so that hence also again there is no small consolation. For though there be a difference of gifts, yet the evidence is one: since whether thou hast much or little, thou art equally manifest. So that if thou desirest to show this, that thou hast the Spirit, thou hast a sufficient demonstration.

¹⁶ Wherefore, now that both the Giver is one and the thing given a pure favor, and the manifestation takes place thereby, and this is more profitable for thee; grieve not as if despised. For not to dishonor thee hath God done it,

nor to declare thee inferior to another, but to spare thee and with a view to thy welfare. To receive more than one has ability to bear, this rather is unprofitable, and injurious, and a fit cause of dejection. Ver. 8. "For to one is given through the Spirit the word of wisdom; to another the word of knowledge according to the same Spirit;" Ver. 9. "To another, faith in the same Spirit; to another gifts of healing in the one Spirit." Seest thou how he every where makes this addition, saying, "through the same Spirit, and according to the same Spirit?" For he knew that the comfort from thence was great.

¹⁷ Ver. 10. "To another working of miracles; to another prophecies; to another discernings of spirits; to another divers kind of tongues; to another the interpretation of tongues." Thus, since they boasted themselves in this, therefore he placed it last, and added, Ver. 11. "But all these worketh one and the same Spirit." The universal medicine in which his consolation consists is that out of the same root, out of the same treasures, out of the same streams, they all receive. And accordingly, from time to time dwelling on this expression, he levels the apparent inequality, and consoles them. And above indeed he points out both the Spirit, and the Son, and the Father, as supplying the gifts, but here he was content to make the Spirit, that even hence again thou mayest understand their dignity to be the same. But what is "the word of wisdom?" That which Paul had, which John had, the son of thunder.

¹⁸ And what is "the word of knowledge?" That which most of the faithful had, possessing indeed knowledge, but not thereupon able to teach nor easily to convey to another what they knew. "And to another, faith:" not meaning by this faith the faith of doctrines, but the faith of miracles; concerning which Christ saith, "If ye have faith as a grain of mustard-seed, ye shall say to this mountain, Remove, and it shall remove." (S. Matthew chapter 17, verse 20) And the Apostles too concerning this besought Him, saying, "Increase our faith:" (S. Luke chapter 17, verse 5) for this is the mother of the miracles. But to possess the power of working miracles and gifts of healing, is not the same thing: for he that had a gift of healing used only to do cures: but he that possessed powers for working miracles used to punish also. For a miracle is not the healing only, but the punishing also: even as Paul inflicted blindness: as Peter slew.

¹⁹ "To another prophecies; and to another discernings of spirits." What is, "discernings of spirits?" the knowing who is spiritual, and who is not: who is a prophet, and who a deceiver: as he said to the Thessalonians, "despise not

prophesyings:" (1 Thessalonians chapter 5, verse 20 and 1 Thessalonians chapter 5, verse 21) but proving all things, hold fast that which is good." For great was at that time the rush of the false prophets, the devil striving underhand to substitute falsehood for the truth. "To another divers kinds of tongues; to another the interpretation of tongues." For one person knew what he spake himself, but was unable to interpret to another; while another had acquired both these or the other of the two. New this seemed to be a great gift because both the Apostles received it first, and the most among the Corinthians had obtained it. But the word of teaching not so. Wherefore that he places first, but this last: for this was on account of that, and so indeed were all the rest; both prophecies, and working of miracles, and divers kinds of tongues, and interpretation of tongues. For none is equal to this. Wherefore also he said, "Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and in teaching." (1 Timothy chapter 5, verse 17) And to Timothy he wrote, saying, "Give attendance to reading, to exhortation. to teaching; neglect not the gift that is in thee." (1 Timothy chapter 4, verse 13 and 1 Timothy chapter 4, verse 14) Seest thou how he calls it also a gift?

20 [6.] Next, the comfort which he before gave, when he said, "the same Spirit," this also he here sets before us, saying, "But all these worketh the one and the same Spirit, dividing to each one severally even as he will." And he not only gives cunsolation but also stops the mouth of the gainsayer, saying here, "dividing to each one severally even as he will. For it was necessary to bind up also, not to heal only, as he doth also in the Epistle to the Romans, when he saith, "But who art thou that repliest against God? (Romans chapter 9, verse 20) So likewise here, "dividing to each one severally as he will."

21 And that which was of the Father, this he signifieth to be of the Spirit also. For as concerning the Father, he saith, "but it is the same God who worketh all things in all; so also concerning the Spirit, "but all these things worketh one and the same Spirit. But, it will be said, "He doth it, actuated by God. Nay, he no where said this, but thou feignest it. For when he saith, "who actuateth all things in all," he saith this concerning men: thou wilt hardly say that among those men he numbers also the Spirit, though thou shouldst be ever so manifold in thy doting and madness. For because he had said "through the Spirit," that thou mightest not suppose this word, "through," to denote inferiority or the being actuated, he adds, that "the Spirit worketh,"

not "is worked," and worketh "as he will," not as he is bidden. For as concerning the Father, the Son saith that "He raiseth up the dead and quickeneth; in like manner also, concerning Himself, that "He quickeneth whom He will: (S. John chapter 5, verse 21) thus also of the Spirit, in another place, that He doeth all things with authority and that there is nothing that hinders Him; (for the expression, "bloweth where it listeth" [S. John chapter 3, verse 8,] though it be spoken of the wind is apt to establish this; but here, that "He worketh all things as He will.

22 And from another place to learn that He is not one of the things actuated, but of those that actuate. "For who knoweth," says he, "the things of a man, but the spirit of the man? even so the things of God none knoweth save the Spirit of God. (1 Corinthians chapter 2, verse 11) Now that "the spirit of a man," i.e., the soul, requires not to be actuated that it may know the things of itself, is, I suppose, evident to every one. Therefore neither doth the Holy Ghost, that he may "know the things of God" For his meaning is like this, "the secret things of God" are known to the Holy Spirit as to the I soul of man the secret things of herself. But if this be not actuated for that end, much less would That which knoweth the depths of God and needs no actuation for that knowledge, require any actuating Power in order to the giving gifts to the Apostles. But besides these things, that also, which I before spake of, I will mention again now. What then is this? That if the Spirit were inferior and of another substance, there would have been no avail in his consolation, nor in our hearing the words, "of the same Spirit. For he who hath received from the king, I grant, may find it a very soothing circumstance, that he himself gave to him; but if it be from the slave, he is then rather vexed, when one reproaches him with it.

23 So that even hence is it evident, that the Holy Spirit is not of the substance of the servant, but of the King.[7. Wherefore as he comforted them, when he said, that "there are diversities of ministrations, but the same Lord; and diversities of operations, but the same God; so also when he said above, "there are diversities of gifts, but the same Spirit; and after this again when he said, "But all these worketh the one and the same Spirit, dividing to every man severally as he will." 24 "Let us not, I pray you, be at a loss," saith he; "neither let us grieve, saying, 'Why have I received this and not received that?' neither let us demand an account of the Holy Spirit. For if thou knowest that he vouchsafed it from providential care, consider that from the same

care he hath given also the measure of it, and be content and rejoice in what thou hast received: but murmur not at what thou hast not received; yea, rather confess God's favor that thou hast not received things beyond thy power. [5.] And if in spiritual things one ought not to be over-curious, much more in temporal things; but to be quiet and not nicely enquire why one is rich and another poor. For, first of all, not every single rich man is rich from God, but many even of unrighteousness, and rapine, and avarice. For he that forbade to be rich, how can he have granted that which he forbade to receive?

²⁵ But that I may, far above what the case requires, stop the mouths of those who concerning these things gainsay us, come, let us carry our discourse higher up, to the time when riches used to be given by God; and answer me. Wherefore was Abraham rich whereas Jacob wanted even bread? Were not both the one and the other righteous? Doth He not say concerning the three alike, "I am the God of Abraham, and of Isaac, and of Jacob?" (Exodus chapter 3, verse 6) Wherefore then was the one a rich man, and the other a hired servant? Or rather, why was Esau rich, who was unrighteous and a murderer of his brother, while Jacob was in bondage for so long a time? Wherefore again did Isaac live in ease all his time, but Jacob in toils and miseries? For which cause also he said, "Few and evil are my days." (Genesis chapter 47, verse 9)

²⁶ Wherefore did David, who was both a prophet and a king, himself also live all his time in toils? whereas Solomon his son spent forty years in security above all men, in the enjoyment of profound peace, glory, and honor, and going through every kind of deliciousness? What again could be the reason, that among the prophets also one was afflicted more, and another less? Because so it was expedient for each. Wherefore upon each our remark must be, "Thy judgments are a great deep." (Psalms chapter 36, verse 6) For if those great and wonderful men were not alike exercised by God, but one by poverty, and another by riches; one by ease, and another by trouble; much more ought we now to bear these things in mind. [8.] But besides this, it becomes one to consider also that many of the things which happen do not take place according to His mind, but arise from our wickedness. Say not then, "Why is one man rich who is wicked, and another poor who is righteous?" For first of all, one may give an account of these things also, and say that neither doth the righteous receive any harm from his poverty, nay, even

a greater addition of honor; and that the bad man in his riches possesseth but a store of punishment on his future road, unless he be changed: and, even before punishment, often-times his riches become to him the cause of many evils, and lead him into ten thousand pitfalls. But God permits it, at the same to signify the free choice of the will, and also to teach all others not to be mad nor rave after money.

27 "How is it then, when a man being wicked is rich, and suffers nothing dreadful?" say you. "Since if being good he hath wealth, he hath it justly: but if bad, what shall we say?" That even therein he is to be pitied. For wealth added to wickedness aggravates the mischief. But is he a good man, and poor? Yet is he nothing injured. Is he then a bad man, and poor? This is he so justly and by desert, or rather even with advantage to himself. "But such an one," say you, "received his riches from his ancestors and lavishes it upon harlots and parasites, and suffers no evil." What sayest thou? Doth he commit whoredom, and sayest thou, "he suffers no evils?" Is he drunken, and thinkest thou that he is in luxury? Doth he spend for no good, and judgest thou that he is to be envied? Nay what can be worse than this wealth which destroys the very soul? But thou, if the body were distorted and maimed, wouldest say that his was a case for great lamentation; and seest thou his whole soul mutilated, yet countest him even happy? "But he doth not perceive it," say you. Well then, for this very reason again is he to be pitied, as all frantic persons are. For he that knows he is sick will of course both seek the physician and submit to remedies; but he that is ignorant of it will have no chance at all of deliverance. Dost thou call such an one happy, tell me?

28 But it is no marvel: for the more part are ignorant of the true love of wisdom. Therefore do we suffer the extremest penalty, being chastised and not even withdrawing ourselves from the punishment. For this cause areangers, dejections, and continual tumults; because when God hath shown us a life without sorrow, the life of virtue, we leave this and mark out another way, the way of riches and money, full of infinite evils. And we do the same, as if one, not knowing how to discern the beauty of men's bodies but attributing the whole to the clothes and the ornaments worn, when he saw a handsome woman and possessed of natural beauty, should pass quickly by her, but when he beheld one ugly, illshaped, and deformed, but clothed in beautiful garments, should take her for his wife. Now also in some such way are the multitude affected about virtue and vice. They admit the one that is

deformed by nature on account of her external ornaments, but turn away from her that is fair and lovely, on account of her unadorned beauty, for which cause they ought especially to choose her.

²⁹ [9.] Therefore am I ashamed that among the foolish heathen there are those that practise this philosophy, if not in deeds, yet so far at least as judgment goes; and who know the perishable nature of things present: whereas amongst us some do not even understand these things, but have their very judgment corrupted: and this while the Scripture is ever and anon sounding in our ears, and saying, "In his sight the vile person is contemned, but he honoreth them that fear the Lord: (Psalms chapter 15, verse 4) the fear of the Lord excelleth every thing; fear God, and keep His commandments; for this is the whole of man: (Ecclesiastes chapter 12, verse 13; be not thou envious of evil men; (Psalms chapter 49, verse 16; all flesh is grass, and all the glory of man as the flower of grass; (Isaiah chapter 40, verse 7) For these and such-like things though we hear every day, we are yet nailed to earth. And as ignorant children, who learn their letters continuously, if they be examined concerning their order when they are disarranged, naming one instead of another, make much laughter: so also ye, when here we recount them in order, follow us in a manner; but when we ask you out of doors and in no set order, what we ought to place first and what next among things, and which after which; not knowing how to answer, ye become ridiculous.

³⁰ Is it not a matter of great laughter, tell me, that they who expect immortality and the good "things which eye hath not seen, nor ear heard, neither have entered into the heart of man," should strive about things which linger here and count them enviable? For if thou hast need yet to learn these things that riches are no great thing, that things present are a shadow and a dream, that like smoke they are dissolved and fly away: stand for the present without the sanctuary: abide in the vestibule: since thou art not yet worthy of the entrance to the palace-courts on high. For if thou knowest not to discern their nature which is unstable and continually passing away, when wilt thou be able to despise them? ³¹ But if thou say thou knowest, cease curiously to inquire and busy thyself, what can be the reason why such an one is rich and such an one poor: for thou doest the same when thou askest these questions, as if thou didst go round and enquire, why one is fair and another black, or one hook-nosed and another flat-nosed. For as these things make no difference to us, whether it be thus or thus; so neither

poverty nor riches, and much less than they. But the whole depends upon the way in which we use them. Whether thou art poor, thou mayest live cheerfully denying thyself; or rich, thou art most miserable of all men if thou fliest from virtue. For these are what really concern us, the things of virtue. And if these things be not added, the rest are useless. For this cause also are those continual questions, because the most think that indifferent things are of importance to them, but of the important things they make no account: since that which is of importance to us is virtue and love of wisdom.

32 Because then ye stand I know not where, at some far distance from her, therefore is there confusion of thoughts, therefore the many waves, therefore the tempest. For when men have fallen from heavenly glory and the love of heaven, they desire present glory and become slaves and captives. "And how is it that we desire this," say you? From the not greatly desiring that. And this very thing, whence happens it? From negligence. And whence the negligence? From contempt. And whence the contempt? From folly and cleaving to things present and unwillingness to investigate accurately the nature of things. And whence again doth this latter arise? From the neither giving heed to the reading of the Scripture nor conversing with holy men, and from following the assemblies of the wicked.

HOMILY 30

11 Corinthians chapter 12, verse 12 For as the body is one, and hath many members, and all the members of the body, being many, are one body; so also is Christ. After soothing them from the considerations that the thing given was of free favor; that they received all from "one and the self-same Spirit;" that it was given "to profit withal," that even by the lesser gifts a manifestation was made; and withal having also stopped their mouth from the duty of yielding to the authority of the Spirit: ("for all these," saith he, "worketh the one and the same Spirit, dividing to each one severally even as he will;" wherefore it is not right to be over-curious:) he proceeds now to soothe them in like manner from another common example, and betakes himself to nature itself, as was his use to do. 2 For when he was discoursing about the hair of men and women, after all the rest he drew matter thence also to correct them, saying, "Doth not even nature itself teach you that if a man have long hair, it is a dishonor to him? but if a woman have long hair, it is a glory to her?" (1 Corinthians chapter 11, verse 14 and 1 Corinthians chapter 11, verse 15) And when he spake concerning the idol-sacrifices, for-

bidding to touch them, he drew an argument from the examples also of them that are without, both making mention of the Olympic games, where he saith, "they which run in a race run all, but one receiveth the prize:" (1 Corinthians chapter 9, verse 24) and confirming these views from shepherds and soldiers and husbandmen. Wherefore he brings forward here also a common example by which he presses on and fights hard to prove that no one was really put in a worse condition: a thing which was marvellous and surprising to be able to show, and calculated to refresh the weaker sort, I mean, the example of the body. For nothing so consoles the person of small spirit and inferior gifts, or so persuades him not to grieve, as the being convinced that he is not left with less than his share. Wherefore also Paul making out this point, thus expresses himself: "for as the body is one and hath many members."

3 Seest thou his exact consideration? He is pointing out the same thing to be both one and many. Wherefore also he adds, pressing the point more vigorously, "and all the members of the one body, being many, are one body." He said not, "being many, are of one body," but "the one body itself is many:" and those many members are this one thing. If therefore the one is many, and the many are one, where is the difference? where the superiority? where the disadvantage? For all, saith he, are one: and not simply one, but being strictly considered in respect of that even which is principal, i. e., their being a body, they are found all to be one: but when considered as to their particular natures, then the difference comes out, and the difference is in all alike. For none of them by itself can make a body, but each is alike deficient in the making a body, and there is need of a coining together since when the many become one, then and not till then is there one body. Wherefore also covertly intimating this very thing, he said, "And all the members of the one body, being many, are one body." And he said not, "the superior and the inferior," but "being many," which is common to all.

4 And how is it possible that they should be one? When throwing out the difference of the members, thou considerest the body. For the same thing which the eye is, this also is the foot in regard of its being a member and constituting a body. For there is no difference in this respect. Nor canst thou say that one of the members makes a body of itself, but another does not. For they are all equal in this, for the very reason that they are all one body. But having said this and having shown it clearly from the common judg-

ment of all, he added, "so also is Christ." And when he should have said, "so also is the Church," for this was the natural consequent he doth not say it but instead of it places the name of Christ, carrying the discourse up on high and appealing more and more to the hearer's reverence. But his meaning is this: "So also is the body of Christ, which is the Church." For as the body and the head are one man, so he said that the Church and Christ are one. Wherefore also he placed Christ instead of the Church, giving that name to His body. "As then," saith he, "our body is one thing though it be composed of many: so also in the Church we all are one thing. For though the Church be composed of many members, yet these many form one body."

5[2.] Thus having, you see, recovered and raised up by this common example him who thought himself depreciated, again he leaves the topic of common experience, and comes to another, a spiritual one, bringing greater consolation and indicative of great equality of honor. What then is this? Ver. 13. "For in one Spirit, saith he, were we all baptized into one body, whether Jews or Greeks, whether bond or free." Now his meaning is this: that which established us to become one body and regenerated us, is one Spirit: for not in one Spirit was one baptized, and another another. And not only is that which hath baptized us one, but also that unto which He baptized us, i.e., for which He baptized us, is one. For we were baptized not that so many several bodies might be formed, but that we might all preserve one with another the perfect nature of one body: i.e., that we might all be one body, into the same were we baptized.

6 So that both He who formed it is one, and that into which He formed it is one. And he said not, "that we might all come to be of the same body; "but, "that we might all be one body." For he ever strives to use the more expressive phrases. And well said he, "we all," adding also himself. "For not even I, the Apostle, have any more than thou in this respect," saith he. "For thou art the body even as I, and I even as thou, and we have all the same Head and have passed through the same birth-pains. Wherefore we are also the same body." "And why speak I," saith he, "of the Jews? since even the Gentiles who were so far off from us, He hath brought into the entireness of one body." Wherefore having said, "we all," he stopped not here, but added, "whether Jews or Greeks, whether bond or free." Now if, having before been so far off, we were united and have become one, much more after that we have become one, we can have no right to grieve and be dejected. Yea, the difference, in

fact, hath no place. For if to Greeks and Jews, to bond and free, He hath vouchsafed the same blessings, how can it be that after so vouchsating He divides them, now that He hath bestowed a greater perfection of unity by the supply of His gifts?

7 "And were all made to drink of one Spirit." Ver. 14. "For the body is not one member, but many." i.e., We are come to the same initiation, we enjoy the same Table. And why said he not, "we are nourished by the same body and drink the same blood?" Because by saying "Spirit," he declared them both, as well the flesh as the blood. For through both are we "made to drink of the Spirit." But to me he appears now to speak of that visitation of the Spirit which takes place in us after Baptism and before the Mysteries. And he said, "We were made to drink," because this metaphorical speech suited him extremely well for his proposed subject: as if he had said respecting plants and a garden, that by the same fountain all the trees are watered, or by the same water; so also here, "we all drank the same Spirit, we enjoyed the same grace," saith he.

8 If now one Spirit both formed us and gathered us all together into one body; for this is the meaning of, "we were baptized into one body: "and vouchsafed us one table, and gave us all the same watering, (for this is the meaning of, "we were made to drink into one Spirit,") and united persons so widely separated; and if many things then become a body when they are made one: why, I pray, art thou continually tossing to and from their difference? But if thou sayest, "Because there are many members and diverse," know that this very thing is the wonder and the peculiar excellency of the body, when the things which are many and diverse make one. But if they were not many, it were not so wonderful and incredible that they should be one body; nay, rather they would not be a body at all. [3.] This however he states last; but for the present he goes to the members themselves, saying thus:

9 Ver. 15. "If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?" Ver. 16. "And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?"

10 For if the one being made inferior and the other superior, doth not allow their being of the body, the whole is done away. Do not say therefore, "I am not the body, because I am inferior. For the foot also hath the inferior post, yet is it of the body: for the being or not being part of the body, is not from

the one lying in this place and the other in that; (which is what constitutes difference of place; but from the being conjoined or separated. For the being or not being a body, arises from the having been made one or not. But do thou, I pray, mark his considerate way, how he applies their words to our members. For as he said above, "These things have I in a figure transferred to myself and Apollos," (1 Corinthians chapter 4, verse 6) just so likewise here, to make his argument free from invidiousness and acceptable, he introduces the members speaking: that when they shall hear nature answering them, being thus convicted by experience herself and by the general voice, they may have nothing further to oppose. "For say, if you will," saith he, "this very thing, murmur as you please, you cannot be out of the body. For as the law of nature, so much more doth the power of grace guard all things and preserve them entire. And see how he kept to the rule of having nothing superfluous; not working out his argument on all the members, but on two only and these the extremes;

¹¹ having specified both the most honorable of all, the eye, and the meanest of all, the feet. And he doth not make the foot to discourse with the eye, but with the hand which is mounted a little above it; and the ear with the eyes. For because we are wont to envy not those who are very far above us, but those who are a little higher, therefore he also conducts his comparison thus.

¹² Ver. 17. "If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?" Thus, because, having fallen upon the difference of the members, and having mentioned feet, and hands, and eyes, and ears, he led them to the consideration of their own inferiority and superiority: see how again he consoles them, intimating that so it was expedient: and that their being many and diverse, this especially causeth them to be a body. But if they all were some one, they would not be a body. Wherefore, he saith, "If they were all one member, where were the body?" This however, he mentions not till afterwards; but here he points out also something more; that besides the impossibility of any one being a body, it even takes away the being of the rest. "For if the whole were hearing, where were the smelling," saith he.

¹³ [4.] Then because after all they were yet disturbed: that which he had done above, the same he doth also now. For as there he first alleged the expediency to comfort them and afterwards stopped their mouths, vehemently saying, "But all these worketh the one and the same Spirit, dividing to each

one man severally even as He will:" so also here having stated reasons for which he showed that it was profitable that all should so be, he refers the whole again to the counsel of God, saying, Ver. 18. "But now God hath set the members each one of them in the body, even as it pleased Him." ¹⁴ Even as he said of the Spirit, "as He will," so also here, "as it pleased Him. Now do not thou seek further into the cause, why it is thus and why not thus. For though we have ten thousand reasons to give, we shall not be so able to show them that it is well done, as when we say, that as the best Artificer pleased, so it came to pass. For as it is expedient, so He wills it. Now if in this body of ours we do not curiously enquire about the members, much more in the Church. And see his thoughtfulness in that he doth not state the difference which arises from their nature nor that from their operation, but that from their local situation. For "now," saith he, "God hath set the members each one of them in the body even as it pleased Him. And he said well, "each one," pointing out that theuse extends to all, For thou canst not say, "This He hath Himself placed but not that: but every one according to His will, so it is situated. So that to the foot also it is profitable that it should be so stationed, and not to the head only: and if it should invert the order and leaving its own place, should go to another, though it might seem to have bettered its condition, it would be the undoing and ruin of the whole. For it both falls from its own, and reaches not the other station. [5. Ver. 19.

¹⁵ "And if they were all one member, where were the body? Ver. 20. "But now are they many members, but one body." Thus having silenced them sufficiently by God's own arrangement, again he states reasons. And he neither doth this always nor that, but alternates and varies his discourse. Since on the one hand, he who merely silences, confounds the hearer, and he, on the contrary, who accustoms him to demand reasons for all things, injures him in the matter of faith; for this cause then Paul is continually practising both the one and the other, that they may both believe and may not be confounded; and after silencing them, he again gives a reason likewise. And mark his earnestness in the combat and the completeness of his victory. For from what things they supposed themselves unequal in honor because in them there was great diversity, even from these things he shows that for this very reason they are equal in honor. How, I will tell you. "If all were one member," saith he, "where were the body?" Now what he means is, If there were not among you great diversity, ye could not be a body; and not being a body, ye

could not be one; and not being one, ye could not be equal in honor. Whence it follows again that if ye were all equal in honor, ye were not a body; and not being a body, ye were not one; and not being one, how could ye be equal in honor?

¹⁶ As it is, however, because ye are not all endowed with some one gift, therefore are yea body; and being a body, ye are all one, and differ nothing from one another in this that ye are a body. So that this very difference is that which chiefly causeth your equality in honor. And accordingly he adds, "But now they are many members, yet one body." [6. These things then let us also consider and cast out all envy, and neither grudge against them that have greater gifts nor despise them that possess the lesser. For thus had God willed: let us then not oppose ourselves. But if thou art still disturbed, consider that thy work is oft-times such as thy brother is unable to perform. So that even if thou art inferior, yet in this thou hast the advantage: and though he be greater, he is worse off in this respect; and so equality takes place. For in the body even the little members seem to contribute no little, but the great ones themselves are often injured by them, I mean by their removal. Thus what in the body is more insignificant than the hair? Yet if thou shouldest remove this, insignificant as it is, from the eyebrows and the eyelids, thou hast destroyed all the grace of the countenance, and the eye will no longer appear equally beautiful. And yet the loss is of a trifle; but notwithstanding even thus all the comeliness is destroyed. And not the comeliness only, but much also of the use of the eyes.

¹⁷ The reason is that every one of our members hath both a working of its own and one which is common; and likewise there is in us a beauty which is peculiar and another which is common. And these kinds of beauty appear indeed to be divided, but they are perfectly bound together, and when one is destroyed, the other perishes also along with it. To explain myself: let there be bright eyes, and a smiling cheek, and a red lip, and straight nose, and open brow; nevertheless, if thou mar but the slightest of these, thou hast marred the common beauty of all; all is full of dejection; all will appear foul to look on, which before was so beautiful: thus if thou shouldest crush only the tip of the nose thou hast brought great deformity upon all: and yet it is the maiming of but a single member. And likewise in the hand, if thou shouldest take away the nail from one finger, thou wouldest see the same result. If now thou wouldest see the same taking place in respect of their function also, take

away one finger, and thou wilt see the rest less active and no longer performing their part equally.

¹⁸ Since then the less of a member is a common deformity, and its safety beauty to all, let us not be lifted up nor trample on our neighbors. For through that small member even the great one is fair and beautiful, and by the eyelids, slight as they are, is the eye adorned. So that he who wars with his brother wars with himself: for the injury done reaches not only unto that one, but himself also shall undergo no small loss. ¹⁹[7. That this then may not be, let us care for our neighbors as for ourselves, and let us transfer this image of the body now also to the Church, and be careful for all as for our own members. For in the Church ere are members many and diverse: and some are more honorable and some more deficient. For example, there are choirs of virgins, there are assemblies of widows, there are fraternities of those whose shine in holy wedlock; in short, many are the degrees of virtue. And in almsgiving again in like manner. For some empty themselves of all their goods: others care for a competency alone and seek nothing more than necessities; others give of their superfluity: nevertheless, all these adorn one another; and if the greater should set at naught the less, he would in the greatest degree injure himself. Thus, suppose a virgin to deal scornfully with a married woman, she hath cut off no small part of her reward; and he again that emptied himself of all should he upbraid him that hath not done so, hath emptied himself of much of the fruit of his labors. And why speak I of virgins, and widows, and men without possessions? What is meaner than those who beg? and yet even these fulfill a most important office in the Church, clinging to the doors of the sanctuary and supplying one of its greatest ornaments: and without these there could be no perfecting the fullness of the Church.

²⁰ Which thing, as it seems, the Apostles also observing made a law from the beginning, as in regard to all other things, so also that there should be widows: and so great care did they use about the matter as also to set over them seven deacons. For as bishops and presbyters and deacons and virgins and continent persons, enter into my enumeration, where I am reckoning up the members of the Church, so also do widows. Yea, and it is no mean office which they fill. For thou indeed comest here when thou wilt: but these both day and night sing psalms and attend: not for alms only doing this; since if that were their object, they might walk in the market place and beg

in the alleys: but there is in them piety also in no small degree. At least, behold in what a furnace of poverty they are; yet never shall thou hear a blasphemous word from them nor an impatient one, after the manner of many rich men's wives. Yet some of them often lie down to their rest in hunger, and others continue constantly frozen by the cold; nevertheless, they pass their time in thanksgiving and giving glory. Though you give but a penny, they give thanks and implore ten thousand blessings on the giver; and if thou give nothing they do not complain, but even so they bless, and think themselves happy to enjoy their daily food.

21 "Yes," it is replied, "since whether they will or no, they must bear it." Why, tell me? Wherefore hast thou uttered this bitter expression? Are there not shameful arts which bring gain to the aged, both men and women? Had they not power to support themselves by those means in great abundance, provided they had chosen to cast off all care of upright living? Seest thou not how many persons of that age, by becoming pimps and panders and by other such ministrations, both live, and live in luxury? Not so these, but they choose rather to perish of hunger than to dishonor their own life and betray their salvation; and they sit throughout the whole day, preparing a medicine of salvation for thee. For do physician stretching out the hand to apply the knife, works so effectually to cut out the corruption from our wounds, as doth a poor man stretching out his right hand and receiving alms, to take away the scars which the wounds have left. And what is truly wonderful, they perform this excellent chirurgery without pain and anguish: and we who are set over the people and give you so much wholesome advice, do not more truly discourse than he doth, who sits before the doors of the church, by his silence and his countenance. For we too sound these things in your ears every day, saying, "Be not high-minded, O man; human nature is a thing that soon declines and is ready to fall away; our youth hastens on to old age, our beauty to deformity, our strength to weakness, our honor to contempt, our health falls away to sickness, our glory to meanness, our riches to poverty; our concerns are like a violent current that never will stand still, but keeps hastening down the steep."

22 The same advice do they also give and more than this, by their appearance and by their experience itself too, which is a yet plainer kind of advice. How many, for instance, of those who now sit without, were in the bloom of youth and did great things? How many of these loathsome looking persons

surpassed many, both in vigor of body and in beauty of countenance? Nay, disbelieve it not nor deride. For surely, life is full of ten thousand such examples. For if from mean and humble persons many have oftentimes become kings, what marvel is it if from being great and glorious, some have been made humble and mean? Since the former is much the more extraordinary: but the latter, of perpetual occurrence. So that one ought not to be incredulous that any of them ever flourished in arts, and arms, and abundance of wealth, but rather to pity them with great compassion and to fear for ourselves, lest we too should sometime suffer the same things. For we too are men and are subject to this speedy change.

²³ [8. But perchance some one of the thoughtless, and of those who are accustomed to scoff, will object to what hath been said, and will altogether deride us, saying, "How long wilt thou not cease continually introducing poor men and beggars in thy discourses, and prophesying to us of misfortunes, and denouncing poverty to come, and desiring to make us beggars? Not from a desire to make beggars of you, O man, do I say these things, but hastening to open unto you the riches of heaven. Since he too, who to the healthy man makes mention of the sick and relates their anguish, saith it not to make him diseased, but to preserve him in health, by the fear of their calamities cutting off his remissness. Poverty seems to you to be a fearful thing and to be dreaded, even to the mere name of it. Yea, and therefore are we poor, because we are afraid of poverty; though we have ten thousand talents. For not he who hath nothing is poor, but he who shudders at poverty. Since in men's calamities also it is not those who suffer great evils whom we lament and account wretched, but those who know not how to bear them, even though they be small. Whereas he that knows how to bear them is, as all know, worthy of praises and crowns. And to prove that this is so, whom do we applaud in the games? Those who are much beaten and do not vex themselves, but hold their head on high;

²⁴ or those who fly after the first strokes? Are not those even crowned by us as manly and noble; while we laugh at these as unmanly and cowards? So then let us do in the affairs of life. Him that bears all easily let us crown, as we do that noble champion; but weep over him that shrinks and trembles at his dangers, and who before he receives the blow is dead with fear. For so in the games; if any before he raised his hands, at the mere sight of his adversary extending his right hand, should fly, though he receive no wound, he

will be laughed to scorn as feeble and effeminate and unversed in such struggles. Now this is like what happens to these who fear poverty, and cannot so much as endure the expectation of it. ²⁵ Evidently then it is not we that make you wretched, but ye yourselves. For how can it be that the devil should not hence-forth make sport of thee, seeing thee even before the stroke afraid and trembling at the menace? Or rather, when thou dost but esteem this a threat, he will have no need so much as to strike thee any more, but leaving thee to keep thy wealth, by the expectation of its being taken away he will render thee softer than any wax. And because it is our nature (so to speak,) not to consider the objects of our dread so fearful after suffering, as before and while yet untried: therefore to prevent thee from acquiring even this virtue, he detains thee in the very height of fear; by the fear of poverty, before all experience of it, melting thee down as wax in the fire. Yea, and such a man is softer than any wax and lives a life more wretched than Cain himself. For the things which he hath in excess, he is in fear: for those which he hath not, in grief; and again, concerning what he hath he trembles, keeping his wealth within as a wilful runaway slave, and beset by I know not what various and unaccountable passions. For unaccountable desire, and manifold fear and anxiety, and trembling on every side, agitate them. And they are like a vessel driven by contrary winds from every quarter, and enduring many heavy seas. And how much better for such a man to depart than to be enduring a continual storm? Since for Cain also it were more tolerable to have died than to be for ever trembling.

²⁶ Lest we then for our part suffer these things, let us laugh to scorn the device of the devil, let us burst his cords asunder, let us sever the point of his terrible spear and fortify every approach. For if thou laugh at money, he hath not where to strike, he hath not where he may lay hold. Then hast thou rooted up the root of evils; and when the root is no more, neither will any evil fruit grow. [9.] Well: these things we are always saying and never leave off saying them: but whether our sayings do any good, the day will declare, even that day which is revealed by fire, which trieth every man's work, (1 Corinthians chapter 3, verse 13) which showeth what lamps are bright and what are not so. Then shall he who hath oil, and he who hath it not, be manifest. But may none then be found destitute of the comfort; rather may all, bringing in with them abundance of mercy, and having their lamps bright, enter in together with the Bridegroom.

27 Since nothing is more fearful and full of anguish than that voice which they who departed without abundant almsgiving shall then hear the Bridegroom, "I know you not." (S. Matthew chapter 25, verse 12) But may we never hear this voice, but rather that most pleasant and desirable one, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." (S. Matthew chapter 25, verse 34) For thus shall we live the happy life, and enjoy all the good things which even pass man's understanding: unto which may we all attain, through the grace and mercy, &c.

HOMILY 31

11 Corinthians chapter 12, verse 21 And the eye cannot say to the hand, I have no need of thee: or again the head to the feet, I have no need of you. Having checked the envy of those in lower rank, and having taken off the dejection which it was likely that they would feel from greater gifts having been vouchsafed to others, he humbles also the pride of these latter who had received the greater gifts. He had done the same indeed in his discourse also with the former. For the statement that it was a gift and not an achievement was intended to declare this. But now he doth it again even more vehemently, dwelling on the same image. For from the body in what follows, and from the unity thence arising, he proceeds to the actual comparison of the members, a thing on which they were especially seeking to be instructed. Since there was not so much power to console them in the circumstance of their being all one body, as in the conviction that in the very things where-with they were endowed, they were not left greatly behind. And he saith, "The eye cannot say to the hand, I have no need of thee: or again the head to the feet, I have no need of you."

2 For though the gift be less, yet is it necessary: and as when the one is absent, many functions are impeded, so also without the other there is a maim in the fulness of the Church. And he said not, "will not say," but "cannot say." So that even though it wish it, though it should actually say so, it is out of the question nor is the thing consistent with nature. For this cause having taken the two extremes, he makes trial of his argument in them, first in respect of the hand and the eye, and secondly, in respect of the head and feet, adding force to the example. For what is meaner than the foot? Or what more honorable and more necessary than the head? For this, the head, more than any thing, is the man. Nevertheless, it is not of itself sufficient nor could it alone perform all things; since if this were so, our feet would be a su-

perfluous addition. [2.] And neither did he stop here, but seeks also another amplification, a kind of thing which he is always doing, contending not only to be on equal terms but even advancing beyond. Wherefore also he adds, saying,

³ Ver. 22. "Nay, much rather those members of the body, which seem to be more feeble are necessary: Ver. 23. "And those parts of the body which we think to be less honorable, upon these we bestow more abundant honor; and our uncomely parts have more abundant comeliness." ⁴In every clause adding the term "body," and thereby both consoling the one and checking the other. "For I affirm not this only," saith he, "that the greater have need of theless, but that they have also much need. Since if there be any thing weak in us, if any thing dishonorable, this is both necessary and enjoys greater honor." And he well said, "which seem," and, "which we think;" pointing out that the judgment arises not from the nature of the things, but from the opinion of the many. For nothing in us is dishonorable, seeing it is God's work. Thus what in us is esteemed less honorable than our genital members? Nevertheless, they enjoy greater honor. And the very poor, even if they have the rest of the body naked, cannot endure to exhibit those members naked. Yet surely this is not the condition of things dishonorable; but it was natural for them to be despised rather than the rest. For so in a house the servant who is dishonored, so far from enjoying greater attention, hath not even an equal share vouch-safed him. By the same rule likewise, if this member were dishonorable, instead of having greater privileges it ought not even to enjoy the same: whereas now it hath more honor for its portion: and this too the wisdom of God hath effected. For to some parts by their nature He hath given not to need it: but to others, not having granted it by their nature, He hath compelled us to yield it. Yet are they not therefore dishonorable. Since the animals too by their nature have a sufficiency, and need neither clothing nor shoes nor a roof, the greater part of them: yet not on this account is our body less honorable than they, because it needs all these things.

⁵ Yea rather, were one to consider accurately, these parts in question are even by nature itself both honorable and necessary. Which in truth Paul himself imitated, giving his judgment in their favor not from our care and from their enjoying greater honor, but from the very nature of the things. Wherefore when he calls them "weak" and "less honorable," he uses the expression, "which seem:" but when he calls them "necessary," he no longer

adds "which seem," but himself gives his judgment, saying, "they are necessary;" and very properly. For they are useful to procreation of children and the succession of our race. Wherefore also the Roman legislators punish them that mutilate these members and make men eunuchs, as persons who do injury to our common stock and affront nature herself. But woe to the dissolute who bring reproach on the handy-works of God. For as many are wont to curse wine on account of the drunken, and womankind on account of the unchaste; so also they account these members base because of those who use them not as they ought. But improperly. For the sin is not allotted to the thing as a portion of its nature, but the transgression is produced by the will of him that ventures on it.

6 But some suppose that the expressions, "the feeble members," and "less honorable," and "necessary," and "which enjoy more abundant honor," are used by Paul of eyes and feet, and that he speaks of the eye as "more feeble," and "necessary," because though deficient in strength, they have the advantage in utility: but of the feet as the "less honorable:" for these also receive from us great consideration. [3.] Next, not to work out yet another amplification, he says, Ver. 24. "But our comely parts have no need:" That is, lest any should say, "Why whatkind of speech is this, to despise the honorable and pay court to the less honored?" "we do not this in contempt," saith he, "but because they have no need." And see how large a measure of praise he thus sets down in brief, and so hastens on: a thing most conveniently and usefully done. And neither is he content with this, but adds also the cause, saying, "But God tempered the body together, giving more abundant honor unto that part which lacked:"

7 Ver. 25. "That there should be no schism in the body." Now if He tempered it together, He did not suffer that which is more uncomely to appear. For that which is mingled becomes one thing, and it doth not appear what it was before: since otherwise we could not say that it was tempered. And see how he continually hastens by the defects, saying, "that which lacked." He said not, "to that which is dishonorable," "to that which is unseemly," but, "to that which lacked, ("that which lacked;" how? by nature,) giving more abundant honor." And wherefore? "That there should be no schism in the body." Thus because, though they enjoyed an endless store of consolation, they nevertheless indulged grief as if they had received less than others, he signifies that they were rather honored. For his phrase is, "Giving

more abundant honor to that which lacked." ⁸Next he also adds the reason, showing that with a view to their profit he both caused it to lack and more abundantly honored it. And what is the reason? "That there should be no schism," saith he, "in the body." (And he said not, "in the members," but, "in the body.") For there would indeed be a great and unfair advantage, if some members were cared for both by nature and by our forethought, others not even by either one of these. Then would they be cut off from one another, from inability to endure the connection. And when these were cut off, there would be harm done also to the rest. Seest thou how he points out, that of necessity "greater honor" is given to "that which lacketh?" "For had not this been so, the injury would have become common to all," saith he. And the reason is, that unless these received great consideration on our part, they would have been rudely treated, as not having the help of nature: and this rude treatment would have been their ruin: their ruin would have divided the body; and the body having been divided, the other members also would have perished, which are far greater than these.

⁹Seest thou that the care of these latter is connected with making provision for those? For they have not their being so much in their own nature, as in their being one, by virtue of the body. Wherefore if the body perish, they profit nothing by such health as they have sew erally. But if the eye remain or the nose, preserving its proper function, yet when the bond of union is broken there will be no use for them ever after; whereas, suppose this remaining, and those injured, they both support themselves through it and speedily return to health. ¹⁰But perhaps some one may say, "this indeed in the body hath reason, that 'that which lacketh hath received more abundant honor,' but among men how may this be made out?" Why, among men most especially thou mayest see this taking place. For so they who came at the eleventh hour first received their hire; and the sheep that had wandered induced the shepherd to leave behind the ninety and nine and run after it, and when it was found, he bore and did not drive it; and the prodigal son obtained more honor than he who was approved; and the thief was crowned and proclaimed before the Apostles. And in the case of the talents also thou mayest see this happen: in that to him that received the five talents, and to him that received two, were vouchsafed the same rewards; yea, by the very circumstance that he received the two, he was the more favored with great providential care. Since had he been entrusted with the five, with his want of

ability he would have fallen from the whole: but having received the two and fulfilled his own duty, he was thought worthy of the same with him that had gained the five, having so far the advantage, as with less labor to obtain the same crown. And yet he too was a man as well as the one that traded with the five. Nevertheless, his Master doth not in any wise call him to a strict account, nor compel him to do the same with his fellow-servant, nor doth he say, "Why canst thou not gain the five?" (though he might justly have said so,) but assigned him likewise his crown.

¹¹[4. Knowing these things therefore, ye that are greater, trample not on the less, lest, instead of them, ye injure yourselves. For when they are cut off, the whole body is destroyed. Since, what else is a body than the existence of many members? As also Paul himself saith, that "the body is not one member, but many. If therefore this be the essence of a body, let us take care that the many continue many. Since, unless this be entirely preserved, the stroke is in the vital parts; which is the reason also why the Apostle doth not require this only, their not being separated, but also their being closely united. For instance, having said, "that there be no schism in the body," he was not content with this, but added, "that the members should have the same care one for another. Adding this other cause also of the less enjoying more honor. For not only lest they should be separated one from another hath God so contrived it, but also that there may be abundant love and concord. For if each man's being depends on his neighbor's safety, tell me not of the less and the more: in this case there is no more and less. While the body continues you may see the difference too, but when it perishes, no longer.

¹² And perish it will, unless the lesser parts also continue. If now even the greater members will perish when the less are broken off, these ought to care in like manner for the less, and so as for themselves, inasmuch as in the safety of these the greater likewise remain. So then, shouldst thou say ten thousand times, "such member is dishonored and inferior," still if thou provide not for it in like manner as for thyself, if thou neglect it as inferior, the injury will pass on to thyself. Wherefore he said not only, that "the members should care one for another," but he added, "that they should have the same care one for another," i.e., in like manner the small should enjoy the same providential care with great. ¹³ Say not then, that such is an ordinary person, but consider he is a member of that body which holds together the whole: and as the eye, so also doth he cause the body to be a body. For where

the body is builded up, there none hath anything more than his neighbor: since neither does this make a body, there being one part greater and another less, but their being many and diverse. For even as thou, because thou art greater, didst help to make up the body, so also he, because he is less. So that his comparative, deficiency, when the body is to be builded up, turns out of equal value with thee unto this noble contributions: yea, he avails as much as thyself. And it is evident from hence. Let there be no member greater or less, nor more and less honorable: but let all be eye or all head: will not the body perish? Every one sees it. Again, if all be inferior, the same thing will happen. So that in this respect also the less are proved equal. Yea, and if one must say something more, the purpose of the less being less is that the body may remain. So that for thy sake he is less, in order that thou mayest continue to be great. And here is the cause of his demanding the same care from all. And having said, "that the members may have the same care one for another," he explains "the same thing" gain, by saying,

¹⁴ [5.] Ver. 26. "And whether one member suffereth all the members suffer with it; or one member is honored, all the members rejoice with it." ¹⁵ "Yea, with no other view," saith he, "did He make the care He requires common, establishing unity in so great diversity, but that of all events there might be complete communion. Because, if our care for our neighbor be the common safety, it follows also that our glory and our sadness must be common. Three things therefore he here demands: the not being divided but united in perfection: the having like care for another: and the considering all that happens common. And as above he saith, "He hath given more abundant honor to that part which lacked," because it needeth it; signifying that the very inferiority was become an introduction to greater honor; so here he equalizes them in respect of the care also which takes place mutually among them. For "therefore did he cause them to partake of greater honor," saith he, "that they might not meet with less care. And not from hence only, but also by all that befalls them, good and painful, are the members bound to one another. Thus often when a thorn is fixed in the heel, the whole body feels it and cares for it: both the back is bent and the belly and thighs are contracted, and the hands coming forth as guards and servants draw out what was so fixed, and the head stoops over it, and the eyes observe it with much care. So that even if the foot hath inferiority from its inability to ascend, yet by its

bringing down the head it hath an equality, and is favored with the same honor;

¹⁶ and especially whenever the feet are the cause of the head's coming down, not by favor but by their claim on it. And thus, if by being the more honorable it hath an advantage; yet in that, being so it owes such honor and care to the lesser and likewise equal sympathy: by this it indicates great equality. Since what is meaner than the heel? what more honorable than the head? Yet this member reaches to that, and moves them all together with itself. Again if anything is the matter with the eyes, all complain and all are idle: and neither do the feet walk nor the hands work, nor doth the stomach enjoy its accustomed food; and yet the affection is of the eyes. Why dost thou cause the stomach to pine? why keep thy feet still? why bind thy hands? Because they are tied to the feet, and in an unspeakable manner the whole body suffers. For if it shared not in the suffering, it would not endure to partake of the care. Wherefore may have the same care one for another, he added, "whether one member suffereth, all the members suffer with it; or one member is honored, all the members rejoice with it." And how do they rejoice with it? say you. The head is crowned, and the whole man is honored. The mouth speaks, and the eyes laugh and are delighted. Yet the credit belongs not to the beauty of the eyes, but to the tongue. Again if the eyes appear beautiful, the whole woman is embellished:

¹⁷ as indeed these also, when a straight nose and upright neck and other members are praised, rejoice and appear cheerful: and again they shed tears in great abundance over their griefs and misfortunes, though themselves continue uninjured. ¹⁸ [6.] Let us all then, considering these things, imitate the love of these members; let us not in any wise do the contrary, trampling on the miseries of our neighbor and envying his good things. For this is the part of madmen and persons beside themselves. Just as he that digs out his own eye hath displayed a very great proof of senselessness; and he that devours his own hand exhibits a clear evidence of downright madness. Now if this be the case with regard to the members, so likewise, when it happeneth among the brethren, it fastens on us the reputation of folly and brings on no common mischief. For as long as he shines, thy comeliness also is apparent and the whole body is beautified. For not at all doth he confine the beauty to himself alone, but permits thee also to glory. But if thou extinguish him, thou bringest a common darkness upon the whole body, and the misfortune thou

causest is common to all the members: as indeed if thou preservest him in brightness, thou preservest the bloom of the entire body. For no man saith, "the eye is beautiful:" but what? "such a woman is beautiful." And if it also be praised, it comes after the common encomium. So likewise it happens in the Church. I mean, if there be any celebrated persons, the community reaps the good report of it. For the enemies are not apt to divide the praises, but connect them together. And if any be brilliant in speech, they do not praise him alone but likewise the whole Church. For they do not say only, "such a one is a wonderful man," but what? "the Christians have a wonderful teacher:" and so they make the possession common.

¹⁹[7.] And now let me ask, do heathens bind together, and dost thou divide and war with thine own body, and withstand thine own members? Knowest thou not that this overturns all? For even a "kingdom," saith he, "divided against itself shall not stand." (S. Matthew chapter 12, verse 25) But nothing so divides and separates as envy and jealousy, that grievous disease, and exempt from all pardon, and in some respect worse than "the root of all evils." (1 Timothy chapter 6, verse 12) For the covetous is then pleased when himself hath received: but the envious is then pleased, when another hath failed to receive, not when himself hath received. For he thinks the misfortunes of others a benefit to himself, rather than prosperity; going about a common enemy of mankind, and smiting the members of Christ, than which what can be more akin to madness? A demon is envious, but of men, not of any demon: but thou being a man enviest men, and with standest what is of thine own tribe and family, which not even a demon doth. And what pardon shalt thou obtain, what excuse? trembling and turning pale at sight of a brother in prosperity, when thou oughtest to crown thyself and to rejoice and exult.

²⁰If indeed thou wishest to emulate him, I forbid not that: emulate, but with a view to be like him who is approved: not in order to depress him but that thou mayest reach the same lofty point, that thou mayest display the same excellence. This is wholesome rivalry, imitation without contention: not to grieve at the good things of others but to be vexed at our own evils: the contrary to which is the result of envy. For neglecting its own evils, it pines away at the good fortune of other men. And thus the poor is not so vexed by his own poverty as by the plenty of his neighbor; than which what can be more grievous? Yea, in this respect the envious, as I before said, is

worse than the covetous; the one rejoicing at some acquisition of his own, while the other finds his delight in some one else failing to receive.

²¹ Wherefore I beseech you, leaving this evil way, to change to a proper emulation, (for it is a violent thing, this kind of zeal, and hotter than any fire,) and to win thereby mighty blessings. Thus also Paul used to guide those which are my flesh, and may save some of them. (Romans chapter 11, verse 14) For he whose emulation is like what Paul wished for doth not pine when he sees the other in reputation, but when he sees himself left behind: the envious not so, but at the sight of another's prosperity. And he is a kind of drone, injuring other men's labors; and himself never anxious to rise, but weeping when he sees another rising, and doing every thing to throw him down. To what then might one compare this passion? It seems to me to be like as if a sluggish ass and heavy with abundance of flesh, being yoked with a winged courser, should neither himself be willing to rise, and should attempt to drag the other down by the weight of his carcase. For so this man takes no thought nor anxiety to be himself rid of this deep slumber, but doth every thing to supplant and throw down him that is flying towards heaven, becoming an exact emulator of the devil: since he too, seeing man in paradise, sought not to change his own condition, but to cast him out of paradise.

²² And again, seeing him seated in heaven and the rest hastening thither, he holds to the same plan, supplanting them who are hastening thither and hereby heaping up the furnace more abundantly for himself. For in every instance this happens: both he that is envied, if he be vigilant, becoming more eminent; and he that is envious, accumulating to himself more evils. Thus also Joseph became eminent thus Aaron the priest: the conspiracy of the envious caused God once and again to give His suffrage for him, and was the occasion of the rod's budding. Thus Jacob attained his abundant wealth and all those other blessings. Thus the envious pierce themselves through with ten thousand evils. Knowing as we do all these things, let us flee such emulation. For wherefore, tell me, enviest thou? Because thy brother hath received spiritual grace? And from whom did he receive it? answer me. Was it not from God? Clearly then He is the object of the enmity to Which thou art committing thyself, He the bestower of the gift. Seest thou which way the evil is tending, and with what sort of a point it is crowning the heap of thy sins; and how deep the pit of vengeance which it is digging for thee?

23 Let us flee it, then, beloved, and neither envy others, nor fail to pray for our enviers and do all we can to extinguish their passion: neither let us feel as the unthinking do who being minded to exact punishment of them, do all in their power to light up their flame. But let not us do so; rather let us weep for them and lament. For they are the injured persons, having continual worm gnawing through their heart, and collecting a fountain of poison more bitter than any gall. Come now, let us beseech the merciful God, both to change their state of feeling and that we may never fall into that disease: since heaven is indeed inaccessible to him that hath this wasting sore, and before heaven too, even this present life is not worth living in. For not so thoroughly are timber and wool wont to be eaten through by moth and worm abiding therein, as doth the fever of envy devour the very bones of the envious and destroy all self-command in their soul.

24 In order then that we may deliver both ourselves and others from these innumerable woes, let us expel from within us this evil fever, this that is more grievous than any gangrene: that having regained spiritual strength, we may both finish the present course and obtain the future crowns; unto which may we all attain, by the grace and mercy of our Lord Jesus Christ, with Whom to the Father, with the Holy Ghost, be glory, power, honor, now and ever, and world without end. Amen.

HOMILY 32

11 Corinthians chapter 12, verse 27 Now ye are the body of Christ and severally members thereof. For lest any should say, "What is the example of the body to us? since the body is a slave to nature but our good deeds are of choice;" he applies it to our own concerns; and to signify that we ought to have the same concord of deign as they have from nature, he saith, "Now ye are the body of Christ." But if our body ought not to be divided, much less the body of Christ, and so much less as grace is more powerful than nature. But what is the expression, "severally?" "So far at least as appertaineth to you; and so far as naturally a part should be built up from you." For because he had said, "the body," whereas the whole body was not the Corinthian Church, but the Church in every part of the world, therefore he said, "severally:" i.e., the Church amongst you is a part of the Church existing every where and of the body which is made up of all the Churches: so that not only with yourselves alone, but also with the whole Church throughout the world, ye ought to be at peace, if at least ye be members of the whole body.

²[2.] Ver. 28. "And God hath set some in the Church: first apostles, secondly prophets, thirdly teachers, then miracles, then gifts of healings, helps, governments, divers kinds of tongues." Thus what I spake of before, this also he now cloth. Because they thought highly of themselves in respect of the tongues he sets it last every where. For the terms, "first" and "secondly," are not used by him here at random, but in order by enumeration to point out the more honorable and the inferior. Wherefore also he set the apostles first who had all the gifts in themselves. And he said not, "God hath set certain in the Church, apostles" simply," or prophets," but he employs "first, second," and "third," signifying that same thing which I told you of. "Secondly, prophets." For they used to whom he saith, "Let the prophets speak, two or three." (c. xiv. 29.) And writing also to Timothy, he said, "Neglect not the gift that is in thee, which was given thee by prophecy." (1 Timothy chapter 4, verse 14) And they were much more many that prophesied. And if Christ saith, "The Law and the Prophets prophesied until John," (S. Matthew chapter 11, verse 13) He saith it of those prophets who before proclaimed His coming.

³"Thirdly, teachers." For he that prophesieth speaks all things from the Spirit; but he that teacheth sometimes discourses also out of his own mind. Wherefore also he said, "Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and in reaching:" (1 Timothy chapter 5, verse 17) whereas he that speaks all things by the Spirit doth not labor. This accordingly is the reason why he set him after the prophet, because the one is wholly a gift but the other is also man's labor. For he speaks many things of his own mind, agreeing however with the sacred Scriptures. ⁴[3.] "Then miracles, then gifts of healings." Seest thou how he again divides the healings from the power, which also he did before. For the power is more than the healing: since he that hath power both punishes and heals, but he that hath the gift of healings doeth cures only. And observe how excellent the order he made use of, when he set the prophecy before the miracles and the healings. For above when he said, "To one is given by the Spirit the word of wisdom, and to another the word of knowledge," he spake, not setting them in order, but indifferently. Here, on the other hand, he sets a first and a second rank. Wherefore then doth he set prophecy first? Because even in the old covenant the matter has this order. For example, when Isaiah was discoursing with the Jews, and exhibiting a demonstration of the power

of God, and bringing forward the evidence of the worthlessness of the demons, he mated this also as the greater evidence of his divinity, his foretelling things to come. (Isaian chapter 41, verse 22 and Isaiah chapter 41, verse 23) And Christ Himself after working so many signs saith that this was no small sign of His divinity: and continually adds, "But these things have I told you, that when it is come to pass, ye may believe that I am He." (S. John chapter 13, verse 19; John chapter 14, verse 29; John chapter 16, verse 4)

⁵ "Well then; the gifts of healing are justly inferior to prophecy. But why likewise to teaching?" Because it is not the same thing to declare the word of preaching and sow piety in the hearts of the hearers, as it is to work miracles: since these are done merely for the sake of that. When therefore any one teaches both by word and life, he is greater than all. For those he calls emphatically teachers, who both teach by deeds and instruct in word. For instance: this made the Apostles themselves to become Apostles. And those gifts certain others also, of no great worth, received in the beginning, as they who said, "Lord, did we not prophesy by Thy Name, and do mighty works?" and after this were told, "I never knew you; depart from Me, ye that work iniquity." (S. Matthew chapter 7, verse 22) But this twofold mode of teaching, I mean that by deeds and by words, no bad man would ever undertake. As to his setting the prophets first marvel not at it. For he is not speaking of prophets simply, but of those who by prophecy do also teach and say every thing to the common benefit: which in proceeding he makes more dear to us.

⁶ "Helps, governments" What is, "helps? To support the weak. Is this then a gift, tell me? In the first place, this too is of the Gift of God, aptness for a patron's office; the dispensing spiritual things; besides which he calls many even of our own good deeds, gifts; not he had pointed out a great difference, and stirred up the afore-mentioned distemper of those that had lesser gifts, he darts upon them in what follows with great vehemence, because he had already given them those many proofs of their not being left much inferior. What I mean is; because it was likely that on hearing these things they would say, "And why were we not all made Apostles?"-whereas above he had made use of a more soothing tone of discourse, proving at length the necessity of this result, even from the image of the body; for "the body," saith he, "is not one member; and again, "but if all were one member, where were the body? and from the fact that they were given for use; for to each one is given "the

manifestation of the Spirit," saith he, "to profit withal: and from all being watered from the same Spirit: and from what is bestowed being a free gift and nota debt; "for there are," saith he, "diversities of gifts, but the same Spirit: and from the manifestation of the Spirit being made alike through all; for "to each one," saith he, "is given the manifestation through the Spirit:

7 and from the fact that these things were shaped according to the pleasure of the Spirit and of God; "for all these," saith he, "worketh the one and the same Spirit, dividing to each one severally even as he will: and, "God hath set the members each one of them in the body, even as it pleased Him: and from the inferior members also being necessary; "for those which seem," saith he, "to be more feeble are necessary: from their being alike necessary, in that they "from the greater too needing the less: "for the head," saith he, "cannot say to the feet, I have no need of you: from these latter enjoying even more honor; for "to that which lacketh," saith he, "He hath given more abundant honor: from the care of them being common and equal; for "for all the members have the same care one for another: and from there being one honor and one grief of them all; for "whether," saith he, "one member suffereth, all the members suffer with it; or one member is honored, all the members rejoyce with it: "-whereas, I say, he had above exhorted them by these topics, here and henceforth he and he doth not stop at the first and the second gift, but proceeds to the last, either meaning this that all cannot be all things, (even as he there saith, "if all were one member, where were the body? ") or establishing some other point also along with these, which may tell in the way of consolation again.

8 What then is this? His signifying that even the lesser gifts are contended for equally with the greater, from the circumstance that not even these were given absolutely to all? For "why," saith he, "dost thou grieve that thou hast not gifts of healing? consider that what thou hast, even though it be less, is oftentimes not possessed by him that hath the greater. Wherefore he saith, 9 Ver. 30. "Do all speak with tongues? do all interpret?" For even as the great gifts God hath not vouchsafed all to all men, but to some this, and to others that, so also did He in respect of the less, not proposing these either to all. And this He did, procuring thereby abundant harmony and love, that each one standing in need of the other might be brought close to his brother. This economy He established also in the arts, this also in the elements, this also in the plants, and in our members, and absolutely in all things. [5.] Then

he subjoins further the most powerful consolation, and sufficient to recover them and quiet their vexed souls. And what is this? Ver. 31. "Desire earnestly," saith he, "the better gifts. And a still more excellent way show I unto you."

¹⁰ Now by saying this, he gently hinted that they were the cause of their own receiving the lesser gifts, and had it in their power, if they would, to receive the greater. For when he saith, "desire earnestly," he demands from them all diligence and desire for spiritual things. And he said not, the greater gifts, but "the better," i.e., the more useful, those which would profit. And what he means is this: "continue to desire gifts; and I point out to you a fountain of gifts." For neither did he say, "a gift," but "a way," that he might the more extol that which he intends to mention. As if he said, It is not one, or two, or three gifts that I point out to you, but one way which leadeth to all these: and not merely a way, but both "a more excellent way" and one that is open in common to all. For not as the gifts are vouchsafed, to some these, to others those, but not all to all; so also in this case: but it is an universal gift. Wherefore also he invites all to it. "Desire earnestly," saith he, "the better gifts and yet show I unto you a more excellent way;" meaning love towards our neighbor,

¹¹ Then intending to proceed to the discourse concerning it and the encomium of this virtue, he first lowereth these by comparison with it, intimating that they are nothing without it; very considerably. For if he had at once discoursed of love, and having said, "I show unto you a way," had added, "but this is love," and had not conducted his discourse by way of comparison; some might possibly have scoffed at what was said, not understanding clearly the force of the thing spoken of but still gaping after these. Wherefore he doth not at once unfold it, but first excites the hearer by the promise, and saith, "I show unto you a more excellent way," and so having led him to desire it, he doth not even thus straightway proceed to it, but augmenting still further and extending their desire, he discourses first of these very things, and shows that without it they are nothing; reducing them to the greatest necessity of loving one another; seeing also that from neglect of it sprang that which caused all their evils. So that in this respect also it might justly appear great, if the gifts not only brought them not together, but divided them even when united: but this, when many were so divided, would reunite them by virtue of its own and make them one body. This however he doth not say at once, but what they chiefly longed for, that he sets down; as

that the thing was a gift and a most excellent way to all the gifts. So that, even if thou wilt not love thy brother on the score of friendship, yet for the sake of obtaining a better sign and an abundant gift, cherish love.

12 [6.] And see whence he first begins; from that which was marvellous in their eyes and great, the gift of tongues. And in bringing forward that gift, he mentions it not just in. the degree they had it in, but far more. For he did not say, "if I speak with tongues," but, Chap. xiii. ver. 1. "If I speak with the tongues of men,-" What is, "of men?" Of all nations in every part of the world. And neither was he content with this amplification, but he likewise uses another much greater, adding the words, "and of angels,-and have not love, I am become sounding brass, or a clanging cymbal." Dost thou see to what point he first exalted the gift, and to what afterwards he lowered and cast it down? For neither did he simply say, "I am nothing," but, "I am become sounding brass" a thing senseless and inanimate But how "sounding brass?" Emitting a sound indeed, but at random and in vain, and for no good end. Since besides my profiting nothing, I am counted by most men as one giving impertinent trouble, an annoying and wearisome kind of person. Seest thou how one void of love is like to things inanimate and senseless?

13 Now he here speaks of the "tongues of angels," not investing angels with a body, but what he means is this: "should I even so speak as angels are wont to discourse unto each other, without this I am nothing, nay rather a burden and an annoyance." Thus (to mention one other example) where he saith, "To Him every knee shall bow, of things in heaven and things on earth, and things under the earth," (Philippians chapter 2, verse 10) he doth not say these things as if he attributed to angels knees and bones, far from it, but it is their intense adoration which he intends also here he calls it "a tongue" not meaning an instrument of flesh, but intending to indicate their converse with each other by the manner which is known amongst us. [7.] Then, in order that his discourse may be acceptable, he stops not at the gift of tongues, but proceeds also to the remaining gifts; and having depreciated all in the absence of love, he then depicts her image. And because he preferred to conduct his argument by amplification, he begins from the less and ascends to the greater. For whereas, when he indicated their order, he placed the gift of tongues last, this he now numbers first; by degrees, as I said, ascending to the greater gifts. Thus having spoken of tongues, he proceeds immediately to prophecy; and saith;

¹⁴ Ver. 2. "And if I have the gift of prophecy." And this gift again with an excellency. For as in that case he mentioned not tongues, but the tongues of all mankind, and as he proceeded, those of angels, and then signified that the gift was nothing without love: so also here he mentions not prophecy alone but the very highest prophecy: in having said, "If I have prophecy," he added, "and know all mysteries and all knowledge;" expressing this gift also with intensity. Then after this also he proceeds to the other gifts. And again, that he might not seem to weary them, naming each one of the gifts, he sets down the mother and fountain of all, and this again with an excellency, thus saying, "And if I have all faith." Neither was he content with this, but even that which Christ spake of as greatest, this also he added, saying, "so as to remove mountains and have not love, I am nothing." And consider how again here also he lowers the dignity of the tongues. For whereas in regard of prophecy he signifies the great advantage arising from it, "the understanding mysteries, and having all knowledge;" and in regard of faith, no trifling work, even "the removing mountains;" in respect of tongues, on the other hand, having named the gift itself only, he quire it.

¹⁵ But do thou, I pray, consider this also, how in brief he comprehended all gifts when he named prophecy and faith: for miracles are either in words or deeds. And how doth Christ say, that the least degree of faith is the being able to remove a mountain? For as though he were speaking something very small, did He express Himself when He said, "If ye have faith as a grain of mustard-seed, ye shall say to this mountain, Remove, and it shall remove;" (S. Matthew chapter 17, verse 20) whereas Paul saith that this is "all faith." What then must one say? Since this was a great thing, the removing a mountain, therefore also he mentioned it, not as though "all faith" were only able to do this, but since this seemed to be great to the grosser sort because of the bulk of the outward mass, from this also he extols his subject. And what he saith is this:

¹⁶ "If I have all faith, and can remove mountains, but have not love, I am nothing." [8.] Ver. 3. "And if I below all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing." Wonderful amplification! For even these things too he states with another addition: in that he said not, "if I give to the poor the half of my goods," or "two or three parts," but, "though I give all my goods." And he said not, "give," but, "distribute in morsels," so that to the expense may be added the

administering also with all care. ¹⁷ But not even yet have I pointed out the whole of the excellency, until I bring forward the testimonies of Christ which were spoken concerning almsgiving and death. What then are His testimonies? To the rich man He saith, "If thou wouldest be perfect, sell what thou hast and give o the poor, and come, follow me. (S. Matthew chapter 19, verse 21) And discoursing likewise of love to one's neighbor, He saith, "Greater love hath no man than this, that a man may lay down his life for his friends" (S. John chapter 15, verse 13) Whence it is evident, that even before God this is greatest of all. But, "I declare," said Paul, "that even if we should lay down life for God's sake, and not merely lay it down, but so as even to be burned, (for this is the meaning of, "if I give my body to be burned,") we shall have no great advantage if we love not our neighbor. Well then, the saying' that the gifts are of no great profit without charity is no marvel: since our gifts are a secondary consideration to our way of life. At any rate, many have displayed gifts, and yet on becoming vicious have been punished: as those who "prophesied in His name, and cast out many demons, and wrought many mighty works; as Judas the traitor: while others, exhibiting as believers a pure life, have needed nothing else in order to their salvation. Wherefore, that the gifts should, as I said, require this, is no marvel:

¹⁸ but that an exact life even should avail nothing without it, this is what Christ appears to adjudge His great rewards to both these, I mean to the giving up our possessions, and to the perils of martyrdom. For both to the rich man He saith, as I before observed, "If thou wilt be perfect, sell thy goods, and give to the poor, and come, follow me: and discoursing with the disciples, of martyrdom He saith, "Whosoever shall lose his life for My sake, shall find it; and, "Whosoever shall confess Me before men, him will I also confess before My Father which is in heaven. For great indeed is the labor of this achievement, and well nigh surpassing nature itself, and this is well known to such as have had these crowns vouchsafed to them. For no language can set it before us: so noble a soul doth the deed belong to and so exceedingly wonderful is it.

¹⁹ [9. But nevertheless, this so wonderful thing Paul said was of no great profit without love, even though it have the giving up of one's goods joined with it. Wherefore then hath he thus spoken? This will I now endeavor to explain, first having enquired of this, How is it possible that one who gives all his goods to feed the poor can be wanting in love? I grant, indeed, he that

is ready to be burned and hath the gifts, may perhaps possibly not have love: but he who not only gives his goods, but even distributes them in morsels; how hath not he love? What then are we to say? Either that he supposed an unreal case as real; which kind of thing he is ever wont to do, when he intends to set before us something in excess; as when writing to the Galatians he saith, "If we or an angel from heaven preach any other gospel unto you than that ye receive let him be accursed. (Galatians chapter 1, verse 8) And yet neither was himself nor an angel about to do so; but to signify that he meant to carry the matter as far as possible, he set down even that which could never by any means happen. And again, when he writes to the Romans, and saith, "Neither angels, nor principalities, nor powers, shall be able to separate us from the love of God; for neither was this about to be done by any angels:

20 but here too he supposes a thing which was not; as indeed also in what comes next, saying, "nor any other creature," whereas there is no other creature, for he had comprehended the whole creation, having spoken of all things both above and below. Nevertheless here also he mentions that which was not, by way of hypothesis, so as to show his exceeding desire. Now the same thing he doth here also, saying, "If a man give all, and have not love, it profits him nothing." 21 Either then we may say this, or that his meaning is for those who give to be also joined closely to those who retire, and not merely to give without sympathy, but in pity and condescension, bowing down and grieving with the needy. For therefore also hath almsgiving been enacted by God: since God might have nourished the poor as well without this, but that he might bind us together unto charity and that we might be thoroughly fervent toward each other, he commanded them to be nourished by us. Therefore one saith in another place also; "a good word is better than a gift;" (Ecclesiastes chapter 18, verse 16 and Ecclesiastes chapter 18, verse 17) and, "behold, a word is beyond a good gift." (Ecclesiastes chapter 18, verse 16 and Ecclesiastes chapter 18, verse 17) And He Himself saith, "I will have mercy, and not sacrifice" (S. Matthew chapter 9, verse 30; Hosea chapter 6, verse 6) For since it is usual, both for men to love those who are benefited by them, and for those who receive benefits to be more kindly affected towards their benefactors; he made this law, constituting it a bond of friendship.

22 [10. But the point proposed for enquiry above is, How, after Christ had said that both these belong to perfection, Paul affirms, that these without

charity are imperfect? Not contradicting Him, God forbid: but harmonizing with Him, and that exactly. For so in the case of the rich man, He said, not merely, "sell thy goods, and give to the poor," but He added, "and come, follow Me. Now not even the following Him proves any man a disciple of Christ so completely as the loving one another. For, "by this shall all men know," saith He, when He saith, "Whosoever loseth his life for My sake, shall find it; (S. Matthew chapter 10, verse 39 and Matthew chapter 10, verse 35) and, "whosoever shall confess Me before men, him will I also confess before My Father which is in heaven; He means not this, that it is not necessary to have love, but He declares the reward which is laid up for these labor, Since that along with martyrdom He requires also this, is what He elsewhere strongly intimates, thus saying, "Ye shall indeed drink of My cup, and be baptized with the baptism that I am baptized with; (S. Matthew chapter 20, verse 23) i.e., ye shall be martyrs, ye shall be slain for My sake;

²³ "but to sit on My right hand, and on My left, (not as though any sit on the right hand and the left, but meaning the highest precedency and honor) "is not Mine to give," saith He, "but to those for whom it is prepared. Then signifying for whom it is prepared, He calls them and saith, "whosoever among you will be chief, let him be servant to you all; (S. Matthew chapter 20, verse 26) setting forth humility and love. And the love which He requires is intense; wherefore He stopped not even at this, but added, "even as the Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many; pointing out that we ought so to love as even to be slain for our beloved. For this above all is to love Him. Wherefore also He saith to Peter, "If thou lovest Me, feed My sheep. (S. John chapter 21, verse 16)

²⁴ [11.] And that ye may learn how great a work of virtue it is, let us sketch it out in word, since in deeds we see it no where appearing; and let us consider, if it were every where in abundance, how great benefits would ensue: how there were no need then of laws, or tribunals or punishments, or avenging, or any other such things since if all loved and were beloved, no man would injure another. Yea, murders, and strifes, and wars, and divisions, and rapines, and frauds, and all evils would be removed, and vice be unknown even in name. Miracles, however, would not have effected this; they rather puff up such as are not on their guard, unto vain-glory and folly. Again: what is indeed the marvellous part of love; all the other good things have their evils yoked with them: as he that gives up his to love. Why, he will

so live on earth as if it were heaven, every where enjoying a calm and weaving for himself innumerable crowns. For both from envy, and wrath, and jealousy, and pride, and vain-glory and evil concupiscence, and every profane love, and every distemper, such a man will keep his own soul pure. Yea, even as no one would do himself an injury so neither would this man his neighbors. And being such, he shall stand with Gabriel himself, even while he walks on earth.

25 Such then is he that hath love. But he that works miracles and hath perfect knowledge, without this, though he raises ten thousand from the dead, will not be much profited, broken off as he is from all and not enduring to mix himself up with any of his fellow-servants. For no other cause than this did Christ say that the sign of perfect love towards Him is the loving one's neighbors. For, "if thou lovest Me," saith He, "O Peter, more than these, feed My sheep." (S. John chapter 21, verse 15) Dost thou see how hence also He again covertly intimates, in what case this is greater than martyrdom? For if any one had a beloved child in whose behalf he would even give up his life, and some one were to love the father, but pay no regard whatever to the son, he would greatly incense the father; nor would he feel the love for himself, because of the overlooking his son. Now if this ensue in the case of father and son, much more in the case of God and men: since surely God is more loving than any parents.

26 Wherefore, having said, "The first and great commandment is, Thou shalt love the Lord thy God," he added, "and the second-(He leaves it not in silence, but sets it down also)-is like unto it, Thou shalt love thy neighbor as thyself." And see how with nearly the same excellency He demands also this. For as concerning God, He saith, "with all thy heart:" so concerning thy neighbor, "as thyself," which is tantamount to, "with all thy heart." Yea, and if this were duly observed, there would be neither slave nor free, neither ruler nor ruled, neither rich nor poor, neither small nor great; nor would any devil then ever have been known: I say not, Satan only, but whatever other such spirit there be, nay, rather were there a hundred or ten thousand such, they would have no power, while love existed. For sooner would grass endure the application of fire than the devil the flame of love. She is stronger than any wall, she is firmer than any adamant; or is thou canst name any material stronger than this the firmness of love transcends them all. Her, neither wealth nor poverty overcometh: nay, rather there would be no poverty, no

unbounded wealth, if there were love, but the good parts only from each estate. For from the one we should reap its abundance, and from the other its freedom from care: and should neither have to undergo the anxieties of riches, not the dread of poverty.

²⁷ [12. And why do I mention the advantages arising from it? Yea, rather consider how great a blessing it is of itself to exercise love; what cheerfulness it produces, in how great grace it establishes the soul; a thing which above all is a choice quality of it. For the other parts of virtue have each their troubles yoked with them; as fasting temperance, watching, have envy, concupiscence, and contempt. But love along with the gain hath great pleasure, too, and no trouble, and like an industrious bee, gathering the sweets from every flower, deposits them in the soul of him who loveth. Though any one be a slave, it renders slavery sweeter than liberty. For he who loveth rejoices not so much in commanding, as in being commanded, although to command is sweet: but love changes the nature of things and presents herself with all blessings in her hands, gentler than any mother, wealthier than any queen, and makes difficulties light and easy, causing our virtues to be facile, but vice very bitter to us. As thus: to expend seems grievous, yet love makes it pleasant: to receive other men's goods, pleasant: to receive other men's goods, pleasant: to receive other men's goods. pleasant, but love suffers it not to appear pleasant, but frames our minds to avoid it as an evil. Again, to speak evil seems to be pleasant to all; but love, while she makes this out to be bitter, causeth speaking well to be pleasant;

²⁸ for nothing is so sweet to us as to be praising one whom we love. Again, anger hath a kind of pleasure; but in this case no longer, rather all its sinners are taken away. Though he that is beloved should grieve him who loves him, anger nowhere shows itself; but tears and exhortations, and supplications; so far is love from being exasperated: and should she behold one in error, she mourns and is in pain; yet even this pain itself brings pleasure. For the very tears and the grief of love, are sweeter than any mirth and joy. For instance: they that laugh are not so refreshed as they that weep for their friends. And if thou doubt it, stop their tears; and they repine at it not otherwise than as persons intolerably ill-used. "But there is," said one, "an unbecoming pleasure in love. Avaunt, and hold thy peace, whoever thou art. For nothing is so pure from such pleasure as genuine love.

²⁹ For tell me not of this ordinary sort, the vulgar and low-minded, and a disease rather than love, but of this which Paul seeks after, which considers the profit of them that are loved; and thou shalt see that no fathers are so affectionate as persons of this stamp. And even as they who love money cannot endure to spend money, but would with more pleasure be in straits than see their wealth diminishing: so too, he that is kindly affected towards any one, would choose to suffer ten thousand evils than see his beloved one injured.

³⁰ [13. "How then," saith one, "did the Egyptian woman who loved Joseph wish to injure him? Because she loved with this diabolical love. Joseph however not with this, but with that which Paul requires. Consider then now great a love his words were tokens of, and the action which she was speaking of. "Insult me and make me an adulteress, and wrong my husband, and overthrow all my house, and cast thyself out from thy confidence rewards God: which were expressions of one who so far from loving him did not even love herself. But because he truly loved, he sought to avert it was in anxiety for her, learn the nature of it from his advice. For he not only thrust her away, but also introduced an exhortation capable of quenching every flame: namely "if on my account, my master," saith he, "knoweth not any thing which is in his house. He at once reminds her of her husband that he might put her to shame. And he said not, "thy enamored, -a mistress, of a slave." For if he be lord, then art thou mistress. Be ashamed then of familiarity with a servant, and consider whose wife thou art, and with whom thou wouldst be connected, and towards whom thou art becoming thankless and inconsiderate, and that I repay him greater good-will. And see how he extols his benefits.

³¹ For since that barbarous and abandoned woman could entertain no lofty sentiment, he shames her from human considerations, saying, "He knoweth nothing through me," i.e., "he is a great benefactor to me, and I cannot strike my patron in a vital part. He hath made me a second lord of his house, and no one hath been kept back from me, but thee. Here he endeavors to raise her mind, that so at any rate he might persuade her to be ashamed, and might signify the greatness of her honor. Nor did he stop even here, but likewise added a name sufficient to restrain her, saying, "Because thou art his wife; and how shall I do this wickedness? But what sayest thou? That thy husband is not present, nor knoweth that he is wronged? But God will behold it. She however profited nothing by his advice, but still sought to

attract him. For desiring to satiate her own frenzy, not through love of Joseph, she did these things; and this is evident from what she did afterwards. As that she institutes a trial, and brings in accusation, and bears false witness, and exposes to a wild beast him that had done no wrong, and casts him into a prison; or rather for her part, she even slew him, in such a manner did she arm the judge against him. What then? Was then Joseph too such as she was? Nay, altogether the contrary, for he neither contradicted nor accused the woman. "Yes," it may be said:

32 "for he would have been disbelieved. And yet he was greatly beloved; and this is evident not only from the beginning but also from the end. For had not his barbarian master loved him greatly, he would even have slain him in his silence, making no defence: being as he was an Egyptian and a ruler, and wronged in his marriage-bed as he supposed, and by a servant, and a servant to whom he had been so great a benefactor. But all these things gave way to his regard for him, and the grace which God poured down upon him. And together with this grace and love, he had also other no small proofs, had he been minded to justify himself; the garments themselves. For if it were she to whom violence was done, her own vest should have been torn, her face lacerated, instead of her retaining his garments. But "he heard," saith she, "that I lifted up my voice, and left his garments, and went out. And wherefore then didst thou take them from him? since unto one suffering violence, the one thing desirable is to be rid of the intruder.

33 But not from hence alone, but also from the subsequent events, shall I be able to point out his good-will and Iris love. Yea even when he fell into a necessity of mentioning the cause of his imprisonment, and his remaining there, he did not even then declare the whole course of the story. But what saith he? "I too have done nothing: but indeed I was stolen out of the land of the Hebrews;" and he no where mentioned the adulteress nor doth he plume himself on the matter, which would have been any one's feeling, if not for vain-glory, yet so as not to appear to have been cast into that cell for an evil cause. For if men in the act of doing wrong by no means abstain even so from blaming the same things, although to do so brings reproach; of what admiration is not he worthy, because, pure as he was he did not mention the woman's passion nor make a show of her sin; nor when he ascended the throne and became ruler of all Egypt, remember the wrong done by the woman nor exact any punishment?

³⁴ Seest thou how he cared for her? but her's was not love, but madness. For it was not Joseph that she loved, but she sought to fulfil her own lust. And the very words too, if one would examine them accurately, were accompanied with wrath and great blood-thirstiness. For what saith she? "Thou hast brought in a Hebrew servant to mock us:" upbraiding her husband for the kindness; and she exhibited the garments, having become herself more savage than any wild beast: but not so he. And why speak I of his good-will to her, when he was such, we know, towards his brethren who would slay him; and never said one harsh thing of them, either within doors or without? [14.] Therefore Paul saith, that the love which we are speaking of is the mother of all good things, and prefers it to miracles and all other gifts. For as where there are vests and sandals of gold, we require also some other garments whereby to distinguish the king: but if we see the purple and the diadem, we require not to see any other sign of his royalty: just so here likewise, when the diadem of love is upon our head, it is enough to point out the genuine disciple of Christ, not to ourselves only, but also to the unbelievers. For, "by this," saith He, "shall all men know that ye are My disciples, if ye have love one to another." (S. John chapter 13, verse 35)

³⁵ So that this sign is greater surely than all signs, in that the disciple is recognised by it. For though any should work ten thousand signs, but be at strife one with another, they will be a scorn to the unbelievers. Just as if they do no sign, but love one another exactly, they will continue both revered and inviolable by all men. Since Paul himself we admire on this account, not for the dead whom he raised, nor for the lepers whom he cleansed, but because he said, "who is weak, and I am not weak? who is made to stumble, and I burn not? (2 Corinthians chapter 11, verse 29) For shouldst thou have ten thousand miracles to compare with this, thou wilt have nothing equal to it to say. Since Paul also himself said, that a great reward was laid up for him, not because he wrought miracles, but because "to the weak he became as weak. For what is my reward? saith he. "That, when I preach the Gospel, I may make the Gospel without charge. (1 Corinthians chapter 9, verse 18) And when he puts himself before the Apostles, he saith not, "I have wrought miracles more abundant than they," but, "I have labored more abundantly than they. (1 Corinthians chapter 15, verse 10) And even by famine was he willing to perish for the salvation of the disciples.

³⁶ "For it were better for me to die," saith he, "than that any man should make my glorying void:" (1 Corinthians chapter 9, verse 15) not because he was glorying, but that he might not seem to reproach them. For he no where is wont to glory in his own achievements, when the season doth not call to it; but even if he be compelled so to do he calleth, himself "a fool. But if he ever glory it is "in infirmities," in wrongs, in greatly sympathizing with those who are injured: even as here also he saith, "who is weak, and I am not weak? These words are greater even than perils. Wherefore also he sets them last, amplifying his discourse. ³⁷ Of what then must we be worthy compared with him, who neither condemn wealth for our own sake, nor give up the superfluities of our goods? But not so Paul; rather both soul and body did he use to give up, that they who stoned and beat him with rods, might obtain the kingdom. "For thus," saith he, "hath Christ taught me to love;" who left behind Him the new commandment concerning love, which also Himself fulfilled in deed. For being Lord of all, and of that Blessed Nature; from men, whom He created out of nothing and on whom He had bestowed innumerable benefits, from these, insulting and spitting on Him, He turned not away, but even became man for their sakes, and conversed with harlots and publicans, and healed the demoniacs, and promised heaven. And after all these things they apprehended and beat him with rods, bound, scourged, mocked, and at last crucified Him. And not even so did He turn away, but even when He was on high upon the cross, He saith, "Father, forgive them their sin." But the thief who before this reviled Him, He translated into very paradise; and made the persecutor Paul, an Apostle; and gave up His own disciples, who were His intimates and wholly devoted to Him, unto death for the Jews' sake who crucified Him.

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