

The Early Church Fathers Writings

Volume 42

THE EARLY CHURCH FATHERS WRITINGS

Volume 42

John Chrysostom: Homilies on the Corinthian Letters
and Galatians

c. AD 386 – 407

S E R M O N I N D E X

The Early Church Fathers Writings

Volume 42: John Chrysostom: Homilies on the Corinthian Letters and Galatians

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

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

Published by SermonIndex, sermonindex.net

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

First edition, 2026

ISBN to be added

CONTENTS

Introduction to This Volume	vii
PART ONE · HOMILIES ON 1 CORINTHIANS.....	1
Homilies on 1 Corinthians 33–44	3
Homily 33.....	3
Homily 34	16
Homily 35.....	29
Homily 36.....	42
Homily 37.....	55
Homily 38.....	62
Homily 39.....	76
Homily 40	95
Homily 41.....	105
Homily 42.....	115
Homily 43	122
Homily 44.....	130
PART TWO · HOMILIES ON 2 CORINTHIANS	143
Homilies on 2 Corinthians	145
Homily 1	145
Homily 2.....	156
Homily 3.....	171
Homily 4.....	185
Homily 5.....	198
Homily 6.....	207
Homily 7	215
Homily 8.....	228
Homily 9.....	235
Homily 10	244
Homily 11.....	252
Homily 12.....	261
Homily 13	272
Homily 14.....	281
Homily 15	287
Homily 16.....	297
Homily 17	305
Homily 18	312
Homily 19	319
Homily 20	328
Homily 21	333
Homily 22	340

Homily 23.....	348
Homily 24	360
Homily 25.....	367
Homily 26.....	374
Homily 27	384
Homily 28.....	392
Homily 29.....	399
Homily 30	410
PART THREE · COMMENTARY ON GALATIANS	417
Commentary on Galatians.....	419
Introduction	419
Chapter I.....	420
Chapter II.	443
Chapter III.....	460
Chapter IV.	472
Chapter V.....	481
Chapter VI	493
Sources and Credits	503

INTRODUCTION TO THIS VOLUME

How this book is arranged

This is the forty-second volume of a series that gathers the writings of the early Church in order of date, from the generation after the apostles down to the eighth century. This volume holds John Chrysostom, Homilies on the Corinthian Letters and Galatians, 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 1 Corinthians are completed here, followed by the Homilies on 2 Corinthians and the commentary on Galatians.

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 1 Corinthians

*Homilies 33 to ~~44~~ on the First Letter to the Corinthians, to the
end of the letter.*

Homilies on 1 Corinthians 33–44

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 33 to 44.

HOMILY 33

¹1 Corinthians chapter 13, verse 4 Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up. Thus, whereas he had showed, that both faith and knowledge and prophecy and tongues and gifts and healing and a perfect life and martyrdom, if love be absent, are no great advantage; of necessity he next makes an outline of its matchless beauty, adorning its image with the parts of virtue as with a sort of colors, and putting together all its members with exactness. But do not thou hastily pass by, beloved, the things spoken, but examine each one of them with much care, that thou mayest know both the treasure which is in the thing and the art of the painter. Consider, for example, from what point he at once began, and what he set first, as the cause of all its excellence. And what is this? Long-suffering. This is the root of all self-denial. Wherefore also a certain wise man said, "A man that is long-suffering is of great understanding; but he that is hasty of spirit is mightily foolish."

² And comparing it too with a strong city, he said that it is more secure than that. For it is both an invincible weapon and a sort of impregnable tower, easily beating off all annoyances. And as a spark falling into the deep doth it no injury, but is itself easily quenched: so upon a long-suffering soul whatever unexpected thing falls, this indeed speedily vanishes, but the soul it disturbs not: for of a truth there is nothing so impenetrable as long-suffering. You may talk of armies, money, horses, walls, arms, or any thing else whatsoever; you will name nothing like long-suffering. For he that is encompassed with those, oftentimes, being overcome by anger, is upset like a

worthless child, and fills all with confusion and tempest: but this man, settled as it were in a harbor, enjoys a profound calm. Though thou surround him with loss, thou hast not moved the rock; though thou bring insult upon him, thou hast not shaken the tower: and though thou bruise him with stripes, thou hast not wounded the adamant.

³ Yea, and therefore is he called long-suffering, because he hath a kind of long and great soul. For that which is long is also called great. But this excellence is born of love, both to them who possess and to them who enjoy it contributing no small advantage. For tell me not of those abandoned wretches, who, doing evil and suffering none, become worse: since here, not from his long-suffering, but from those who abuse it, this result arises. Tell me not therefore of these, but of those gentler persons, who gain great benefit therefrom. For when, having done ill, they suffer none, admiring the meekness of the sufferer, they reap thereby a very great lesson of self command. But Paul doth not stop here, but adds also the other high achievements of love, saying, "is kind." For since there are some who practise their long-suffering with a view not to their own self-denial, but to the punishment of those who have provoked them, to make them burst with wrath; he saith that neither hath charity this defect. Wherefore also he added, "is kind." For not at all with a view to light up the fire, in those who are inflamed by anger, do they deal more gently with them, but in order to appease and extinguish it: and not only by enduring nobly, but also by soothing and comforting, do they cure the sore and heal the wound of passion.

⁴ "Envieth not." For it is possible for one to be both long-suffering and envious, and thereby that excellency is spoiled. But love avoids this also. "Vaunteth not itself;" i.e., is not rash. For it renders him who loves both considerate, and grave, and steadfast. In truth, one mark of those who love unlawfully is a defect in this point. Whereas he to whom this love is known, is of all men the most entirely freed from these evils. For when there is no anger within, both rashness and insolence are clean taken away. Love, like some excellent husbandman, taking her seat inwardly in the soul and not suffering any of these thorns to spring up. "Is not puffed up." For so we see many who think highly of themselves on the score of these very excellencies; for example, on not being envious, nor grudging, nor mean-spirited, nor rash: these evils being incidental not to wealth and poverty only, but even to things naturally good. But love perfectly purges out all. And consider: he that

is long-suffering is not of course also kind. But if he be not kind, the thing becomes a vice, and he is in danger of falling into malice. Therefore she supplies a medicine, I mean kindness, and preserves the virtue pure. Again, the kind person often becomes over-complaisant; but this also she corrects. For "love," saith he, "vaunteth not itself, is not puffed up:" the kind and long-suffering is often ostentatious; but she takes away this vice also.

5 And see how he adorns her not only from what she hath, but also from what she hath not. For he saith that she both brings in virtue, and extirpates vice, nay rather she suffers it not to spring up at all. Thus he said not, "She envieth, indeed, but overcometh envy;" nor, "is arrogant, but chastiseth that passion;" but, "envieth not, vaunteth not itself, is not puffed up;" which truly is most to be admired, that even without toil she accomplishes her good things, and without war and battle-array her trophy is set up: she not permitting him that possesseth her to toil and so to attain the crown, but without labor conveying to him her prize. For where there is not passion to contend against sober reason, what labor can there be? [2.] "Doth not behave itself unseemly." "Nay, why," saith he, "do I say, she' is not puffed up,' when she is so far from that feeling, that in suffering the most shameful things for him whom she loves, she doth not even count the thing an unseemliness?" Again, he did not say, "she suffereth unseemliness but beareth the shame nobly," but, "she doth not even entertain any sense at all of the shame." For if the lovers of money endure all manner of reproaches for the sake of that sordid traffic of theirs, and far from hiding their faces, do even exult in it: much more he that hath this praiseworthy love will refuse nothing whatsoever for the safety's sake of those whom he loves: nay, nor will any thing that he can suffer shame him.

6 And that we may not fetch our example from any thing base, let us examine this same statement in its application to Christ, and then we shall see the force of what hath been said. For our Lord Jesus Christ was both spit upon and beaten with rods by pitiful slaves; and not only did He not count it an unseemliness, but He even exulted and called the thing glory; and bringing in a robber and murderer with Himself before the rest into paradise, and discoursing with a harlot, and this when the standers-by all accused Him, He counted not the thing to be disgraceful, but both allowed her to kiss His feet, and to bedew His body with her tears, and to wipe them away with her hair, and this amid a company of spectators who were foes and enemies; "for

love doeth nothing unseemly." Therefore also fathers, though they be the first of philosophers and orators, are not ashamed to lisp with their children; and none of those who see them find fault with them, but the thing is esteemed so good and right as to be even worthy of prayer. And again, should they become vicious, the parents keep on correcting, caring for them, abridging the reproaches they incur, and are not ashamed. For love "cloth nothing unseemly," but as it were with certain golden wings covereth up all the offences of the beloved.

7 Thus also Jonathan loved David; and hearing his father say, (1 Samuel chapter 20, verse 30) "Thou son of damsels that have run away from their homes, thou womanly bred," he was not ashamed, though the words be full of great reproach. For what he means is this: "Thou son of mean harlots who are mad after men, who run after the passers-by, thou unnerved and effeminate: wretch, who hast nothing of a man, but livest to the shame of thyself and the mother who bare thee." What then? Did he grieve at these things, and hide his face, and turn away from his beloved? Nay, quite the contrary; he displayed his fondness as an ornament. And yet the one was at that time a king, and a king's son, even Jonathan; the other a fugitive and a wanderer, I mean, David. But not even thus was he ashamed of his friendship. "For love doth not behave itself unseemly. Yea, this is its wonderful quality that not only it suffers not the injured to grieve and feel galled, but even disposes him to rejoice. Accordingly, he too, of whom we are speaking, after all these things, just as though he had a crown put on him, went away and fell on David's neck. For love knows not what sort of thing shame may be. Therefore it glories in those things for which another hides his face. Since the shame is, not to know how to love; not, when thou lovest, to incur danger and endure all for the beloved.

8 But when I say, "all," do not suppose I mean things injurious also; for example, assisting a youth in a love affair, or whatsoever hurtful thing any one may beseech another to do for him. For such a person doth not love, and this I showed you lately from the Egyptian woman: since in truth he only is the lover who seeks what is profitable to the beloved: so that if any pursue not this, even what is right and good, though he make ten thousand professions of love, he is more hostile than any enemies. 9 So also Rebecca aforetime, because she exceedingly clung to her son, both perpetrated a theft, and was not ashamed of detection, neither was she afraid, though the risk was nocom-

mon one; but even when her son raised scruples to her, "upon me be thy curse, my son," she said, Dost thou see even in a woman the soul of the Apostle how, even as Paul chose, (if one may compare a small thing with a great,) to be anathema for the Jews' sake, (Romans chapter 9, verse 3) so also she, that her son; might be blessed, chose to be no less than accursed. And the good things she gave up to him, for she was not, it seems, to be blessed with him, but the evils she was prepared to endure herself alone: nevertheless, she rejoiced, and hasted, and this where so great a danger lay before her, and she was grieved at the delay of the business: for she feared lest Esau might anticipate them and render her wisdom vain. Wherefore also she cuts short the conversation and urges on the young man, and just permitting him to answer what had been said, states a reason sufficient to persuade him. For she said not, "thou sayest these things without reason, and in vain thou fearest, thy father having grown old and being deprived of clearness of sight:" but what? "upon me be thy curse, my son. Only do thou not mar the plot, nor lose the object of our chase, nor give up the treasure."

¹⁰ And this very Jacob, served he not for wages with his kinsmen twice seven years? Was he not together with the bondage subject to mockery in respect of that trick? What then? Did he feel the mockery? Did he count it behaving himself unseemly, that being a freeman, and free born, and well brought up, he endured slaves' treatment among his own kinsmen: a thing which is wont to be most vexing, when one receives opprobrious treatment from one's friends? In no wise. And the cause was his love, which made the time, though long, appear short. "For they were," saith he, (Genesis chapter 29, verse 20) "in his sight as a few days." So far was he from being galled and blushing for this his bondage. Justly then said the blessed Paul, "Love doth not behave itself unseemly." [3.] Ver. 5. "Seeketh not its own, is not provoked." ¹¹ Thus having said, "doth not behave itself unseemly," he showeth also the temper of mind, on account of which she doth not behave herself unseemly. And what is that temper? That she "seeketh not her own. For the beloved she esteems to be all, and then only "behaveth herself unseemly," when she cannot free him from such unseemliness; so that if it be possible by her own unseemliness to benefit her beloved, she doth not so much as count the thing unseemliness; for the other party thereafter is yourself, when you love: since this is friendship, that the lover and the beloved should no longer be two persons divided, but in a manner one single person; a thing which no

how takes place except from love. Seek not therefore thine own, that thou mayest find thine own. For he that seeks his own, finds not his own. Wherefore also Paul said, "Let no man seek his own, but each his neighbor's good. (1 Corinthians chapter 10, verse 24) For your own profit lies in the profit of your neighbor, and his in yours. As therefore one that had his own gold buried in the house of his neighbor, should he refuse to go and there seek and dig it up, will never seek it; so likewise here, he that will not seek his own profit in the advantage of his neighbor, will not attain unto the crowns due to this: God Himself having therefore so disposed of it, in order that we should be mutually bound together:

¹² and even as one awakening a slumbering child to follow his brother, when he is of himself unwilling, places in the brother's hand that which he desires and longs for, that through desire of obtaining it he may pursue after him that holds it, and accordingly so it takes place: thus also here, each man's own profit hath he given to his neighbor, that hence we may run after one another, and not be torn asunder. ¹³ And if thou wilt, see this also in our case who address you. For my profit depends on thee, and thy advantage on me. Thus, on the one hand it profits thee to be taught the things that please God, but with this have I been entrusted, that thou mightest receive it from me, and therefore mightest be compelled to run unto me; and on the other hand it profits me that thou shouldst be made better: for the reward which I shall receive for this will be great; but this again lieth in thee; and therefore am I compelled to follow after thee that thou mayest be better, and that I may receive my profit from thee. Wherefore also Paul saith, "For what is my hope? are not even ye?" And again, "My hope, and my joy, and the crown of my rejoicing." (1 Thessalonians chapter 2, verse 19) So that the joy of Paul was the disciples, and his joy they had. Therefore he even wept when he saw them perishing.

¹⁴ Again their profit depended on Paul: wherefore he said, "For the hope of, Israel I am bound with this chain. (Acts chapter 28, verse 20) And again, "These things I endure for the elect's sakes that they may obtain eternal life. (2 Timothy chapter 2, verse 10) And this one may see in worldly things. "For the wife," saith he, "hath not power over her own body, nor yet the husband; but the wife over the husband's, and the husband over the wife's." (1 Corinthians chapter 7, verse 4) So likewise we, when we wish to bind any together, do this. We leave neither of them in his own power, but extending a

chain between them, we cause the one to be holden of the other, and the other of the one. Wilt thou also see this in the case of governors? He that judges sits not in judgment for himself, but seeking the profit of his neighbor. The governed on the other hand, seek the profit of the governor by their attendance, by their ministry, by all the other things. Soldiers take up their arms for us, for on our account they peril themselves. We for them are in straits; for from us are their supplies.

¹⁵ But if thou sayest, "each one doth this seeking his own," this also say I, but I add, that by the good of another one's own is won. Thus both the soldier, unless he fight for them that support him, hath none that ministers to him for this end: and this same on the other hand, unless he nourish the soldier, hath none to arm himself in his behalf. [4.] Seest thou love, how it is everywhere extended and manages all things? But be not weary, until thou have thoroughly acquainted thyself with this golden chain. For having said, "seeketh not her own," he mentions again the good things produced by this. And what are these? "Is not easily provoked, thinketh no evil." See love again not only subduing vice, but not even suffering it to arise at all. For he said not, "though provoked, she overcomes," but, "is not provoked." And he said not, "worketh no evil," but, "not even thinketh;" i.e., so far from contriving any evil, she doth not even suspect it of the beloved. How then could she work any, or how be provoked? who doth not even endure to admit an evil surmise; whence is the fountain of wrath.

¹⁶ Ver. 6. "Rejoiceth not in unrighteousness:" i. e., doth not feel pleasure over those that suffer ill: and not this only, but also, what is much greater, "rejoiceth with the truth." "She feels pleasure," saith he, "with them that are well spoken of," as Paul saith, "Rejoice with them that rejoice, and weep with them that weep." (Romans chapter 12, verse 15) Hence, she "envieth not," hence she "is not puffed up:" since in fact she accounts the good things of others her own. Seest thou how by degrees love makes her nursling an angel? For when he is void of anger, and pure from envy, and free from every tyrannical passion, consider that even from the nature of man he is delivered from henceforth, and hath arrived at the very serenity of angels. Nevertheless, he is not content with these, but hath something even more than these to say: according to his plan of stating the stronger points later. Wherefore he saith, "beareth all things." From her long-suffering, from her goodness; whether they be burdensome, or grievous, or insults, or stripes, or death, or whatso-

ever else. And this again one may perceive from the case of blessed David. For what could be more intolerable than to see a son rising up against him, and aiming at the usurpation, and thirsting for a father's blood? Yet this did that blessed one endure, nor even so could he bear to throw out one bitter expression against the parricide; but even when he left all the rest to his captains, gave a strong injunction respecting his safety. For strong was the foundation of his love. Wherefore also it "beareth all things."

¹⁷ Now its power the Apostle here intimates, but its goodness, by what follows. For, "it hopeth all things," saith he, "believeth all things, endureth all things." What is, "hopeth all things?" It doth not despair," saith he, "of the beloved, but even though he be worthless, it continues to correct, to provide, to care for him." "Believeth all things." "For it doth not merely hope," saith he, "but also believeth from its great affection." And even if these good things should not turn out according to its hope, but the other person should prove yet more intolerable, it bears even these. For, saith he, it "endureth all things." [5.] Ver. 8. "Love never faileth." Seest thou when he put the crown on the arch, and what of all things is peculiar to this gift? For what is, "faileth not?" it is not severed, is not dissolved by endurance. For it puts up with everything: since happen what will, he that loves never can hate. This then is the greatest of its excellencies.

¹⁸ Such a person was Paul. Wherefore also he said, "If by any means I may provoke to emulation them which are my flesh;" (Romans chapter 11, verse 14) and he continued hoping. And to Timothy he gave a charge, saying, "And the Lord's servant must not strive, but be gentle towards all in meekness correcting those that oppose themselves, if God peradventure may give them the knowledge of the truth." (2 Timothy chapter 2, verse 24 and 2 Timothy chapter 2, verse 25) "What then," saith one, "if they be enemies and heathens, must one hate them?" One must hate, not them but their doctrine: not the man, but the wicked conduct, the corrupt mind. For the man is God's work, but the deceit is the devil's work. Do thou not therefore confound the things of God and the things of the devil. Since the Jews were both blasphemers, and persecutors, and injurious, and spake ten thousand evil things of Christ. Did Paul then hate them, he who of all men most loved Christ? In no wise, but he both loved them, and did everything for their sakes: and at one time he saith, "My heart's desire and my supplication to God is for them that they may be saved:" (Romans chapter 10, verse 1, Ro-

mans chapter 9, verse 3) and at another, "I could wish that myself were anathema from Christ for their sakes." Thus also Ezekiel seeing them slain saith, "Alas, O Lord, dost Thou blot out the remnant of Israel?" (Ezekiel chapter 9, verse 8) And Moses, "If Thou wilt forgive their sin, forgive." (Exodus chapter 32, verse 32)

¹⁹ Why then saith David, "Do not I hate them, O Lord, that hate Thee, and against Thine enemies did I not pine away? I hate them with perfect hatred." (Psalms chapter 139, verse 21 and Psalms chapter 139, verse 22) Now, in the first place, not all things spoken in the Psalms by David, are spoken in the person of David. For it is he himself who saith, "I have dwelt in the tents of Kedar;" (Psalms chapter 120, verse 5) and, "By the waters of Babylon, there we sat down and wept:" (cxxxvii. 1.) yet he neither saw Babylon, nor the tents of Kedar. But besides this, we require now a completer self-command. Wherefore also when the disciples besought that fire might come down, even as in the case of Elias, "Ye know not," saith Christ, "what manner of spirit ye are of. (Luke chapter 9, verse 55) For at that time not the ungodliness only, but also the ungodly themselves, they were commanded to hate, in order that their friendship might not prove an occasion of transgression unto them. Therefore he severed their connections, both by blood and marriage, and on every side he fenced them off.

²⁰ But now because he hath brought us to a more entire self-command and set us on high above that mischief, he bids us rather admit and soothe them. For we get no harm from them, but they get good by us. What then doth he say? we must not hate, but pity. Since if thou shall hate, how wilt thou easily convert him that is in error? how wilt thou pray for the unbeliever? for that one ought to pray, hear what Paul saith: "I exhort therefore, first of all, that supplications, prayer, intercessions, thanksgivings be made for all men. (1 Timothy chapter 2, verse 1) But that all were not then believers, is, I suppose, evident unto every one. And again, "for kings and all that are in high place. But that these were ungodly and transgressors, this also is equally manifest. Further, mentioning also the reason for the prayer, he adds, "for this is good and acceptable in the sight of God our Saviour; who willeth that all men should be saved, and come to the knowledge of the truth. Therefore, if he find a Gentile wife consorting with a believer, he dissolves not the marriage. Yet what is more closely joined than a man to his wife? "For they two shall be one flesh," (Genesis chapter 2, verse 24) and great in that instance is

the charm, and ardent the desire. But if we are to hate ungodly and lawless men, we shall go on to hate also sinners;

²¹ and thus in regular process thou wilt be broken off from the most even of thy brethren, or rather from all: for there is not one, no, not one, without sin. For if it be our duty to hate the enemies of God, one must not hate the ungodly only, but also sinners: and thus we shall be worse than wild beasts, shunning all, and puffed up with pride; even as that Pharisee. But not thus did Paul command us, but how? "Admonish the disorderly, encourage the faint-hearted, support the weak, be long suffering toward all. (1 Thessalonians chapter 5, verse 14) ²²[6.] What then doth he mean when he saith, "If any obeyeth not our word by this epistle, note that man, that ye have no company with him?" (2 Thessalonians chapter 3, verse 14) In the first place, he saith this of brethren, however not even so without limitation, but this too with gentleness. For do not thou cut off what follows, but subjoin also the next clause: how, having said, "keep no company," he added, "yet count him not as an enemy, but admonish him as a brother." Seest thou how he bade us hate the deed that is evil, and not the man? For indeed it is the work of the devil to tear us asunder from one another, and he hath ever used great diligence to take away love that he may cut off the way of correction, and may retain him in error and thee in enmity, and thus block up the way of his salvation. For when both the physician hates the sick man and flies from him, and the sick man turns away from the physician, when will the dis-tempered person be restored, seeing that neither the one will call in the other's aid, nor will the other go to him?

²³ But wherefore, tell me, dost thou at all turn away from him and avoid him? Because he is ungodly? Truly for this cause oughtest thou to welcome and attend him, that thou mayest raise him up in his sickness. But if he be incurably sick, still thou hast been bidden to do thy part. Since Judas also was incurably diseased, yet God left not off attending upon him. Wherefore, neither do thou grow weary. For even if after much labor thou fail to deliver him from his ungodliness, yet shalt thou receive the deliverer's reward, and wilt cause him to wonder at thy gentleness, and so all this praise will pass on to God. For though thou shouldest work wonders, and raise the dead, and whatsoever work thou doest, the Heathen will never wonder at thee so much, as when they see thee displaying a meek, gentle, mild disposition. And this is no small achievement: since many will even be entirely delivered

from their evil way; there being nothing that hath such power to allure men as love. For in respect of the former they will rather be jealous of thee, I mean the signs and wonders; but for this they will both admire and love thee: and if they love, they will also lay hold of the truth in due course. If however he become not all at once a believer, wonder not nor hurry on, neither do thou require all things at once, but suffer him for the present to praise, and love, and unto this in due course he will come.

²⁴[7. And that thou mayest clearly know how great a thing this is, hear how even Paul, going before an unbelieving judge, made his defence. "I think myself happy," saith he, "That I am to make my defence before thee. (Acts chapter 26, verse 2) And these things he said, not to flatter him, far from it; but wishing to gain him by his gentleness. And he did in part gain him, and he that was till then considered to be condemned took captive his judge, and the victory is confessed by the person himself who was made captive, with a loud voice in the presence of all, saying, "With but little persuasion thou wouldst fain make me a Christian. (Acts chapter 26, verse 28 and Acts chapter 26, verse 29) What then saith Paul? He spread his net the wider, and saith, "I would to God, that not only thou, but also all that hear me this day, might become such as I am, except these bonds. What sayest thou, O Paul? "except these bonds? And what confidence remains for thee, if thou art ashamed of these things, and fliest from them, and this before so great a multitude? Dost thou not every where in thy Epistles boast of this matter, and call thyself a prisoner? Dost thou not every where carry about this chain in our sight as a diadem? What then hath happened now that thou deprecatest these bonds?

²⁵"I myself deprecate them not," saith he, "nor am I ashamed of them, but I condescend to their weakness. For they are not yet able to receive my glorying; and I have learned from my Lord not to put 'a piece of undressed cloth upon an old garment:' (S. Matthew chapter 9, verse 16) therefore did I thus speak. For, in fact, unto this time they have heard ill reports of our doctrine, and abhor the cross. If therefore I should add also bonds, their hatred becometh greater; I removed these, therefore, that the other might be made acceptable. So it is, that to them it seems disgraceful to be bound, because they have not as yet tasted of the Glory which is with us. One must therefore condescend: and when they shall have learned of the true life, then will they know the beauty also of this iron, and the lustre which comes of these bonds.

Furthermore, discoursing with others, he even Calls the thing a free gift, saying, "It hath been granted in the behalf of Christ, not only to believe on Him, but also to suffer in His behalf. (Philippians chapter 1, verse 29) But for the time then present, it was a great thing for the hearers not to be ashamed of the cross: for which cause he goes on gradually. Thus, neither doth any one introducing a person to a palace, before that he beholds the vestibule, compel him, yet standing without, to survey what is within:

²⁶ since in that way it will not even seem admirable, unless one enter in and so acquaint one's self with all. ²⁷ So then let us also deal with the heathen sort: with condescension, with love. For love is a great teacher, and able both to withdraw men from error, and to reform the character, and to lead them by the hand unto self-denial, and out of stones to make men. ²⁸ [8.] And if thou wouldest learn her power, bring me a man timid and fearful of every sound, and trembling at shadows; or passionate, and harsh, and a wild beast rather than a man; or wanton and licentious; or wholly given to wickedness; and deliver him into the hands of love, and introduce him into this school; and thou wilt speedily see that cowardly and timid creature made brave and magnanimous, and venturing upon all things cheerfully. And what is wonderful, not from any change in nature do these things result, but in the coward soul itself love manifests her peculiar power; and it is much the same as if one should cause a leaden sword, not turned into steel but continuing in the nature of lead, to do the work of steel. As thus: Jacob was a "plain man, (Genesis chapter 25, verse 27) dwelling in a house, and unpracticed in toils and dangers, living a kind of remiss and easy life, and like a virgin in her chamber, so also he was compelled for the most part to sit within doors and keep the house; withdrawn from the forum and all tumults of the forum, and from all such matters, and even continuing in ease and quietness. What then? After that the torch of love had set him on fire, see how it made this plain and home-keeping man strong to endure and fond of toil. And of this hear not what I say, but what the patriarch himself saith: how finding fault with his kinsman, his words are, "These twenty years am I with thee." (Genesis chapter 31, verse 36) And how wert thou these twenty years? (For this also he adds,) "Consumed by the heat in the day time, and with the frost by night, and sleep departed from mine eyes," Thus speaks that "plain man, keeping at home," and living that easy life.

29 Again, that he was timid is evident, in that, expecting to see Esau, he was dead with fear. But see again, how this timid man became bolder than a lion under the influence of love. For putting himself forward like some champion before the rest, he was ready to be first in receiving that savage and slaughter-breathing brother as he supposed him to be, and with his own body to purchase the safety of his wives: and him whom he feared and shuddered at, he desired to behold himself foremost in the array. For this fear was not so strong as his affection for his wives. Seest thou how, being timid, he became suddenly adventurous, not by changing his character, but being invigorated by love? For that after this also he was timid, is evident by his changing from place to place. But let no man consider what has been said to be a charge against that righteous man: since being timid is no reproach, for this is a man's nature; but the doing any thing unseemly for timidity's sake. For it is possible for one that is timid by nature to become courageous through piety. What did Moses? Did he not, through fear of a single Egyptian, fly, and go away into banishment? Nevertheless, this fugitive who could not endure the menace of a single man, after that he tasted of the honey of love, nobly and without compulsion from any man, was forward to perish together with them whom he loved. "For if thou wilt forgive their sin," saith he, "forgive; and if not, blot me, I pray thee, out of Thy book which thou hast written. (Exodus chapter 32, verse 32)

30 [9.] Moreover, that love makes also the fierce moderate, and the wanton chaste, we have no longer need of any examples: this being evident to all men. Though a man be more savage than any wild beast, no sheep so gentle as he is rendered by love. Thus, what could be more savage and frantic than Saul? But when his daughter let his enemy go, he uttered not against her even a bitter word. And he that unsparingly put to the sword all the priests for David's sake, seeing that his daughter had sent him away from the house, was not indignant with her even as far as words; and this when so great a fraud had been contrived against him: because he was restrained by the stronger bridle of love. Now as moderation, so chastity, is an ordinary effect of love. If a man love his own wife as he ought to love, even though he be never so much inclined to wantonness, he will not endure to look upon another woman, on account of his affection for her. "For love," (Song of Solomon Canticles) saith one, "is strong as death." So that from no other source doth wanton behavior arise than from want of love.

HOMILY 34

¹1 Corinthians chapter 13, verse 8 But whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be knowledge, it shall be done away. ² Having shown the excellency of love from its being requisite both to the spiritual gifts, and to the virtues of life; and from rehearsal of all its good qualities, and by showing it to be the foundation of exact self-denial; from another, a third head, again he points out its worth. And this he doth, first from a wish to persuade those who seemed to be accounted inferior that it is in their power to have the chief of all signs, and that they will be no worse off than the possessors of the gifts, if they have this, but rather much better: secondly, with regard on the other hand to them that had the greater gifts and were lifted up thereby, studying to bring them down and to show that they have nothing unless they have this. For thus they would both love one another, envy as well as pride being hereby taken away; and reciprocally, loving one another, they would still further banish these passions. "For love envieth not, is not puffed up." So that on every side he throws around them an impregnable wall, and a manifold unanimity, which first removes all their disorders, and thereby again waxes stronger. Therefore also he put forward innumerable reasons which might comfort their dejection. As thus: both "the same Spirit," saith he, is the giver; and He "giveth to profit withal; and divideth as he will," and it is a gift which He divideth, not a debt. Though thou receive but a little, thou dost equally contribute to the body, and even thus thou enjoyest much honor. And he that hath the greater, needs thee who hast the less. And, "Love is the greatest gift, and `the more excellent way.'"

³ Now all this he said doubly to bind them to each other, both by their not considering themselves disparaged while they had this; and because, after pursuit and attainment of it, they henceforth would not feel human infirmity; both as having the root of all gifts, and as no longer capable of contentiousness even though they had nothing. For he that is once led captive by love is freed from contentiousness. And this is why, pointing out to them how great advantages they shall thence reap, he sketched out its fruits; by his praises of it repressing their disorders: inasmuch as each one of the things mentioned by him was a sufficient medicine to heal their wounds. Wherefore also he said, "suffereth long," to them that are at strife one with another; "is kind," to them that stand mutually aloof, and bear a secret grudge; "envi-

eth not," to them that look grudgingly on their superiors; "vaunteth not itself," to them that are separated; "is not puffed up," to them that boast themselves against others; "doth not behave itself unseemly," to them that do not think it their duty to condescend; "seeketh not her own," to them that overlook the rest; "is not provoked. taketh not account of evil," to them that are insolent; "rejoiceth not in unrighteousness, but rejoiceth with the truth," to them again that are envious; "beareth all things," to them that are treacherous; "hopeth all things," to the despairing; "endureth all things, never faileth," to them that easily separate themselves.

4 [2.] Now then after that in every way he had shown her to be very exceedingly great, again he doth so from another most important head, by a fresh comparison exalting her dignity, and saying thus; "but whether there be prophecies, they shall be done away; whether there be tongues, they shall cease." For if both these were brought in in order to the faith; when that is every where sown abroad, the use of these is henceforth superfluous. But the loving one another shall not cease, rather it shall even advance further, both here and hereafter, and then more than now. For here there are many things that Weaken our love; wealth, business, passions of the body, disorders of the soul; but there none of these. But although it be no marvel that prophecies and tongues should be done away, that knowledge should be done away, this is what may cause some perplexity. For this also he added, "Whether there be knowledge, it shall be done away." What then? are we then to live in ignorance? Far from it. Nay, then specially it is probable that our knowledge is made intense. Wherefore also he said, "Then shall I know, even as also I am known." For this reason, if you mark it, that you might not suppose this to be done away equally with the prophecy and the tongues, having said, "Whether there be knowledge, it shall be done away," he was not silent, but added also the manner of its vanishing away, immediately subjoining the saying,

5 Ver. 9. 10. "We know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away." It is not therefore knowledge that is done away, but the circumstance that our knowledge is in part. For we shall not only know as much but even a great deal more. But that I may also make it plain by example; now we know that God is every where, but how, we know not. That He made out of things that are not the things that are we know; but of the manner we are ignorant.

That He was born of a virgin, we know; but how, we know not yet. But then shall we know somewhat more and clearer concerning these thing. Next he points out also how great is the distance between the two, and that our deficiency is no small one, saying,

6 Vet. 11. "When I was a child, I spake as a child, I felt as a child, I thought as a child; but now that I am become a man, I have put away childish things." And by another example too he manifests the same thing again, saying, Ver. 12. "For now we see in a mirror." Further, because the glass sets before us the thing seen indefinitely, he added, "darkly," to show very strongly that the present knowledge is most partial. "But then face to face." Not as though God hath a face, but to express the notion of greater clearness and perspicuity. Seest thou how we learn all things by gradual addition? 7 "Now I know in part; but then shall I know even as also I have been known." Seest thou how in two ways he pulls down their pride? Both because their knowledge is in part, and because not even this have they of themselves. "For I knew Him not, but He made Himself known to me," saith he. Wherefore, even as now He first knew me, and Himself hastened towards me, so shall I hasten towards Him then much more than now. For so he that sits in darkness, as long as he sees not the sun doth not of himself hasten to meet the beauty of its beam, which indeed shows itself as soon as it hath begun to shine: but when he perceives its brightness, then also himself at length follows after its light: This then is the meaning of the expression, "even as also I have been known." Not that we shall so know him as He is, but that even as He hastened toward us now, so also shall we cleave unto Him then, and shall know many of the things which are now secret, and shall enjoy that most blessed society and wisdom. For if Paul who knew so much was a child, consider what those things must be. If these be "a glass" and "a riddle," do thou hence again infer, God's open Face, how great a thing It is.

8[3.] But that I may open out to thee some small part of this difference, and may impart some faint ray of this thought to thy soul, I would have thee recall to mind things as they were in the Law, now after that grace hath shone forth. For those things too, that came before grace, had a certain great and marvellous appearance: nevertheless, hear what Paul saith of them after grace came: "That which was made glorious had no glory in this respect, by reason of the glory that surpasseth." (2 Corinthians chapter 3, verse 10). 9 But that what I say may be made yet clearer, let us apply the argument to some

one of the rites then performed, and then thou wilt see how great is the difference. And if thou wilt, let us bring forward that passover and this, and then shalt thou be aware of our superiority. For the Jews indeed celebrated it, but they celebrated it "so as in a mirror, and darkly." But these hidden mysteries they never at any time did even conceive in their mind, nor what things they prefigured. They saw a lamb slain, and the blood of a beast, and door-posts sprinkled with it; but that the Son of God incarnate shall be slain, and shall set free the whole world, and shall grant both to Greeks and Barbarians to taste of this Blood, and shall open heaven to all, and shall offer what is there to the whole human race, and having taken His blood-stained flesh shall exalt it above the heaven, and the heaven of heavens, and, in a word, above all the hosts on high, of the angels and archangels and all the other powers, and shall cause it shining in unspeakable glory,-to sit down upon the throne itself of the King, on the right hand of the Father these things, I say, no one, either of them or of the rest of mankind, either foreknew or was able ever to conceive.

10 [4.] But what say those who shrink from nothing? That the expression, "now I know in part," is spoken in dispensations; for that the Apostle had the perfect knowledge of God. And now he calls himself a child? How sees he "in a mirror?" How "darkly," if he hath the sum of knowledge? And why doth he refer to it as something peculiar to the Spirit, and to no other power in the creation, saying, "For who among men knoweth the things of a man, save the spirit of the man which is in him? Even so the things of God none knoweth, save the Spirit of God." (1 Corinthians chapter 2, verse 11) And Christ again sayeth that this belongs to Himself alone, thus saying, "Not that any man hath seen the Father, save He which is from God, He hath seen the Father," (John chapter 6, verse 46) giving the name, "sight," to the most clear and perfect knowledge.

11 And how shall he who knoweth the Essence, be ignorant of the dispensations? since that knowledge is greater than this. "Are we then," saith he, "ignorant of God?" Far from it. That He is, we know, but what He is, as regards His Essence, we know not yet. And that thou mayst understand that not concerning the dispensations did he speak the words, "now I know in part," hear what follows. He adds then, "but then shall I know, even as also I have been known." He was surely known not by the dispensations, but by God. Let none therefore consider this to be a small or simple transgression,

but twofold, and threefold, yea and manifold. For not only is there this impiety that they boast of knowing those things which belong to the Spirit alone; and to the only-begotten Son of God, but also that when Paul could not acquire even this knowledge "which is in part" without the revelation from above, these men say that they have obtained the whole from their own reasonings. For neither are they able to point out that the Scripture hath any where discoursed to us of these things.

12 [5.] But however, leaving their madness, let us give heed to the words which follow concerning love. For he was not content with these things, but adds again, saying, Ver. 13. "And now abideth, faith, hope, love, these three; and the greatest of these is love." For faith indeed and hope, when the good things believed and hoped for are come, cease. And to show this Paul said, "For hope that is seen is not hope; for who hopeth for that which he seeth." Again, "Now faith is the assurance of things hoped for, the proving of things not seed." (Romans chapter 8, verse 24; Hebrews chapter 11, verse 1) So that these cease when those appear; but love is then most elevated, and becomes more vehement. Another encomium of love. For neither is he content with those before mentioned, but he strives to discover yet another. And observe: he hath said that it is a great gift, and a still more excellent way to these. He hath said, that without it there is no great profit in our gifts; he hath shadowed out its image at length; he intends again and in another manner to exalt it, and to show that it is great from its abiding. Wherefore also he said, "But now abideth faith, hope, love, these three; but the greatest of these is love." How then is love the greater? In that those pass away.

13 If now so great is the virtue of love, with good reason doth he add and say, "Follow after love. For there is surely need of "following," and a kind of vehement running after her: in such sort doth she fly from us, and so many are the things which trip us up in that direction. Wherefore we have ever need of great earnestness in order to overtake her. And to point out this, Paul said not, "follow love," but, "pursue" her; stirring us up, and inflaming us to lay hold on her. 14 For so God from the beginning contrived ten thousand ways for implanting her in us. Thus, first, He granted one head to all, Adam. For why do we not all spring out of the earth? Why not full grown, as he was? In order that both the birth and the bringings up of children, and the being born of another, might bind us mutually together. For this cause neither made He woman out of the earth: and because the thing of the same sub-

stance was not equally sufficient to shame us into unanimity, unless we had also the same progenitor, He provided also for this: since, if now, being only separated by place, we consider ourselves alien from one another; much more would this have happened if our race had had two originals. For this cause therefore, as it were from some one head, he bound together the whole body of the human race. And because from the beginning the seemed to be in a manner two, see how he fastens them together again, and gathers them into one by marriage. For, "therefore," saith He, "shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be for one flesh." (Genesis chapter 2, verse 24.) And he said not, "the woman," but, "the man," because the desire too is stronger in him. Yea, and for this cause He made it also stronger, that it might bow the superior party to the absolute sway of this passion, and might subjugate it to the weaker. And since marriage also must needs be introduced, him from whom she sprang He made husband to the woman. For all things in the eye of God are second to love. And if when things had thus begun, the first man straightway became so frantic, and the devil sowed among them so great warfare and envy; what would he not have done, had they not sprung from one root?

15 Further, in order that the one might be subject, and the other rule; (for equality is wont oftentimes to bring in strife; he suffered it not to be a democracy, but a monarchy; and as in an army, this order one may see in every family. In the rank of monarch, for instance, there is the husband; but in the rank of lieutenant and general, the wife; and the children too are allotted a third station in command. Then after these a fourth order, that of the servant. For these also bear rule over their inferiors, and some one of them is oftentimes set over the whole, keeping ever the post of the master, but still as a servant. And together with this again another command, and among the children themselves again another, according to their age and sex; since among the children the female doth not possess equal sway. And every where hath God made governments at small distances and thick together, that all might abide in concord and much good order. Therefore even before the race was increased to a multitude, when the first two only were in being, He bade him govern, and her obey. And in order again that He might not despise her as inferior, and separate from her, see how He honored her, and made them one, even before her creation. For, "Let us make for man," saith

He, "a help meet," implying that she was made for his need, and thereby drawing him unto her who was made for his sake:

¹⁶ since to all those things are we more kindly disposed, which are done for our sakes. But that she, on the other hand, might not be elated, as being granted him for help, nor might burst this bond, He makes her out of his side, signifying that she is a part of the whole body. And that neither might the man be elated therefore, He no longer permits that to belong to him alone which before was his alone, but effected the contrary to this, by bringing in procreation of children, and herein too giving the chief honor unto the man, not however allowing the whole to be his. ¹⁷ Seest thou how many bonds of love God hath wrought? And these indeed by force of nature He hath lodged in us as pledges of concord. For both our being of the same substance leads to this; (for every animal loves its like;) and the woman being produced from the man, and again the children from both. Whence also many kinds of affection arise. For one we love as a father, another as a grandfather; one as a mother, another as a nurse; and one as a son or grandson or great-grandson again, and another as a daughter, or grand-daughter; and one as a brother, another as a nephew; and one as a sister, another as a niece. And why need one recount all the names of consanguinity? And He devised also another foundation of affection. For having forbidden the marriage of kindred, he led us out unto strangers and drew them again unto us. For since by this natural kindred it was not possible that they should be connected with us, he connected us anew by marriage, uniting together whole families by the single person of the bride, and mingling entire races with races.

¹⁸ For, "marry not," saith the Lord, (Leviticus chapter 18, verse 6) "thy sister, nor thy father's sister, nor any damsel which hath such consanguinity with thee," as utterly hinders the marriage;" naming the degrees of such relationship. It is enough for thine affection towards them that ye were the fruit of the same birth-pangs, and that the others are in a different relation to thee. Why dost thou narrow the breadth of love? Why dost thou idly throw away a ground of affection towards her, such as that thou mightest thereby provide thyself with distinct source for affection to spring from; I mean, by taking a wife from another family, and through her a chain of kinsmen, both mother, and father, and brethren, and their connexions! ¹⁹ [7.] Seest thou by how many ways He hath bound us together? Nevertheless, not even this sufficed Him, but He likewise made us to stand in need of one another,

that thus also He might bring us together, because necessities above all create friendships. For no other reason neither suffered He all things to be produced in every place, that hence also He might compel us to mix with one another. But having set us in need of one another, He on the other hand made the intercourse easy. Since if this were not so, the matter would have turned out painful and difficult in another way. For if one that wanted a physician, or a carpenter, or any other workman, had need to set off on a long foreign sojourn, the whole had come to nought. Here then is why He rounded cities also, and brought all into one place. And accordingly that we might easily keep up intercourse with distant countries, He spread the level of the sea between us, and gave us the swiftness of winds, thereby making our voyages easy. And at the beginning He even gathered all men together in one spot, and did not disperse them until they who first received the gift abused their concord unto sin. However, He hath drawn us together in every way; both by nature, and by consanguinity, and by language, and by place; and as he willed not that we should fall from paradise; (for had He willed it, He would not have placed there at all "the man whom He had formed," but he that disobeyed was the cause;) so neither was it His will that men should have divers tongues; since otherwise He would have made it so from the beginning. But now "the whole earth was of one language, and all had one speech." (Genesis chapter 11, verse 1)

²⁰ Here is the reason why, when it was needful that the earth should be destroyed, not even then did He make us of other matter, nor did He translate the righteous man, but leaving him in the midst of the deluge, like a kind of spark of the world, He rekindled our race from thence, even by the blessed Noah. And from the beginning He made one sovereignty only, setting the man over the woman. But after that our race ran headlong into extreme disorder, He appointed other sovereignties also, those of Masters, and those of Governors, and this too for love's sake. That is, since vice was a thing apt to dissolve and subvert our race, He set those who administer justice in the midst of our cities as a kind of physicians, that driving away vice, as it were a plague to love, they might gather together all in one.

²¹ And that not only in cities, but also in each family there might be great unanimity, He honored the man with rule and superiority; the woman on the other hand He armed with desire: and the gift also of procreation of children, He committed in common to both, and withal He furnished also

other things apt to conciliate love: neither entrusting all to the man, nor all to the woman; but "dividing these things also severally to each;" to her entrusting the house, and to him the market; to him the work of feeding, for he tills the ground; to her that of clothing, for loom and distaff are the woman's. For it is God Himself who gave to woman-kind skill in woven work. Woe be to covetousness, which suffers not this difference to appear! For the general effeminacy hath gone so far as to introduce our men to the looms, and put shuttles into their hands, and the woof, and threads. Nevertheless, even thus the forethought of the divine economy shines out. For we still greatly need the woman in other more necessary things, and we require the help of our inferiors in those things which keep our life together.

22 [8.] And so strong is the compulsion of this need that though one be richer than all men, not even thus is he rid of this close conjunction, and of his want of that which is inferior to himself. For it is not, we see, the poor only who need the rich, but the rich also the poor; and these require those more than the others them. And that thou mayest see it more clearly, let us suppose, if it seem good, two cities, the one of rich only, but the other of poor; and neither in that of the rich let there be any poor man, nor in that of the poor any rich; but let us purge out both thoroughly, and see which will be the more able to support itself. For if we find that of the poor able, it is evident that the rich will more stand in need of them.

23 Now then, in that city of the affluent there will be no manufacturer, no builder, no carpenter, no shoe-maker, no baker, no husbandman, no brazier, no rope-maker, nor any other such trade. For who among the rich would ever choose to follow these crafts, seeing that the very men who take them in hand, when they become rich, endure no longer the discomfort caused by these works? How then shall this our city stand? "The rich," it is replied, "giving money, will buy these things of the poor." Well then, they will not be sufficient for themselves, their needing the others proves that. But how will they build houses? Will they purchase this too? But the nature of things cannot admit this. Therefore they must needs invite the artificers thither, and destroy the law, which we made at first when we were rounding the city. For you remember, that we said, "let there be no poor man within it." But, lo, necessity, even against our will, hath invited and brought them in. Whence it is evident that it is impossible without poor for a city to subsist: since if the city were to continue refusing to admit any of these, it will be

no longer a city but will perish. Plainly then it will not support itself, unless it shall collect the poor as a kind of preservers, to be within itself.

²⁴ But let us look also upon the city of the poor, whether this too will be in a like needy condition, on being deprived of the rich. And first let us in our discourse thoroughly clear the nature of riches, and point them out plainly. What then may riches be? Gold, and silver, and precious stones, and garments silken, purple, and embroidered with gold. Now then that we have seen what riches are, let us drive them away from our city of the poor: and if we are to make it purely a city of poor persons, let not any gold appear there, no not in a dream, nor garments of such quality; and if you will, neither silver, nor vessels of silver. What then? Because of this will that city and its concerns live in want, tell me? Not at all. For suppose first there should be need to build; one does not want gold and silver and pearls, but skill, and hands, and hands not of any kind, but such as are become callous, and fingers hardened, and great strength, and wood, and stones: suppose again one would weave a garment, neither here have we need of gold and silver, but, as before, of hands and skill, and women to work. And what if one require husbandry, and digging the ground? Is it rich men who are wanted, or poor? It is evident to every one, poor.

²⁵ And when iron too is to be wrought, or any such thing to be done, this is the race of men whereof we most stand in need. What respect then remains wherein we may stand in need of the rich? except the thing required be, to pull down this city. For should that sort of people make an entrance, and these philosophers, for (for I call them philosophers, who seek after nothing superfluous,) should fall to desiring gold and jewels, giving themselves up to idleness and luxury; they will ruin everything from that day forward. ²⁶[9. "But unless wealth be useful," saith one, "wherefore hath it been given by God? And whence is it evident, that being rich is from God? "The Scripture saith, 'The silver is Mine, and the gold is Mine,' and to whomsoever I will, I will give it. (Haggai chapter 2, verse 8) Here, if I were not doing an unseemly thing, I could at this moment laugh loudly, in derision of those who say these things: because as little children admitted to a King's table, together with that food they thrust into their mouth everything that comes to hand; so also do these together with the divine Scriptures privily bring in their own notions. For this, "the silver is Mine, and the gold is Mine," I know to have been spoken by the Prophet; but that, "to whomsoever I will, I will give it," is

not added, but is brought in by these offscourings of the people. And as to the former, why it was said, I will explain. The Prophet Haggai, because he was continually promising to the Jews after their return from Babylon, that he would show the temple in its former appearance, and some doubted of the thing spoken, and considered it to be well nigh impossible that after being reduced to dust and ashes, the house should appear again such as it was;-he, to remove their unbelief, in the person of God saith these things; as if he said, "Why are ye afraid?

27 and why do ye refuse to believe? 'The silver is Mine, and the gold is Mine,' and I need not to borrow from others, and so to beautify the house. And to show that this is the meaning he adds, "and the glory of this house, the latter glory shall be greater than the glory of the former. Let us not then bring in spiders' webs upon the royal robe. For if any person, detected in weaving a counterfeit thread in a purple vest, is to suffer the severest punishment, much more in spiritual things; since neither is it an ordinary sin, which is hereby committed. And why say I, by adding and taking away? By a mere point, and by a mere circumstance of delivery in the reading, many impious thoughts have not seldom been brought into being. 28 "Whence then the rich," saith one? "for it hath been said, 'Riches and poverty are from the Lord.' "Let us then ask those who object these things against us, whether all riches and all poverty are from the Lord? Nay, who would say this? For we see that both by rapine, and by wickedly breaking open of tombs, and by witchcraft, and by other such devices, great wealth is gathered by many, and the possessors are not worthy even to live. What then, tell me, do we say that this wealth is from God? Far from it. Whence then? From sin. For so the harlot by doing indignity to her own body grows rich, and a handsome youth oftentimes selling his bloom with disgrace brings himself gold, and the tomb-spoiler by breaking open men's sepulchres gathers together unjust wealth, and the robber by digging through walls. All wealth therefore is not from God. "What then," saith one, "shall we say to this expression?" Acquaint thyself first with a kind of poverty which proceeds not from God, and then we will proceed to the saying itself. I mean, that when any dissolute youth spends his wealth either on harlots, or on conjurors, or on any other such evil desires, and becomes poor, is it not very evident that this hath not come from God, but from his own profligacy? Again, if any through idleness become poor, if any through folly be brought down to beggary, if any, by tak-

ing in hand perilous and unlawful practices; is it not quite evident, that neither hath any one of these and other such persons been brought down to this their poverty by God?

²⁹ "Doth then the Scripture speak falsely?" God forbid! but they do foolishly, who neglect to examine with due exactness all things written. For if this on the one hand be acknowledged, that the Scriptures cannot lie; and this on the other hand proved, that not all wealth is from God; the weakness of inconsiderate readers is the cause of the difficulty. ³⁰[10.] Now it were right for us to dismiss you, having herein exculpated the Scripture, that ye may suffer this punishment at our hands for your negligence concerning the Scriptures: but because I greatly spare you and cannot any longer bear to look on you confused and disturbed, let us also add the solution, having first mentioned the speaker, and when it was spoken, and to whom. For not alike to all doth God speak, as neither do we deal alike with children and men. When then was it spoken, and by whom, and to whom? By Solomon in the Old Testament to the Jews, who knew no other than things of sense, and by these proved the power of God. For these are they who say, "Can He give bread also?" and, "What sign showest Thou unto us? Our fathers did eat manna in the desert:-whose God is their belly." (Psalms chapter 78, verse 24; Matthew chapter 12, verse 38. John chapter 6, verse 31. Philippians chapter 3, verse 19) Since then they were proving Him by these things, He saith to them, "This is also possible with God to make both rich and poor;" not that it is of course He Himself who maketh them, but that He can, when He will. Just as when he saith, "Who rebuketh the sea, and maketh it dry, and drieth up all the rivers," (Nahum chapter 1, verse 4) and yet this was never done. How then doth the prophet say so? Not as though it were a doing always, but as a thing that was possible for Him to do.

³¹ What kind of poverty then doth He give, and what kind of wealth? Remember the patriarch, and thou shalt know the kind of wealth that is given by God. For He made both Abraham rich, and after him Job, even as Job himself saith; "If we have received good from the Lord, shall we not also receive evil?" (Job chapter 2, verse 10) And the wealth of Jacob thence had its beginning. There is also a poverty which cometh from Him, that which is commended, such as He once would have introduced to the knowledge of that rich man, saying, "If thou wouldest be perfect, sell thy goods, and give to the poor, and come, follow Me." (Matthew chapter 19, verse 21) And to the

disciples again, making a law and saying, "Provide neither gold, nor silver, nor two coats." (Matthew chapter 9, verse 10) Say not then that all wealth is His gift: seeing that cases have been pointed out of its being collected both by murderers, and by rapine, and by ten thousand other devices.

³² But again the discourse reverts to our former question: viz. "if the rich are no way useful to us, wherefore are they made rich?" What then must we say? That these are not useful who so make themselves rich; whereas those surely who are made so by God are in the highest degree useful. And do thou learn this from the very things done by those whom we just now mentioned. Thus Abraham possessed wealth for all strangers, and for all in need. For he who on the approach of three men, as he supposed, sacrificed a calf and kneaded three measures of fine flour, and that while sitting in his door in the heat of the day; consider with what liberality and readiness he used to spend his substance on all, together with his goods giving also the service of his body, and this at such an advanced age; being a harbor to strangers, to all who had come to any kind of want, and possessing nothing as his own, not even his son: since at God's command he actually delivered up even him; and along with his son he gave up also himself and all his house, when he hastened to snatch his brother's son out of danger; and this he did not for lucre's sake, but of mere humanity. When, for instance, they who were saved by him would put the spoils at his disposal, he rejected all, even to "a thread and a shoe-latchet." (Genesis chapter 14, verse 23)

³³ Such also was the blessed Job. "For my door," saith, "was open to every one who came: (Job chapter 20, verse 15) "I was eyes to the blind, and feet to the lame: I was a father of the helpless, the stranger lodged not without, and the helpless, whatever need they had, failed not of it, neither suffered I one helpless man to go out of my door with a empty bosom." And much more too than these, that we may not now recount all, he continued to do, spending all his wealth on the needy. Wilt thou also look upon those who have become rich but not of God, that thou mayest learn how they employed their wealth? Behold him in the parable of Lazarus, how he imparted not so much as a share of his crumbs. Behold Ahab, how not even the vineyard is free from his extortion: behold Gehazi: behold all such. Thus they on the one hand who make just acquisitions, as having received from God, spend on the commands of God: but they who in act of acquiring offend God, in the ex-

pending also do the same: consuming it on harlots and parasites, or burying and shutting it up, but laying out nothing upon the poor.

HOMILY 35

1 1 Corinthians chapter 14, verse 1 Follow after love, yet desire earnestly spiritual gifts; but rather that ye may prophesy. Thus, inasmuch as he had with exactness rehearsed unto them all the excellence of love, he exhorts them in what follows, with alacrity to lay hold of it. Wherefore also he said, "Follow after:" for he that is in chase beholds that only which is chased, and towards that he strains himself, and leaves not off until he lay hold of it. He that is in chase, when by himself he cannot, by those that are before him he doth overtake the fugitive, beseeching those who are near with much eagerness to seize and keep it so seized for him until he shall come up. This then let us also do. When of ourselves we do not reach unto love, let us bid them that are near her to hold her, till we come up with her, and when we have apprehended, no more let her go, that she may not again escape us. For continually she springs away from us, because we use her not as we ought, but prefer all things unto her. Therefore we ought to make every effort, so as perfectly to retain her. For if this be done, we require not henceforth much labor, nay rather scarce any; but taking our ease, and keeping holidays, we shall march on in the narrow path of virtue. Wherefore he saith, "Follow after her."

2 Then that they might not suppose that for no other end he brought in the discourse of charity, except that he might extinguish the gifts, he subjoins as follows; Vet. 1. "Yet desire earnestly spiritual gifts; but rather that ye may prophesy." Ver. 2. "For he that speaketh in a tongue, speaketh not unto men, but unto God: for no man understandeth; but in the Spirit he speaketh mysteries." Vet. 3. "But he that prophesieth speaketh unto men edification, and exhortation, and comfort." At this point he makes a comparison between the gifts, and lowers that of the tongues, showing it to be neither altogether useless, nor very profitable by itself. For in fact they were greatly puffed up on account of this, because the gift was considered to be a great one. And time of building the tower the one tongue was divided into many; so then the many tongues frequently met in one man, and the same person used to discourse both in the Persian, and the Roman, and the Indian, and many other tongues, the Spirit sounding within him: and the gift was called the gift of tongues because he could all at once speak divers languages. See accordingly how he both depresses and elevates it. Thus, by saying, "He that

speaketh with tongues, speaketh not unto men, but unto God, for no man understandeth," he depressed it, implying that the profit of it was not great; but by adding, "but in the Spirit he speaketh mysteries" he again elevated it, that it might not seem to be superfluous and useless and given in vain.

3 "But he that prophesieth speaketh unto men edification, and exhortation, and comfort." Seest thou by what he signifies the choice nature of this gift? i.e., by the common benefit? and how every where he gives the higher honor to that which tends to the profit of the many? For do not the former speak unto men also? tell me. But not so much "edification, and exhortation, and comfort." So that the being powered by the Spirit is common to both, as well to him that prophesieth, as to him that speaketh with tongues; but in this, the one (he, I mean, who prophesieth) hath the advantage in that he is also profitable unto the hearer For they whowith tongues were not understood by them that had not the gift. What then? Did they edify no man? "Yes," saith he, "themselves alone:" wherefore also he adds, Ver. 4. "He that speaketh in tongue edifieth himself."

4 And how, if he know not what he saith? Why, for the present, he is speaking of them who understand what they say;-understand it themselves, but know not how to render it unto others. "But he that prophesieth edifieth the Church." Now as great as is the difference between a single person and the Church, so great is the interval between these two. Seest thou his wisdom, how he doth not thrust out the gift and make nothing of it, but signifies it to have some advantage, small though it be, and such as to suffice the possessor only? [2.] Next, lest they should suppose that in envy to them he depresses the tongues, (for the more part had this gift,) to correct their suspicion he saith, Ver. 5. "I would have you all speak with tongues, but rather that ye should prophesy: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the Church may receive edifying."

5 But "rather" and "greater," do not mark opposition, but superiority. So that hence also it is evident that he is not disparaging the gift, but leading them to better things, displaying both his carefulness on their behalf, and a spirit free from all envy. For neither did he say, "I would that two or three," but, "that ye all spake with tongues" and not this only, but also, "that ye prophesied;" and this rather than that; "for greater is he that prophesieth." For since he hath established and proved it, he next proceeds also to assert it; not however simply, but with a qualification. Accordingly he adds, "except

he interpret;" since if he be able to do this, I mean the interpreting, "he hath become equal unto the prophet," so he speaks, "because then there are many who reap the advantage of it;" a thing to be especially observed, how this throughout, before all else, is his object,

6 Ver. 6. "But now, brethren, if I come unto you speaking with tongues, what shall I profit you, unless I speak to you either by way of revelation, or of knowledge, or of prophesying, or of teaching?" "And why speak I," saith he, "of the rest? Nay, let the person who speaketh with tongues be Paul: for not even so will any good come to the hearers" And these things he saith to signify that he is seeking their profit, not beating any grudge against them that have the gift; since not even in his own person doth he shrink from pointing out its unprofitableness. And indeed it is his constant way to work out the disagreeable topics in his own person: as in the beginning of the Epistle he said, "Who then is Paul? and who is Apollos? and who is Cephas?" This same then he doth also here, saying, "Not even I shall profit you, except I speak to you either by way of revelation, or of prophesying, or of knowledge, or of teaching." And what he means is, "if I say not somewhat that can be made intelligible to you and that may be dear, but merely make display of my having the gift of tongues;-tongues which ye do not understand, ye will go away with no sort of profit. For how should you profit by a voice which ye understand not?"

7 [3-] Ver. 7. "Even things without life, giving a voice, whether pipe or harp, if they give not a distinction in the sounds, how shall it be known what is piped?" "And why do I say," saith he. "that in our case this is unprofitable, and that only useful which is dear and easy to be apprehended by the hearers? Since even in musical instruments without life one may see this: for whether it be pipe or harp, yet if it be struck or blown confusedly and unskillfully, without proper cadence or harmony, it will captivate none of the hearers. For even in these inarticulate sounds there is need of some distinctness: and if thou strike not or breathe into the pipe according to art, thou hast done nothing. Now if from things without life we require so much distinctness, and harmony, and appropriateness, and into those inarticulate sounds we strive and contend to infuse so much meaning, much more in men indued with life and reason, and in spiritual gifts, ought one to make significance an object.

8 Ver. 8. "For if the trumpet give an uncertain voice, who shall prepare himself for war?" Thus from things merry ornamental he carries on his argument to those which are more necessary and useful; and saith that not in the harp alone, but in the trumpet also one may see this effect produced. For in that also there are certain measures; and they give out at one time a warlike note, and at another one that is not so; and again sometimes it leads out to line of battle and at others recalls from it: and unless one know this, there is great danger. Which is just what he means, and the mischief of it what he is manifesting, when he saith, "who shall prepare himself for war?" So then, if it have not this quality, it is the ruin of all. "And what is this to us," saith one? Truly it concerns you very especially; wherefore also he adds,

9 Ver. 9. "So also ye, unless ye utter by the tongue, speech easy to be understood, ye will be speaking into the air:" i. e., calling to nobody, speaking unto no one. Thus every where he shows its unprofitableness. [4.] "But if it be unprofitable, why was it given?" saith one. So as to be useful to him that hath received it. But if it is to be so toothers also, there must be added interpretation. Now this he saith, bringing them near to one another; that if a person himself have not the gift of interpretation, he may take unto him another that hath it, and make his own gift useful through him. Wherefore he every where. points out its imperfection, that so he may bind them together. Any how, he that accounts it to be sufficient for itself, doth not so much commend it as disparage it, not suffering it to shine brightly by the interpretation. For excellent indeed and necessary is the gift, but it is so when it hath one to explain what is spoken. Since the finger too is a necessary thing, but when you separate it from the other members, it will not be equally useful: and the trumpet is necessary, but when it sounds at random, it is rather an annoyance. Yea, neither shall any art come to light, without matter subject to it; nor is matter put into shape, if no form be assigned to it. Suppose then the voice to be as the subject-matter, but the distinctness as that form, which not being present, there will be no use in the material.

10 Ver. 10. "There are, it may be, so many kinds of voices in the world, and no kind is without signification:" i. e., so many tongues, so many voices of Scythians, Thracians, Romans, Persians, Moors, Indians, Egyptians, innumerable other nations. Ver. 11. "If then I know not the meaning of the voice, I shall be to him that speaketh a barbarian." "For suppose not," saith he, "that this happens only in our case; rather in all one may see this taking place: so

that I do not say this to disparage the voice, but to signify that to me it is useless, as long as it is not intelligible." Next, that he may not render the accusation unpalatable, he makes his charge alike for the two, saying, "He shall be unto me a barbarian, and I to him." Not from the nature of the voice, but from our ignorance. Seest thou how by little and little he draws men to that which is akin to the subject. Which is his use to do, to fetch his examples from afar, and to end with what more properly belongs to the matter. For having spoken of a pipe and harp, wherein is much that is inferior and unprofitable, he comes to the trumpet, a thing more useful; next, from that he proceeds to the very voice itself. So also before, when he was discounting to show that it was not forbidden the Apostles to receive, beginning first with husbandmen, and shepherds, and soldiers, then he brought the discourse on to that which is nearer to the subject, the priests in the old covenant.

11 But do thou, I pray, consider, how every where he hath given diligence to free the gift from censure, and to bring round the charge to the receivers of it. For he said not, "I shall be a barbarian," but, "unto him that speaketh, a barbarian." And again, he did not say, "he that speaketh shall be a barbarian," but "he that speaketh shall be a barbarian unto me." [5.] "What then must be done?" saith he. Why, so far from disparaging, one ought to recommend and to teach it; as indeed himself also doth. Since after he had accused and rebuked it and shown its unprofitableness, he proceeds to counsel them; saying, Ver. 12. "So also ye, since as ye are zealous of spiritual gifts, seek that ye may abound unto the edifying of the Church." Seest thou his aim every where, how he looks to one thing continually and in all cases, the general utility, the profiting the Church; laying this down as a kind of rule? And he did not say, "that ye may obtain the gifts" but, "that ye may abound," i.e., that ye may even possess them in great plenitude. Thus, so far am I from wishing you not to possess them, that I even wish you to abound in them, only so that ye handle them with a view to the common advantage. And how is this to be done? This he adds, saying,

12 Ver. 13. "Wherefore let him that speaketh in a tongue pray that he may interpret." Ver. 14. "For if I pray in a tongue, my spirit prayeth, but my understanding is unfruitful." Ver. 15. "What is it then? I will pray with the spirit, and I will pray with the understanding also; I will sing with the spirit, and I will sing with the understanding also." Here he shows that it is in their power to obtain the gift. For, "let him pray," saith he, i.e., "let him contribute his

own part," since if thou ask diligently, thou writ surely receive. Ask accordingly not to have the gift of tongue only, but also of interpretation, that thou mayest become useful unto all, and not shut up thy gift in thyself alone. "For if I pray in a tongue," saith he, "my spirit prayeth, but my understanding is unfruitful." Seest thou how by degrees bringing his argument to a point, he signifies that not to others only is such an one useless, but also to himself; if at least "his understanding is unfruitful?" For if a man should speak only in the Persian, or any other foreign tongue, and not understand what he saith, then of course to himself also will he be thenceforth a barbarian, not to another only, from not knowing the meaning of the sound. For there were of old many who had also a gift of prayer, together with a tongue; and they prayed, and the tongue spake, praying either in the Persian or Latin language, but their understanding knew not what was spoken. Wherefore also he said, "I'll pray in a tongue, my spirit prayeth," i.e., the gift which is given me and which moves my tongue, "but my understanding is unfruitful."

¹³ What then may that be which is best in itself, and doth good? And how ought one to act, or what request of God? To pray, "both with the spirit," i.e., the gift, and "with the understanding." Wherefore also he said, "I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also." [6.] He signifieth the same thing here also, that both the tongue may speak, and the understanding may not be ignorant of the things spoken. For except this be so, there will also be another confusion. Ver. 16. "Else," saith he, "if thou bless with the spirit, how shall he that filleth the place of the unlearned say the Amen at thy giving of thanks, seeing he knoweth not what thou sayest?" Ver. 17. "For thou verily givest thanks well, but the other is not edified."

¹⁴ Observe how again here he brings his stone to the plumb-line every where seeking the edification of the Church. Now by the "unlearned" he means the laymen, and signifies that he also suffers no little loss when he is unable to say the Amen. And what he saith is this: "if thou shalt bless in a barbarian tongue, not knowing what thou sayest, nor able to interpret, the layman cannot respond the Amen. For not hearing the words, 'forever and ever,' which are at the end, he doth not say the Amen." Then again, comforting him concerning this, that he might not seem to hold the gift too cheap; the same kind of remark as he made above, that "he speaketh mysteries," and "speaketh unto God," and "edifieth himself," and "prayeth with the

spirit," intending no little comfort from these things, this also he utters here, saying, "for thou indeed givest thanks well," since thou speakest being moved by the Spirit: but the other hearing nothing nor knowing what is said, stands there, receiving no great advantage by it."

15[7.] Further, because he had run down the possessors of this gift, as though they had no such great thing; that he might not seem to hold them cheap, as being himself destitute of it, see what he saith: Ver. 18. "I thank God, speaking with tongues more than ye all." And this he doth also in another place intending, namely, to take away the advantages of Judaism and to show that henceforth they are nothing, he begins by declaring that himself had been endowed with them, yea, and that in very great excess; and then he calls them "loss," thus saying, "If any man thinketh to have confidence in the flesh, I more: circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as touching the law, a Pharisee; as touching zeal, persecuting the Church; as touching the righteousness which is the law, found blameless." (Philippians chapter 3, verse 4–Philippians chapter 3, verse 7) And then, having signified himself to have the advantage of all, he saith, "Howbeit what things were gain to me, those have I counted loss for Christ." So also he doth here, saying, "I speak with tongues more than ye all." Do not ye therefore glory as though ye only had the gift. For I also possess it, yea more than ye.

16 Ver. 19. "Howbeit in the Church I had rather speak five words with my understanding, that I might instruct others also." What is that, "speak with my understanding, that I might instruct others also?" "Understanding what I say," and "words which I can both interpret to others, and speak intelligently, and teach the hearers. Than ten thousand words in a tongue" Wherefore? "That I may instruct others," saith he. For the one hath but display only; the other, great utility: this being what he everywhere seeks, I mean the common profit. And yet the gift of tongues was strange, but that of prophecy familiar and ancient and heretofore. given to many; this on the contrary then first given: howbeit it was not much cared for by him. Wherefore neither did he employ it; not because he had it not, but because he always sought the more profitable things: being as he was free from all vain-glory, and considering one thing only, how he might render the hearers better.

17[8.] And here is the reason of the faculty he had of looking to the expedient both to himself and to others: viz. because he was free from vain-

glory. Since he assuredly that is enslaved by it, so far from discerning what is good to others, will not even know his own. ¹⁸ Such was Simon, who, because he looked to vain-glory, did not even see his own advantage. Such also were the Jews, who because of this sacrificed their own salvation to the devil. Hence also did idols spring, and by this madness did the heathen philosophers excite themselves, and make shipwreck in their false doctrines. And observe the perverseness of this passion: how because of it some of them also made themselves poor, others were eager for wealth. So potent is its tyranny that it prevails even in direct contraries. Thus one man is vain of chastity, and contrariwise another of adultery; and this man of justice, and another of injustice; so of luxury and fasting, modesty and rashness, riches and poverty. I say poverty: since some of them that were with out, when it was in their power to receive, for admiration's sake forbore to receive. But not so the Apostles: that they were pure from vainglory, they showed by their doings: in that, when some were calling them Gods and were ready to sacrifice-unto them oxen with garlands, they did not merely just forbid what was doing, but they even rent their clothes. (Acts chapter 14, verse 13 and Acts chapter 14, verse 14) And after they had set the lame man upright, when all with open mouths were gazing at them, they said, "Why look ye so earnestly on us, as though by our own power we had made this man to walk? And those, among men who admired poverty, chose to themselves a state of poverty:

¹⁹ but these among persons who despised poverty and gave praise to wealth. And these, if they received aught, ministered to the needy. Thus, not vain-glory but benevolence, was the motive of all they did. But those quite the reverse; as enemies and pests of our common nature, and no otherwise, did they such things. Thus one sunk all his goods in the sea for no good purpose, imitating fools and madmen: and another let all his land go to sheep common. Thus they did every thing for vain-glory. But not so the Apostles; rather they both received what was given them, and distributed to the needy with so great liberality that they even lived in continual hunger. But if they had been enamored of glory, they would not have practiced this, the receiving and distributing, for fear of some suspicion arising against them. For he who throws away his own for glory, will much more refuse to receive the things of others, that he may not be accounted to stand in need of others nor incur any suspicion. But these thou seest both ministering to the poor, and

themselves begging for them. So truly were they more loving than any fathers.

20 [9.] And observe also their laws, how moderate and freed from all vain-glory. Thus: "Having" saith he, "food and covering, let us therewith be content." (1 Timothy chapter 6, verse 8) Not like him of Sinope, who clothed in rags and living in a cask to no good end, astonished many, but profited none: whereas Paul did none of these things; (for neither had he an eye to ostentation;) but was both clothed in ordinary apparel with all decency, and lived in a house continually, and displayed all exactness in the practice of all other virtue; which the cynic despised, living impurely and publicly disgracing himself, and dragged away by his mad passion for glory. For if any one ask the reason of his living in a cask, he will find no other but vain-glory alone.. But Paul also paid rent for the house wherein he abode at Rome. Although he who was able to do things far severer, could much more have had strength for this. But he looked not to glory, that savage monster, that fearful demon, that pest of the world, that poisonous viper. Since, as that animal tears through the womb of her parent with her teeth, so also this passion tears in pieces him that begets it.

21 [10. By what means then may one find a remedy for this manifold dis-temper? By bringing forward those that have trodden it under foot, and with an eye to their image so ordering one's own life. For so the patriarch Abraham.-nay, let none accuse me of tautology if I often make mention of him, and on all occasions: this being that which most of all shows him wonderful, and deprives them that refuse to imitate him of all excuse. For, if we exhibit one doing well in this particular, and another in that, some one might say that virtue is hardly to be attained; for that it is scarcely possible to succeed in all those things together, whereof each one of the saints hath performed only a part. But when one and the same person is found to possess all, what excuse will they have, who after the law and grace are not able to attain unto the same measure with them that were before the law and grace? How then did this Patriarch overcome and subdue this monster, when he had a dispute with his nephew? (Genesis chapter 13, verse 8) For so it was, that coming off worst and losing the first share, he was not vexed. But ye know that in such matters the shame is worse than the loss to the vulgar-minded, and particularly when a person having all in his own power, as he had then, and having been the first to give honor, was not honored in return.

22 Nevertheless, none of these things vexed him, but he was content to receive the second place, and when wronged by the young man, himself old, an uncle by a nephew, he was not indignant nor took it ill, but loved him equally and ministered to him. Again, having been victorious in that great and terrible fight, and having mightily put to flight the Barbarians (Gen. xiv. he doth not add show to victory, nor erect a trophy. For he wished to save only, not to exhibit himself. Again, he entertained strangers, yet did he not here act vain-gloriously, but himself both ran to them and bowed down to them, not as though he were giving, but receiving a benefit, and he calleth them lords, without knowing who they are who are come to him, and presents his wife in the place of a handmaiden. (Gen. xviii. And in Egypt too before this, when he had appeared so extraordinary a person, and had received back this very woman, his wife, and had enjoyed so great honor (Gen. xii. he sheweth it to no man. And though the inhabitants of the place called him prince, he himself even laid down the price of the sepulchre. (Genesis chapter 23, verse 6) And when he sent to betroth a wife for his son, he gave no command to speak in high and dignified terms of him, (Gen. xxiv. but merely to bring the bride.

23 [11.] Wilt thou examine also the conduct of those under grace, when from every side great was the glory of the teaching flowing round them, and wilt thou see then also this passion cast out? Consider, I pray, this same Apostle who speaks these things, how he ever ascribes the whole to God, how of his sins he makes mention continually, but of his good deeds never, unless perchance it should be needful to correct the disciples; and even if he be compelled to do this, he calls the matter folly, and yields the first place to Peter, and is not ashamed to labor with Priscilla and Aquila, and every where he is eager to show himself lowly, not swaggering in the market place, nor carrying crowds with him, but setting himself down among the obscure. Wherefore also he said, "but his bodily presence is weak." (2 Corinthians chapter 10, verse 10) i.e., easy to be despised, and not at all accompanied with display. And again, "I pray that ye do no evil, not that we may appear approved." And what marvel if he despise this glory? seeing that he despises the glory of heaven, and the kingdom, and hell, for that which was pleasing unto Christ: for he wishes himself to be accursed from Christ for the glory of Christ. For if he saith that he is willing to suffer this for the Jews' sake, he saith it on this account that none of those without understanding might

think to take to himself the promises made to them. If therefore he were ready to pass by those things, what marvel is it if he despise human things?

²⁴ [12.] But the men of our time are overwhelmed by all things, not by desire of glory only, but also, on the other hand, by insult and fear of dishonor. Thus, should any one praise, it would puff thee up, and if he blame, it would cast thee down. And as weak bodies are by common accidents injured, so also souls which grovel on earth. For such not poverty alone, but even wealth destroys, not grief only, but likewise joy, and prosperity more than adversity. For poverty compels to be wise, but wealth leads on oftentimes into some great evil. And as men in a fever are hard to be pleased in any thing, so also they that are depraved in mind on every side receive hurt. Knowing therefore these things, let us not shun poverty, let us not admire riches: but prepare our soul to be sufficient for all estates. For so any one building an house doth not consider how neither rain may descend, nor sunbeam light on it, (for this were impossible,) but how it may be made capable of enduring all. And he again that builds a ship doth not fashion the sides of the ship may be ready to meet all. And again, he that cares for the body doth not look to this that there may be no inequality in the temperature, but that the body may easily endure all these things. So accordingly let us act in respect of the soul, and neither be anxious to fly poverty nor to become rich, but to regulate each of them for our own safety.

²⁵ Wherefore, letting alone these things, let us render our soul meet both for wealth and poverty. For although no calamity, such as man is subject to, befall, which is for the most part impossible, even thus, better is he that seeks not wealth, but knows how to bear all things easily than he that is always rich. And why? First, such an one hath his safety from within, but the other from without. And as he is a better soldier who trusts to his bodily powers and skill in fighting, than he that hath his strength in his armor only; so he that relies on his wealth, compared with him that is fenced in by his virtue, is inferior. Secondly, because even if he do not fall into poverty, it is impossible that he should be without trouble. For wealth hath many storms and troubles; but not so virtue, but pleasure only and safety. Yea, and it puts a man out of the reach of them that lay snares for him, but wealth quite the contrary, rendering him easy to be attacked and taken. And as among animals, stags and hares are of all most easily taken through their natural timidity, but the wild boar, and the bull, and the lion, would not early fall in the way

of the liers-in-wait; just so one may see in the case of the rich, and of them that live voluntarily in poverty. The one is like the lion and the bull, the other like the stag and the hare. For whom doth not the rich man fear? Are there not robbers, potentates, enviers, informers? And why speak I of robbers and informers, in a case where a man suspects his very domestics?

26 [13.] And why say I, "when he is alive?" Not even when dead is he freed from the villainy of the robbers, nor hath death power to set him in safety, but the evil doers despoil him even when dead, so dangerous a thing is wealth. For not only do they dig into houses, but they even burst open tombs and coffins. What then can be more wretched than this man, since not even death can furnish him with this security, but that wretched body, even when deprived of life, is not freed from the evils of life, those that commit such wickedness hastening to war even with dust and ashes, and much more grievously than when it was alive? For then, it might be, entering his storehouse, they would remove his chests, but abstain from his person, and would not take so much as to strip the body itself but now the accursed hands of the tombbreakers do not even abstain from these, but move and turn it about, and with much cruelty insult it. For after it hath been committed to the ground, having stripped it both of its covering of earth and of that which its grave-clothes constitute, they leave it thus to be cast out.

27 What foe then so deadly as wealth, which destroys both the soul of the living, and insults the body of the dead, not suffering it even to lie buried in the ground. which is common even to the condemned and to them that have been taken inn the vilest crimes? For of them the legislators having exacted the punishment of death, inquire no further; but of these, wealth even after death exacts a most bitter punishment, exposing them naked and unburied, a dreadful and pitiable spectacle: since even those who suffer this after sentence and by the anger of their judges, do not suffer so grievously as these. For they indeed remain unburied the first and second day, and so are committed to the ground; but these, when they have been committed to the ground, are then stripped naked and insulted. And if the robbers depart without taking the coffin too, there is still no thanks to their wealth, but in this case also to their poverty. For she it is that guards it. Whereas most assuredly, had we intruded wealth with even so much as this, and leaving off to form it of stone, had forged it of gold, we should have lost this also.

28 So faithless a thing is wealth; which belongs not so much to them that have it, as to them that endeavor to seize it. So that it is but a superfluous argument which aims to show that wealth is irresistible, seeing that not even on the day of their death do its possessors obtain security. And yet who is not reconciled with the departed, whether it be wild beast, or demon, or whatever else? The very sight being enough to bend even one who is altogether iron, and quite past feeling. Wherefore, you know, when one sees a corpse, though it be an enemy public or private whom he sees, yet he weeps for him in common with his dearest friends; and his wrath is extinguished with life, and pity is brought in. And it would be impossible, in time of mourning and carrying out of burial, to distinguish an enemy from him who is not such. So greatly do all men revere their com introduced respecting it. But wealth not even on obtaining this, remits her anger against her possessors; nay, it renders them that have been no way wronged enemies of the dead; it at least to strip the dead body be an act of persons very bitter and hostile. And nature for her part reconciles even his enemies to him then: but wealth makes foes of them that have nothing to accuse him of, and cruelly intreats the body in its utter desolation.

29 And yet in that case there are many things which might lead one to pity, the fact of its being a corpse, its inability to move, and tending to earth and corruption, the absence of any one to help: but none of these things soften those accursed wretches, because of the tyranny they are under from their base cupidity. For the passion of covetousness, like some ruthless tyrant, is at hand, enjoining those inhuman commands and having made wild beasts of them, so brings them to the tombs. Yea, like wild beasts attacking the dead, they would not even abstain from their flesh, if their limbs were any way useful unto them. Such is our enjoyment of wealth; to be insulted even after death, and deprived of sepulture which even the most desperate criminals obtain. 30 [14.] Are we still then, tell me, to be fond of so grievous an enemy? Nay, I beseech you, nay, my brethren! but let us fly from it without turning to look: and if it come into our hands, let us not keep it within, but bind it fast by the hands of the poor. For these are the bonds which have more power to hold it, and from those treasuries it will never more escape; and so this faithless one abides for the time to come faithful, tractable, tame, the right hand of Mercy producing this effect on it. As I have said then, if it ever come to us, let us hand it over to her; but if it come

not, let us not seek after it, nor fret ourselves, nor count its possessors happy; for what sort of a notion of happiness is this? Unless thou wouldest also say that those who fight with beasts are to be envied, because those high-priced animals are shut up and reserved by the proposers of such contests for themselves: who however not daring themselves to approach or to touch them, but fearing and trembling because of them, hand over others to them. Something like this, I say, is the case of the wealthy, when they have shut up their wealth in their treasuries as if it were some savage beast, and day by day receive from it innumerable wounds: in this latter unlike to the beasts: since they, when thou leadest them out, then, and not till then, hurt such as meet them: but this, when it is shut up and preserved, then destroys its possessors and hoarders.

HOMILY 36

11 Corinthians chapter 14, verse 20 Brethren, be not children in mind; howbeit in malice be ye babes, but in mind be men. As might be expected, after his long argument and demonstration he adopts a more vehement style and abundance of rebuke; and mentions an example suited to the subject. For children too are wont to gape after trifles and to be fluttered, but of things very great they have not so much admiration. Since then these also having the gift of tongues, which has the lowest of all, thought they had the whole; therefore he saith, "Be not children," i. e., be not without understanding where ye ought to be considerate, but there be ye childlike and simple, where unrighteousness is, where vain-glory, where pride. For he that is a babe in wickedness ought also to be wise. Since as wisdom with wickedness would not be wisdom, so also simplicity with folly would not be simplicity, it being requisite both in simplicity to avoid folly, and in wisdom wickedness. For as neither bitter nor sweet medicines in excess do good, so neither doth simplicity by itself, nor wisdom: and this is why Christ enjoining us to mix both said, "Be ye wise as serpents, and harmless as doves." (Matthew chapter 10, verse 16)

2 But what is it to be a babe in wickedness? Not even to know what wickedness is: yea, such he willed them to be. Wherefore also he said, "It is actually reported that there is fornication among you." (1 Corinthians chapter 5, verse 1) He said not, "is done," but is "reported:" as if he said, "ye are not without knowledge of the thing; ye have heard of it some time." I say, he would have them both to be men and children; the one however in wicked-

ness, but the other in wisdom. For so even the man may become a man, if he be also a child: but as long as he is not a child in wickedness, neither will he be a man. For the wicked, instead of being mature, will be but a fool. Ver. 21. "In the law it written, By men of strange tongues and by the lips of strangers will I speak unto this people; and not even thus will they hear me, saith the Lord."

3 Yet surely it is no where written in the Law, but as I said before, he calls always the whole of the Old Testament, the Law: both the prophets and the historical books And he brings forward his testimony from Esaias the prophet, again covertly detracting from the glory of the gift, for their profit; nevertheless, even thus he states it with praise. For the expression, "not even thus," hath force to point out that the miracle was enough to astonish them; and if they did not believe, the fault was theirs. And wherefore did God work it, if they were not to believe? That He might in every case appear to do His part. [2.] Having shown then even from the prophecy, that the sign in question is not of great use, he adds, Ver. 22. "Wherefore tongues are for a sign, not to them that believe, but to the unbelieving: but prophesying is for a sign not to the unbelieving, but to them that believe."

4 Ver. 23. "If therefore the whole Church be assembled together, and all speak with tongues, and there come in men unlearned or unbelieving, will they not say that ye are mad?" Ver. 24. "But if all prophesy, and there come in one unbelieving or unlearned, he is reprov'd by all, he is judged by all:" Ver. 25. "And thus the secrets of his heart are made manifest; and so he will fall down on his face and worship God, declaring that God is among you indeed." Great in this place is the difficulty which one seems to find arising from what is said. For if tongues are for a sign to them that believe not, how saith he, if they that believe not should see you speaking with tongues, they will say that "ye are mad?" And if prophecy be "not for the unbelieving, but for them that believe," how shall also the unbelievers gain thereby?

5 "For if there come in," saith he, "when ye are prophesying, one that believeth not, he is reprov'd by all, and judged." And not only this, but also after this another question hence springs up: since the tongue will appear on the contrary greater than the prophecy. For if the tongues are for a sign to the unbelieving, but prophecy to them that believe, that which draws in aliens and makes of the household, is greater than that which regulates those of the household. What then is the meaning of that expression? Nothing diffi-

cult nor obscure, nor contrary to what went before, but rather very agreeable to it, if we give heed: viz., that prophecy is suitable to both, but then tongue not so. Wherefore having said of the tongue, "it is for a sign," he adds, "not to them that believe, but to the unbelievers," and to them "for a sign," i. e., for astonishment, not so much for instruction.

6 "But in the case of prophecy too," saith some one, "he did the very same thing, saying, 'but prophesying serveth not for the unbelieving, but for them which believe.' For the believer hath no need to see a sign, but requires only teaching and catechizing. How then sayest thou," saith he, "that prophecy is of use to both, when Paul saith 'not to the unbelieving, but to them which believe?'" If thou wilt accurately examine, thou wilt understand what is said. For he said not, "prophecy is not useful to them unbelieving," but, "is not for a sign," as the tongue," i.e., a mere sign without profit: nor is the tongue any way useful to believers; for its only work is to astonish and to confound; the word "sign" bring one of those which may be taken two ways: as when he saith, "show me a sign," (Psalms chapter 86, verse 17) and adds, "for good:" and again, "I am become as a wonder unto many," (Psalms chapter 71, verse 7) i. e., a sign.

7 And to show thee that he introduced the term "sign" here, not as a thing which of course did some good, he added that which resulted from it. And what was this? "They will say," saith he, "that ye are mad" This however not from the nature of the sign, but from their folly. But when thou hearer of unbelievers, do not suppose that the same persons are in every case intended, but at one time they which are incurably diseased and abide uncorrected, and at another they which may be changed; such as were they who in the times of the Apostles admire the mighty things of God which they hear of; such as in the case of Cornelius. His meaning accordingly is this; that prophecy avails both among the unbelieving and among them that believe: as to the tongue, when heard by the unbelieving and inconsiderate, instead of profiting by it, they rather deride the utterers as madmen. For, in fact, it is to them but for a sign, i.e., in order to astonish them merely; whereas they who had understanding used also to profit by it: with a view to which the sign was given. Even as then there were not only certain who accused them of drunkenness, but many also admired them as relating the wonderful works of God. It appears then that the mockers were those without under-

standing. Wherefore also Paul did not simply say, "they will say that ye are mad," but added, "unlearned and unbelievers."

8 But prophecy is not for a sign merely, but is also suitable and useful for faith and for profit unto both classes. And this, if not directly, yet in the sequel he more clearly explained, saying, "he is reproved by all. For, if all prophesy," saith he, "and there come in one unbelieving or unlearned, he is reproved by all; he is judged by all; and thus are the secrets of his heart made manifest; and so he will fall down on his face and worship God, declaring that God is among you indeed." So that not in this only is prophecy greater, in its availing with each class, but also in its attracting the more shameless of the unbelievers. For it was not the same wonder, when Peter convicted Sapphira, which was a work of prophecy, and when he spake with tongues: but in the former case all shrank into themselves; whereas, when he spake with tongues, he got the credit of being even beside himself.

9[3.] Having said then, that a tongue profited not, and having again qualified this statement by turning the charge upon the Jews, he proceeds to signify that it even doth injury. "And wherefore was it given?" That it might goforth with interpretation: since without this, it hath even the contrary effect among them that are without understanding. "For if," saith he, "all speak with tongues, and there come in unbelievers or unlearned, they will say that ye are mad;" as indeed even the Apostles incurred the suspicion of being drunken: for "these men," it saith, "are filled with new wine: (Acts chapter 2, verse 13) but it is not the fault of the sign, but of their unskilfulness; therefore he added, "unlearned and unbelievers," to show that the notion belongs to their ignorance and want of faith; for, as I before said, his object is to rank that gift not among things that are disparaged, but among those which do not greatly profit, and this, in order to repress them, and bring them to a necessity of seeking for an interpreter. For since the greater part looked not to this, but made use of it for display and rivalry, this is what he especially withdraws them from, intimating that their credit is injured, they bringing on themselves a suspicion of madness. And this especially is what Paul continually attempts to establish, when he wants to lead men away from any thing: he shows that the person suffers loss in respect of those very things which he desires.

10 And do thou accordingly likewise: if thou wouldest lead men away from pleasure, show that the thing is bitter: if thou wouldest withdraw them

from vain-glory, show that the thing is full of dishonor: thus also was Paul used to do. When he would tear away the rich from their love of money, he said not merely that wealth is a hurtful thing, but also that it casts into temptations. "For they that desire to be rich," saith he, "fall into a temptation. (1 Timothy chapter 6, verse 9) Thus, since it seems to deliver from temptations, he attributes to it the contrary of that which the rich supposed. Others again held fast by the wisdom that is without, as though by it establishing Christ's doctrine; he signifies that not only it gives no aid to the cross, but even makes it void. They held to going to law before strangers, thinking it unmeet to be judged by their own, as if those without were wiser: he points out that going to law before them that are without is shameful. They clave to things offered in sacrifice to idols, as displaying perfect knowledge: he intimates that this is a mark of imperfect knowledge, not to know how to manage in the things which concern our neighbors.

¹¹ So also here, because they were wild about this gift of tongues, through their love of glory, he signifies that this on the other hand more than any thing brings shame upon them, not only depriving them of glory, but also involving them in a suspicion of madness. But he did not at once say this, but having spoken very many things before, when he had made his discourse acceptable, then he brings in that topic so very contrary to their opinion. And this in fact is no more than the common rule; that he who intends thoroughly to shake a deep-rooted opinion and to turn men round to its contrary, must not at once state the opposites: otherwise he will be ridiculous in the eyes of them that are preoccupied by the contrary conviction. Since that which is very much beside expectation cannot be from the beginning easily received, but you must first well undermine by other arguments, and then give it the contrary turn.

¹² Thus for example he did when discoursing of marriage: I mean, since many regarded it as a thing which brings ease, and he wished to intimate that the abstaining from marriage was ease; if he had said this at once he would not so easily have made it acceptable: whereas now, having stated it after much other matter and timing its introduction exactly, he strongly touched the hearers. This also he did in respect of virginity. For before this having said much, and after this again, at last he saith, "I spare you," and, "I would have you to be free from cares." (1 Corinthians chapter 7, verse 28 and 1 Corinthians chapter 7, verse 32) ¹³ This then he doth in respect of the

tongues, showing that they not only deprive of glory, but also bring shame upon those who have them in the eyes of the unbelievers. But prophecy, on the contrary, is both free from reproach among the unbelievers, and hath very great credit and usefulness. For none will say in regard to prophesying, "they are mad; nor will any one deride them that prophesy; but, on the contrary, will be astonished at and admire them. For "he is reproved by all," i. e., the things which he hath in his heart, are brought forward and shown unto all: now it is not the same thing for any one to come in and see one speaking in Persian and another in Syriac, and to come in and hear the secrets of his own mind; as whether he cometh in as a tempter and with evil mind, or sincerely; or that such and such a thing hath been done by him, and such another designed. For this is much more awful and more profitable than the other. For this cause therefore, whereas of the tongues he saith, "ye are mad; not however affirming this of himself, but of their judgment: i. e., "they will say," saith he, "that ye are mad; here, on the contrary, he makes use both of the verdict of the facts, and that of those who are the objects of the benefit. "For he is reproved by all," saith he, "he is judged by all;

¹⁴ and thus are the secrets of his heart made manifest; and so he will fall down on his face and worship God, declaring that God is around you indeed. Seest thou that this is not capable of two interpretations: how in the former case what is done may be doubted of, and here and there an unbeliever might ascribe it to madness? whereas here there will be no such thing, but he will both wonder and worship, first making a confession by his deeds, and then by his words also. Thus also Nebuchadnezzar worshipped God, saying, "Of a truth, your God, He is the God that revealeth secrets, seeing thou couldest reveal this secret. (Daniel chapter 2, verse 47) Seest thou the might of prophecy, how it changed that savage one and brought him under instruction and introduced him to faith? ¹⁵[4.] Ver. 26. "What is it then, brethren? When ye come together, each one hath a psalm, hath a teaching, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying." Seest thou the foundation and the rule of Christianity? how, as it is the artificer's work to build, so it is the Christian's to profit his neighbors in all things. But since he had vehemently run down the gift; lest it might seem to be superfluous, for with a view to pull down their pride and no more, he did this:-again he reckons it with the other gifts, saying, "hath a psalm, hath a teaching, hath a tongue." For of old they used also to make

psalms by a gift and to teach by a gift. Nevertheless, "let all these look to one thing," saith he, "the correction of their neighbor: let nothing be done at random. For if thou comest not to edify thy brother, why dost thou come here at all? In fact, I do not make much account of the difference of the gifts. One thing concerns me, one thing is my desire, to do all things "unto edifying." Thus also he that hath the lesser gift will outrun him that hath the greater, if this be not wanting. Yea, therefore are the gifts bestowed, that each might be edified; since unless this take place, the gift will rather turn to the condemnation of the receiver. For what, tell me, is the use of prophesying? What is the use of raising the dead, when there is none who profits by it? But if this be the end of the gifts, and if it be possible to effect it in another way without gifts, boast not thyself on the score of the signs, nor do thou bewail thyself to whom the gifts are denied.

¹⁶[5.] Ver. 27. "And if any man speaketh in a tongue, let it be by two, or at the most by three, and that in turn; and let one interpret." Ver. 28. "But if there be no interpreter, let him keep silence in the Church; and let him speak to himself, and to God." ¹⁷ What sayest thou, tell me? Having spoken so much of tongues, that the gift is a thing unprofitable, a thing superfluous, if it have no interpreter, dost thou command again to speak with tongues? I do not command, saith he, neither do I forbid; as when he saith, "if any of them that believe not bid you to a feast and ye be disposed to go," he saith it not laying down a law for them to go, but not hindering them: so likewise here. "And let him speak. to himself and to God. If he endure not to be silent, saith he, but is so ambitious and vain-glorious, "let him speak by himself. "And thus, by the very fact of so permitting, he greatly checked and put them to shame. Which he doth also elsewhere, discoursing of converse with a wife and saying, "But this I say because of your incontinency. But not so did he speak, when he was discoursing of prophecy. How then? In a tone of command and legislation: "Let the prophets speak, two or three. And he nowhere here seeks the interpreter, nor doth he stop the mouth of him that prophesies as under the formerhead, saying, "If there be no interpreter, let him keep silence; because in fact he who speaks in a tongue is not sufficient of himself. Wherefore if any hath both gifts, let him speak. But if he hath not, yet wish to speak, let him do so with the interpreter's aid. For the prophet is an interpreter, but of God;

¹⁸ whereas thou art of man. "But if there be no interpreter, let him keep silence: for nothing ought to be done superfluously, nothing for ambition. Only "let him speak to himself and to God; i.e., mentally, or quietly and without noise: at least, if he will speak. For this is surely not the tone of one making a law, but it may be of one who shames them more even by his permission; as when he saith, "but if any hunger, let him eat at home: and seeming to give permission, he touches them hereby the more sharply. "For ye come not together for this purpose," saith he, "that ye may show that ye have a gift, but that ye may edify the hearers; which also he before said, "Let all things be done unto edifying." ¹⁹ [6.] Ver. 29. "Let the prophets speak by two or three, and let the others discern." No where hath he added, "at the most," as in the case of the tongues. And how is this, one saith? For he makes out that neither is prophesy sufficient in itself, if at least he permitteth the judgment to others. Nay, surely it is quite sufficient; and this is why he did not stop the mouth of the prophet, as of the other, when there is no interpreter; nor, as in his case he said, "if there be no interpreter let him keep silence," so also in the case of the prophet, "if there be none to discern, let him not prophesy;" but he only secured the hearer; since for the satisfaction of the hearers he said this, that no diviner might throw himself in among them. For of this also at the beginning he bade them beware, when he introduced a distinction between divination and prophecy, and now he bids them discriminate and spy out the matter, so that no Satanic teacher might privily enter.

²⁰ Ver. 30. "But if a revelation he made to another sitting by, let the first keep silence." Ver. 31. "For ye all can prophesy one by one, that all may learn, and all may be comforted." What may this be which is spoken? "If when thou prophesiest," saith he, "and art speaking, the spirit of another stir him up, be silent thenceforth." For that which he said in the case of the tongues, this also here he requires, that it should be done "in turn," only in a diviner way here. For he made not use of the very expression, "in turn?" but "if a revelation be made to another." Since what need was there further, that when the second was moved to prophesy the first should speak? Ought they then both? Nay, this were profane and would produce confusion. Ought the first? This too were out of place. For to this end when the one was speaking, the Spirit moved the other, in order that he too might say somewhat.

²¹ So then, comforting him that had been silenced, he saith, "For ye all can prophesy one by one, that all may learn, and all may be comforted." Seest thou how again he states the reason wherefore he doeth all things? For if him that speaks with tongues he altogether forbid to speak, when he hath not an interpreter, because of the unprofitableness; reasonably also he bids restrain prophecy, if it have not this quality, but createth confusion and disturbance and unseasonable tumult. Ver. 32. "And the spirits of the prophets are subject to the prophets." Seest thou how he put him to shame earnestly and fearfully? For that the man might not strive nor be factious, he signifies that the gift itself was under subjection. For by "spirit" here, he means its actual working. But if the spirit be subject, much more thou its possessor canst not justly be contentious.

²² [7.] Then he signifies that this is pleasing also to God, subjoining and saying, Ver. 33. "For God is not a God of confusion, but of peace, as [1 teach] in all the Churches of the saints." Seest thou by how many reasons he leads him to silence and soothes him, in the act of giving way to the other? By one thing and that the chief, that he was not shut up by such a proceeding; "for ye all can prophesy," saith he, "one by one." By a second, that this seems good to the Spirit Himself; "for the spirits of the prophets are subject to the prophets." Besides these, that this is according to the mind of God; "for God," saith he, "is not a God of confusion, but of peace:" and by a fourth, that in every part of the world this custom prevails, and no strange thing is enjoined upon them. For thus, saith he, "I teach in all the Churches of the saints."

²³ What now can be more awful than these things? For in truth the Church was a heaven then, the Spirit governing all things, and moving each one of the rulers and making him inspired. But now we retain only the symbols of those gifts. For now also we speak two or three, and in turn, and when one is silent, another begins. But these are only signs and memorials of those things. Wherefore when we begin to speak, the people respond, "with thy Spirit," indicating that of old they thus used to speak, not of their own wisdom, but moved by the Spirit. But not so now: (I speak of mine own case so far. But the present Church is like a woman who hath fallen from her former prosperous days, and in many respects retains the symbols only of that ancient prosperity; displaying indeed the repositories and caskets of her golden ornaments, but bereft of her wealth: such an one doth the present Church resemble. And I say not this in respect of gifts: for it were nothing

marvelous if it were this only: but in respect also of life and virtue. Thus the list of her widows, and the choir of her virgins, then gave great ornament to the churches: but now she is made desolate and void, and the tokens only remain. There are indeed widows now, there are also virgins; but they retain not that adornment which women should have who prepare themselves for such wrestlings.

²⁴ For the special distinction of the virgin is the caring for the things of God alone, and the waiting on Him without distraction: and the widow's mark too should be not so much the not engaging in a second marriage, as the other things, charity to the poor, hospitality, continuing instant in prayers, all those other things, which Paul writing to Timothy requires with great exactness. One may see also the married women exhibiting among us great seemliness. But this is not the only thing required, but rather that sedulous attention to the needy, through which those women of old shone out most brightly. Not as the generality now-a-days. For then instead of gold they were clothed with the fair array of almsgiving: but now, having left off this, they are decked out on every side with cords of gold woven of the chain of their sins. ²⁵ Shall I speak of another repository too emptied of its hereditary splendor? They all met together in old time and sang psalms in common. This we do also now: but then among all was there one soul and one heart: but now not in one single soul can one see that unanimity, rather great is the warfare every where. "Peace," even now, "to all," he that presides in the Church prays for, entering as it were into his Father's house: but of this peace the name is frequent, but the reality no where.

²⁶ [8.] Then the very houses were churches: but now the church itself is a house, or rather worse than any house. For in a house one may see much good order: since both the mistress of the house is seated on her chair with all seemliness, and the maidens weave in silence, and each of the domestics hath his appointed task in hand. But here great is the tumult, great the confusion, and our assemblies differ in nothing from a vintner's shop, so loud is the laughter, so great the disturbance; as in baths, as in markets, the cry and tumult is universal. And these things are here only: since elsewhere it is not permitted even to address one's neighbor in the church, not even if one have received back a long absent friend, but these things are done without, and very properly. For the church is no barber's or perfumer's shop, nor any other merchant's warehouse in the market-place, but a place of angels, a place of

archangels, a palace of God, heaven itself. As therefore if one had parted the heaven and had brought thee in thither, though thou shouldest see thy father or thy brother, thou wouldest not venture to speak; so neither here ought one to utter any other sound but these which are spiritual. For, in truth, the things in this place are also a heaven.

27 And if thou believest not, look to this table, call to mind for Whose sake it is set, and why: consider Who it is that is coming forth here; tremble with awe even before the time. For so, when one sees the throne only of a king, in heart he rises up, expecting the king's coming forth. And do thou accordingly thrill with awe even before that thrilling moment: raise up thyself, and before thou seest the veils drawn aside and the choir of angels marching forth, ascend thou to the very heaven. But the uninitiated knows not these things. Well then, it is necessary with a view to him also to introduce other topics. For neither towards him shall we want reasons able to stir him up thoroughly and cause him to soar. Thou then who knowest not these things, when thou shalt hear the prophet saying, "Thus saith the Lord," quit the earth, ascend thou also unto heaven, consider who it is that by him discourses with thee.

28 But as things are, for a buffoon who is moving laughter or for a whorish and abandoned woman, so vast an assemblage of spectators is set, listening in entire quietness to what is spoken, and this when none commands silence; and there is neither tumult, nor cry, nor any the least noise: but when God is speaking from heaven on subjects so awful, we behave ourselves more impudently than dogs, and even to the harlot women we pay greater respect than to God. Doth it make your flesh creep to be told of these things? Nay then, much rather let it creep when ye do them. 29[9.] That which Paul said of them that despised the poor and feasted alone, "What, have ye not houses to eat and to drink in? or despise ye the Church of God, and shame them that have not?" (1 Corinthians chapter 11, verse 22)-the same allow me also to say of those who make a disturbance and hold conversations in this place. "What? have ye not houses to trifle in? or despise ye the Church of God, and corrupt those even who would be modest and quiet? "But it is sweet and pleasant for you to converse with your friends." I do not forbid this, but let it be done in the house, in the market, in the baths. For the church is not a place of conversation, but of teaching. But now it differs not from the market; nay, if it be not too bold a word, haply, not even from the stage; in such sort

do the women who assemble here adorn themselves more wantonly than the unchaste who are to be found there. Accordingly we see that even hither many profligates are enticed by them; and if any one is trying or intending to corrupt a woman, there is no place, I suppose, that seems to him more suitable than the church. And if anything be to be sold or bought, the church appears more convenient than the market. For on such subjects also there is more talk here than in the shops themselves. Or if any wish to say or to hear any scandal, you will find that this too is to be had here more than in the forum without. And if you wish to hear any thing of political matters, or the affairs of private families, or the camp, go not to the judgment-hall, nor sit in the apothecary's shop; for here, here I say are those who report all these things more accurately; and our assemblies are any thing rather than a church.

³⁰ Can it be that I have touched you to the quick? I for my part think not. For while ye continue in the same practices, how am I to know that you are touched by what hath been said? Therefore I must needs handle the same topics again. Are these things then to be endured? Are these things to be borne? We weary and distract ourselves every day that ye may not depart without having learned something useful: and none of you go away at all the better, but rather injured the more. Yea, and "ye come together unto judgment," having no longer any cloak for your sin, and ye thrust out the more modest, disturbing them with your fooleries on every side. But what do the multitude say? "I do not hear what is read," saith one, "nor do I know what the words are which are spoken." Because thou makest a tumult and confusion, because thou comest not with a reverent soul. What sayest thou? "I know not what things are said." Well then, for this very reason oughtest thou to give heed. But if not even the obscurity stir up thy soul, much more if things were clear wouldest thou hurry them by. Yea, this is the reason why neither all things are clear, lest thou shouldest indulge indolence; nor obscure, lest thou shouldest be in despair.

³¹ And whereas that eunuch and barbarian (Acts chapter 8, verse 20) said none of these things, but surrounded as he was with a crowd of so important affairs and on his journey, had a book in his hands and was reading: dost thou, both abounding in teachers, and having others to read to thee privately, allege to me thine excuses and pretexts? Knowest thou not what is said? Why then pray that thou mayest learn: but sure it is impossible to be ig-

norant of all things. For many things are of themselves evident and clear. And further, even if thou be ignorant of all, even so oughtest thou to be quiet, not to put out them that are attentive; that God, accepting thy quietness and thy reverence, may make the obscure things also plain. But canst thou not be silent? Well then, go out, not to become a mischief to others also.

³² For in truth there ought to be but one voice in the church always, even as there is but one body. Therefore both he that reads utters his voice alone, and the Bishop himself is content to sit in silence; and he who chants alone; and though all utter the response, the voice is wafted as from one mouth. And he that pronounces a homily pronounces it alone. But when there are many conversing on many and diverse subjects, why do we disturb you for no good? since surely unless ye thought that we are but disturbing you for no good, ye would not in the midst of our speech on such high matters, discourse on things of no consequence. ³³[10.] Therefore not in your conduct only, but in your very estimation of things, there is great perversion. And ye gape after superfluities, and leaving the truth pursue all sorts of shadows and dreams. Are not all present things a shadow and dreams, and worse than a shadow? For both before they appear, they fly away; and before they are flown, the trouble they give is much, and more than the pleasure. Let one acquire in this world and bury in the earth ever such abundance of wealth, yet when the night is past, naked he shall depart hence, and no wonder. Since they too who are rich but in a dream, on rising from their couch have nothing of what they seemed to have while sleeping. So also are the greedy of gain: or rather not so, but in a much worse condition. For he that dreams of being rich, neither hath the money which he fancied he had, nor is any other mischief found to have accrued to him from this phantasy when he arises, but this man is both deprived of his riches, and hath also to depart, filled with the sins which arise out of them; and in his wealth having but enjoyed a phantasy, the evils resulting from his wealth he sees not in fancy any more, but in the very truth of things; and his pleasure was in dreams, but the punishment ensuing on his pleasure turns out no more a dream, but is matter of actual experience. Yea rather, even before that punishment, even here he pays the heaviest penalty, in the very collecting of his wealth wearing into himself innumerable sadnesses, anxieties, accusations, calumnies, tumults, perturbations.

HOMILY 37

11 Corinthians chapter 14, verse 34 Let your women keep silence in the churches: for it is not permitted unto them to speak; but let them be in subjection, as also saith the law. ² Having abated the disturbance both from the tongues and from the prophesyings; and having made a law to prevent confusion, that they who speak with tongues should do this in turn, and that they who prophesy should be silent when another begins; he next in course proceeds to the disorder which arose from the women, cutting off their unseasonable boldness of speech: and that very opportunely. For if to them that have the gifts it is not permitted to speak inconsiderately, nor when they will, and this, though they be moved by the Spirit; much less to those women who prate idly and to no purpose. Therefore he represses their babbling with much authority, and taking the law along with him, thus he sews up their mouths; not simply exhorting here or giving counsel, but even laying his commands on them vehemently, by the recitation of an ancient law on that subject. For having said, "Let your women keep silence in the churches; and "it is not permitted unto them to speak, but let them be in subjection; he added, "as also saith the law. And where doth the law say this? "Thy desire shall be to thy husband, and he shall rule over thee. (Genesis chapter 3, verse 16) Seest thou the wisdom of Paul, what kind of testimony he adduced, one that not only enjoins on them silence, but silence too with fear; and with as great fear as that wherewith a maid servant ought to keep herself quiet.

³ Wherefore also having himself said, "it is not permitted unto them to speak," he added not, "but to be silent," but instead of "to be silent," he set down what is more, to wit, "the being in subjection. And if this be so in respect of husbands, much more in respect of teachers, and fathers, and the general assembly of the Church. "But if they are not even to speak," saith one, "nor ask a question, to what end are they to be present? That they may hear what they ought; but the points which are questioned let them learn at home from their husbands. Wherefore also he added, ⁴ Ver. 35. "And if they would learn any thing, let them ask their own husbands at home." Thus, "not only, as it seems, are they not allowed to speak," saith he, "at random, but not even to ask any question in the church." Now if they ought not to ask questions, much more is their speaking at pleasure contrary to law. And what may be the cause of his setting them under so great subjection? Because the woman is in some sort a weaker being and easily carried away and light

mined. Here you see why he set over them their husbands as teachers, for the benefit of both. For so he both rendered the women orderly, and the husbands he made anxious, as having to deliver to their wives very exactly what they heard. Further, because they supposed this to be an ornament to them, I mean their speaking in public; again he brings round the discourse to the opposite point, saying, "For it is shameful for a woman to speak in the church." That is, first he made this out from the law of God, then from common reason and our received custom; even when he was discoursing with the women about long hair, he said, "Doth not even nature herself teach you?" (c. xi. 14.) And everywhere thou mayest find this to be his manner, not only from the divine Scriptures, but also from the common custom, to put them to shame.

5[2.] But besides these things, he also shames them by consideration of what all agreed on, and what was every where prescribed; which topic also here he hath set down, saying, Ver. 36. "What? was it from you that the word of God went forth? or came it unto you alone?" Thus he brings in the other Churches also as holding this law, both abating the disturbance by consideration of the novelty of the thing, and by the general voice making his saying acceptable. Wherefore also elsewhere he said, "Who shall put you in remembrance of my ways which be in Christ, even as I teach everywhere in all the Churches." (1 Corinthians chapter 4, verse 17) And again, "God is not a God of confusion, but of peace, as in all the Churches of the saints." (c. xiv. 33.) And here, "What? was it from you that the word of God went forth? or came it unto you alone?" i.e., "neither first, nor alone are ye believers, but the whole world." Which also writing to the Colossians he said, "even as it is bearing fruit and increasing in all the world," (Colossians chapter 1, verse 6) speaking of the Gospel.

6 But he turns it also at another time to the encouragement of his hearers; as when he saith that theirs were the first fruits, and were manifest unto all. Thus, writing to the Thessalonians he said, "For from you hath sounded forth the word of God," and, "in every place your faith to God-ward is gone forth." (1 Thessalonians chapter 1, verse 8) And again to the Romans, "Your faith is proclaimed throughout the whole world." For both are apt to shame and stir up, as well the being commended of others, as that they have others partakers in their judgment. Wherefore also here he saith; "What? was it from you that the word of God went forth? or came it unto you only?" "For

neither can ye say this," saith he; "we were made teachers to the rest, and it cannot be right for us to learn of others;" nor, "the faith remained in this place only, and no precedents from other quarters ought to be received." Seest thou by how many arguments he put them to shame? He introduced the law, he signified the shamefulness of the thing, he brought forward the other Churches.

7[3.] Next, what is strongest of all he puts last, saying, "God ordains these things even at this time by me." Ver. 37. Thus: "if any man thinketh himself to be a prophet, or spiritual, let him take knowledge of the things which I write unto you that they are the commandments of the Lord." Ver. 38. "But if any man is ignorant, let him be ignorant." And wherefore did he add this? Intimating that he is not using violence nor contention, which is a sign of them who wish not to set up their own things, but aim at what is profitable to others. Wherefore also in another place he saith, "But if any man seemeth to be contentious, we have no such custom." (1 Corinthians chapter 11, verse 16) But he doth not this everywhere, but only where the offences are not very great, and then rather as putting them to shame. Since when he discourses of other sins, he speaks not thus. But how? "Be not deceived: neither fornicators, nor effeminate, shall inherit the kingdom of God." (1 Corinthians chapter 6, verse 9 and 1 Corinthians chapter 6, verse 10) And again, "Behold, I Paul say unto you, that if ye receive circumcision, Christ will profit you nothing." (Galatians chapter 5, verse 2.) But here, since his discourse was of silence, he doth not very keenly inveigh against them, by this very thing attracting them the more. Then, as he is ever wont to do, unto the former subject whence he digressed to say these things, he brings back his discourse as follows:

8 Ver. 39. "Wherefore, brethren, desire earnestly to prophesy, and forbid not to speak with tongues." For this too is his wont, not only to work out what is before him, but also starting from that to set right whatever seems to him in any way akin to it, and again to return to the former, so as not to appear to wander from the subject. For so when he was discoursing of their concord in their banquets, he digressed to their Communion in the Mysteries, and having thence put them to shame, he returns again to the former, saying, "Wherefore, when ye come together to eat, wait one for another." (1 Corinthians chapter 11, verse 33) And here, accordingly, having discoursed of good order in their gifts, and of its being a duty neither to faint in the

lesser, nor to be puffed up on account of the greater; then having made an excursion from thence to the sobriety becoming women and having established it, he returns again to his subject, saying, "Wherefore, brethren, desire earnestly to prophesy, and forbid not to speak with tongues." Seest thou how to the end he preserved the difference of these? And how he signifies that the one is very necessary, the other not so? Wherefore of the one he saith, "desire earnestly," but of the other, "forbid not."

⁹[4.] Then, as in brief summary, setting all things right, he adds the words, Ver. 40. "Let all things be done decently and in order." Again giving a blow to them who chose to behave themselves unseemly without cause, and to incur the imputation of madness; and who keep not their proper rank. For nothing doth so build up as good order, as peace, as love; even as their contraries tend to pull down. And not only in things spiritual, but also in all others one may observe this. Thus whether it be in a dance, or a ship, or in a chariot, or a camp, if thou shouldest confound the order, and casting the greater out of their proper place, shouldest bring in the lesser into their rank, thou destroyest all, and thus things are turned upside down. Neither let us then destroy our order, nor place the head below and the feet above: now this is done when we cast down right reason, and set our lusts, passions, and pleasure, over the rational part: whence violent are the billows, and great the confusion, and intolerable the tempest, all things being wrapt in darkness.

¹⁰ And, if thou wilt, let us first examine the unseemliness which arises herefrom, and then the loss. How then may this be clear to us, and thoroughly known? Let us bring forward a man in that frame of mind; enamoured of a harlot and overcome by a dishonorable passion; and then we shall see the mockery which this comes to. For what can be baser than a man watching the doors before the harlots' chambers, and beaten by a whorish woman, and weeping, and lamenting, and turning his glory into shame? And if thou wilt also see the loss, call to mind, I pray, the expenditure of money, the extreme risks, the contests with rival lovers, the wounds, the stripes received in such affrays. ¹¹ Such also are they who are holden by the lust of wealth; or rather they behave themselves more unseemly. For whereas these are wholly occupied about one person; the covetous busy themselves about all men's substance alike, both poor and rich, and long for things that are not; a thing which above all denotes the wildness of their passion. For they say not, "I would fain have the substance of such a person or of such an-

other," only, but they want the very mountains to be gold, and the houses and all that they see; and they go forth into another world, and this passion they feel to a boundless degree, and at no point cease from their lusting. What discourse can set before us the tempest of those thoughts, the waves, the darkness? And where the waves and tempest are so great, what pleasure can there be? There is not any; but tumult, and anguish, and black clouds which instead of rain bring great sorrow of heart: the kind of thing which is wont to happen in the case of those who are enamoured of beauty not their own. Wherefore they who have no passionate love at all are in more pleasure than any lovers.

12[5. This however no man would gainsay. But to me even he who loves, but restrains his passion, seems to live more pleasurably than he who continually enjoys his mistress. For though the proof be rather difficult, nevertheless even at that disadvantage the argument must be ventured on: the cause of the increased difficulty not being the nature of the thing, but because of the want of meet hearers for this high morality. Thus: whether is it pleasanter, tell me, to the lover, to be despised by his beloved, or to be honored, and to look down upon her? Evidently the latter. Whom then, tell me, will the harlot value more? Him that is a slave to her and is already led captive at her will, or him that is above her nets and soareth higher than her arrows? Every one must see, the latter. And about whom will she take more thought, the fallen, or him that is not yet so? Him that is not yet so, of course. And which will be more an object of desire, he who is subdued, or he who is not yet taken? He who up to this time is not yet taken. And if ye disbelieve it, I will produce my proof from what takes place within yourselves. As thus: of which woman would a man be more enamored; one that easily submits and gives herself up to him, or one that denies, and gives him trouble? Evidently of this last; since hereby the longing is more vehemently kindled.

13 Of course then in the woman's case also exactly the same thing will happen. And him will they honor and admire more who looks down upon them. But if this be true, so likewise is the other, that he enjoys greater pleasure who is more honored and beloved. Since the general too lets alone the city that hath been once taken, but that which stands out and maintains the struggle he besets with all diligence: and the hunter, when the animal is caught, keeps it shut up in darkness as the harlot doth her lover, but pursues

that which flies from him. ¹⁴ But I shall be told, "the one enjoys his desire, the other not so." But freedom from disgrace, and from being a slave under her tyrannical commands, the not being led and dragged about by her as a drudge, beaten, spit upon, pitched head foremost; dost thou consider this to be a small pleasure, tell me? Nay, if one would accurately examine these things, and were able to gather into one their insults, complaints, everlasting quarrels, some arising from their tempers, others from their wantonness, their enmities, and all the rest, such as they only that feel them know;—he will find that there is no war but hath more cruces than this wretched life of theirs. What pleasure then meanest thou, tell me? The temporary and brief enjoyment of intercourse? But this speedily doth strife overtake, and storms, and rage, and the same madness again. [6.] And these things have been said by us, as one would speak discoursing with licentious youths, who do not very patiently submit to hear our discourses of the kingdom and of hell.

¹⁵ And now that we are bringing forward these topics also, it is not even possible to say how great is the pleasure of the continent; if one frame in one's own mind his crowns, his rewards, his converse with the angels, the proclaiming of him before the world, his boldness, those blessed and immortal hopes of his. "But intercourse hath a certain pleasure:" for this they are continually repeating: "while the continent continually suffers pain contending with the tyranny of nature." Nay, but one shall find just the contrary result. For this violence and tumult is present with the unchaste rather: there being in his body a violent tempest, and no sea in a storm so grievously vexed as he; never withstanding his passion, but ever receiving blows from it; as the possessed and they that are continually rent in the midst by evil spirits. Whereas the temperate like a noble champion continually giving blows to it, reaps the best of pleasures, and sweeter than ten thousand of that kind; and this victory and his good conscience, and those illustrious trophies, are ornaments for him continually to deck himself withal.

¹⁶ As to the other, if after his intercourse he hath a little respite, it must be counted nothing. For again the storm comes on, and again there are waves. But he that commands himself doth not suffer this tumult to lay hold of him at all, nor the sea to arise, nor the wild beast to roar. And even if he endure some violence in restraining such an impulse, yet so cloth the other also, continually receiving blows and stabs, and unable to endure the sting: and it is like as if there were a wild horse furious and struggling, and one

should check with the bridle, and hold him in with all skill: while another giving him the rein to escape the trouble, were dragged along by him and carried hither and thither. If I have spoken these things more plainly than is becoming, let no man blame me. For I desire not to make a brave show by a gravity of words, but to make my hearers grave.

17 Therefore also the prophets spare no such words, wishing to extirpate the licentiousness of the Jews, but do even more nakedly inveigh against them than we do now in the things we have spoken. For so a physician wishing to remove an ulcer doth not consider how he may keep his hands clean, but how he may rid the patient of the ulcer; and he who would raise on high the lowly, first makes himself lowly; and he who seeks to slay the conspirator stains himself with blood as well as the other, and this makes him the more brilliant. Since if one were to see a soldier returning from the war, stained with gore and blood and brains, he will not loathe him nor turn from him on this account, but will even admire him the more. So then let us do, when we see any one returning, covered with blood after the slaughter of his evil desire, let us the more admire him and become partakers of his battle and victory, and say to those who indulge this wild love, "show us the pleasure you derive from lust; for the continent hath that which comes of his victory, but thou none from any quarter. But if ye should mention that which is connected with the criminal act, yet the other is more manifest and satisfactory. For thou hast from the enjoyment something brief and hardly apparent; but he from his conscience, hath both a greater and an enduring and a sweeter joy. The company of a woman hath surely no such power as self-command, to preserve the soul undisturbed and give it wings."

18 Well then: the continent man, as I said, thus evidently makes his pleasure out to us: but in thy case I see the dejection arising from defeat, but the pleasure, desiring to see, I find not. For what dost thou consider the moment of pleasure? That before the criminal action? Nay, it is not so, for it is a time of madness and delirium and frenzy: to grind the teeth and be beside one's self is not any pleasure: and if it were pleasure, it would not produce the same effects on you which they who are in pain endure. For they who strike with their fists and are stricken grind their teeth, and women in travail distracted with pains do the same. So that this is no pleasure, but frenzy rather, and confusion, and tumult. Shall we say then, the time after the action? Nay, neither is this. For neither could we say that a woman just delivered is in

pleasure, but in release from certain pains. But this is by no means pleasure, but weakness rather and falling away: and there is a great difference between these two. What then is the time of pleasure, tell me? There is none. But if there be any, it is so brief as not even to be apparent. At least, having zealously sought in a great many ways to detect and apprehend it, we have not been able. But the time of the chaste man's pleasure is not such, rather it is wider and evident to all. Or rather, all his life is in pleasure, his conscience crowned, the waves laid, no disturbance from any quarter arising within him.

¹⁹ Since then this man's life is more in pleasure, while the life spent in love of pleasure is in dejection and disquiets; let us flee from licentiousness, let us keep hold on continence, that we may also obtain the good things to come, through the grace and mercy, &c., &c.

HOMILY 38

¹¹ 1 Corinthians chapter 15, verse 1 and 1 Corinthians chapter 15, verse 2. Now I make known unto you, brethren, the gospel which I preached unto you, which also ye received, wherein also ye stand; by which also ye are saved: in what words I preached it unto you. Having finished the discourse of spiritual gifts, he passes to that which is of all most necessary, the subject of the resurrection. For in this too they were greatly unsound. And as in men's bodies, when the fever lays actual hold of their solid parts, I mean the nerves and the veins and the primary elements, the mischief becomes incurable unless it receive much attention; just so at that time also it was like to happen. Since to the very elements of godliness the mischief was proceeding. Wherefore also Paul uses great earnestness. For not of morals was his discourse henceforth nor about one man's being a fornicator, another covetous, and another having his head covered; but about the very sum of all good things. For touching the resurrection itself they were at variance. Because this being all our hope, against this point did the devil make a vehement stand, and at one time he was wholly subverting it, at another his word was that it was "past already;" which also Paul writing to Timothy called a gangrene, I mean, this wicked doctrine, and those that brought it in he branded, saying, "Of whom is Hymenoeus and Philetus, who concerning the truth have erred, saying that the resurrection is past already, and overthrow the faith of some." (2 Timothy chapter 2, verse 17 and 2 Timothy chapter 2, verse 18) At one time then they

said thus, but at another that the body rises not again but the purification of the soul is the resurrection.

² But these things that wicked demon persuaded them to say, not wishing to overturn the resurrection only, but also to show that all the things done for our sakes are a fable. For if they were persuaded that there is no resurrection of bodies, he would have gradually persuaded them that neither was Christ raised. And thereupon he would introduce also this in due course, that He had not come nor had done what He did. For such is the craft of the devil. Wherefore also Paul calls it "cunning craftiness," because he doth not straightway signify what he intends to effect, for fear of being detected, but dressing himself up in a mask of one kind, he fabricates arts of another kind: and like a crafty enemy attacking a city with walls, he secretly undermines it from below: so as thereby to be hardly guarded against and to succeed in his endeavors. Therefore such snares on his part being continually detected, and these his crafty ambushes hunted out by this admirable and mighty man, he said, "For we are not ignorant of his devices." (2 Corinthians chapter 2, verse 11) So also here he unfolds his whole guile and points out all his stratagems, and whatsoever he would fain effect, Paul puts before us, with much exactness going over all. Yea, and therefore he put this head after the rest, both because it was extremely necessary and because it involves the whole of our condition.

³ And observe his consideration: how first having secured his own, he then proceeds even beyond in his discourse, and them that are without he doth abundantly reduce to silence. Now he secures his own, not by reasonings, but by things which had already happened and which themselves had received and believed to have taken place: a thing which was most of all apt to shame them, and capable of laying hold on them. Since if they were unwilling to believe after this, it was no longer Paul but themselves they would disbelieve: which thing was a censure on those who had once for all received it and changed their minds. For this cause then he begins also from hence, implying that he needs no other witnesses to prove his speaking truth, but those very persons who were deceived. [2.] But that what I say may become clearer, we must needs in what follows attend to the very words. What then are these? "I make known unto you, brethren," saith he, "thegospel which I preached unto you." Seest thou with what modesty he commences? Seest thou how from the beginning he points out that he is bringing in no new nor

strange thing? For he who "maketh known" that which was already known but afterwards had fallen into oblivion, "maketh known" by recalling it into memory.

⁴ And when he called them "brethren," even from hence he laid the foundation of no mean part of the proof of his assertions. For by no other cause became we "brethren," but by the dispensation of Christ according to the flesh. And this is just the reason why he thus called them, at the same time soothing and courting them, and likewise reminding them of their innumerable blessings. And what comes next again is demonstrative of the same. What then is this? "The gospel." For the sum of the gospels hath its original hence, from God having become man and having been crucified and having risen again. This gospel also Gabriel preached to the Virgin, this also the prophets to the world, this also the apostles all of them. "Which I preached unto you, which also ye received, wherein also ye stand. By which also ye are saved, in what word I preached unto you; if ye hold it fast, except ye believed in vain."

⁵ Seest thou how he calls themselves to be witnesses of the things spoken? And he saith not, "which ye heard," but, "which ye received," demanding it of them as a kind of deposit, and showing that not in word only, but also by deeds and signs and wonders they received it, and that they should hold it safe. Next, because he was speaking of the things long past, he referred also to the present time, saying, "wherein also ye stand," taking the vantage ground of them that disavowal might be out of their power, though they wished it never so much. And this is why at the beginning he said not, "I teach you," but, 'I make known unto you' what hath already been made manifest." And how saith he that they who were so tossed with waves "stand?" He feigns ignorance to profit them; which also he doth in the case of the Galatians, but not in like manner. For inasmuch as he could not in that case affect ignorance, he frames his address in another way, saying, "I have confidence toward yon in the Lord, that ye will be none otherwise minded." (Galatians chapter 5, verse 10) He said not, "that ye were none otherwise minded," because their fault was acknowledged and evident, but he answers for the future; and yet this too was uncertain; but it was to draw them to him more effectually. Here however he doth feign ignorance, saying, "wherein also ye stand."

⁶ Then comes the advantage; "by which also ye are saved, in what words I preached it unto you." "So then, this present exposition is for doctrine clear-

ness and interpretation. For the doctrine itself ye need not," saith he, "to learn, but to be reminded of it and corrected." And these things he saith, leaving them no room to plunge into recklessness once for all. But what is, "in what word I preached it unto you?" After what manner did I say," saith he, "that the resurrection takes place? For that there is a resurrection I would not say that ye doubt: but ye seek perhaps to obtain a clearer knowledge of that saying. This then will I provide for you: for indeed I am well assured that ye hold the doctrine." Next, because he was directly affirming, "wherein also ye stand;" that he might not thereby make them more remiss, he alarms them again, saying, "If ye hold it fast, except ye believed in vain;" intimating that the stroke is on the chief head, and the contest for no common things but in behalf of the whole of the faith. And for the present he saith it with reserve, but as he goes on and waxes warm, he throws off the veil and proceeds to cry out and say, "But if Christ hath not been raised then is our preaching vain, your faith also is vain: ye are yet in your sins:" but in the beginning not so: for thus it was expedient to proceed, gently and by degrees.

7 Ver. 3. "For I delivered unto you first of all that which I also received." Neither here doth he say, "I said unto you," nor, "I taught you," but uses the same expression gain, saying, "I delivered unto you that which also I received:" nor again here doth he say, "I was taught," but, "I received:" establishing these two things; first, that one ought to introduce nothing from one's self; next, that by demonstration from his deeds they were fully persuaded, not by bare words: and by degrees while he is rendering his argument credible, he refers the whole to Christ, and signifies that nothing was of man in these doctrines. But what is this, "For I delivered unto you first of all?" for that is his word. "In the beginning, not now." And thus saying he brings the time for a witness, and that it were the greatest disgrace for those who had so long time been persuaded now to change their minds: and not this only, but also that the doctrine is necessary. Wherefore also it was "delivered" among "the first," and from the beginning straightway. And what didst thou so deliver? tell me. But this he doth not say straightway, but first, "I received." And what didst thou receive? "That Christ died for our sins." He said not immediately that there is a resurrection of our bodies, yet this very thing in truth he doth establish, but afar off and by other topics saying that "Christ died," and laying before a kind of strong base and irrefragable foundation of the doctrine concerning the resurrection. For neither did he simply say that "Christ

died;" although even this were sufficient to declare the resurrection, but with an addition, "Christ died for our sins."

8[3. But first it is worth while to hear what those who are infected with the Manichaeian doctrines say here, who are both enemies to the truth and war against their own salvation. What then do these allege? By death here, they say, Paul means nothing else than our being in sin; and by resurrection, our being delivered from our sins. Seest thou how nothing is weaker than error? And how it is taken by its own wings, and needs not the warfare from without, but by itself it is pierced through? Consider, for instance, these men, how they too have pierced themselves through by their own statements. Since if this be death, and Christ did not take a body, as ye suppose, and yet died, He was in sin according to you. For I indeed say that He took unto Himself a body and His death, I say, was that of the flesh; but thou denying this, wilt be compelled to affirm the other. But if He was in sin, how saith He, "Which of you convinceth Me of sin? and "The prince of this world cometh, and hath nothing in me? (John chapter 8, verse 46; John chapter 14, verse 30) and again, "Thus it becometh Us to fulfill all righteousness? (Matthew chapter 3, verse 15) Nay, how did He at all die for sinners, if Himself were in sin? For he who dies for sinners ought himself to be without sin. Since if he himself also sin, how shall he die for other sinners?

9 But if for others' sins He died, He died being without sin: and if being without sin He died, He died-not the death of sin; for how could He being without sin?-but the death of the body. Wherefore also Paul did not simply say, "He died," but added, "for our sins: both forcing these heretics against their will to the confession of His bodily death, and signifying also by this that before death He was without sin: for he that dies for others' sins, it followeth must himself be without sin. 10 Neither was he content with this, but added, "according to the Scriptures:" hereby both again making his argument credible, and inti-mating what kind of death he was speaking of: since it is the death of the body which the Scriptures everywhere proclaim. For, "they pierced My hands and My feet," (Psalms chapter 21, verse 18) saith He, and, "they shall look on Him Whom they pierced." (John chapter 19, verse 37. Zechariah chapter 12, verse 10) And many other instances, too not to name all one by one, partly in words and partly in types, one may see in them stored up, setting forth His slaughter in the flesh and that He was slain for our sins. For, "for the sins of my people," saith one, "is He come to death:

"and, the Lord delivered Him up for our sins: "and, "He was wounded for our transgressions." (Is. liii.) But if thou dost not endure the Old Testament, hear John crying out and declaring both, as well His slaughter in the body as the cause of it: thus, "Behold," saith he, "the Lamb of God, Who taketh away the sin of the world:" (John chapter 1, verse 29) and Paul saying, "For Him Who knew no sin, He made to be sin on our behalf, that we might become the righteousness of God in Him:" (2 Corinthians chapter 5, verse 21) and again, "Christ redeemed us from the curse of the law, having become a curse for us:" (Galatians chapter 3, verse 13) and again, "having put off from himself principalities and powers, He made a show of them openly, triumphing over them;" (Colossians chapter 2, verse 15) and ten thousand other sayings to show what happened at His death in the body, and because of our sins. Yea, and Christ Himself saith, "for your sakes I sanctify Myself" and, "now the prince of this world hath been condemned;" showing that having no sin he was slain.

¹¹ [4.] Ver. 4. "And that he was buried." And this also confirms the former topics, for that which is buried is doubtless a body. And here he no longer adds, "according to the Scriptures." He had wherewithal, nevertheless he adds it not. For what cause? Either because the burial was evident unto all, both then and now, or because the expression, "according to the Scriptures," is set down of both in common. Wherefore then doth he add, "according to the Scriptures," in this place, "and that He rose on the third day according to the Scriptures," and is not content with the former clause, so spoken in common? Because this also was to most men obscure: wherefore here again he brings in "the Scriptures" by inspiration, having so conceived this thought so wise and divine. How is it then that he doth the same in regard of His death? Because in that case too, although the cross was evident unto all and in the sight of all He was stretched upon it; yet the cause was no longer equally so. The fact indeed of his death all knew, but that He suffered this for the sins of the world was no longer equally known to the multitude. Wherefore he brings in the testimony from the Scriptures.

¹² This however hath been sufficiently proved by what we have said. But where have the Scriptures said that He was buried, and on the third day shall rise again? By the type of Jonah which also Himself alleges, saying, "As Jonah was three days and three nights in the whale's belly, so shall also the Son of Man be three days and three nights in the heart of the earth." [Matthew

12:40] By the bush in the desert. For even as that burned, yet was not consumed, [Exodus 3:2] so also that body died indeed, but was not holden of death continually. And the dragon also in Daniel shadows out this. For as the dragon having taken the food which the prophet gave, burst asunder in the midst; even so Hades having swallowed down that Body, was rent asunder, the Body of itself cutting asunder its womb and rising again.

¹³ Now if thou desirest to hear also in words those things which thou hast seen in types, listen to Isaiah, saying, "His life is taken from the earth," [Isaiah 53:8, Isaiah 53:10, Isaiah 53:11] and, "it pleaseth the Lord to cleanse Him from His wound...to show unto Him light:" and David before him, "Thou wilt not leave My soul to Hades, nor wilt Thou suffer Thy Holy One to see corruption." [Psalms 16:10] Therefore Paul also sends thee on to the Scriptures, that thou mayest learn that not without cause nor at random were these things done. For how could they, when so many prophets are describing and proclaiming them beforehand? And no where doth the Scripture mean the death of sin, when it makes mention of our Lord's death, but that of the body, and a burial and resurrection of the same kind. [5.] Ver. 5. "And that He appeared to Cephas:" he names immediately the most credible of all. "Then to the twelve."

¹⁴ Ver. 6. "Then he appeared to above five hundred brethren at once; of whom the greater part remain until now, but some are fallen asleep." Ver. 7. "Then he appeared to James; then to all the Apostles." Ver. 8. "And last of all, as unto one born out of due time, he appeared to me also." Thus, since he had mentioned the proof from the Scriptures, he adds also that by the events, producing as witnesses of the resurrection, after the prophets, the apostles and other faithful men. Whereas if he meant that other resurrection, the deliverance from sin, it were idle for him to say, He appeared to such and such an one; for this is the argument of one who is establishing the resurrection of the body, not of one obscurely teaching deliverance from sins. Wherefore neither said he once for all, "He appeared," although it were sufficient for him to do so, setting down the expression in common: but now both twice and thrice, and almost in each several case of them that had seen Him he employs it. For "He appeared," saith he, "to Cephas, He appeared to above five hundred brethren, He appeared to me also." Yet surely the Gospel saith the contrary, that He was seen of Mary first. (Mark chapter 16, verse 9) But among men He was seen of him first who did most of all long to see Him.

15 But of what twelve apostles doth he here speak? For after He was received up, Matthias was taken into the number, not after the resurrection immediately. But it is likely that He appeared even after He was received up. At any rate, this our apostle himself after His ascension was both called, and saw Him. Therefore neither doth he set down the time, but simply and without defining recounts the appearance. For indeed it is probable that many took place; wherefore also John said, "This third time He was manifested." (John chapter 21, verse 14) "Then He appeared to above five hundred brethren." Some say that "above," is above from heaven; that is, "not walking upon earth, but above and overhead He appeared to them:" adding, that it was Paul's purpose to confirm, not the resurrection only, but also the ascension. Others say that the expression, "above five hundred," means, "more than five hundred."

16 "Of whom the greater part remain until now." Thus, "though I relate events of old," saith he, "yet have I living witnesses." "But some are fallen asleep." He said not, "are dead," but, "are fallen asleep," by this expression also again confirming the resurrection. "After that, He was seen of James." I suppose, His brother. For the Lord is said to have Himself ordained him and made him Bishop in Jerusalem first. "Then to all the apostles." For there were also other apostles, as the seventy. "And last of all he appeared unto me also, as unto one born out of due time." This is rather an expression of modesty than any thing else. For not because he was the least, therefore did he appear to him after the rest. Since even if He did call him last, yet he appeared more illustrious than many which were before him, yea rather than all. And the five hundred brethren too were not surely better than James, because He appeared to them before him.

17 Why did He not appear to all at the same time? That He might first sow the seeds of faith. For he that saw Him first and was exactly and fully assured, told it unto the residue: then their report coming first placed the hearer in expectation of this great wonder, and made way before for the faith of sight. Therefore neither did He appear to all together, nor in the beginning to many, but to one alone first, and him the leader of the whole company and the most faithful: since indeed there was great need of a most faithful soul to be first to receive this sight. For those who saw him after others had seen him, and heard it from them, had in their testimony what contributed in no small degree to their own faith and tended to prepare their mind before-

hand; but he who was first counted worthy to see Him, had need, as I have said, of great faith, not to be confounded by a sight so contrary to expectation. Therefore he appears to Peter first. For he that first confessed Him to be Christ was justly also counted worthy first to behold His resurrection. And not on this account alone doth He appear to him first, but also because he had denied Him, more abundantly to comfort him and to signify that he is not despaired of, before the rest He vouchsafed him even this sight and to him first entrusted His sheep. Therefore also He appeared to the women first. Because this sex was made inferior, therefore both in His birth and in His resurrection this first tastes of His grace.

18 But after Peter, He appears also to each at intervals, and at one time to fewer, at another to more, hereby making them witnesses and teachers of each other, and rendering His apostles trustworthy in all that they said.

19 [6.] "And last of all, as unto one born out of due time, he appeared to me also." What mean here his expressions of humility, or wherein are they seasonable? For if he wishes to show himself worthy of credit and to enrol himself among the witnesses of the resurrection, he is doing the contrary of what he wishes: since it were meet that he exalt himself and show that he was great, which in many places he doth, the occasion calling for it. Well, the very reason why he here also speaks modestly is his being about to do this. Not straightway, however, but with his own peculiar good sense: in that having first spoken modestly and heaped up against himself many charges, he then magnifies the things concerning himself. What may the reason be? That, when he comes to utter that great and lofty expression concerning himself, "I labored more abundantly than all," his discourse may be rendered more acceptable, both hereby, and by its being spoken as a consequence of what went before and not as a leading topic. Therefore also writing to Timothy, and intending to say great things concerning himself, he first sets down his charges against himself. For so all persons, when speaking in high terms of others, speak out freely and with boldness: but he that is compelled to praise himself, and especially when he also calls himself to witness, is disconcerted and blushes. Therefore also this blessed man first declares his own misery, and then utters that lofty expression. This then he doth, partly to abate the offensiveness of speaking about himself, and partly that he might hereby recommend to their belief what he had to say afterwards. For he that truly states what things are discreditable to him and conceals none of them,

such as that he persecuted the Church, that he laid waste the faith, doth hereby cause the things that are honorable to him also to be above suspicion.

²⁰ And consider the exceeding greatness of his humility. For having said, "and last of all He appeared to me also," he was not content with this: "For many that are last shall be first," saith He, "and the first last." (Matthew chapter 20, verse 16) Therefore he added, "as unto one born out of due time." Neither did he stop here, but adds also his own judgment and with a reason, saying, Ver. 9. "For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the Church of God." And he said not, of the twelve alone, but also of all the other apostles. And all these things he spake, both as one speaking modestly and because he was really so disposed as I said, making arrangements also beforehand for what was intended to be spoken and rendering it more acceptable. For had he come forward and said, "Ye ought to believe me that Christ rose from the dead; for I saw Him and of all I am the most worthy of credit, inasmuch as I have labored more," the expression might have offended the hearers: but now by first dwelling on the humiliating topics and those which involve accusation, he both took off what might be grating in such a narrative, and prepared the way for their belief in his testimony.

²¹ On this account therefore neither doth he simply, as I said, declare himself to be the last and unworthy of the appellation of an apostle, but also states the reason, saying, "because I persecuted the Church." And yet all those things were forgiven, but nevertheless he himself never forgot them, desiring to signify the greatness of God's favor: wherefore also he goes on to say, [7.] Ver. 10. "But by the grace of God I am what I am." Seest thou again another excess of humility? in that the defects he imputes to himself, but of the good deeds nothing; rather he refers all to God. Next, lest he might hereby render his hearer supine, he saith, "And His grace which was bestowed upon me was not found vain." And this again with reserve: in that he said! not, "I have displayed a diligence worthy of His grace," but, "it was not found vain."

²² "But I labored more abundantly than they all." He said not, "I was honored," but, "I labored;" and when he had perils and deaths to speak of, by the name of labor he again abates his expression. Then again practicing his wonted humility, this also he speedily passes by and refers the whole to God, saying, "Yet not I, but the grace of God which was with me." What can be more admirable than such a soul? who having in so many ways depressed

himself and uttered but one lofty word, not even this doth he call his own; on every side finding ways, both from the former things and from them that follow after, to contract this lofty expression, and that because it was of necessity that he came to it. ²³ But consider how he abounds in the expressions of humility. For so, "to me last of all He appeared," saith he. Wherefore neither doth he with himself mention any other, and saith, "as of one born out of due time," and that himself is "the least of the apostles," and not even worthy of this appellation. And he was not content even with these, but that he might not seem in mere words to be humble-minded, he states both reasons and proofs: of his being "one born out of due time," his seeing Jesus last; and of his being unworthy even of the name of an apostle, "his persecuting the Church." For he that is simply humble-minded doeth not this: but he that also sets down the reasons utters all from a contrite mind. Wherefore also he elsewhere makes mention of these same things, saying, "And I thank him that enabled me; even Christ Jesus our Lord, for that He counted me faithful, appointing me to his service, though I was before a blasphemer, and a persecutor, and injurious." (1 Timothy chapter 1, verse 12, 1 Timothy chapter 1, verse 13)

²⁴ But wherefore did he utter at all that same lofty expression, "I labored more abundantly than they?" He saw that the occasion compelled him. For had he not said this, had he only depreciated himself, how could he with boldness call himself to witness, and number himself with the rest, and say, Ver. 11. "Whether then it be I or they, so we preach." For the witness ought to be trustworthy, and a great man. But how he "labored more abundantly than they," he indicated above, saying, "Have we no right to eat and to drink, as also the other Apostles?" And again, "to them that are without law as without law." Thus, both where exactness was to be displayed, he overshot all: and where there was need to condescend, he displayed again the same great superiority. But some cite his being sent to the Gentiles and his overrunning the larger part of the world. Whence it is evident that he enjoyed more grace. For if he labored more, the grace was also more: but he enjoyed more grace, because he displayed also more diligence. Seest thou how by those particulars whereby he contends and strives to throw into shade the things concerning himself, he is shown to be first of all?

²⁵ [8.] And these things when we hear, let us also make open show of our defects, but of our excellencies let us say nothing. Or if the opportunity force

it upon us, let us speak of them with reserve and impute the whole to God's grace: which accordingly the Apostle also doth, ever and anon putting a bad mark upon his former life, but his after-state imputing to grace, that he might signify the mercy of God from every circumstance: from His having saved him such as he was and when saved making him again such as he is. Let none accordingly of those who are in sin despair, let none of those in virtue be confident, but let the one be exceeding fearful and the other forward. For neither shall any slothful man be able to abide in virtue, nor one that is diligent be weak to escape from evil. And of both these the blessed David is an example, who after he slumbered a little, had a great downfall: and when he was pricked in his heart, again hastened up to his former height. Since in fact both are alike evils, both despair and slothfulness; the one quickly casting a man down from the very arch of the heavens; the other not suffering the fallen to rise again. Wherefore with respect to the one, Paul said, "Let him that thinketh he standeth take heed lest he fall:" (1 Corinthians chapter 10, verse 12) but unto the other, "To-day if ye will hear His voice, harden not your hearts: (Hebrews chapter 4, verse 7) and again, "Lift up the hands that hang down and the palsied knees." (Hebrews chapter 12, verse 12) And him too that had committed fornication but repented, he therefore quickly refreshes, "that such an one might not be swallowed up with his overmuch sorrow?" (2 Corinthians chapter 2, verse 7)

²⁶ Why then in regard of other griefs art thou cast down, O man? Since if for sins, where only grief is beneficial, excess works much mischief, much more for all other things. For wherefore grievest thou? That thou hast lost money? Nay, think of those that are not even filled with bread, and thou shalt very speedily obtain consolation. And in each of the things that are grievous to thee mourn not the things that have happened, but for the disasters that have not happened give thanks. Hadst thou money and didst: thou lose it? Weep not for the loss, but give thanks for the time when thou didst enjoy it. Say like Job, "Have we received good at the hand of the Lord, and shall we not receive evil?" (Job chapter 2, verse 10) And together with that use this argument also; that even if thou didst lose thy money, yet thy body thou hast still sound and hast not with thy poverty to grieve that it also is maimed. But hath thy body too endured some outrage? Yet is not this the bottom of human calamities, but in the middle of the cask thou art as yet carried along. For many along with poverty and maiming, both wrestle with

a demon and wander in deserts: others again endure other things more grievous than these. For may it never be our lot to suffer all that it is possible for one to bear.

²⁷ These things then ever considering, bear in mind them that suffer worse, and be vexed at none of those things: but when thou sinnest, only then sigh, then weep; I forbid thee not, nay I enjoin thee rather; though even then with moderation, remembering that there is returning, there is reconciliation. But seest thou others in luxury and thyself in poverty: and another in goodly robes, and in preeminence? Look not however on these things alone, but also on the miseries that arise out of these. And in thy poverty too, consider not the beggary alone, but the pleasure also thence arising do thou take into account. For wealth hath indeed a cheerful mask, but its inward parts are full of gloom; and poverty the reverse. And shouldest thou unfold each man's conscience, in the soul of the poor thou wilt see great security and freedom: but in that of the rich, confusions, disorders, tempests. And if thou grieveest, seeing him rich, he too is vexed much more than thou when he beholds one richer than himself. And as thou fearest him, even so doth he another, and he hath no advantage over thee in this. But thou art vexed to see him in office, because thou art in a private station and one of the governed. Recollect however the day of his ceasing to hold office. And even before that day the tumults, the perils, the fatigues, the flatteries, the sleepless nights, and all the miseries.

²⁸ [9. And these things we say to those who have no mind for high morality: since if thou knowest this, there are other and greater things whereby we may comfort thee: but for the present we must use the coarser topics to argue with thee. When therefore thou seest one that is rich, think of him that is richer than he, and thou wilt see him in the same condition with thyself. And after him look also on him that is poorer than thyself, consider how many have gone to bed hungry, and have lost their patrimony, and live in a dungeon, and pray for death every day. For neither doth poverty breed sadness, nor wealth pleasure, but both the one and the other our own thoughts are wont to produce in us. And consider, beginning from beneath: the scavenger grieves and is vexed that he cannot be rid of this his business so wretched and esteemed so disgraceful: but if thou rid him of this, and cause him, with security, to have plenty of the necessities of life, he will grieve again that he hath not more than he wants: and if thou grant him more, he

will wish to trouble them again, and will therefore vex himself no less than before: and if thou grant him twofold or threefold, he will be out of heart again because he hath no part in the state: and if you provide him with this also, he will count himself wretched because he is not one of the highest officers of state.

29 And when he hath obtained this honor, he will mourn that he is not a ruler; and when he shall be ruler, that it is not of a whole nation; and when of a whole nation, that it is not of many nations; and when of many nations, that it is not of all. When he becomes a deputy, he will vex himself again that he is not a king; and if a king, that he is not so alone; and if alone, that he is not also of barbarous nations; and if of barbarous nations, that he is not of the whole world even: and if of the whole world, why not likewise of another world? And so his course of thought going on without end does not suffer him ever to be pleased. Seest thou, how even if from being mean and poor thou shouldest make a man a king, thou dost not remove his dejection, without first correcting his turn of thought, enamored as it is of having more?

30 Come, let me show thee the contrary too, that even if from a higher station thou shouldest bring down to a lower one him that hath consideration, thou wilt not cast him into dejection and grief. And if thou wilt, let us descend the same ladder, and do thou bring down the satrap from his throne and in supposition deprive him of that dignity. I say that he will not on this account vex himself, if he choose to bear in mind the things of which I have spoken. For he will not reckon up the things of which he hath been deprived, but what he hath still, the glory arising from his office. But if thou take away this also, he will reckon up them who are in private stations and have never ascended to such sway, and for consolation his riches will suffice him. And if thou also cast him out again from this, he will look to them that have a moderate estate. And if thou shouldest take away even moderate wealth, and shouldest allow him to partake only of necessary food, he may think upon them that have not even this, but wrestle with incessant hunger and live in prison. And even if thou shouldest bring him into that prison-house, when he reflects on them that lie under incurable diseases and irremediable pains, he will see himself to be in much better circumstances.

31 And as the scavenger before mentioned not even on being made a king will reap any cheerfulness, so neither will this man ever vex himself if he be-

come a prisoner. It is not then wealth that is the foundation of pleasure, nor poverty of sadness, but our own judgment, and the fact, that the eyes of our mind are not pure, nor are fixed anywhere and abide, but without limit flutter abroad. And as healthy bodies, if they be nourished with bread alone, are in good and vigorous condition: but those that are sickly, even if they enjoy a plentiful and varied diet, become so much the weaker; so also it is wont to happen in regard of the soul. The mean spirited, not even in a diadem and unspeakable honors can be happy: but the denying, even in bonds and fetters and poverty, will enjoy a pure pleasure. ³²[10.] These things then bearing in mind, let us ever look to them that are beneath us. There is indeed, I grant, another consolation, but of a high strain in morality, and mounting above the grossness of the multitude. What is this? That wealth is naught, poverty is naught, disgrace is naught, honor is naught, but for a brief time and only in words do they differ from each other. And along with this there is another soothing topic also, greater than it; the consideration of the things to come, both evil and good, the things which are really evil and really good, and the being comforted by them. But since many, as I said, stand aloof from these doctrines, therefore were we compelled to dwell on other topics, that in course we might lead on to them the receivers of what had been said before.

HOMILY 39

¹1 Corinthians chapter 15, verse 11Whether then it be I or they, so we preach, and so ye believed. Having exalted the Apostles and abased himself, then again having exalted himself above them that he might make out an equality: (for he did effect an equality, when he showed that he had advantages over them as well as they over him,) and having thereby proved himself worthy of credit; neither so doth he dismiss them, but again ranks himself with them, pointing out their concord in Christ. Nevertheless he doth it not so as that he should seem to have been tacked on to them, but as himself also to appear in the same rank. For so it was profitable for the Gospel. Wherefore also he was equally earnest, on the one hand, that he might not seem to overlook them; on the other, that he might not be on account of the honor paid to them held cheap by those that were under his authority. Therefore he also now makes himself equal again, saying,

²"Whether then it be I or they, so we preach." "From whomsoever," saith he, "ye choose to learn, learn; there is no difference between us." And he said

not, "if ye will not believe me, believe them;" but while he makes himself worthy of credit and saith that he is of himself sufficient, he affirms the same also of them by themselves. For the difference of persons took no effect, their authority being equal. And in the Epistle to the Galatians he doth this, taking them with him, not as also standing in need of them, but saying indeed that even himself was sufficient: "For they who were of repute imparted nothing to me:" (Galatians chapter 2, verse 6) nevertheless, even so I follow after agreement with them. "For they gave unto me," saith he, "their right hands." (Galatians chapter 2, verse 9) For if the credit of Paul were always to depend on others and to be confirmed by testimony from others, the disciples would hence have received infinite injury. It is not therefore to exalt himself that he doeth this, but fearing for the Gospel. Wherefore also he here saith, making himself equal, "Whether it be I or they, so we preach."

3 Well did he say, "we preach," indicating his great boldness of speech. For we speak not secretly, nor in a corner, but we utter a voice clearer than a trumpet. And he said not, "we preached," but, "even now `so we preach.'" And so ye believed." Here he said not, "ye believe," but, "ye believed." Because they were shaken in mind, therefore he ran back to the former times, and proceeds to add the witness from themselves. [2.] Ver. 12. "Now if Christ is preached that He hath been raised from the dead, how say some among you that there is no resurrection of the dead?" Seest thou how excellently he reasons, and proves the resurrection from the fact of Christ's being raised, having first established the former in many ways? "For both the prophets spake of it," saith he, "and the Lord Himself showed it by His appearing, and we preach, and ye believed;" weaving thus his fourfold testimony; the witness of the prophets, the witness of the issue of events, the witness of the apostles, the witness of the disciples; or rather a fivefold. For this very cause too itself implies the resurrection; viz. his dying for others' sins. If therefore this hath been proved, it is evident that the other also follows, viz. that the other dead likewise are raised. And this is why, as concerning an admitted fact, he challenges and questions them, saying, "Now if Christ hath been raised, how say some among you that there is no resurrection of the dead?"

4 Hereby also again abating the boldness of the gainsayers: in that he said not, "how say, ye," but, "how say some among you." And neither doth he bring a charge against all nor declare openly the very persons whom he accuses, in order not to make them more reckless: neither on the other hand

doth he conceal it wholly, that he may correct them. For this purpose accordingly, separating them from the multitude, he strips himself for the contest with them, by this both weakening and confounding them, and holding the rest in their conflicts with these firmer to the truth, nor suffering them to desert to those that were busy to destroy them: he being in fact prepared to adopt a vehement mode of speech. Further, lest they should say, "this indeed is clear and evident unto all that Christ is raised, and none doubts it; this doth not however necessarily imply the other also, to wit, the resurrection of mankind:"-for the one was both before proclaimed and came to pass, and was testified of by his appearing; the fact, namely, of Christ's resurrection: but the other is yet in hope, i.e., our own part:-see what he doeth; from the other side again he makes it out: which is a proof of great power. Thus, "why do some say," saith he, "that there is no resurrection of the dead?" Of course then the former also in its turn is subverted by this, the fact, namely, that Christ is raised. Wherefore also he adds, saying,

5 Ver. 13. "But if there is no resurrection of the dead, neither hath Christ been raised." Seest thou Paul's energy, and his spirit for the combat, so invincible? how not only from what is evident he demonstrates what is doubted, but also from what is doubted, endeavors to demonstrate to gainsayers the former evident proposition? Not because what had already taken place required demonstration, but that he might signify this to be equally worthy of belief with that. [3.] "And what kind of consequence is this?" saith one. "For if Christ be not raised, that then neither should others be raised, doth follow: but that if others be not raised, neither should Christ be raised, what reason can there be in this?" Since then this doth not appear to be very reasonable, see how he works it out wisely, scattering his seeds beforehand from the beginning, even from the very groundwork of the Gospel: as, that "having died for our sins," He was raised; and that He is "the first-fruits of them that slept." For the first-fruits-of what can He be the first-fruits, except of them that are raised? And how can He be first-fruits, if they rise not of whom He is first-fruits? How then are they not raised?

6 Again, if they be not raised, wherefore was Christ raised? Wherefore came He? Wherefore did He take upon Him flesh, if he were not about to raise flesh again? For He stood not in need of it Himself but for our sakes. But these things he afterwards set down as he goes on; for the present he saith, "If the dead be not raised, neither hath Christ been raised," as though that were

connected with this. For had He not intended to raise Himself, He would not have wrought that other work. Seest thou by degrees the whole economy overthrown by those words of theirs and by their unbelief in the resurrection? But as yet he saith nothing of the incarnation, but of the resurrection. For not His having become incarnate, but His having died, took away death; since while He had flesh, the tyranny of death still had dominion.

7 Ver. 14. "And if Christ hath not been raised, then is our preaching vain, your faith also is vain." Although what followed in due course would have been, "but if Christ be not risen, ye fight against things evident, and against so many prophets, and the truth of facts;" nevertheless he states what is much more fearful to them: "then is our preaching vain, your faith also is vain." For he wishes to shake thoroughly their mind: "we have lost all," saith he, "all is over, if He be not risen." Seest thou how great is the mystery of the oeconomy? As thus: if after death He could not rise again, neither is sin loosed nor death taken away nor the curse removed. Yea, and not only have we preached in vain, but ye also have believed in vain. [4.] And not hereby alone doth he show the impiety of these evil doctrines, but he further contends earnestly against them, saying,

8 Ver. 15. "Yea, and we are found false witnesses of God: because we witnessed of Him that He raised up Christ; whom He raised not up, if so be that the dead are not raised." But if this be absurd, (for it is a charge against God and a calumny,) and He raised Him not, as ye say, not only this, but other absurdities too will follow. And again he establishes it all, and takes it up again, saying, Ver. 16. "For if the dead are not raised, neither hath Christ been raised." For had He not intended to do this, He would not have come into the world. And he names not this, but the end, to wit, His resurrection; through it drawing all things. Ver. 17. "And if Christ hath not been raised, your faith is vain." With whatever is clear and confessed, he keeps on surrounding the resurrection of Christ, by means of the stronger point making even that which seems to be weak and doubtful, strong and clear.

9 "Ye are yet in your sins." For if He was not raised, neither did He die; and if He died not, neither did He take away sin: His death being the taking away of sin. "For behold," saith one, "the Lamb of God, which taketh away the sin of the world." (John chapter 1, verse 29) But how "taketh away?" By His death. Wherefore also he called him a Lamb, as one slain. But if He rose not again, neither was He slain: and if He was not slain, neither was sin taken away: and

if it was not taken away, ye are in it: and if ye are in it, we have preached in vain: and if we have preached in vain, ye have believed in vain that ye were reconciled. And besides, death remains immortal, if He did not arise. For if He too was holden of death and loosed not its pains, how released He all others, being as yet Himself holden of it? Wherefore also he adds,

¹⁰ Ver. 18. "Then they also which are fallen asleep in Christ have perished." "And why speak I of you," saith he, "when all those also are perished, who have done all and are no longer subject to the uncertainty of the future?" But by the expression, "in Christ," he means either "in the faith," or "they who died for His sake, who endured many perils, many miseries, who walked in the narrow way." Where are those foul-mouthed Manichees who say that by the resurrection here means the liberation from sin? For these compact and continuous syllogisms, holding as they do also conversely, indicate nothing of what they say, but what we affirm. It is true, "rising again" is spoken of one who has fallen: and this is why he keeps on explaining, and saith not only that He was raised, but adds this also, "from the dead." And the Corinthians too doubted not of the forgiveness of sins, but of the resurrection of bodies.

¹¹ But what necessity is there at all, that except mankind be not without sin, neither should Christ Himself be so? Whereas, if He were not to raise men up, it were natural to say, "wherefore came He and took our flesh and rose again?" But on our supposition not so. Yea, and whether men sin or do not sin, there is ever with God an impossibility of sinning, and what happens to us reaches not to Him, nor doth one case answer to the other by way of conversion, as in the matter of the resurrection of the body. [4.] Ver. 19. "If in this life only we have, hoped in Christ, we are of all men most pitiable. What sayest thou, O Paul? How "in this life only have we hope," if our bodies be not raised, the soul abiding and being immortal? Because even if the soul abide, even if it be infinitely immortal, as indeed it is, without the flesh it shall not receive those hidden good things, as neither truly shall it be punished. For all things shall be made manifest before the judgment-seat of Christ, "that every one may receive the things done in the body, according to that he hath done, whether it be good or bad." (2 Corinthians chapter 5, verse 10) Therefore he saith, "if in this life only we have hope in Christ, we are of all men most pitiable." For if the body rise not again, the soul abides uncrowned without that blessedness which is in heaven. And if this be so, we shall enjoy

nothing then at all: and if nothing then, in the present life is our recompense. "What then in this respect can be more wretched than we?" saith he.

¹² But these things he said, as well to confirm them in the doctrine of the resurrection of the body, as to persuade them concerning that immortal life, in order that they might not suppose that all our concerns end with the present world. For having sufficiently established what he purposed by the former arguments, and having said, "if the dead are not raised, neither hath Christ been raised; but if Christ were not raised, we have perished, and we are yet in our sins;" again he also subjoins this, thoroughly demolishing their arrogance. For so when he intends to introduce any of the necessary doctrines, he first shakes thoroughly their hardness of heart by fear: which accordingly he did here, having both above scattered those seeds, and made them anxious, as those who had fallen from all: and now again after another manner, and so as they should most severely feel it, doing this same thing and saying, "'we are of all men most pitiable,' if after so great conflicts and deaths and those innumerable evils, we are to fall from so great blessings, and our happiness is limited by the present life." For in fact all depends on the resurrection. So that even hence it is evident that his discourse was not of a resurrection from sins, but of bodies, and of the life present and to come.

¹³ [5.] Ver. 20. "But now hath Christ been raised from the dead, the first-fruits of them that are asleep." Having signified how great mischiefs are bred from not believing the resurrection, he takes up the discourse again, and says, "But now hath Christ been raised from the dead;" continually adding, "from the dead," so as to stop the mouths of the heretics. "The first-fruits of them that slept." But if their first-fruits, then themselves also, must needs rise again. Whereas if he were speaking of the resurrection from sins, and none is without sin;-for even Paul saith, "I know nothing against myself, yet am I not hereby justified;"-how shall there be any who rise again, according to you? Seest thou that his discourse was of bodies? And that he might make it worthy of credit, he continually brings forward Christ who rose again in the flesh. Next he also assigns a reason. For, as I said, when one asserts but does not state the reason, his discourse is not easily received by the multitude. What then is the reason?

¹⁴ Ver. 21. "For since by man came death, by man came also the resurrection of the dead." But if by a man, doubtless by one having a body. And observe his thoughtfulness, how on another ground also he makes his argu-

ment inevitable. As thus: "he that is defeated," saith he, "must in his own person also renew the conflict, the nature which was cast down must itself also gain the victory. For so the reproach was wiped away." But let us see what kind of death he is speaking of. Ver. 22. "For as in Adam all die, even so in Christ shall all be made alive." What then? tell me; did all die in Adam the death of sin? How then was Noah righteous in his generation? and how Abraham? and how Job? and how all the rest? And what, I pray? shall all be made alive in Christ? Where then are those who are led away into hell fire? Thus, if this be said of the body, the doctrine stands: but if of righteousness and sin, it doth so no longer.

¹⁵ Further, lest, on hearing that the making alive is common to all, thou shouldest also suppose that sinners are: saved, he adds, Ver. 23. "But every man in his own order." For do not, because thou hearest of a resurrection, imagine that all enjoy the same benefits. Since if in the punishment all will not suffer alike but the difference is great; much more where there are sinners and righteous men shall the separation be yet wider. "Christ the first-fruits, then they that are Christ's;" i.e., the faithful and the approved. Ver. 24. "Then cometh the end." For when these shall have risen again, all things shall have an end, not as now when after Christ's resurrection things abide yet in suspense. Wherefore he added, "at His coming," that thou mayest learn that he is speaking of that time, "when He shall have delivered up the kingdom to God even the Father; when He shall have abolished all rule and all authority and power."

¹⁶[6.] Here, give heed to me carefully, and see that no part escape you of what I say. For our contest is with enemies: wherefore we first must practice the *reductio ad absurdum* which also Paul often doeth. Since in this way shall we find what they say most easy of detection. Let us ask them then first, what is the meaning of the saying, "When he shall have delivered up the kingdom to God, even the Father?" For if we take this just as it stands and not in a sense becoming Deity, He will not after this retain it. For he that hath delivered up to another, ceases any longer to retain a thing himself. And not only will there be this absurdity, but that also the other person who receives it will be found not to be possessor of it before he hath so received it. Therefore according to them, neither was the Father a King before, governing our affairs: nor will it seem that the Son after these things will be a King. How then, first of all, concerning the Father doth the Son Himself say, "My Fath-

er worketh hitherto, and I work:" (John chapter 5, verse 17) and of Him Daniel, "That His kingdom is an everlasting kingdom, which shall not pass away?" (Daniel chapter 7, verse 14) Seest thou how many absurdities are produced, and repugnant to the Scriptures, when one takes the thing spoken after the manner of men?

¹⁷ But what "rule," then doth he here say, that Christ "putteth down?" That of the angels? Far from it. That of the faithful? Neither is it this. What rule then? That of the devils, concerning which he saith, "Our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness:" (Ephesians chapter 6, verse 12) For now it is not as yet "put down" perfectly, they working in many places, but then shall they cease. Ver. 25. "For He must reign, till He hath put all enemies under His feet." Again from hence also another absurdity is produced, unless we take this also in a way becoming Deity. For the expression "until," is one of end and limitation: but in reference to God, this does not exist. Ver. 26. "The last enemy that shall be abolished is death." How the last? After all, after the devil, after all the other things. For so in the beginning also death came in last; the counsel of the devil having come first, and our disobedience, and then death. Virtually then indeed it is even now abolished: but actually, at that time.

¹⁸ [7.] Ver. 27. "For He hath put all things in subjection under His feet. But when He saith, All things are put in subjection, it is manifest that He is excepted who did subject all things unto Him." Ver. 28. "And when all things have been subjected unto Him, then shall the Son also Himself be subjected unto Him that did subject all things unto Him." And yet before he said not that it was the Father who "put things under Him," but He Himself who "abolishes." For "when He shall have abolished," saith he, "all rule and authority:" and again, "for He must reign until He hath put all His enemies under His feet." How then doth he here say, "the Father?" And not only is there this apparent perplexity, but also that he is afraid with a very unaccountable fear, and uses a correction, saying, "He is excepted, who did subject all things unto Him," as though some would suspect, whether the Father might Himself not be subject unto the Son; than which what can be more irrational? nevertheless, he fears this.

¹⁹ How then is it? for in truth there are many questions following one upon another. Well, give me then your earnest attention; since in fact it is

necessary for us first to speak of the scope of Paul and his mind, which one may find everywhere shining forth, and then to subjoin our solution: this being itself an ingredient in our solution. What then is Paul's mind, and what is his custom? He speaks in one way when he discourses of the Godhead alone, and in another when he falls into the argument of the economy. Thus having once taken hold of our Lord's Flesh, he freely thereafter uses all the sayings that humiliate Him; without fear as though that were able to bear all such expressions. Let us see therefore here also, whether his discourse is of the simple Godhead, or whether in view of the incarnation he asserts of Him those things which he saith: or rather let us first point out where he did this of which I have spoken. Where then did he this? Writing to the Philippians he saith, "Who, being in the form of God, counted it not a prize to be on an equality with God, but emptied Himself of no reputation, taking the form of a servant, being made in the likeness of men: and being found in fashion as a man, He humbled Himself, becoming obedient even unto death, yea, the death of the cross. Wherefore hath God highly exalted Him." (Philippians chapter 2, verse 6-Philippians chapter 2, verse 9)

²⁰ Seest thou how when he was discoursing of the Godhead alone, he uttered those great things, that He "was in the form of God" and that He "was equal with" Him that begat Him, and to Him refers the whole? But when He showed Him to thee made flesh, he lowered again the discourse. For except thou distinguish these things, there is great variance between the things spoken. Since, if He were "equal with God," how did He highly exalt one equal with Himself? If He were "in the form of God," how "gave" He Him "a name?" for he that giveth, giveth to one that hath not, and he that exalteth, exalteth one that is before abased. He will be found then to be imperfect and in need, before He hath received the "exaltation" and "the Name;" and many other absurd corollaries will hence follow. But if thou shouldest add the incarnation, thou wilt not err in saying these things. These things then here also consider, and with this mind receive thou the expressions.

²¹ [8.] Now together with these we will state also other reasons why this pericope of Scripture was thus composed. But at present it is necessary to mention this: first, that Paul's discourse was of the resurrection, a thing counted to be impossible and greatly disbelieved: next, he was writing to Corinthians among whom there were many philosophers who mocked at

such things always. For although in other things wrangling one with another, in this they all, as with one mouth, conspired, dogmatically declaring that there is no resurrection. Contending therefore for such a subject so disbelieved and ridiculed, both on account of the prejudice which had been formed, and on account of the difficulty of the thing; and wishing to demonstrate its possibility, he first effects this from the resurrection of Christ. And having proved it both from the prophets, and from those who had seen, and from those who believed: when he had obtained an admitted *reductio ad absurdum*, he proves in what follows the resurrection of mankind also. "For if the dead rise not," saith he, "neither has Christ been raised."

²² Further; having closely urged these converse arguments in the former verses, he tries it again in another way, calling Him the "first-fruits," and pointing to His "abolishing all rule and authority and power, and death last." "How then should death be put down," saith he, "unless he first loose the bodies which he held?" Since then he had spoken great things of the Only-Begotten, that He "gives up the kingdom," i.e., that He Himself brings these things to pass, and Himself is victor in the war, and "putteth all things under His feet," he adds, to correct the unbelief of the multitude, "for He must reign till He hath put all His enemies under His feet." Not as putting an end to the kingdom, did he use the expression "until," but to render what was said worthy of credit, and induce them to be confident. For "do not," saith he, "because thou hast heard that He will abolish all rule, and authority and power," to wit, the devil, and the bands of demons, (many as there are,) and the multitudes of unbelievers, and the tyranny of death, and all evils: do not thou fear as though His strength was exhausted. For until He shall have done all these things, "He must reign;" not saying this, that after He hath brought it to pass He doth not reign; but establishing this other, that even if it be not now, undoubtedly it will be. For His kingdom is not cut off: yea, He rules and prevails and abides until He shall have set to right all things.

²³ And this manner of speech one might find also in the Old Testament; as when it is said, "But the word of the Lord abideth for ever;" (Psalms chapter 119, verse 89) and, "Thou art the same, and Thy years shall not fail." (Psalms chapter 102, verse 27) Now these and such-like things the Prophet saith, when he is telling of things which a long space of time must achieve and which must by all means come to pass; casting out the fearfulness of the duller sort of hearers. But that the expression, "until," spoken of

God, and "unto," do not signify an end, hear what one saith: "From everlasting unto everlasting Thou art God:" (Psalms chapter 90, verse 2) and again, "I am, I am," and "Even to your old age I am He." (Isaiah chapter 46, verse 4) For this cause indeed doth he set death last, that from the victory over the rest this also might be easily admitted by the unbeliever. For when He destroys the devil who brought in death, much more will He put an end to His work.

²⁴ [9.] Since then he referred all to Him, the "abolishing rule and authority," the perfecting of His kingdom, (I mean the salvation of the faithful, the peace of the world, the taking away of evils, for this is to perfect His kingdom,) the putting an end to death; and he said not, "the Father by Him," but, "Himself shall put down, and Himself shall put under His feet," and he no where mentioned Him that begat Him; he was afraid afterward, lest on this account among some of the more irrational persons, either the Son might seem to be greater than the Father, or to be a certain distinct principle, unbegotten. And therefore, gently guarding himself, he qualifies the magnitude of his expressions, saying, "for He put all things in subjection under His feet," again referring to the Father these high achievements; not as though the Son were without power. For how could He be, of whom he testified so great things before, and referred to Him all that was said? But it was for the reason which I mentioned, and that he might show all things to be common to Father and Son which were done in our behalf. For that Himself alone was sufficient to "put all things in subjection under Him," hear again Paul saying, (Philippians chapter 3, verse 21) "Who shall fashion anew the body of our humiliation that it may be conformed to the body of His glory, according to the working whereby He is able even to subject all things unto Himself."

²⁵ Then also he uses a correction, saying, "But when He saith, all things are put in subjection, it is evident that He is excepted who did subject all things unto Him," testifying even thence no small glory to the Only-Begotten. For if He were less and much inferior, this fear would never have been entertained by him. Neither is he content with this, but also adds another thing, as follows. I say, lest any should doubt-ingly ask, "And what if the Father hath not been 'put under Him?' this doth not at all hinder the Son from being the more mighty;" fearing this impious supposition, because that expression was not sufficient to point out this also, he added, going very

much beyond it, "But when all things have been subjected unto Him, then shall the Son also Himself be subjected;" showing His great concord with the Father, and that He is the principle of all other good things and the first Cause, who hath begotten One so great in power and in achievements.

²⁶[10. But if he said more than the subject-matter demanded, marvel not. For in imitation of his Master he doeth this: since He too pur-posing to show His concord with Him that begat Him, and that He hath not come without His mind, descends so far, I say not, as the proof of concord demanded, but as the weakness of the persons present required. For He prays to His Father for no other cause but this; and stating the reason He saith, "that they may believe that Thou hast sent Me. (John chapter 11, verse 42) In imitation therefore of Him, Paul here in his manner of speech goes beyond what was required; not that thou mightest have any suspicion of a forced servitude, far from it; but that he might the more entirely cast out those impious doctrines. For so when he is minded to pull up any thing by the roots, he is wont to do it, and abundantly more with it. Thus too, for example, when he spake of a believing wife and an unbelieving husband, companying with one another by the law of marriage, that the wife might not consider herself defiled by that intercourse and the embraces of the unbeliever, he said not, "the wife is not unclean," nor, "she is no wise harmed by the unbeliever," but, which was much more, "the unbeliever is even 'sanctified' by her," not meaning to signify that the heathen was made holy through her, but by the very great strength of the expression anxious to remove her fear.

²⁷So also here, his zeal to take away that impious doctrine by a very strong utterance was the cause of his expressing himself as he did. For as to suspect the Son of weakness is extreme impiety: (wherefore he corrects it, saying, "He shall put all enemies under His feet:") so on the other hand is it more impious to consider the Father inferior to Him. Wherefore he takes it also away with exceeding force. And observe how he puts it. For he said not simply, "He is excepted which put all things under Him," but, "it is manifest," "for even if it be admitted," saith he, "nevertheless I make it sure." ²⁸ And that thou mayest learn that this is the reason of the things spoken, I would ask thee this question: Doth an additional "subjection" at that time befall the Son? And how can this be other than impious and unworthy of God? For the greatest subjection and obedience is this, that He who is God took the form of a servant. How then will He be "sub-jected?" Seest thou, that to take away

the impious notion, he used this expression? and this too in a suitable though reserved sense? For he becomes a Son and a divine Person, so He obeys; not humanly, but as one acting freely and having all authority. Otherwise how is he co-enthroned? How, "as the Father raiseth up, even so He, whom He will;" (John chapter 5, verse 21) How are "all things that the Father hath His," and all that He hath, the Father's? (John chapter 16, verse 15) For these phrases indicate to us an authority exactly measured by that of Him that begat Him.

²⁹[11.] But what is this, "When He shall deliver up the kingdom?" The Scripture acknowledges two kingdoms of God, the one by appropriation, the other by creation. Thus, He is King over all, both Greeks and Jews and devils and His adversaries, in respect of His creation: but He is King of the faithful and willing and subject, in respect of His making them His own. This is the kingdom which is said also to have a beginning. For concerning this He saith also in the second Psalm, "Ask of Me, and I shall give Thee the heathen for Thine inheritance." (Psalms chapter 2, verse 8) Touching this also, He Himself said to His disciples, "All authority hath been given unto Me by My father," (Matthew chapter 28, verse 18) referring all to Him that begat Him, not as though of Himself He were not sufficient, but to signify that He is a Son, and not unbegotten. This kingdom then He doth "deliver up," i.e., "bring to a right end."

³⁰"What then," saith one, "can be the reason why He spake nothing of the Spirit?" Because of Him he was not discoursing now, nor doth he confound all things together. Since also where he saith, "There is one God the Father, and one Lord Jesus," undoubtedly not as allowing the Spirit to be inferior, is he therefore silent, but because for the time it was not urgent, he so expressed himself. For he is wont also to make mention of the Father only, yet we must not therefore cast out the Son: he is wont to speak also of the Son and of the Spirit only, yet not for this are we to deny the Father. But what is, "that God may be all in all?" That all things may be dependent upon Him, that none may suppose two authorities without a beginning, nor another kingdom separated off; that nothing may exist independent of him. For when the enemies shall be lying under the feet of the Son, and He having them cast under His feet be at no variance with His Father, but at concord with Him in entire perfection, then He shall Himself "be all in all."

³¹ But some say that he spake this to declare the removal of wickedness, as though all would yield thenceforth and none would resist nor do iniquity. For when there is no sin, it is evident that "God shall be all in all." ³² [12. But if bodies do not rise again, how are these things true? For the worst enemy of all, death, remains, having wrought whatever he listed. "Nay," saith one, "for they shall sin no more. And what of that? For he is not discoursing here of the death of the soul, but of that of the body? How then is he "put down? For victory is this, the winning of those things which have been carried off and detained. But if men's bodies are to be detained in the earth, it follows that the tyranny of death remains, these bodies for their part being holden, and there being no other body for him to be vanquished in. But if this which Paul spake of, ensue, as undoubtedly it will ensue, God's victory will appear, and that a glorious one, in His being able to raise again the bodies which were holden thereby. Since an enemy too is then vanquished, when a man takes the spoils, not when he suffers them to remain in the other's possession: but unless one venture to take what is his, how can we say that he is vanquished? After this manner of victory doth Christ Himself say in the Gospels that He hath been victorious, thus speaking, "When he shall bind the strong man, then shall he also spoil his goods. (Matthew chapter 12, verse 29) Since if this were not so, it would not be at all a manifest victory.

³³ For as in the death of the soul, "he that hath died is justified from sin; (Romans chapter 6, verse 7) (and yet we cannot say that this is a victory, for he is not the victor who adds no more to his wickedness, but he who hath done away the former captivity of his passions; just so in this instance also, I should not call death's being stayed from feeding on the bodies of men a splendid victory, but rather that the bodies heretofore holden by him should be snatched away from him. ³⁴ But if they should still be contentious and should say that these things were spoken of the soul's death, how is this "destroyed last?" since in the case of each one at his Baptism it hath been destroyed perfectly. If however thou speakest of the body, the expression is admissible; I mean, such a saying as that it will be "last destroyed." But if any should doubt why discoursing of the resurrection, he did not bring forward the bodies which rose again in the time of our Lord, our answer might be the following: that this could not be alleged in behalf of the resurrection. For to point out those who after rising died again, suited not one employed in proving that death is entirely destroyed. Yea, this is the very reason why he

said that he is "destroyed last," that thou mightest never more suspect his rising again. For when sin is taken away, much more shall death cease: it being out of all reason when the fountain is dried up, that the stream flowing from it should still subsist; and when the root is annihilated, that the fruit should remain.

³⁵ [13.] Since then in the last day the enemies of God shall be destroyed, together with death and the devil and the evil spirits, let us not be dejected at the prosperity of the enemies of God. For the enemies of the Lord in the moment of their glory and exaltation fail; "yea, like smoke have they failed away." (Psalms chapter 37, verse 20) When thou seest any enemy of God wealthy, with armed attendants and many flatterers, be not cast down, but lament, weep, call upon God, that He may enrol him amongst His friends: and the more he prospers being God's enemy, so much the more do thou mourn for him. For sinners we ought always to bewail, but especially when they enjoy wealth and abundance of good days; even as one should the sick, when they eat and drink to excess. ³⁶ But there are some, who when they hear these words are of so unhappy a disposition, as to sigh bitterly thereupon, and say, "Tears are due to me who have nothing." Thou hast well said, "who have nothing," not because thou hast not what another hath, but because thou accountest the thing such as to be called happy; yea, for this cause art thou worthy of infinite lamentations: even as, if a person living in health should count happy him that is sick and lying on a soft couch, this latter is not near so wretched and miserable as he, because he hath no sense of his own advantages. Just such a result one may observe in these men's case also: nay, and hereby our whole life is confounded and disordered. For these sayings have undone many, and betrayed them to the devil, and made them more pitiable than such as are wasted with famine. Yea, that those who long after more, are more wretched than mendicants, as being possessed with a greater and bitterer sorrow than they, is evident from what follows.

³⁷ A drought once overtook our city, and all were trembling for the last of evils, and were beseeching God to rid them of this fear. And one might see then that which was spoken of by Moses; (Deuteronomy chapter 28, verse 23) "the heavens become brass," and a death, of all deaths the most horrible, waited for every day. But afterwards, when it seemed good to the merciful God, beyond all expectation there was wafted down from heaven a great and plentiful rain, and thenceforth all were in holiday and feasting, as having

come up from the very gates of death. But in the midst of so great blessings and the common gladness of all, one of those exceedingly wealthy people went about with a gloomy and downcast countenance, quite dead with sorrow; and when many enquired the reason, wherefore in the common joy of all men he alone is sorrowful, he could not even keep within him his savage passion, but goaded by the tyranny of the disease, declared before them all the reason. "Why," saith he, "having in my possession ten thousand measures of wheat, I have no means of disposing of them left." Shall we then count him happy, tell me, for these words, for which he deserved to be stoned? Him that was more cruel than any wild beast, the common enemy? What sayest thou, man? Art thou sad because all did not perish, that thou mightest gather gold? Hast thou not heard what Solomon saith, (Proverbs chapter 11, verse 26) "He that withholdeth corn, the people shall curse him?" but goest about a common enemy of the blessings of the world, and a foe to the liberality of the Lord of the world, and a friend of Mammon, or rather his slave? Nay, doth not that tongue deserve to be cut out, and the heart to be quenched, that brought forth these words?

³⁸[14. Seest thou how gold doth not suffer men to be men, but wild beasts and fiends? For what can be more pitiful than this rich man, whose daily prayer is that there may be famine, in order that he may have a little gold? Yea, and his passion by this time is come round to the contrary of itself: he not even rejoicing in his abundant store of the fruits of the earth, but on this very account grieving the rather, (to such a pass is he come,) that his possessions are infinite. Although one who hath much ought to be joyful: but this man on that very account is dejected. Seest thou that, as I said, the rich do not reap as much pleasure from what is present, as they endure sorrow for what hath not yet been added? For he that had innumerable quantities of wheat did more grieve and lament than he who suffered hunger. And while the one, on merely having his necessary food, was crowning himself and leaping for joy and giving thanks to God; the other, who had so much, was fretting and thought he was undone. It is not then the superfluity which causes our pleasure, but a self-controlling mind: since without this, though one obtain and have all, he will feel as one deprived of all and will mourn accordingly:

³⁹inasmuch as this man too of whom we are now speaking, even if he had sold all he had for as large a sum as he wished, would again have grieved

that it was not for more; and if he could have had more, he would again have sought another advance; and if he had disposed of the bushel for one pound, he would even then have been distracted for sorrow, that the half bushel could not be sold for as much. And if the price were not set so high at first, marvel not. Since drunkards also are not at first inflamed, but when they have loaded themselves with much wine, then they kindle the flame into greater fierceness: so these men, by how much more they have grasped, in so much the greater poverty do they find themselves, and they who gain more than others, are the very persons to be the most in want.

⁴⁰ [15.] But I say these things not only to this man, but also to each one of those who are so diseased: those, I say, who raise the price of their wares and make a traffic of the poverty of their neighbors. For of humanity none any where makes account: but every where the covetous desire brings out many at the time of sale. And oil and wine is sold by one quicker, by another more slowly, but neither out of regard to others; rather the one seeks gain, the other to avoid loss by the spoiling of his produce. Thus, because most men not making much account of the laws of God, shut up and keep all in doors, God by other means leading them to humanity,—that were it but of necessity they may do something kind,—hath infused into them the fear of greater loss, not allowing the fruits of the earth to keep any long time, in order that out of mere dread of the damage from their spoiling, they may expose for sale to the needy, even against their will, such things as they wickedly bury at home and keep. However, after all this, some are so insatiable as not even thereby to be corrected. Many, for example, have gone so far as to empty whole casks, not giving even a cup-full to the poor man, nor a piece of money to the needy, but after it hath become vinegar, they dash it all upon the ground, and destroy their casks together with the fruit. Others again who would not give a part of a single cake to the hungry, have thrown whole granaries into some river: and because they listened not to God who bade them give to the needy, at the bidding of the moth, even unwillingly, they emptied out all they had in their houses, in utter destruction and waste; drawing down upon their own heads together with this loss much scorn and many a curse.

⁴¹ And such is the course of their affairs here; but the hereafter, what words shall set before i us? For as these men in this world cast their moth-eaten grain, become useless, into rivers; even so the doers of such things, on

this very account become useless, God casts into the river of fire. Because as the grain by the moth and worm, so are their souls devoured by cruelty and inhumanity. And the reason of these things is their being nailed to things present, and gaping after this life only. Whence also such men are full of infinite sadness; for name whatever pleasure thou wilt, the fear of their end is enough to annihilate all, and such an one "is dead, while he is yet alive." (1 Timothy chapter 5, verse 6) Now then that unbelievers should have these feelings, is no marvel; but when they who have partaken of so great mysteries and learned such high rules of self-denial concerning things to come, delight to dwell in things present, what indulgence do they deserve?

⁴² [16.] Whence then arises their loving to dwell in present things? From giving their mind to luxury, and fattening their flesh, and making their soul delicate, and rendering their burden heavy, and their darkness great, and their veil thick. For in luxury the better part is enslaved, but the worse prevails; and the former is blinded on every side and dragged on in its maimed condition; while the other draws and leads men about every where, though it ought to be in the rank of things that are led. ⁴³ Since great indeed is the bond between the soul and the body; the Maker having contrived this, lest any should induce us to abhor it as alien. For God indeed bade us love our enemies; but the devil hath so far prevailed as to induce some even to hate their own body. Since when a man saith that it is of the devil, he proves nothing else than this; which is the extreme of dotage. For if it be of the devil, what is this so perfect harmony, such as to render it meet in every way for the energies of the self-controlling soul? "Nay," saith one, "if it be meet, how doth the body blind it?" It is not the body which blinds the soul; far from it, O man; but the luxury. But whence do we desire the luxury? Not from our having a body, by no means; but from an evil choice. For the body requires feeding, not high feeding, the body needs nourishing, not breaking up and falling apart. You see that not to the soul only, but to the very body also which receives the nourishment, the luxury is hostile. For it becomes weaker instead of strong, and softer instead of firm, and sickly instead of healthful, and heavier instead of light, and slighter instead of compact, and illfavored instead of handsome, and unsavory instead of fragrant, and impure instead of clean, and full of pain instead of being at ease, and useless instead of useful, and old instead of young, and decaying instead of strong, and slow and dull instead of quick, and maimed instead of whole. Whereas if it were of the

devil, it ought not to receive injury from the things of the devil, I mean, from sin.

⁴⁴ [17.] But neither is the body, nor food, of the devil, but luxury alone. For by means of it that malignant fiend brings to pass his innumerable evils. Thus did he make victims of a whole people. "For the beloved waxed fat," saith one, "and grew thick, and was enlarged, and kicked." (Deuteronomy chapter 32, verse 15) And thence also was the beginning of those thunderbolts on Sodom. And to declare this, Ezekiel said, "But this was the iniquity of Sodom, in pride and fulness of bread and refinements they waxed wanton." (Ezekiel chapter 16, verse 4) Therefore also Paul said, (1 Timothy chapter 5, verse 6) "She that giveth herself to pleasure, is dead while she liveth." How should this be? Because as a sepulchre she bears about her body, bound close to innumerable evils. And if the body so perish, how will the soul be affected; what disorder, what waves, what a tempest will she be filled with? Hereby, you see, she becomes unfitted for every duty, and will have no power easily to speak, or hear, or take counsel, or do anything that is needful. But as a pilot when the storm hath got the better of his skill, is plunged into the deep, vessels and sailors and all: so also the soul together with the body is drowned in the grievous abyss of insensibility.

⁴⁵ For, in fact, God hath set the stomach in our bodies as a kind of mill, giving it a proportionate power, and appointing a set measure which it ought to grind every day. If therefore one cast in more, remaining undigested it doth injury to the whole body. Hence diseases and weaknesses and deformities: since in truth luxury makes the beautiful woman not only sickly, but also foul to look upon. For when she is continually sending forth unpleasant exhalations, and breathes fumes of stale wine, and is more florid than she ought to be, and spoils the symmetry that beseems a woman, and loses all her seemliness, and her body becomes flabby, her eyelids bloodshot and distended, and her bulk unduly great, and her flesh an useless load; consider what a disgust it all produces. Moreover, I have heard a physician say that many have been hindered from reaching their proper height by nothing so much as luxurious living. For the breath being obstructed by the multitude of things which are cast in and being occupied in the digestion of such things, that which ought to serve for growth is spent on this digestion of superfluities. Why need one speak of gout, rheum dispersed every where, the other diseases hence arising, the whole abomination? For nothing is so dis-

gusting as a woman pampering herself with much food. Therefore among the poorer women one may see more of beauty: the superfluities being consumed and not cleaving to them, like some superfluous clay, of no use and benefit. For their daily exercise, and labors, and hardships, and their frugal table, and spare diet, minister unto them much soundness of body, and thence also much bloom.

⁴⁶ [18.] But if thou talkest of the pleasure of luxury, thou wilt find it to go no farther than the throat: since as soon as it hath passed the tongue, it is flown away, leaving behind in the body much that is disgusting. For do not I pray look on the voluptuaries at table only, but when you see them rise up, then follow them, and you will see bodies rather of wild beasts and irrational creatures than of human beings. You will see them with headache, distended, bound up, needing a bed and a couch and plenty of rest, and like men who are tossed in a great tempest and require others to save them, and long for that condition in which they were before they were swelled even to bursting: they carrying their bellies about with a burden like that of women with child, and can scarce step forward, and scarce see, and scarce speak, and scarce do any thing. But if it should chance that they sleep a little, they see again strange dreams and full of all manner of fancies.

⁴⁷ What should one say of that other madness of theirs? the madness of lust, I mean, for this also hath its fountains from hence. Yea, as horses wild after the female, so they, goaded on by the sting of their drunkenness, leap upon all, more irrational than they, and more frantic in their boundings; and committing many more unseemlinesses which but to name is unlawful. For they know not in fact any longer what they suffer, nor what they do.

HOMILY 40

11 Corinthians chapter 15, verse 29 Else what shall they do which are baptized for the dead? if the dead are not raised at all, why then are they baptized for the dead? ² HE takes in hand again another topic, establishing what he said at one time from what God doeth, and at another from the very things which they practice. And this also is no small plea for the defence of any cause when a man brings forward the gainsayers themselves as witnessing by their own actions what he affirms. What then is that which he means? Or will ye that I should first mention how they who are infected with the Marcionite heresy pervert this expression? And I know indeed that I shall excite much laughter; nevertheless, even on this account most of all I will

mention it that you may the more completely avoid this disease: viz., when any Catechumen departs among them, having concealed the living man under the couch of the dead, they approach the corpse and talk with him, and ask him if he wishes to receive baptism; then when he makes no answer, he that is concealed underneath saith in his stead that of course he should wish to be baptized; and so they baptize him instead of the departed, like men jesting upon the stage. So great power hath the devil over the souls of careless sinners. Then being called to account, they allege this expression, saying that even the Apostle hath said, "They who are baptized for the dead. Seest thou their extreme ridiculousness? Is it meet then to answer these things? I trow not; unless it were necessary to discourse with madmen of what they in their frenzy utter.

³ But that none of the more exceedingly simple folk may be led captive, one must needs submit to answer even these men. As thus, if this was Paul's meaning wherefore did God threaten him that is not baptized? For it is impossible that any should not be baptized henceforth, this being once devised: and besides, the fault no longer lies with the dead, but with the living. But to whom spake he, "Unless ye eat My flesh, and drink My blood, ye have no life in yourselves? (John chapter 6, verse 53) To the living, or to the dead, tell me? And again, "Unless a man be born again of water and of the Spirit, he cannot see the kingdom of God. (John chapter 3, verse 5) For if this be permitted, and there be no need of the mind of the receiver nor of his assent while he lives, what hinders both Greeks and Jews thus to become believers, other men after their decease doing these things in their stead?

⁴ But not to prolong fruitless toil in cutting asunder their petty spiders' webs, come let us unfold unto you the force of this expression. What then is Paul speaking of? [2.] But first I wish to remind you who are initiated of the response, which on that evening they who introduce you to the mysteries bid you make; and then I will also explain the saying of Paul: so this likewise will be clearer to you; we after all the other things adding this which Paul now saith. And I desire indeed expressly to utter it, but I dare not on account of the uninitiated; for these add a difficulty to our exposition, compelling us either not to speak clearly or to declare unto them the ineffable mysteries. Nevertheless, as I may be able, I will speak as through a veil. ⁵ As thus: after the enunciation of those mystical and fearful words, and the awful rules of the doctrines which have come down from heaven, this also we add at the

end when we are about to baptize, bidding them say, "I believe in the resurrection of the dead," and upon this faith we are baptized. For after we have confessed this together with the rest, then at last are we let down into the fountain of those sacred streams. This therefore Paul recalling to their minds said, "if there be no resurrection, why art thou then baptized for the dead?" i. e., the dead bodies. For in fact with a view to this art thou baptized, the resurrection of thy dead body, believing that it no longer remains dead. And thou indeed in the words makest mention of a resurrection of the dead; but the priest, as in a kind of image, signifies to thee by very deed the things which thou hast believed and confessed in words. When without a sign thou believest, then he gives thee the sign also; when thou hast done thine own part, then also doth God fully assure thee. How and in what manner? By the water. For the being baptized and immersed and then emerging, is a symbol of the descent into Hades and return thence. Wherefore also Paul calls baptism a burial, saying, "Therefore we are buried with Him by baptism into death.

⁶(Romans chapter 6, verse 4) By this he makes that also which is to come credible, I mean, the resurrection of our bodies. For the blotting out sins is a much greater thing than the raising up of a body. And this Christ declaring, said, "For whether is easier to say, Thy sins are forgiven, or to say, Take up thy bed, and walk? (Matthew chapter 9, verse 5) "The former is the more difficult," saith He, "but since ye disbelieve it as being hidden, and make the easier instead of the more difficult the demonstration of my power, neither Will I refuse to afford you this proof. Then saith He to the paralytic, "Arise, take up thy bed, and go unto thy house." ⁷"And how is this difficult," saith one, "when it is possible to kings also and rulers? For they too forgive adulterers and homicides." Thou art jesting, O man, who sayest these things. For to forgive sins with God only is possible. But rulers and kings, whether it is adulterers whom they forgive or homicides, release them indeed from the present punishment; but their sin they do not purge out. Though they should advance to offices them that have been forgiven, though they should invest them with the purple itself, though they should set the diadem upon their heads, yet so they would only make them kings, but could not free them from their sin. It being God alone who doeth this; which accordingly in the Layer of Regeneration He will bring to pass. For His grace touches the very soul, and thence plucks up the sin by the root. Here is the reason why he that

hath been forgiven by the king may be seen with his soul yet impure, but the soul of the baptized no longer so, but purer than the very sun-beams, and such as it was originally formed, nay rather much better than that. For it is blessed with a Spirit, on every side enkindling it and making its holiness intense. And as when thou art recasting iron or gold thou makest it pure and new once more, just so the Holy Ghost also, recasting the soul in baptism as in a furnace and consuming its sins, causes it to glisten with more purity than all purest gold.

8Further, the credibility of the resurrection of our bodies he signifies to thee again from what follows: viz., that since sin brought in death, now that the root is dried up, one must not after that doubt of the destruction of the fruit. Therefore having first mentioned "the forgiveness of sins," thou dost next confess also "the resurrection of the dead;" the one guides thee as by hand on to the other. Yet again, because the term Resurrection is not sufficient to indicate the whole: for many after rising have again departed, as those in the Old Testament, as Lazarus, as they at the time of the crucifixion: one is bid to say, "and the life everlasting," that none may any longer have a notion of death after that resurrection. These words therefore Paul recalling to their minds, saith, "What shall they do which are baptized for the dead?" "For if there be no resurrection," saith he, "these words are but scenery. If there be no resurrection, how persuade we them to believe things which we do not bestow?" Just as if a person bidding another to deliver a document to the effect that he had received so much, should never give the sum named therein, yet after the subscription should demand of him the specified monies. What then will remain for the subscriber to do, now that he hath made himself responsible, without having received what he admitted he had received? This then he here saith of those who are baptized also. "What shall they do which are baptized," saith he, "having subscribed to the resurrection of dead bodies, and not receiving it, but suffering fraud? And what need was there at all of this confession, if the fact did not follow?"()

9[3.] Ver. 30. "Why do we also stand in jeopardy every hour?" Ver. 31. "I protest by that glorying in you which I have in Christ Jesus our Lord, I die daily." See again whence he endeavors to establish the doctrine, from his own suffrage: or rather not from his only, but from that also of the other apostles. And this too is no small thing; that the teachers whom you produce were full of vehement conviction and signified the same not by words only, but also

by very deeds. Therefore, you see, he doth not say simply, "we are persuaded," for this alone was not sufficient to persuade them, but he also furnishes the proof by facts; as if he should say, "in words to confess these things haply seems to you no marvel; but if we should also produce unto you the voice which deeds send forth, what can ye have to say against that? Hear ye then, how by our perils also day by day we confess these things?" And he said not "I," but "we," taking along with him all the apostles together, and thereby at once speaking modestly and adding credibility to his discourse.

10 For what can ye have to say? that we are deceiving you when we preach these things, and that our doctrines come of vain-glory? Nay, our perils suffer you not to pass such a sentence. For who would choose to be in continual jeopardy to no purpose and with no effect? Wherefore also he said, "Why do we also stand in jeopardy every hour?" For if one should even choose it through vain-glory, such his choice will be but for once and again, not all his life long, like ours. For we have assigned our whole life to this purpose. "I protest by that glorying in you which I have in Christ Jesus our Lord, I die daily: "by glorying here, meaning their advancement. Thus since he had intimated that his perils were many, lest he might seem to say this by way of lamentation, "far from grieving," saith he, "I even glory in suffering this for your sake." And doubly, he saith, he takes delight in it, both as being in jeopardy for their sakes and as beholding their proficiency. Then doing what is usual with him, because he had uttered great things, he refers both to Christ.

11 But how doth he "die daily?" by his readiness and preparation for that event. And wherefore saith he these words? Again by these also to establish the doctrine of the resurrection. "For who would choose," saith he, "to undergo so many deaths, if there be no resurrection nor life after this? Yea, if they who believe in the resurrection would scarcely put themselves in jeopardy for it except they were very noble of heart: much more would not the unbeliever (so he speaks) choose to undergo so many deaths and so terrible." Thus, see by degrees how very high he mounts up. He had said, "we stand in jeopardy," he added, "every hour," then, "daily," then, "I not only 'stand in jeopardy,'" saith he, but "I even 'die:'" he concludes accordingly by pointing out also what kind of deaths they were; thus saying, Ver. 32. "If after the manner of men I fought with beasts at Ephesus, what doth it profit me?"

¹² What is, "if after the manner of men?" "As far as pertains to men I fought with beasts: for what if God snatched me out of those dangers? So that I am he who ought most to be in care about these things; I, who endure so great dangers and have not yet received any return. For if no time of recompense is at hand, but our reward is shut up in this present world, ours is the greater loss. For ye have believed without jeopardy, but we are slaughtered every day." But all these things he said, not because he had no advantage even in the very suffering, but on account of the weakness of the many, and to establish them in the doctrine of the resurrection: not because he himself was running for hire; for it was a sufficient recompense to him to do that which was pleasing to God. So that when he adds, "If in this life only we have hoped in Christ, we are of all men most pitiable," it is there again for their sakes, that he might by the fear of this misery overthrow their unbelief of the resurrection. And in condescension to their weakness, he thus speaks. Since in truth, the great reward is to please Christ at all times: and apart from the recompense, it is a very great requital to be in jeopardy for His sake.

¹³ [4.] "If the dead are not raised, let us eat and drink for to-morrow we die." This word, be sure, is spoken in mockery: wherefore neither did he bring it forward of himself, but summoned the prophet of loftiest sound, Isaiah, who discoursing of certain insensible and reprobate persons made use of these words, "Who slay oxen and kill sheep to eat flesh and drink wine; who say, Let us eat and drink, for to-morrow we die. These things are revealed to the ears of the Lord of Hosts, and this iniquity shall not be forgiven you, till ye die." (Isaiah chapter 22, verse 13 and Isaiah chapter 22, verse 14. LXX.) Now if then they were deprived of pardon who spake thus, much more in the time of Grace. Then that he might not make his discourse too rough, he dwells not long upon his "reductio ad absurdum," but again turns his discourse to exhortation, saying,

¹⁴ Ver. 33. "Be not deceived: evil company doth corrupt good manners." And this he said, both to rebuke them as without understanding, (for here he by a charitable expression, calls "good" that which is easily deceived,) and also, as far as he could, to make some allowance to them for the past with a view to their return, and to remove from them and transfer to others the greater part of his charges, and so by this way also to allure them to repentance. Which he doth likewise in the Epistle to the Galatians, saying, "But he that troubleth you shall bear his judgment, whosoever he be." (Galatians

chapter 5, verse 10) Ver. 34. "Awake up righteously and sin not." As if he were speaking to drunkards and madmen. For suddenly to cast every thing out of their hands, was the part of drunkards and madmen, in not seeing any longer what they saw nor believing what they had before confessed. But what is, "righteously?" with a view to what is profitable and useful. For it is possible to awake up unrighteously, when a man is thoroughly roused up to the injury of his own soul. And well did he add, "sin not," implying that hence were the sins of their unbelief. And in many places he covertly signifies this, that a corrupt life is the parent of evil doctrines; as when he saith, "The love of money is a root of all kinds of evil, which some reaching after, have been led astray from the faith." (1 Timothy chapter 6, verse 10) Yea, and many of those who are conscious of wickedness and would fain not pay its penalty are by this fear damaged also in their faith concerning the resurrection: even as they who do very virtuously desire even daily to behold it.

¹⁵"For some have no knowledge of God; I speak this to move you to shame." See how again he transfers his accusations to others. For he said not, "Ye have no knowledge," but, "some have no knowledge." Because disbelieving the resurrection is the temper of one not fully aware that the power of God is irresistible and sufficient for all things. For if out of the things which are not He made the things that are, much more will He be able to raise again those which have been dissolved. And because he had touched them to the quick and exceedingly mocked them, accusing them of gluttony, of folly, of madness; mitigating those expressions, he saith, "I speak to move you to shame," that is, to set upright, to bring back, to make you better, by this shame of yours. For he feared lest if he cut too deep, he should cause them to start away.

¹⁶[5. But let us not consider these things as spoken to them only, but as addressed now also to all who labor under the same disease, and live a corrupt life. Since in truth not they who hold corrupt doctrines only, but they too who are holden of grievous sins, are both drunken and frantic. Wherefore also to them may it be justly said, "Awake," and especially to those who are weighed down by the lethargy of avarice; who rob wickedly. For there is a robbery which is good, the robbery of Heaven, which injures not. And although in respect of money it is impossible for one to become rich, unless another first become poor: yet in spiritual things this is not so, but wholly the reverse: it is impossible that any should become rich without making an-

other's store plentiful. For if thou help no one, thou wilt not be able to grow wealthy. Thus, whereas in temporal things imparting causes diminution: in spiritual things, on the contrary, imparting works increase, and the not imparting, this produces great poverty and brings on extreme punishment. And this is signified by him who buried the talent. Yea, and he too who hath a word of wisdom, by i imparting to another increases his own abundance, by making many wise: but he that buries it at home, deprives himself of his abundance by neglecting to win the profit of the many. Again, he that had other gifts, by healing many augmented his own gift:

¹⁷ and was neither himself emptied by the imparting, and filled many others with his own spiritual gift. And in all spiritual things this rule abides unshaken. Thus also in the Kingdom, he that makes many partakers with himself of the Kingdom will hereby the more completely have the fruits of it in return: but he that studies not to have any partaker will himself be cast out of those many blessings. For if the wisdom of this world of sense is not spent, though ten thousand are forcibly seizing it; nor doth the artificer by making many artificers lose his own skill; much less doth he who seizes the Kingdom make it less, but then will our riches be increased when we call many to us for that purpose. ¹⁸ Let us seize then the things which cannot be spent but increase whilst we seize them: let us seize the things which admit of none to defraud us of them by false accusation, none to envy us for them. For so, if there were a place which had a fountain of gold gushing forth with continual flood, and flowing the more as more was drawn from it; and there were another place which had a treasure buried in the earth; from which wouldest thou desire to be enriched? Would it not be from the first? Plainly. But that this may not be a mere conception in words, consider the saying in reference to the air and the sun. For these are seized by all, and satisfy all. These, however, whether men enjoy or do not enjoy them, abide the same undiminished: but what I spake of is a much greater thing; for spiritual wisdom abides not the same distributed or not distributed: but it rather increases in the distribution.

¹⁹ But if any endure not what I have said, but still cleave to the poverty of worldly things, snatching at the things which endure diminution: even in respect of those again, let him call to mind the food of manna (Exodus chapter 16, verse 20) and tremble at the example of that punishment. For what happened in that instance, this same result may one now also see in the

case of covetous men. But what then happened in worms were bred from their covetousness. This also now happens in their case. For the measure of the food is the same for all; we having but one stomach to fill; only thou who feedest luxuriously hast more to get rid of. And as in that case they who in their houses gathered more than the lawful quantity, gathered not manna, but more worms and rottenness; just so both in luxury and in covetousness, the gluttonous and drunken gather not more dainties but more corruption.

20 [6.] Nevertheless, so much worse than they are the men of our time, in that they experienced this once for all and received correction; but these every day bringing into their own houses this worm much more grievous than that, neither perceive it nor are satiated. For that these things do resemble those in respect of our useless labor on them: (for in regard of punishment these are much worse:) here is the proof for thee to consider. Wherein, I ask, differs the rich man from the poor? Hath he not one body to clothe? one belly to feed? In what then hath he the advantage? In cares, in spending himself, in disobeying God, in corrupting the flesh, in wasting the soul. Yea, these are the things in which he hath the advantage of the poor: since if he had many stomachs to fill, perhaps he might have somewhat to say, as that his need was more and the necessity of expense greater. But even "now they may," saith one, "reply, that they fill many bellies, those of their domestics, those of their hand-maidens." But this is done, not through need nor for humanity's sake, but from mere pride: whence one cannot put up with their excuse.

21 For why hast thou many servants? Since as in our apparel we ought to follow our need only, and in our table, so also in our servants. What need is there then? None at all. For, in fact, one master need only employ one servant; or rather two or three masters one servant. But if this be grievous, consider them that have none and enjoy more prompt attendance. For God hath made men sufficient to minister unto themselves, or rather unto their neighbor also. And if thou believe it not, hear Paul saying, "These hands ministered unto my necessities, and to them that were with me." (Acts chapter 20, verse 34) After that he, the teacher of the world and worthy of heaven, disdained not to serve innumerable others; dost thou think it a disgrace, unless thou carriest about whole herds of slaves, not knowing that this in truth is what most of all brings shame upon thee? For to that end did God

grant us both hands and feet, that we might not stand in need of servants. Since not at all for need's sake was the class of slaves introduced, else even along with Adam had a slave been formed; but it is the penalty of sin and the punishment of disobedience. But when Christ came, He put an end also to this. "For in Christ Jesus there is. neither bond nor free." (Galatians chapter 3, verse 28) So that it is not necessary to have a slave: or if it be at all necessary, let it be about one only, or at the most two. What mean the swarms of servants? For as the sellers of sheep and the slave-dealers, so do our rich men take their round, in the baths and in the forum.

22 However, I will not be too exact. We will allow you to keep a second servant. But if thou collect many, thou dost it not for humanity's sake, but in self-indulgence. Since if it be in care for them, I bid thee occupy none of them in ministering to thyself, but when thou hast purchased them and hast taught them trades whereby to support themselves, let them go free. But when thou scourgest, when thou puttest them in chains, it is no more a work of humanity. And I know that I am giving disgust to my hearers. But what must I do? For this I am set, and I shall not cease to say these things, whether any thing come of them or not. For what means thy clearing the way before thee in the market place? Art thou walking then among wild beasts that thou drivest away them that meet thee? Be not afraid; none of these bite who approach thee and walk near thee. But dost thou consider it an insult to walk along side of other men? What madness is this, what prodigious folly, when a horse is following close after thee, to think not of his bringing on thee any insult; but if it be a man, unless he be driven an hundred miles off, to reckon that he disgraces thee. And why hast thou also servants to carry fasces, employing freemen as slaves, or rather thyself living more dishonorably than any slave? For, in truth, meaner than any servant is he who bears about with him so much pride.

23 Therefore they shall not so much as have a sight of the real liberty, who have enslaved themselves to this grievous passion. Nay, if thou must drive and clear away, let it not be them that come nigh thee, but thine own pride which thou drivest away; not by thy servant, but by thyself: not with this scourge, but with that which is spiritual. Since now thy servant drives away them that walk by thy side, but thou art thyself driven from thine high place more disgracefully by thine own self-will than any servant can drive thy neighbor. But if, descending from thy horse, thou wilt drive away pride

by humility, thou shalt sit higher and place thyself in greater honor, needing no servant to do this. I mean, that when thou art become modest and walkest on the ground, thou wilt be seated on the car of humility which bears thee up to the very heavens, that car which hath winged steeds: but if falling from it, thou pass into that of arrogance, thou wilt be in no better state than the beggars who are drawn along the ground, nay even much more wretched and pitiable than they: since them the imperfection of their bodies compels thus to be drawn, but thee the disease of thine own arrogance. "For every one that exalteth himself," saith He, "shall be abused." (Matthew chapter 23, verse 12) That we then may not be abused but exalted, let us approach towards that exaltation. For thus also shall we "find rest for our souls" according to the divine oracle, and shall obtain the true and most exalted honor; the which may we all obtain, through the grace and mercy, &c. &c.

HOMILY 41

1 1 Corinthians chapter 15, verse 35 and 1 Corinthians chapter 15, verse 36 But some one will say, How are the dead raised? and with what manner of body do they come? Thou foolish one, that which thou thyself sowest is not quickened, except it die. Gentle and lowly as the apostle is to a great degree every where, he here adopts a style rather pungent, because of the impiety of the gainsayers. He is notwithstanding content with this, but he also employs reasons and examples, subduing thereby even the very contentious. And above he saith, "Since by man came death, by man came also the resurrection of the dead;" but here he solves an objection brought in by the Gentiles. And see how again he abates the vehemence of his censure; in that he said not, "but perhaps ye will say," but he set down the objector indefinitely, in order that, although employing his impetuous style with all freedom, he might not too severely wound his hearers. And he states two difficulties, one touching the manner of the resurrection, the other, the kind of bodies. For of both they on their part made a question, saying, "How is that which hath been dissolved raised up?" and, "with what manner of body do they come?" But what means, "with what manner of body?" It is as if they had said, "with this which hath been wasted, which hath perished, or with some other?"

2 Then, to point out that the objects of their enquiry are not questionable but admitted points, he at once meets them more sharply, saying, "Thou foolish one, that which thou thyself sowest is not quickened, except it die."

Which we also are wont to do in the case of those who gainsay things acknowledged. [2.] And wherefore did he not at once appeal to the power of God? Because he is discoursing with unbelievers. For when his discourse is addressed to believers, he hath not much need of reasons. Wherefore having said elsewhere, "He shall change the body of your humiliation, that it may be fashioned like to the body of his glory," (Philippians chapter 3, verse 2) and having indicated somewhat more than the resurrection, he stated no analogies, but instead of any demonstration, brought forward the power of God, going on to say, "according to the working whereby He is able to subject all things to Himself." But here he also urges reasons. That is, having established it from the Scriptures, he adds also in what comes after, these things over and above, with an eye to them who do not obey the Scriptures; and he saith, "O foolish one, that which Thou sowest:" i.e., "from thyself thou hast the proof of these things, by what thou doest every day, and doubttest thou yet? Therefore do I call thee foolish because of the things daily done by thine own self thou art ignorant, and being thyself an artificer of a resurrection, thou doubttest concerning God." Wherefore very emphatically he said, "what Thou sowest," thou who art mortal and perishing.

³ And see how he uses expressions appropriate to the purpose he had in view: thus, "it is not quickened," saith he, "except it die." Leaving, you see, the terms appropriate to seed, as that "it buds," and "grows," and "is dissolved," he adopts those which correspond to our flesh, viz. "it is quickened," and, "except it die;" which do not properly belong to seeds, but to bodies. And he said not, "after it is dead it lives," but, which is a greater thing, "therefore it lives, because it dies." Seest thou, what I am always observing, that he continually gives their argument the contrary turn? Thus what they made a sure sign of our not rising again, the same he makes a demonstration of our rising. For they said, "the body rises not again, because it is dead." What then doth he, retorting their argument, say? "Nay, but unless it died, it could not rise again: and therefore it rises again, because it died." For as Christ more clearly signifies this very thing, in the words, "Except a grain of wheat fall into the ground and die, it abideth by itself alone: but if it die, it beareth much fruit:" (John chapter 12, verse 24) thence also Paul, drawing this example, said not, "it doth not live," but, "is not quickened;" again assuming the power of God and showing that not the nature of the ground, but God Himself, brings it all to pass.

4 And what can be the reason that he did not bring that forward, which was more akin to the subject: I mean, the seed of mankind? (For our generation too begins from a sort of decay, even as that of the corn.) Because it was not of equal force, but the latter was a more complete instance: for he wants a case of something that perished entirely, whereas this was but a part; wherefore he rather alleges the other. Besides, that proceeds from a living body and falls into a living womb; but here it is no flesh, but the earth into which the seed is cast, and into the same it is dissolved, like the body which is dead. Wherefore on this account too the example was more appropriate. [3.] Ver. 37. "And he who soweth, soweth not that body that shall be." For the things before spoken meet the question, "how they are raised;" but this, the doubt, "with what manner of body they come." But what is, "thou sowest not that body which shall be?" Not an entire ear of corn, nor new grain. For here his discourse no longer regards the resurrection, but the manner of the resurrection, what is the kind of body which shall rise again; as whether it be of the same kind, or better and more glorious. And he takes both from the same analogy, intimating that it will be much better.

5 But the heretics, considering none of these things, dart in upon us and say, "one body falls and another body rises again. How then is there a resurrection? For the resurrection is of that which was fallen. But where is that wonderful and surprising trophy over death, if one body fall and another rise again? For he will no longer appear to have given back that which he took captive. And how can the alleged analogy suit the things before mentioned?" Why, it is not one substance that is sown, and another that is raised, but the same substance improved. Else neither will Christ have resumed the same body when He became the first-fruits of them that rise again: but according to you He threw aside the former body, although it had not sinned, and took another. Whence then is that other? For this body was from the Virgin, but that, whence was it? Seest thou to what absurdity the argument hath come round? For wherefore shows He the very prints of the nails? Was it not to prove that it is that same body which was crucified, and the same again that rose from the dead? And what means also His type of Jonah? For surely it was not one Jonah that was swallowed up and another that was cast out upon dry land. And why did He also say, "Destroy this temple, and in three days I will raise it up?" For that which was destroyed, the same clearly He raised again.

Wherefore also the Evangelist added, that "He spake of the temple of His body." (John chapter 2, verse 19 and John chapter 2, verse 21)

6 What is that then which he saith, "Thou sowest not the body that shall be?" i.e. not the ear of corn: for it is the same, and not the same; the same, because the substance is the same; but not the same, because this is more excellent, the substance remaining the same but its beauty becoming greater, and the same body rising up new. Since if this were not so, there were no need of a resurrection, I mean if it were not to rise again improved. For why did He at all pull down His house, except He were about to build it more glorious? This now, you see, he said to them who think that it is utter corruption. Next, that none again might suspect from this place that another body is spoken of, he qualifies the dark saying, and himself interprets what he had spoken, not allowing the hearer to turn his thoughts from hence in any other direction. What need is there then of our reasonings? Hear himself speaking, and explaining the phrase, "Thou sowest not the body that shall be." For he straightway adds, "but a bare grain, it may chance of wheat, or of some other kind;" i.e., it is not the body that shall be; not so clothed, for instance; not having a stalk and beard, but "a bare grain, it may chance of wheat, or of some other kind."

7 Ver. 38. "But God giveth it a body even as it pleased Him." "Yes," saith one, "but in that case it is the work of nature." Of what nature, tell me? For in that case likewise God surely doeth the whole; not nature, nor the earth, nor the rain. Wherefore also he making these things manifest, leaves out both earth and rain, atmosphere, sun, and hands of husbandmen, and subjoins, "God giveth it a body as it pleased Him." Do not thou therefore curiously inquire, nor busy thyself with the how and in what manner, when thou hearest of the power and will of God. "And to each seed a body of its own." Where then is the alien matter which they speak of? For He giveth to each "his own." So that when he saith, "Thou sowest not that which shall be," he saith not this, that one substance is raised up instead of another, but that it is improved, that it is more glorious. For "to each of the seeds," saith he, "a body of its own."

8[4.] From hence in what follows, he introducing also the difference of the resurrection which shall then be. For do not suppose, because grain is sown and all come up ears of corn, that therefore there is also in the resurrection an equality of honor. For in the first place, neither in seeds is there only

one rank, but some are more valuable, and some inferior. Wherefore also he added, "to each seed a body of its own." However, he is not content with this, but seeks another difference greater and more manifest. For that thou mayest not, when hearing, as I said, that all rise again, suppose that all enjoy the same reward; he laid before even in the preceding verses the seeds of this thought, saying, "But each in his own order." But he brings it out here also more clearly, saying, Ver. 39. "All flesh is not the same flesh." For why speak I, saith he, in respect of seeds? In respect of bodies let us agitate this point, concerning which we are discoursing now. Wherefore also he addeth, and saith,

9 "But there is one flesh of men, another flesh of beasts, another of birds, and another of fishes." Ver. 40. "There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another." Ver. 41. "There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory." And what means he by these expressions? Wherefore from the resurrection of the body did he throw himself into the discourse of the stars and the sun? He did not throw himself out, neither did he break off from his purpose; far from it: but he still keeps to it. For whereas he had established the doctrine concerning the resurrection, he intimates in what follows that great will be then the difference of glory, though there be but one resurrection. And for the present he divides the whole into two: into "bodies celestial," and "bodies terrestrial." For that the bodies are raised again, he signified by the corn: but that they are not all in the same glory, he signifies by this. For as the disbelief of the resurrection makes men supine, so again it makes them indolent to think that all are vouchsafed the same reward. Wherefore he corrects both. And the one in the preceeding verses he had completed; but this he begins now. And having made two ranks, of the righteous and of sinners, these same two he subdivides again into many parts, signifying that neither righteous nor sinners shall obtain the same; neither righteous men, all of them, alike with other righteous, nor sinners with other sinners.

10 Now he makes, you see, first, one separation between righteous and sinners, where he says, "bodies celestial, and bodies terrestrial:" by the "terrestrial" intimating the latter, and by the "celestial," the former. Then farther he introduces a difference of sinners from sinners, saying, "All flesh is not the same flesh, but there is one flesh of fishes, another of birds, and another of

beasts." And yet all are bodies; but some are in more, and some in lesser vile-ness. And that in their manner of living too, and in their very constitution. And having said this, he ascends again to the heaven, saying, "There is one glory of the sun, and another glory of the moon." For as in the earthly bodies there is a difference, so also in the heavenly; and that difference no ordinary one, but reaching even to the uttermost: there being not only a difference between sun and moon, and stars, but also between stars and stars. For what though they be all in the heaven? yet some have a larger, others a less share of glory. What do we learn from hence? That although they be all in God's kingdom, all shall not enjoy the same reward; and though all sinners be in hell, all shall not endure the same punishment. Wherefore he added,

¹¹ Ver. 42. "So also is the resurrection of the dead." "So," How? with considerable difference. Then leaving this doctrine as sufficiently proved, he again comes to the proof itself of the resurrection and the manner of it, saying, [5.] "It is sown in corruption, it is raised in incorruption." And observe his consideration. As in the case of seeds, he used the term proper to bodies, saying, "it is not quickened, except it die:" so in the case of bodies, the expression belonging to seeds, saying, "it is sown in corruption, it is raised in incorruption." He said not, "is produced," that thou mightest not think it a work of the earth, but is "raised." And by sowing here, he means not our generation in the womb, but the burial in the earth of our dead bodies, their dissolution, their ashes. Wherefore having said, "it is sown in corruption, it is raised in incorruption," he adds,

¹² Ver. 43. "It is sown in dishonor." For what is more unsightly than a corpse in dissolution? "It is raised in glory." "It is sown in weakness." For before thirty days the whole is gone, and the flesh cannot keep itself together nor hold out for one day. "It is raised in power." For there shall nothing prevail against it for all the future. Here is why he stood in need of those former analogies, lest many on hearing of these things, that they are "raised in incorruption and glory and power," might suppose that there is no difference among those who rise again. For all indeed rise again, both in power and in incorruption; and in this glory of their incorruption yet are not all in the same state of honor and safety. Ver. 44. "It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body."

¹³ What sayest thou? Is not "this" body spiritual? It is indeed spiritual, but that will be much more so. For now oftentimes both the abundant grace of

the Holy Ghost flies away on men's committing great sins; and again, the Spirit continuing present, the life of the flesh depends on the soul: and the result in such a case is a void, without the Spirit. But in that day not so: rather he abides continually in the flesh of the righteous, and the victory shall be His, the natural soul also being present. For either it was some such thing which he intimated by saying, "a spiritual body," or that it shall be lighter and more subtle and such as even to be wafted upon air; or rather he meant both these. And if thou disbelieve the doctrine, behold the heavenly bodies which are so glorious and (for this time) so durable, and abide in undecaying tranquillity; and believe thou from hence, that God can also make these corruptible bodies incorruptible and much more excellent than those which are visible.

¹⁴[6.] Ver. 45. "So also it is written, (Genesis chapter 2, verse 7) the first man Adam became a living soul: the last Adam became a life-giving Spirit." And yet the one indeed is written, but the other not written. How then said He, "it is written?" He modified the expression according to the issue of events: as he is wont continually to do: and indeed as it is the way of every prophet. For so Jerusalem, the prophet said, should be "called a city of righteousness;" (Isaiah chapter 1, verse 26) yet it was not so called. What then? Did the prophet speak false? By no means. For he is speaking of the issue of events. And that Christ too should be called Immanuel; (Isaiah chapter 7, verse 14) yet was he not so called. But the facts utter this voice; so also here, "the last Adam became a life-giving Spirit."

¹⁵And these things he said that thou mayest learn that the signs and pledges both of the present life and of that which is to come have already come upon us; to wit, of the present life, Adam, and of the life to come, Christ. For since he sets down the better things as matters of hope, he signifies that their beginning hath already come to pass, and their root and their fountain been brought to light. But if the root and the fountain be evident to all, there is no need to doubt of the fruits. Wherefore he saith, "The last Adam became a life-giving Spirit." And elsewhere too, He "shall quicken your mortal bodies through His Spirit that dwelleth in you." (Romans chapter 7, verse 11) It is the Spirit's work then to quicken. Further, lest any should say, "why are the worse things the elder? and why hath the one sort, to wit, the natural, come to pass not merely as far as the first-fruits, but alto-

gether; the other as far as the first-fruits only?"-he signifies that the principles also of each were so ordered.

¹⁶ Ver. 46. "For that is not first," saith he, "which is spiritual, but that which is natural, then that which is spiritual." And he saith not, why, but is content with the ordinance of God, having the evidence from the facts testifying to that most excellent oeconomy of God, and implying that our state is always going forward to the better; at the same time by this also adding credibility to his argument. For if the lesser have come to pass, much more ought we to expect the better. [7.] Since then we are to enjoy so great blessings, let us take our station in this array, and bewail not the departed, but rather those that have ended their life ill. For so the husbandman, when he sees the grain dissolving, doth not mourn; rather, as long as he beholds it continuing solid in the ground he is in fear and trembling, but when he sees it dissolved rejoices. For the beginning of the future crop is its dissolving. So let us also then rejoice when the corruptible house falls, when the man is sown. And marvel not if he called the burial "a sowing;" for, in truth, this is the better sowing: inasmuch as that sowing is succeeded by deaths and labors and dangers and cares; but this, if we lived well, by crowns and rewards; and that, by corruption and death but this by incorruption and immortality, and those infinite blessings. To that kind of sowing there went embraces and pleasures and sleep: but to this, only a voice coming down from heaven, and all is at once brought to perfection. And he that rises again is no more led to a life full of toil, but to a place where anguish and sorrow and sighing are fled away.

¹⁷ If thou requirest protection and therefore mournest thy husband, be-take thyself to God, the common Protector and Saviour and Benefactor of all, to that irresistible alliance, to that ready aid, to that abiding shelter which is every where present, and is as a wall unto us on every side. "But your intercourse was a thing desirable and lovely." I too know it. But if thou wilt trust sound reason with this grief, and wilt consider with thyself who hath taken him away, and that by nobly bearing it thou offerest thy mind as a sacrifice to our God, even this wave will not be too strong for thee to stem. And that which time brings to pass, the same do thou by thy self-command. But if thou shalt yield to weakness, thine emotion will cease indeed in time, but it will bring thee no reward. ¹⁸ And together with these reasons collect also examples, some in the present life, some in the Holy Scriptures. Consider

that Abraham slew his own son, and neither shed a tear nor uttered a bitter word. "But he," you say, "was Abraham." Nay, thou surely hast been called to a nobler field of action. And Job grieved indeed, but so much as was proper for a father who loved his children and was very solicitous for the departed; whereas what we now do, is surely the part of haters and enemies. For if when a man was taken up to court and crowned, thou wert smiting thyself and lamenting, I should not say that thou wast a friend of him who was crowned, but a great enemy and adversary. "Nay," say you, "not even as it is do I mourn for him, but for myself." Well, but this is not the part of an affectionate person, to wish for thine own sake that he were still in the conflict and subject to the uncertainty of the future, when he might be crowned and come to anchor; or that he should be tossed in mid ocean, when he might have been in port.

¹⁹[8.] "But I know not whither he hath gone," say you. Wherefore knowest thou not, tell me? For according as he lived well or otherwise, it is evident whither he will go. "Nay, on this very account I lament," say you, "because he departed being a sinner." This is a mere pretext and excuse. For if this were the reason of thy mourning for the departed, thou oughtest to have formed and corrected him, when he was alive. The fact is thou dost every where look to what concerns thyself, not him. But grant that he departed with sin upon him, even on this account one ought to rejoice, that he was stopped short in his sins and added not to his iniquity; and help him as far as possible, not by tears, but by prayers and supplications and alms and offerings. For not unmeaningly have these things been devised, nor do we in vain make mention of the departed in the course of the divine mysteries, and approach God in their behalf, beseeching the Lamb Who is before us, Who taketh away the sin of the world;-not in vain, but that some refreshment may thereby ensue to them. Not in vain cloth he that standeth by the altar cry out when the tremendous mysteries are celebrated, "For all that have fallen asleep in Christ, and for those who perform commemorations in their behalf." For if there were no commemorations for them, these things would not have been spoken: since our service is not a mere stage show, God forbid! yea, it is by the ordinance of the Spirit that these things are done.

²⁰ Let us then give them aid and perform commemoration for them. For if the children of Job were purged by the sacrifice of their father, why dost thou doubt that when we too offer for the departed, some consolation arises

to them? since God is wont to grant the petitions of those who ask for others. And this Paul signified saying, "that in a manifold Person your gift towards us bestowed by many may be acknowledged with thanksgiving on your behalf." (2 Corinthians chapter 1, verse 11) Let us not then be weary in giving aid to the departed, both by offering on their behalf and obtaining prayers for them: for the common Expiation of the world is even before us. Therefore with boldness do we then intreat for the whole world, and name their names with those of martyrs, of confessors, of priests. For in truth one body are we all, though some members are more glorious than others; and it is possible from every source to gather pardon for them, from our prayers, from our gifts in their behalf, from those whose names are named with theirs. Why therefore dost thou grieve? Why mourn, when it is in thy power to gather so much pardon for the departed?

21 [9.] Is it then that thou art become desolate and hast lost a protector? Nay, never mention this. For thou hast not surely lost thy God. And so, as long as thou hast Him, He will be better to thee than husband and father and child and kinsman: since even when they were alive, He it was who did all things. These things therefore think upon, and say with David, "The Lord is my light and my Saviour, whom shall I fear? (Ps. xxvii. 1) Say, Thou art a Father of the fatherless, and a Judge of the widows: "(Psalms chapter 68, verse 5) and draw down His aid, and thou shalt have Him to care for thee now more than before, by how much thou art in a state of greater difficulty. 22 Or hast thou lost a child? Thou hast not lost it; say not so. This thing is sleep, not death; removal, not destruction; a journeying from the worse unto the better. Do not then provoke God to anger; but propitiate Him. For if thou bearest it nobly, there will thence accruesome relief both to the departed and to thyself; but if the contrary, thou dost the more kindle God's anger. For if when a servant was chastised by his master, thou didst stand by and complain, thou wouldest the more exasperate the master against thyself. Do not then so; but give thanks, that hereby also this cloud of sadness may be scattered from thee. Say with that blessed one, "the Lord gave, and the Lord hath taken away." (Job chapter 1, verse 21) Consider how many more well-pleasing in His sight have never received children at all, nor been called fathers. "Nor would I wish to have been so," say you, "for surely it were better not to have had experience than after having tasted the pleasure to fall from it." Nay, I beseech thee, say not so, provoke not thus also the Lord to wrath:

but for what thou hast received, give Him thanks; and for what thou hast not to the end, give Him glory. Job said not that which thou sayest unthankfully, "it were better not to have received," but both for the one he gave thanks, saying, "The Lord gave;" and for the other he blessed God, saying, "The Lord hath taken away, blessed be the name of the Lord for ever." And his wife he thus silenced, justifying himself against her, and uttering those admirable words, "Have we received good at the hand of the Lord, and shall we not receive evil?" And yet after this a fiercer temptation befel him: yet was he not even thus unnerved, but in like manner bore it nobly and glorified God.

23 This also do thou, and consider with thyself that man hath not taken him, but God who made him, who more than thyself cares for him and knows what is good for him: who is no enemy nor liar-in-wait. See how many, living, have made life intolerable to their parents. "But seest thou not the right-hearted ones?" say you. I see these too, but even these are not so safe as thy child is. For though they are now approved, yet it is uncertain what their end will be; but for him thou hast no longer any fear, nor dost thou tremble lest anything Should happen to him or he experience any change. These things also do thou consider respecting a good wife and guardian of thine house, and for all things give thanks unto God. And even if thou shalt lose a wife, give thanks. Perhaps God's will is to lead thee to continence, He calls thee to a nobler field of conflict, He was pleased to set thee free from this bond. If we thus command ourselves, we shall both gain the joy of this life and obtain the crowns which are to come, &c. &c.

HOMILY 42

11 Corinthians chapter 15, verse 47 The first man is of the earth, earthy: the second man is the Lord from heaven. Having said that "the natural was first," and "the spiritual afterward," he again states another difference, speaking of "the earthy" and "the heavenly." For the first difference was between the present life and that which is to come: but this between that before grace and that after grace. And he stated it with a view to the most excellent way of life, saying, -(for to hinder men, as I said, from such confidence in the resurrection as would make them neglectful of their practice and of perfection, from this topic also again he renders them anxious and exhorts to virtue, saying,)-"The first man is of the earth, earthy; the second man is the Lord

from heaven:" calling the whole by the name of "man," and naming the one from the better, and the other from the worst part.

² Ver. 48. "As is the earthy, such are they also that are earthy:" so shall they perish and have an end. "As is the heavenly, such are they also that are heavenly:" so shall they abide immortal and glorious. What then? Did not This Man too die? He died indeed, but received no injury therefrom, yea rather by this He put an end to death. Seest thou how on this part of his subject also, he makes use of death to establish the doctrine of the resurrection? "For having, as I said before, the beginning and the head," so he speaks, "doubt not of the whole body." Moreover also he frames hereby his advice concerning the best way of living, proposing standards of a lofty and severe life and of that which is not such, and bringing forward the principles of both these, of the one Christ, but of the other Adam. Therefore neither did he simply say, "of the earth," but "earthy," i. e., "gross, nailed down to things present:" and again with respect to Christ the reverse, "the Lord from heaven."

³ [2.] But if any should say, "therefore the Lord hath not a body because He is said to be "from heaven," although what is said before is enough to stop their mouths: yet nothing hinders our silencing them from this consideration also: viz. what is, "the Lord from heaven?" Doth he speak of His nature, or His most perfect life? It is I suppose evident to every one that he speaks of His life. Wherefore also he adds, Ver. 49. "As we have borne the image of the earthy," i. e., as we have done evil, "let us also bear the image of the heavenly," i. e., let us practise all goodness. But besides this, I would fain ask thee, is it of nature that it is said, "he that is of the earth, earthy," and, "the Lord from heaven?" "Yea," saith one. What then? Was Adam only "earthy," or had he also another kind of substance congenial with heavenly and incorporeal beings, which the Scripture calls "soul," and "spirit?" Every one sees that he had this also. Therefore neither was the Lord from above only although He is said to be "from heaven," but He had also assumed our flesh. But Paul's meaning is such as this: "as we have borne the image of the earthy," i. e., evil deeds, "let us also bear the image of the heavenly," the manner of life which is in the heavens. Whereas if he were speaking of nature, the thing needed not exhortation nor advice. So that hence also it is evident that the expression relates to our manner of life.

⁴ Wherefore also he introduces the saying in the manner of advice and calls it an "image," here too again showing that he is speaking of conduct,

not of nature. For therefore are we become earthy, because we have done evil: not because we were originally formed "earthy," but because we sinned. For sin came first, and then death and then the sentence, "Dust thou art, and unto dust shalt thou return." (Genesis chapter 3, verse 19) Then also entered in the swarm of the passions. For it is not simply the being born "of earth" that makes a man "earthy," (since the Lord also was of this mass and lump,) but the doing earthly things, even as also he is made "heavenly" by performing things meet for heaven. But enough: for why need I labor overmuch in the proof of this, when the apostle himself goes on to unfold the thought to us, thus saying,

5 Ver. 50. "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God." Seest thou how he explains himself again, relieving us of the trouble⁵ which he often doth: for by flesh he here denotes men's evil deeds, which he hath done also elsewhere; as when he saith, "But ye are not in the flesh:" and again, "So then they that are in the flesh cannot please God." (Romans chapter 8, verse 8 and Romans chapter 8, verse 9) So that when he saith, "Now this I say," he means nothing else than this: "therefore said I these things that thou mayest learn that evil deeds conduct not to a kingdom." Thus from the resurrection he straightway introduced also the doctrine of the kingdom also; wherefore also he adds, "neither doth corruption inherit incorruption," i.e., neither shall wickedness inherit that glory and the enjoyment of the things incorruptible. For in many other places he calls wickedness by this name, saying, "He that soweth to the flesh, shall of the flesh reap corruption." (Galatians chapter 6, verse 8) Now if he were speaking of the body and not of evil doing, he would not have said "corruption." For he nowhere calls the body "corruption," since neither is it corruption, but a thing corruptible: wherefore proceeding to discourse also of it, he calls it not "corruption," but "corruptible," saying, "for this corruptible must put on incorruption."

6[3.] Next, having completed his advice concerning our manner of life, according to his constant custom blending closely subject with subject, he passes again to the doctrine of the resurrection of the body: as follows: Ver. 51. "Behold, I tell you a mystery." It is something awful and ineffable and which all know not, which he is about to speak of: which also indicates the greatness of the honor he confers on them; I mean, his speaking mysteries to them. But what is this? "We shall not all sleep, but we shall all be changed."

He means as follows: "we shall not all die, 'but we shall all be changed,'"even those who die not. For they too are mortal. "Do not thou therefore because thou diest, on this account fear," saith he, "as if thou shouldest not rise again: for there are, there are some who shall even escape this, and yet this suffices them not for that resurrection, but even those bodies which die not must be changed and be transformed into incorruption."

7 Ver. 52. "In a moment, in the twinkling of an eye, at the last trump." After he had discoursed much of the resurrection, then opportunely he points out also its very marvellous character. As thus: "not this only," saith he, "is wonderful that our bodies first turn to corruption, and then are raised; nor that the bodies which rise again after their corruption are better than these present ones; nor that they pass on to a much better state, nor that each receives back his own and none that of another; but that things so many and so great, and surpassing all man's reason and conception, are done "in a moment," i.e., in an instant of time: and to show this more clearly, "in the twinkling of an eye," saith he, "while one can wink an eyelid." Further, because he had said a great thing and full of astonishment; that so many and so great results should take place so quickly; he alleges, to prove it, the credibility of Him who performs it; as follows, "For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." The expression, "we," he uses not of himself, but of them that are then found alive.

8 Ver. 53. "For this corruptible must put on incorruption." Thus lest any, hearing that "flesh and blood cannot inherit the kingdom of God," should suppose that our bodies do not rise again; he adds, "this corruptible must put on incorruption, and this mortal must put on immortality." Now the body is "corruptible," the body is "mortal:" so that the body indeed remains, for it is the body which is put on; but its mortality and corruption vanish away, when immortality and incorruption come upon it. Do not thou therefore question hereafter how it shall live an endless life, now that thou hast heard of its becoming incorruptible. [4.] Ver. 54. "But when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that is written, Death is swallowed up in victory." Thus, since he was speaking of great and secret things, he again takes prophecy (Hosea chapter 13, verse 14) to confirm his word. "Death is swallowed up in victory:" i.e., utterly; not so much as a fragment of it remains nor a hope of returning, incorruption having consumed corruption.

9 Ver. 55. "O death, where is thy sting? O grave, where is thy victory?" Seest thou his noble soul? how even as one who is offering sacrifices for victory, having become inspired and seeing already things future as things past, he leaps and tramples upon death fallen at his feet, and shouts a cry of triumph over its head where it lies, exclaiming mightily and saying, "O death, where is thy sting? O grave, where is thy victory?" It is clean gone, it is perished, it is utterly vanished away, and in vain hast thou done all those former things. For He not only disarmed death and vanquished it, but even destroyed it, and made it quite cease from being. Ver. 56. "Now the sting of death is sin; and the power of sin is the law." 10 Seest thou how the discourse is of the death of the body? therefore also of the resurrection of the body. For if these bodies do not rise again, how is death "swallowed up?" And not this only, but how is "the law the power of sin?" For that "sin" indeed is "the sting of death," and more bitter than it, and by it hath its power, is evident; but how is "the law also the power" thereof? Because without the law sin was weak, being practised indeed, but not able so entirely to condemn: since although the evil took place, it was not so clearly pointed out. So that it was no small change which the law brought in, first causing us to know sin better, and then enhancing the punishment. And if meaning to check sin it did but develop it more fearfully, this is no charge against the physician, but against the abuse of the remedy. Since even the presence of Christ made the Jews' burden heavier, yet must we not therefore blame it, but while we the more admire it, we must hate them the more, for having been injured by things which ought to have profited them? Yea, to show that it was not the law of itself which gives strength to sin, Christ Himself fulfilled it all and was without sin.

11 But I would have thee consider how from this topic also he confirms the resurrection. For if this were the cause of death, viz. our committing sin, and if Christ came and took away sin, and delivered us from it through baptism, and together with sin put an end also to the law in the transgression of which sin consists, why doubtest thou any more of the resurrection? For whence, after all this, is death to prevail? Through the law? Nay, it is done away. Through sin? Nay, it is clean destroyed. Ver. 57. "But thanks be to God, which giveth us the victory through our Lord Jesus Christ." For the trophy He Himself erected, but the crowns He hath caused us also to partake of. And this not of debt, but of mere mercy. [5.] Ver. 58. "Wherefore, brethren, be ye steadfast, unmoveable." Just and seasonable is this exhortation after all that

had gone before. For nothing so disquiets as the thought that we are buffeted without cause or profit.

¹² "Always abounding in the work of the Lord:" i. e., in the pure life. And he said not, "working that which is good," but "abounding;" that we might do it abundantly, and might overpass the lists. "Knowing that your labor is not in vain in the Lord." What sayest thou? Labor again? But followed by crowns, and those above the heavens. For that former labor on man's expulsion from paradise, was the punishment of his transgressions; but this is the ground of the rewards to come. So that it cannot in fact be labor, both on this account and by reason of the great help which it receives from above: which is the cause of his adding also, "in the Lord." For the purpose of the former was that we might suffer punishment; but of this, that we might obtain the good things to come. Let us not therefore sleep, my beloved. For it cannot, it cannot be that any one by sloth should attain to the kingdom of heaven, nor they that live luxuriously and softly. Yea it is a great thing, if straining ourselves and "keeping under the body" and enduring innumerable labors, we are able to reach those blessings. See ye not how vast this distance between heaven and earth? And how great a conflict is at hand? And how prone a thing to evil man is? And how easily sin "besets us?" And how many snares are in the way?

¹³ Why then do we draw upon ourselves so great cares over and above those of nature, and give ourselves more trouble, and make our burden greater? Is it not enough, our having to care for our food and clothing and houses? Is it not enough to take thought for things necessary? Although even from these Christ withdraws us, saying, "Be not anxious for your life what ye shall eat, neither for your body what ye shall put on." (Matthew chapter 6, verse 25) But if one ought not to be anxious for necessary food and clothing, nor for to-morrow; they who bring on so great a mass of rubbish and bury themselves under it, when shall they have power to emerge? Hast thou not heard Paul saying, "No soldier on service entangleth himself in the affairs of this life?" (2 Timothy chapter 2, verse 4) But we even live luxuriously and eat and drink to excess and endure buffeting for external things, but in the things of heaven behave ourselves unmanly. Know ye not that the promise is too high for man? It cannot be that one walking on the ground should ascend the arches of heaven. But we do not even study to live like men, but are become worse than the brutes.

¹⁴ Know ye not before what a tribunal we are to stand? Do ye not consider that both for our words and thoughts an account is demanded of us, and we take no heed even to our actions. "For whosoever looketh on a woman," saith He, "to lust after her hath already committed adultery with her." (Matthew chapter 5, verse 28) And yet they who must be accountable for a mere idle look, refuse not even to lie rotting in the sin itself. "Whosoever shall say to his brother, Thou fool, shall be cast into hell fire." (Matthew chapter 5, verse 22) But we even dishonor them with ten thousand reproaches and plot against them craftily. "He that loveth one that loveth him is no better than the heathen." (Matthew chapter 5, verse 46 and Matthew chapter 5, verse 47) but we even envy them. What indulgence then shall we have, when commanded as we are to pass over the old lines, we weave ourselves a thread of life by a yet more scanty measure than theirs? What plea shall deliver us? Who will stand up and help us when we are punished? There is no one; but it must needs be that wailing and weeping and gnashing our teeth, we shall be led away tortured into that rayless gloom, the pangs which no prayer can avert, the punishments which cannot be assuaged.

¹⁵ Wherefore I entreat and beseech, and lay hold of your very knees, that whilst we have this scant viaticum of life, you would be pricked in your hearts by what has been said, that you would be converted, that you would become better men; that we may not, like that rich man, lament to no purpose in that world after our departure, and continue thenceforth in incurable wailings. For though thou shouldest have father or son or friend or any soever who hath confidence towards God, none of these shall ever deliver thee, thine own works having destroyed thee. For such is that tribunal: it judges by our actions alone, and in no other way is it possible there to be saved. And these things I say, not to grieve you nor to throw you into despair, but lest nourished by vain and cold hopes, and placing confidence in this person or that, we should neglect our own proper goodness. For if we be slothful, there will be neither righteous man nor prophet nor apostle nor any one to stand by us; but if we have been earnest, having in sufficiency the plea which comes from each man's own works, we shall depart with confidence, and shall obtain the good things that are laid up for them that love God; to which may we all attain, &c. &c.

HOMILY 43

¹1 Corinthians chapter 16, verse 1 Now concerning the collection for the saints, as I gave order to the Churches of Galatia, so also do ye. Having completed his discourse concerning doctrines, and being about to enter upon that which belongs rather to morals, he dismisses every thing else and proceeds to the chief of good things, discoursing about alms. Nor does he discuss morals in general, but when he hath treated of this matter alone, he leaves off. A thing however obviously unlike what he did every where else; for of alms and of temperance and of meekness and of long-suffering and of all the rest, he treats in the other Epistles in the conclusion. For what reason then doth he handle here this part only of practical morality? Because the greater part also of what had been spoken before was of an ethical nature: I mean, where he chastised the fornicator; where he was correcting those who go to law among Gentiles; where he terrified the drunkards and the gluttons; where he condemned the seditious, the contentious, and those who loved to have the preeminence; where those who unworthily approach the Mysteries were delivered over by him unto that intolerable sentence; where he discoursed concerning love. For this cause, I say, the subject which most pressed on him, viz. the aid required for the saints, this alone he mentions.

² And observe his consideration. When he had persuaded them concerning the resurrection, and made them more earnest, then and not till then he discusses this point also. It is true indeed that on these matters he had spoken to them before, when he said, "If we sowed unto you spiritual things, is it a great matter if we shall reap your carnal things?" And, "Who planteth a vineyard, and eateth not of the fruit thereof?" But because he knew the greatness of this moral achievement, he refuses not to add a fresh mention at the end of his letter. And he calls the collection logian (a "contribution,") immediately from the very first making out the things to be easy. For when contribution is made by all together, that becomes light which is charged upon each. ³ But having spoken about the collection, he did not say immediately, "Let every one of you lay up in store with himself;" although this of course was the natural consequence; but having first said, "As I gave order to the Churches of Galatia," he added this, kindling their emulation by the account of the well-doings of others, and putting it in the form of a narration. And this also he did when writing to the Romans; for to them also while appearing to narrate the reason why he was going away to Jerusalem, he intro-

duces thereupon his discourse about alms; "But now I go unto Jerusalem, ministering unto the saints: for it hath been the good pleasure of Macedonia and Achaia to make a certain contribution for the poor among the saints." (Romans chapter 15, verse 25) Only those he stimulates by mention of Macedonians and Corinthians; these of Galatians. For he saith, "As I gave order to the Churches of Galatia, so also do ye:" for they would surely feel ashamed ever afterwards to be found inferior to Galatians. And he saith not, "I advised," and, "I counselled;" but, "I gave order," which is more authoritative. And he doth not bring forward a single city, or two, or three, but an entire nation: which also he doth in his doctrinal instructions, saying, "Even as also in all the Churches of the saints." For if this be potent for conviction of doctrines, much more for imitation of actions.

⁴[2.] "What then, I ask, didst thou give order about?" Ver. 2. "On the first day of the week," that is, the Lord's day, "let each one of you lay by him in store, as he may prosper." Mark how he exhorts them even from the time: for indeed the day was enough to lead them to almsgiving. Wherefore "call to mind," saith he, "what ye attained to on this day: how all the unutterable blessings, and that which is the root and the beginning of our life took place on this day. But not in this regard only is the season convenient for a zealous benevolence, but also because it hath rest and immunity from toils: the souls when released from labors becoming readier and apter to show pity. Moreover, the communicating also on that day in Mysteries so tremendous and immortal instils great zealousness. On it, accordingly, "let each one of you," not merely this or that individual, but "each one of you," whether poor or rich, woman or man, slave or free, "lay by him store." He said not, "Let him bring it the church," lest they might feel ashamed because of the smallness of the sum; but "having by gradual additions swelled his contribution, let him then produce it, when I am come but for the present lay it up," saith he, "at home, and make thine house a church; thy little box a treasury. Become a guardian sacred wealth, a self-ordained steward of the poor. Thy benevolent mind assigns to thee this priesthood."

⁵ Of this our treasury even now is a sign: but the sign remains, the thing itself no where. ⁶[3. Now I am aware that many of this congregation will again find fault with me when treat of these subjects, and say, "Be not, I beseech you, be not harsh and disagreeable to four audience. Make allowances for their disposition; give way to the mind of the hearers. For in this case you

really do put us to shame; you make us blush. But I may not endure such words: since neither was Paul ashamed to be continually troublesome upon such points as these and to speak words such as mendicants use. I grant indeed that if I said, "give it me," and "lay it up in my house," there might perchance be something to be ashamed of in what I said: hardly however even in that case; for "they who wait upon the altar," we read, "have their portion with the altar." (c. ix. 13. However, some one perhaps might find fault as if he were framing an argument for his own interest. But now it is for the poor that I make my supplication; nay, not so much for the poor, as for your sake who bestow the gift. Wherefore also I am bold to speak out. For what shame is it to say, Give unto thy Lord in His hunger: Put raiment on Him going about naked; Receive Him being a stranger? Thy Lord is not ashamed before the whole world to speak thus: "I was an hungred, and ye gave Me not to eat," He who is void of all want and requires nothing.

7 And am I to be ashamed and hesitate? Away with this. This shame is of the snare of the devil. I will not then be ashamed, but will say, and that boldly, "Give to the needy; I will say it with a louder voice than the needy themselves. True it is, if any one can show and prove that in saying these things we are drawing you over unto ourselves, and under the pretence of the poor are ourselves making gain, such a course would be worthy, I say not of Shame, but even of ten thousand thunderbolts; and life itself would be more than persons so behaving would deserve. If, on the contrary, by the grace of God, we are in nothing troublesome about ourselves, but "have made the Gospel without charge" to you; laboring indeed in no wise like Paul, but being contented with our own;-with all boldness of speech I will say, "Give unto the needy: yea, and I will not leave off saying it, and of those who give not I will be a severe accuser. For so, if I were a general and had soldiers, I should not feel ashamed at demanding food for my men: for I vehemently set my heart upon your salvation.

8[4.] But that my argument may both be more forcible and more effective, I will take Paul for my comrade, and like him will discourse and say, "Let each one of you lay by him in store, as he may prosper." Now observe also how he avoids being burdensome. He said not, "so much," or "so much," but "as he may prosper," whether much or little. Neither said he, "what any one may have gained," but, "as he may prosper:" signifying that the supply is of God. And not only so, but also by his not enjoining them to deposit all at

once, he makes his counsel easy: since the gathering little by little hinders all perception of the burden and the cost. Here you see the reason too for his not enjoining them to produce it immediately, but giving them a long day; whereof adding the cause, he saith. "That there be no gatherings when I come:" which means, that ye may not when the season is come for paying in contributions just then be compelled to collect them. And this too in no ordinary degree encouraged them again: the expectation of Paul being sure to make them more earnest.

9 Ver. 3. "And when I arrive, whomsoever ye shall approve, them will I send with letters to carry your bounty to Jerusalem." He said not, "this person," and "that," but, "whomsoever ye shall approve," whomsoever you shall choose, thus freeing his ministration from suspicion. Wherefore to them he leaves the right of voting in the choice of those who are to convey it. He is far enough from saying, "The payment is yours, but the privilege of selecting those who are to carry it is not yours." Next, that they might not think him quite absent, he adds his letters, saying, "Whomsoever you approve, I will send with letters." As if he had said, I also will be with them and share in the ministration, by my letters. And he said not, "These will I send to bear your alms," but, "your bounty;" to signify that they were doing great deeds; to mark that they were gainers themselves. And elsewhere he calls it both "a blessing" and "a distribution." (2 Corinthians chapter 9, verse 5 and 2 Corinthians chapter 9, verse 13) The one that he might not make them less active, the other that he might not elate them. But in no case whatever hath he called it "alms."

10 Ver. 4. "And if it be meet for me to go also, they shall go with me." Here again he exhorts them to liberality. As thus: "if it be so much," saith he, "as to require my presence also, neither will I decline this." But he did not in the first instance promise this, nor say, "When I am come I will carry it." For he would not have made so much of it, if he had so set it down from the first. Afterwards however he adds it well and seasonably. Here then you have the reason why he did not immediately promise, nor yet altogether hold his peace concerning it: but having said, "I will send," then at length he adds himself also. And here too again he leaves it to their own decision; in saying, "If it be meet for me to go also:" whereas this rested with them, namely, to make their collection large; so large even, as to affect his plans and cause him in person to make the journey.

¹¹[5.] Ver. 5. "But I will come to you," saith he, "when I shall have passed through Macedonia." This he had said also above; then however with anger: at least he added, (c. iv. 19.) "And I will know not the speech of them that are puffed up, but the power:" but here, more mildly; that they might even long for his coming. Then, that they might not say, "Why is it that you honor the Macedonians above us?" he said not, "When I depart," but, "When I shall have passed through Macedonia; for I do pass through Macedonia." Ver. 6. "But with you it may be that I shall abide, or even winter." For I do not at all wish to take you merely in my way, but to continue among you and spend some time. For when he wrote this letter, he was in Ephesus, and it was winter; as you may know by his saying, "Until Pentecost I will tarry at Ephesus; but after this I shall go away to Macedonia, and after having gone through it, I will be with you in the summer; and perhaps I shall even spend the winter with you." And why did he say, "perhaps;" and did not positively affirm it? Because Paul did not foreknow all things; for good purposes. Wherefore neither doth he absolutely affirm, in order that if it came not to pass, he might have something to resort to; first, his previous mention of it having been indefinite; and next, the power of the Spirit leading him wheresoever It willed, not where he himself desired. And this also he expresses in the second Epistle, when excusing himself on account of his delay, and saying, "Or the things which I purpose, do I purpose according to the flesh, that with me there should be the yea yea and the nay nay?" (2 Corinthians chapter 1, verse 17)

¹²"That ye may set me forward on my journey wheresoever I go." This also is a mark of love, and great strength of affection. Ver. 7. "For I do not wish to see you now by the way; for I hope to tarry awhile with you, if the Lord permit." Now these these things he said, both to signify his love and also to terrify the sinners, not however openly, but with outward demonstration of friendship. Ver. 8. "But I will tarry at Ephesus until Pentecost." As we should expect, he tells them all exactly, informing them as friends, For this too is a mark of friendship to say the reason why he was not with them, why he delayed, and where he was staying, Ver. 9. "For a great door and effectual is opened unto me, and there are many adversaries." Now it it was "great," how could there be "adversaries?" Why on this very account the adversaries were many, because men's faith was great; because the entrance was great and wide. But what means, "A great door?" There are many prepared to receive

the faith, many ready to approach and be converted. There is a spacious entrance for me, things being now come to that point that the mind of those approaching is at its prime for the obedience of the faith. On this account, vehement was the blast of the breath of the devil, because he saw many turning away from him.

¹³ You see then on both accounts it was needful for him to stay; both because the gain was abundant, and because the struggle was great. And herewith also he cheered them up, namely, by saying, that henceforth the word works every where and springs up readily. And if there be many who plot against it, this also is a sign of the advance of the Gospel. For at no time doth that evil demon wax fierce, except on seeing his goods made spoil of abundantly. (Matt. xii.) ¹⁴[6.] Let us then, when we desire to effect any thing great and noble, not regard this, the greatness of the labor which it brings, but let us rather look to the gain. Mark, for instance, Paul, not therefore lingering, not therefore skinking back, because "there were many adversaries;" but because "there was a great door," pressing on and persevering. Yea, and as I was saying, this was a sign that the devil was being stripped, for it is not, depend on it, by little and mean achievements that men provoke that evil monster to wrath. And so when thou seest a righteous man performing great and excellent deeds, yet suffering innumerable ills, marvel not; on the contrary, one might well marvel, if the devil receiving so many blows were to keep quiet and bear the wounds meekly. Even as you ought not to be surprised were a serpent, continually goaded, to grow fierce and spring on the person that goaded it. Now no serpent steals on you so fierce as the devil, leaping up against all; and, like a scorpion with its sting raised, he raises himself upright. Let not this then disturb you: since of course he that returns from war and victory and slaughter must needs be bloody, and oftentimes also have received wounds. Do thou, then, for thy part, when thou seest any one doing alms and performing numberless other good works and so curtailing the power of the devil, and then falling into temptations and perils; be not troubled thereupon. This is the very reason why he fell into temptations, because he mightily smote the devil.

¹⁵ "And how did God permit it?" you will say. That he might be crowned more signally: that the other might receive a severer wound. For when after benefits conferred a man suffers, and that grievously, and yet continually gives thanks, it is a blow to the devil. For it is a great thing, even when our

affairs are flowing on prosperously, to show mercy and to adhere to virtue: but it is far greater in grievous calamity not to desist from this noble occupation; this is he who may be most truly said to do so for God's sake. So then, though we be in peril, beloved, though we suffer ever so greatly, let us with the greater zeal apply ourselves to our labors for virtue's sake. For this is not at all the season if or retribution. Here then let us not ask for our crowns, lest when the crowns come in their season, we diminish our recompense. For as in the case of artificers, they who support themselves and work receive higher pay; while those who have their maintenance with their employers, are curtailed in no small part of the wages; so also in regard to the saints: he that doth immense good and suffers extreme evil hath his reward unimpaired and a far more abundant recompense, not only for the good things which he hath done, but also for the evil which he hath suffered. But he that enjoys rest and luxury here, hath not such bright crowns there. Let us not then seek for our recompense here. But "then" of all times let us rejoice, when doing well we suffer ill. For God hath in store for us in that world not only the reward of our good deeds, but that of our temptations also.

16 But to explain myself more clearly: suppose two rich merciful men, and let them give to the poor: then let one continue in his riches and enjoy all prosperity: the other fall into poverty and diseases and calamities, and give God thanks. Now when these are gone away into the other world, which will receive the greater reward? Is it not quite plain that it will be he who is sick and in adversity, seeing that though he did well and suffered ill, he felt not according to human infirmity? I suppose this is plain to every one. And, in truth, this is the adamantine statue, this is the considerate servant. (See S. Matthew chapter 25, verse 21) But if we ought not to do any thing good for the hope of the kingdom, but because it so pleaseth God, which is more than any kingdom; what doth he deserve, who because he doth not receive his recompense here, is become more remiss concerning virtue?

17 Let us then not be troubled when we see that such an one who invited widows and made continual feasts lost his house by fire, or sustained some other such like disaster. Yea, for this very thing he shall receive his reward. For even Job was not so much admired for his alms-deeds as he was for his sufferings afterwards. For this reason his friends also are little esteemed and deemed of no account; because they sought for the recompenses of the present world, and with a view to this gave sentence against the just man. Let

us then not seek for our return here; let us not become poor and needy; since surely it is of extreme meanness, when heaven is proposed, and things which are above the heaven, to be looking round on the things which are here. Let us not by any means do so; but whichever of unexpected things come upon us, hold we fast the commands of God continually, and obey the blessed Paul.

¹⁸[7.] And let us make a little chest for the poor at home; and near the place at which you stand praying, there let it be put: and as often as you enter in to pray, first deposit your alms, and then send up your prayer; and as you would not wish to pray with unwashed hands, so neither do so without alms: since not even the Gospel hanging by our bed is more important than that alms should be laid up for you; for if you hang up the Gospel and do nothing, it will do you no such great good. But if you have this little coffer, you have a defence against the devil, you give wings to your prayer, you make your house holy, having meat for the King (S. Matthew chapter 25, verse 34) there laid up in store. And for this reason let the little coffer be placed also near the bed, and the night will not be troubled with fantasies. Only let nothing be cast into it, which is the fruit of injustice. For this thing is charity; and it cannot be that charity should ever spring out of hardheartedness.

¹⁹Will you have mention also of the resources out of which you should make your deposits, so as in this respect also to make this kind of contribution easy? The handicraft man, for instance, the sandal-maker, or the leather-cutter, or the brass-founder, or any other artificer, when he sells any article of his trade, let him give the first-fruits of its price unto God: let him cast in a small portion here, and assign something to God out of his portion, though it be rather scanty. For neither do I ask any great thing; but so much as the childish ones among the Jews, full as they are of innumerable evils, just so much let us cast in, we who look forward to heaven. And this I say not as laying down a law, neither as forbidding more, but as recommending a deposit of not less than a tenth part. And this also do thou practise not in selling only, but also in buying and receiving a recompense. Let those also who possess land observe this law in regard to their rents: yea, let it be a law for all who gather their incomes in an honest way. For with those who demand usury I have no concern, neither with soldiers who do violence to others and turn to their own advantage their neighbors' calamities. Since from

that quarter God will accept nothing. But these things I say to those who gather their substance by righteous labor.

²⁰ Yea, and if we establish ourselves in this kind of habit, we are ever after stung by our conscience if ever we omit this rule; and after a while we shall not even think it a hard thing; and by degrees we shall arrive at the greater things, and by practising how to despise wealth, and by pulling up the root of evils, we shall both pass the present life in peace, and obtain the life to come; which may it be the portion of us all to attain unto, &c. &c

HOMILY 44

¹ 1 Corinthians chapter 16, verse 10 Now if Timothy come to you, see that he be with you without fear. Perhaps some one may think there is something unworthy of Timothy's courage in this piece of advice. But not on Timothy's account is this said, but for the hearers' sake: lest by their design against him they should hurt themselves: since he for his part had his station always in the way of dangers. ² "For as a child serveth a father," saith he, "so he served with me in furtherance of the Gospel." (Philippians chapter 2, verse 22) But lest from boldness towards the disciple they should proceed also to the teacher, and become worse, he checks them from afar off, saying, "that he may be with you without fear;" that is, that none of those desperate persons rise up against him. For he intended perhaps to rebuke them about the things concerning which Paul also had written: and indeed Paul professed to send him for this very reason. "For I have sent Timothy unto you," saith he, (c. iv. 17.) "who shall put you in remembrance of my ways in Christ even as I teach every where in every Church." In order then that they might not through confidence in their high birth and wealth, and the support of the people, and the wisdom from without, attack him and spit upon him and plot against him, being grieved at the reproofs which came from him; or lest in revenge for the teacher's rebuke they should demand satisfaction of him, so punishing the other; therefore he saith, "that he be without fear with you." As if he had said, "Tell me not of those who are without, the Gentiles and unbelievers. It is your part that I require, you for whom also the whole Epistle was composed," the persons also whom in the beginning and the outset he had frightened. Wherefore he saith, "with you."

³ Then in virtue of his ministry he sets him forth as a person to be fully trusted; saying "For the work of the Lord he worketh." That is; "look not," saith he, "to this, his not being rich, namely, nor highly educated, nor old:

but what commands are laid upon him, what work he is doing. 'For the work of the Lord he worketh.'" And this serves him instead of all nobility and wealth and age and wisdom. And he is not content with this, but adds, "Even as I also." And some way above, "Who is my beloved son and faithful in the Lord; he shall put you in remembrance of my ways in Christ." Seeing then that he was both young, and had been singly entrusted with the improvement of so numerous a people, both of which things tended to bring him into contempt, he adds, as we might expect,

4 Ver. 11. "Let no one therefore despise him." And not this only doth he demand of them, but also greater honor; wherefore also he saith, "but set him forward in peace;" that is, without fear; causing no fightings or contentions, no enmities or hatreds, but rendering all subjection as to a teacher. "That he may come unto me: for I expect him with the brethren." This also was the language of one that would alarm them. That is, in order that they might become more considerate, as knowing that all would be told him whatever Timothy's treatment might be, he adds therefore, "for I expect him." And besides, hereby he both shows that Timothy is worthy of their confidence; since being on the point of departing he waits for him; and also signifies the love which he hath towards them, it appearing that for their sakes he sent away one so useful to him.

5 Ver. 12. "But as touching Apollos the brother, I besought him much to come unto you with the brethren." This man appears to have been both well-educated and also older than Timothy. Lest they should say then, "For what possible reason did he not send the man grown, but the youth instead of him?" observe how he softens down this point also, both calling him a brother, and saying that he had besought him much. For lest he should seem to have held Timothy in higher honor than him and to have exalted him more, and on this account not to have sent him, and cause their envy to burst out more abundantly, he adds, "I besought him much to come." What then: did not the other yield nor consent? did he resist and show himself contentious? He saith not this, but that he might not excite prejudice against him, and also might make excuse for himself, he saith, "and it was not at all his will to come now." Then to prevent their saying that all this was an excuse and pretence, he added, "but he will come to you when he shall have opportunity." This was both an excuse for him, and a refreshment to them who desired to see him, by the hope which it gave of his coming.

6[2.] Afterwards indicating that not in the teachers but in themselves they ought to have their hopes of salvation, he saith, Ver. 13. "Watch ye, stand fast in the faith." Not in the wisdom which is without: for there it is not possible to stand, but to be borne along; even as "in the faith" ye may "stand." "Quit you like men, be strong." "Let all that ye do be done in love." Now in saying these things, he seems indeed to advise; but he is reprimanding them as indolent. Wherefore he saith, "Watch," as though they slept; "Stand," as though they were rocking to and fro: "Quit you like men," as though they were playing the coward: "Let all that ye do be done in love," as though they were in dissensions. And the first caution refers to the deceivers, viz., "Watch," "stand:" the next, to those who plot against us, "Quit you like men:" the third, to those who make parties and endeavor to distract, "Let all that ye do be done in love;" which thing is "the bond of perfectness," and the root and fountain of all blessings.

7 But what means, "All things in love?" "Whether any one rebuke," saith he, "or rule or be ruled, or learn or teach, let all be in love:" since in fact all the things which have been mentioned arose from neglect of it. For if this had not been neglected, they would not have been puffed up, they would not have said, "I am of Paul, and I of Apollos." If this had existed, they would not have gone to law before heathens, or rather they would not have gone to law at all. If this had existed, that notorious person would not have taken his father's wife: they would not have despised the weak brethren; there would have been no factions among them; they would not have been vain-glorious about their gifts. Therefore it is that he saith, "Let all things be done in love." [3.] Ver. 15. "Now I beseech you, brethren;-ye know the house of Stephanas, that it is the first-fruits of Achaia, and that they have set themselves to minister unto the saints."

8 In the beginning too he mentions this man, saying, "I baptized also the home of Stephanias:" and now he speaks of him as "the first-fruits" not of Corinth only, but also of all Greece. And this too is no small encomium that he was the first to come to Christ. Wherefore also in the Epistle to the Romans, praising certain persons on this account, he said, "Who also were in Christ before me." (Romans chapter 16, verse 7) And he said not, that they were the first who believed, but were the "first-fruits;" implying that together with their faith they showed forth also a most excellent life, in every way proving themselves worthy, as in the case of fruits. For so the first-fruits

ought to be better than the rest of those things whereof they are the first-fruits: a kind of praise which Paul hath attributed to these also by this expression: namely, that they not only had a genuine faith, as I was saying, but also they exhibited great piety, and the climax of virtue, and liberality in alms-giving.

9 And not from hence only, but from another topic likewise he indicates their piety, i.e., from their having filled their whole house also with godliness. And that they flourished in good works also, he declares by what follows, saying, "They have set themselves to minister unto the saints." Hear ye, how vast are the praises of their hospitality? For he did not say, "they minister," but, "have set themselves:" this kind of life they have chosen altogether, this is their business in which they are always busy. "That ye also be in subjection unto such, that is, "that ye take a share with them both in expenditure of money, and in personal service: that ye be partakers with them." For both to them the labor will be light when they have comrades, and the results of their active benevolence will extend to more. And he said not merely, "be fellow-helpers," but added, "whatsoever directions they give, obey;" implying the strictest obedience. And that he might not appear to be favoring them, he adds, "and to every one that helpeth. in the work and laboreth." "Let this," saith he, "be a general rule: for I do not speak about them individually, but if there be any one like them, let him also have the same advantages." And therefore when he begins to commend, he calls upon themselves as witnesses, saying, "I beseech you, ye know the house of Stephanas." "For ye also yourselves are aware," saith he, "how they labor, and have no need to learn from us."

10 Ver. 17. "But I was glad of the coming of Stephanas and Fortunatus and Achaicus, for that which was lacking on your part they supplied." Ver. 18. "For they refreshed my spirit and yours." 11 Thus, since it was natural for them to be greatly irritated against these persons, for it was they who had come and showed him all about the division, inasmuch as by them also they had written the questions about the virgins, and about the married persons:—mark how he softened them down; both in the beginning of his Epistle by saying, "For it hath been signified unto me by them which are of the house of Chloe;" thus at once concealing these and bringing forward the others: (for it should seem that the latter had given their information by means of the former:) and in this place again, "They have supplied your lack, and re-

freshed my spirit and yours:" signifying that they had come instead of all, and had chosen to undertake so great a journey on their behalf. How then may this, their peculiar praise, become common? "If you will solace me for what was wanting on your part by your kindness towards them; if you will honor, if you will receive, them, if you will communicate with them in doing good." Wherefore he saith, "Acknowledge ye then them that are such." And while praising those that came, he embraces also the others in his praise, the senders together with the sent: where he saith, "'They refreshed my spirit and yours, therefore acknowledge such as these,' because for your sakes they left country and home." Dost thou perceive his consideration? He implies that they had obliged not Paul only, but the Corinthians likewise, in that they bore about in themselves the whole city. A thing which both added credit to them, and did not allow the others to sever themselves from them, inasmuch as in their persons they had presented themselves to Paul.

¹² Ver. 19. "All the Churches of Asia salute you." He is continually making the members combine and cleave together in one by means of the salutation. "Aquila and Priscilla salute you much in the Lord;-for with them he was lodging, being a tent-maker-"with the Church which is in their house." This thing too is no small excellency, that they had made their very house a Church. [4.] Ver. 20. "All the brethren salute you. Salute one another with an holy kiss" This addition of the "holy kiss" he makes only here. What may the reason be? They had been widely at variance with one another on account of their saying, "I am of Paul, and I of Apollos, and I of Cephas, and I of Christ;" on account of "one being hungry, and another drunken;" on account of their having contentions and jealousies and suits. And from the gifts there was much envying and great pride. Having then knit them together by his exhortation, he naturally bids them use the holy kiss also as a means of union: for this unites, and produces one body. This is holy, when free from deceit and hypocrisy.

¹³ Ver. 21. "The salutation of me Paul with mine own hand;" intimates that the Epistle was composed with great seriousness; and therefore he added, Ver. 22. "If any man love not our Lord Jesus Christ, let him be anathema." By this one word he strikes fear into all: those who made their members the members of an harlot; those who put stumbling blocks in the way of their brethren by the things offered in sacrifice unto idols; those who named themselves after men; those who refuse to believe the resurrection. And he

not only strikes fear, but also points out the way of virtue and the fountain of vice, viz. that as when our love towards Him hath become intense, there is no kind of sin but is extinguished and cast out thereby; so when it is too weak, it causes the same to spring up. "Maran atha." For what reason is this word used? And wherefore too in the Hebrew-tongue? Seeing that arrogance was the cause of all the evils, and this arrogance the wisdom from without produced, and this was the sum and substance of all the evils, a thing which especially distracted Corinth; in repressing their arrogance he did not even use the Greek tongue, but the Hebrew: signifying that so far from being ashamed of that sort of simplicity, he even embraces it with much warmth.

¹⁴ But what is the meaning of "Maran atha?" "Our Lord is come." For what reason then cloth he use this phrase in particular? To confirm the doctrine of the Economy: out of which class of topics more than any other he hath put together those arguments which are the seeds of the Resurrection. And not only this, but also to rebuke them; as if he had said, "The common Lord of all hath condescended to come. down thus far, and are ye in the same state, and do ye abide in your sins? Are ye not thrilled with the excess of His love, the crown of His blessings? Yea, consider but this one thing," saith he, "and it will suffice thee for progress in all virtue, and thou shalt be able to extinguish all sin." Ver. 23. "The grace of our Lord Jesus Christ be with you." This is like a teacher, to help not only with advice, but also with prayers.

¹⁵ Ver. 24. "My love be with you all in Christ Jesus, Amen." Thus to hinder them from thinking that in flattery to them he so ended, he saith, "In Christ Jesus." It having nothing in it human or carnal, but being of a sort of spiritual nature. Wherefore it is thoroughly genuine. For indeed the expression was that of one who loves deeply. As thus; because he was separated from them as regards place, as it were by the stretching out of a right hand he incloses them with the arms of his love, saying, "My love be with you all;" just as if he said, "With all of you I am." Whereby he intimates that the things written came not of wrath or anger, but of provident care, seeing that after so heavy an accusation he doth not turn himself away, but rather loves them, and embraces them when they are afar off, by these epistles and writings throwing himself into their arms.

¹⁶ [5.] For so ought he that corrects to do: since he at least, who acts merely from anger is but satisfying his own feeling; but he who after correcting the sinner renders also the offices of love, shows that those words also,

whatsoever he spake in reproof, were words of fond affection. Just so let us too chasten one another; and let neither the corrector be angry, (for this belongs not to correction, but to passion,) nor let him that is corrected take it ill. For what is done is healing, not despite. Now if physicians use cautery and are not found fault with, and that too, frequently, though they quite miss their object; but even in their pain the subjects of the cautery and amputation esteem as benefactors those who excite this pain; much more ought he who receives reproof to be so disposed, and as to a physician so to give heed to the corrector, and not as to an enemy. And let us also who rebuke approach with great gentleness, with great prudence. And if thou seest a brother committing sin, as Christ commanded, make not your rebuke public, but "between thee and him alone:" (Matthew chapter 18, verse 15) not reproaching nor insulting over him when down, but in pain and with a melting heart. And show thyself ready also to receive reproof, if thou commit error in any thing.

17 Now that what I say may be plainer, let us put an imaginary case and so try our rule. For God forbid that in very deed we should be provided with such an illustration of it. Suppose any brother dwelling in the same house with a virgin, in honor and chastity, and yet not even so quite escaping evil report. If then you should hear talk of this their dwelling together, be not contemptuous, nor say, "Why, hath he no understanding? Doth he not himself know what is for his good? Get love for nothing, but do not for nothing get hatred. Why, what have I to do with taking up a gratuitous enmity?" These are the doting words of wild beasts, or rather of demons: for it is not so that he is hated for nothing who doth this for his brother's correction, rather it is for great blessings and crowns unutterable.

18 But if thou sayest, "What? hath he no understanding? thou shall hear from me that he hath not: drunken as he is with his passion. For if in the heathen courts of justice, those who are injured must not speak for themselves while glowing with wrath; (although there be no fault in that kind of sympathy; how much more those whom evil habit holds in subjection. Wherefore I say that manifold as his wisdom may be, he hath not his mind awake. For what can be wiser than David, the man who said, "The dark and the hidden things of Thy wisdom Thou hast made known unto me? (Psalms chapter 51, verse 6. up. LXX. 1. 6. But when he looked on the wife of the soldier with unjust eyes, then according to what he himself said (Psalms chapter

107, verse 27) of those who sail on the raging sea, "all his wisdom was swallowed up; and he stood in need of others to correct him, and did not even perceive amidst what evils he was. Wherefore also, bewailing his offences, he said, "As a heavy burden they weighed grievously upon me: my wounds stank and were corrupt because of my folly. (Psalms chapter 38, verse 5) He therefore that committeth sin hath no understanding. For he is drunken and is in darkness.

¹⁹ Do not then say these things, neither add that other remark, "I care not at all about it. 'For each man shall bear his own burden.'" (Galatians chapter 6, verse 5) Nay, against thyself also it grows up into a grievous accusation, that seeing one in error thou dost not restore him. For if it was not right according to the law of the Jews (Exodus chapter 23, verse 4 and Exodus chapter 23, verse 5) to slight the beast of one's enemy; he who despises not the beast of burden nor yet the soul of an enemy perishing, but that of a friend, what pardon shall he obtain? ²⁰ Yea, neither is it enough for our excuse that he hath understanding: since we too after our many and manifold exhortations have not been sufficient, nor proved useful, unto ourselves. Bear this in mind then in regard to him also that is in error; that it is natural he should receive the best counsel rather from thee than from himself. And say not, "But what care I about these things?" Fear thou him who first spoke this word; for the saying, "Am I my brother's keeper?" (Genesis chapter 4, verse 9) tends to the same point as this. This is the mother of all our evils that we esteem the concerns of our own body as foreign to us. What sayest thou? Thou carest not for thy brother? Who then is to care for him? the unbeliever who rejoices over and reproaches and insults him? or the devil who urges him on and supplants him?

²¹ And whence comes this? "How do I know that I shall accomplish anything," saith he, "though I speak and advise what is right." But how is it clear that thou wilt do no good? Why, this again is extreme folly, while the end remains in obscurity to incur the manifold blame of confessed indifference. And yet God who foresees the future often speaks and doth no good; yet doth He not even so give up; and that, knowing that He shall not even persuade men. Now if He who knows beforehand that He shall win no advantage, ceases not from the work of correction, what excuse wilt thou have, who art completely ignorant of the future and yet faintest and art benumbed? Yea, and many have succeeded by frequent attempts: and when they most of

all despaired, then did they most gain their point. And though thou shouldst gain no advantage, thou hast done thine own part.

22 Be not then inhuman, nor unmerciful, nor careless: for that these words come of cruelty and indifference is plain from what follows: viz. What is the reason that When one of the members of thy body is in pain, thou sayest not, "What care I?" Yet whence is it plain, that if it be taken due care of, it is restored? And yet thou leavest nothing undone, that even although thou profit not, thou mayest not have to blame thyself for the omission of any thing which ought to have been done. Hereupon I ask, are we to take such care for the members of our body and to neglect those of Christ? Nay, how can such things deserve pardon? For if I make no impression upon thee by saying, "Have a care of thine own member;" in order that thou mayest become better were it only through fear, I put thee in mind of the body of Christ. But how can it be other than a matter of horror to see His flesh putrefying, and neglect it? And if thou hadst a slave or an ass afflicted with a mortifying sore, thou couldest not have the heart to neglect it: but seest thou the Body of Christ full of scurvy, and hurriest by? and thinkest not that such things deserve innumerable thunder-bolts? For this cause all things are turned upside down, because of this our inhumanity, because of our indifference. Wherefore now, I beseech you, let this cruelty be cast out from among us.

23 [6.] Draw near to him whom I speak of, as dwelling with a virgin, and speak some small praise of thy brother, making it up from the other excellencies which he hath. And foment him with thy commendations as it were with warm water, and so mitigate the tumor of his wound. Speak of thyself also as wretched; accuse the common race of mankind; point out that we are all in sins; ask for pardon, saying, that thou art undertaking things too great for thee, but love persuades thee to dare all things. Then in giving thine advice, do it not imperiously, but in a brotherly way. And when by all these means thou hast reduced the swelling and soothed the pain arising from the cutting reproof which is in store for him, and when thou hast again and again deprecated and besought him not to be angry: when thou hast bound him down with these things, then use the knife; neither pressing the matter too close, nor yet undoing it; that he may neither fly off on the one hand, nor on the other think little of it. For if thou strike not to the quick thou hast done no good, and if thy blow be violent, thou makest him start away.

²⁴ Wherefore, even after all this, being on the very point of the reproof, mix up again commendation with thy censures. And seeing that this proceeding considered in itself cannot be matter of praise, (for it is not commendable to keep house with a damsel that is a virgin; let the purpose of him who doth so be thy topic for effecting this; and say, "I know indeed that thou doest it for God's sake, and that the desolation and unprotected state of that poor woman met thine eye, and caused thee to stretch out thine hand to her. And although he may not be doing it with this intention, do thou speak so; and after this add what follows also; again excusing thyself and saying, "These things I speak not to direct but to remind thee. Thou doest it for God's sake; I too know that. But let us see whether another evil be not produced thereby. And if there be none, keep her in thine house, and cling to this excellent purpose. There is no one to hinder thee. But if any mischief arise from hence exceeding the advantage, let us take care, I beseech you, lest while we are earnest to comfort one soul, we put a stumbling-block in the way of ten thousand. And do not add immediately the punishments due to those who give offence, but take his own testimony also, saying, "Thou hast no need to learn these things from me:

²⁵ thou thyself knowest, ' if any one offend one of these little ones,' how great a penalty is threatened. And thus, having sweetened thy speech and smoothed down his wrath, apply the medicine of thy correction. And should he again urge her forlorn condition, do not thou even so expose his pretence, but say to him, "Let nothing of this sort make you afraid: thou wilt have an ample plea, the offence given to others: since not for indifference, but in care towards them, didst thou cease from this thy purpose." ²⁶ And let the matter of thine advice be brief, for there is no need of much teaching; but let the expressions of forbearance on the other hand be many and close upon one another. And continually have thou recourse to the topic of love; throwing into shade the painfulness of what thou sayest, and giving him his full power, and saying, "This is what I for my part advise and recommend; but about taking the advice thou art only judge: for I do not compel and force thee, but submit the whole thing to thine own discretion."

²⁷ If we so manage our reproof, we shall easily be able to correct those in error: even as what we now do is surely more like the conduct of wild beasts or irrational creatures than of men. For if any persons now perceive any one committing errors of this kind, with the person himself they do not at all

confer, but themselves, like silly old women who have drunk too much, whisper with another. And the saying, "Get love for nothing, but do not get hatred for nothing," hath not here any place in their opinion. But, when they have a fancy to speak evil, they mind not being "hated for nothing," rather I should say, "being punished; since it is not hatred alone that is hereby produced, but also punishment. But when there is need of correction, they allege both this, and innumerable other pretexts. Whereas then would be the time to think of these things, when thou speakest evil, when thou calumniatest; I mean the saying, "Be not hated for nothing," and "I can do nothing," and "it is no care of mine. But as things are, in the former case, thou art vehemently and idly curious, and carest not for hatred and ills innumerable; but when thou shouldest be taking thought for the salvation of thy brother, then it is thy pleasure to be a sort of unofficious, inoffensive person. And yet from evil speaking arises hatred both on God's part and on men's; and this is no great care to thee:

²⁸ but by giving advice privately, and reproofs of that kind, both he and God will be made thy friends. And even should he hate thee, God goes on loving thee the rather on this account. Nay, in fact, not even so will he hate thee, as when his hatred came from thine evil speaking: but in that case he will avoid thee as a foe and an enemy, whereas now he will consider thee more venerable than any father. And if he apparently take it ill, inwardly and privately he will feel much obliged to thee. ²⁹[7.] Bearing in mind these things therefore let us have a care of our own members, and not sharpen the tongue against one another, nor speak words" which may do hurt, undermining the fame of our neighbor, and as in war and battle, giving and receiving blows. For what after all is the good of fasting or watching, when the tongue is drunken, and feasts itself at a table more unclean than of dog's flesh; when it is grown ravening after blood, and pours out filth, and makes the mouth a channel of a sewer, nay rather something more abominable than that? For that which proceeds from thence pollutes the body: but what comes from the tongue often suffocates the soul.

³⁰ These things I say, not in anxiety about those who have an ill report falsely: for they are worthy even of crowns, when they bear what is said nobly; but in anxiety for you that so speak. For him that is evil reported of falsely, the Scriptures pronounce "blessed;" but the evil-speaker they expel from the holy Mysteries, nay even from the very precincts. For it is said,

(Psalms chapter 101, verse 5) "Him that privily speaketh against his neighbor, this man did I chase out. And he saith too that such a one is unworthy to read the sacred books. For, "Why," saith He, (Psalms chapter 1, verse 16) "dost thou declare My righteous laws, and takest My covenant in thy mouth?" Then, annexing the cause He saith (v. 20.) "Thou satest and spakest against thy brother." And here indeed he doth not distinctly add whether they be things true or false which he speaks. But elsewhere this too makes part of His prohibition: He implying, that even though thou speak truths, yet such things are not to be uttered by thee. For, "Judge not," saith He, "that ye be not judged:" (Matthew chapter 7, verse 1) since he too who spoke evil of the publican was condemned, although it was true which he laid to his neighbor's charge.

³¹ "What then," you will say, "if any one be daring and polluted, must we not correct him? must we not expose him?" We must both expose and correct: but in the way which I mentioned before. But if thou do it upbraiding him, take heed lest thine imitation of that Pharisee cause thee to fall into his state. For no advantage accrues from hence; none to thee who speakest, none to him who hears thee, none to the person accused. But the latter, for his part, becomes more reckless: since as long as he is unobserved, he is sensible of shame; but as soon as he becomes manifest and notorious, he casts off the curb also which that feeling imposed on him. And the hearer will in his turn be yet more injured. For whether he be conscious to himself of good deeds, he becomes puffed and swoln up with the accusation brought against another; or of faults, he then becomes more eager for iniquity.

³² Thirdly, the speaker too himself will both incur the bad opinion of the hearer, and will provoke God to more anger against himself. Wherefore, I beseech you, let us cast from us every word that is unsavory. If there be any thing good unto edification, this let us speak. But hast thou a fancy to avenge thyself on the other person? Why then punish thyself instead of him? Nay, do thou, who art so earnestly seeking redress from those who have annoyed thee, avenge thyself as Paul recommended to take vengeance. "If thine enemy hunger, feed him; if he thirst, give him drink" (Romans chapter 12, verse 20) But if thou do not so,, but only plot against him, thou pointest the sword against thyself. Wherefore if that other speak evil, answer him with praises and commendations. For so wilt thou be able both to take vengeance on him, and wilt deliver thyself from evil surmising. Since he that feels pain

at hearing ill of himself, is thought to be so affected because of some consciousness of evil: but he that laughs to scorn what is said, exhibits a most unquestionable token of his not being conscious to himself of any evil thing.

33 Seeing then that thou profitest neither thine hearer, nor thyself, nor him that is accused, and dost but point thy sword at thine own self, even from such considerations do thou learn more soberness. For one ought indeed to be moved by the thought of the kingdom of heaven, and of what pleases God: but since thou art of grosser disposition and bitest like a wild beast, hereby even be thou instructed; that these arguments having corrected thee, thou mayest be able to order thyself simply from consideration of what pleases God; and having come to be above every passion, mayest obtain the heavenly blessings:-which may God grant us all to obtain, through the grace of our Lord Jesus Christ, and His mercy towards mankind; with Whom, to the Father and the Holy Spirit, be glory, power, honor, now and henceforth, and unto everlasting ages. Amen.

P A R T T W O

Homilies on 2 Corinthians

Chrysostom's thirty homilies on the Second Letter to the Corinthians.

Homilies on 2 Corinthians

JOHN CHRYSOSTOM

c. AD 349–407

In these thirty homilies on the Second Letter to the Corinthians John Chrysostom takes the text passage by passage and turns each part of it to the life of his hearers.

HOMILY 1

12 Corinthians chapter 1, verse 1 and 2 Corinthians chapter 1, verse 4 Paul, an Apostle of Jesus Christ through the will of God, and Timothy our brother, unto the Church of God, which is at Corinth, with all the saints which are in the whole of Achaia: grace to you and peace from God our Father and the Lord Jesus Christ. Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort; Who comfort us in all our affliction, that we may be able to comfort them that are in any affliction through the comfort wherewith we ourselves are comforted of God. It is meet to enquire, first, why to the former Epistle he adds a second: and what can be his reason for thus beginning with the mercies and consolation of God. Why then does he add a second Epistle? Whereas in the first he had said, "I will come to you, and will know not the word of them which are puffed up, but the power;" (1 Corinthians chapter 4, verse 19) and again towards the end had promised the same in milder terms, thus, "I will come unto you when I shall have passed through Macedonia; for I do pass through Macedonia; and it may be that I shall abide, or even winter with you;" (1 Corinthians chapter 16, verse 5 and 1 Corinthians chapter 16, verse 6) yet now after along interval, he came not; but was still lingering and delaying even though the time appointed had passed away; the Spirit detaining him in other matters of far greater necessity than these. For this reason he had need to write a second Epistle, which he had not needed had he but a little out-tarried his time.

² But not for this reason only, but also because they were amended by the former; for him that had committed fornication whom before they applauded and were puffed up about, they had cut off and separated altogether. And this he shows where he says, "But if any hath caused sorrow, he hath caused sorrow not to me, but in part (that I press not too heavily) to you all. Sufficient to such a one is this punishment which was inflicted by the many. (2 Corinthians chapter 2, verse 5 and 2 Corinthians chapter 2, verse 6) And as he proceeds, he alludes again to the same thing when he says, "For behold that ye were made sorry after a godly sort, what earnest care it wrought in you, yea, what clearing-of yourselves, yea, what indignation, yea, what fear, yea, what longing, yea, what zeal, yea, what avenging! In every thing ye approved yourselves to be pure in this matter. (2 Corinthians chapter 7, verse 11) Moreover, the collection which he enjoined, they gathered with much forwardness. Wherefore also he says, "For I know your readiness of which I glory on your behalf to them of Macedonia, that Achaia hath been prepared for a year past. (2 Corinthians chapter 9, verse 2) And Titus too, whom he sent, they received with all kindness, as he shows when he says again, "His inward affection is more abundantly toward you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him.

³ (2 Corinthians chapter 7, verse 15) For all these reasons he writes the second Epistle. For it was right that, as when they were in fault he rebuked them, so upon their amendment he should approve and commend them. On which account the Epistle is not very severe throughout, but only in a few parts towards the end. For there were even amongst them Jews who thought highly of themselves, and accused Paul as being a boaster and worthy of no regard; whence also that speech of theirs; "His letters are weighty, but his bodily presence is weak, and his speech of no account: (2 Corinthians chapter 10, verse 10) meaning thereby, when he is present he appears of no account, (for this is the meaning of, "his bodily presence is weak,") but when he is away he boasts greatly in what he writes, (for such is the signification of "his letters are weighty.") Moreover, to enhance their own credit these persons made a pretence of receiving nothing, to which he also alludes where he says, "that wherein they glory, they may be found even as we. (2 Corinthians chapter 11, verse 12) And besides, possessing also the power of language, they were forthwith greatly elated. Wherefore also he calls himself "rude in

speech," (2 Corinthians chapter 11, verse 6) showing that he is not ashamed thereof; nor deems the contrary any great acquisition.

⁴ Seeing then it was likely that by these persons some would be seduced, after commending what was right in their conduct, and beating down their senseless pride in the things of Judaism, in that out of season they were contentious to observe them, he administers a gentle rebuke on this subject also. ⁵[2.] Such then, to speak summarily and by the way, appears to me the argument of this Epistle. It remains to consider the introduction, and to say why after his accustomed salutation he begins, as he does, with the mercies of God. But first, it is necessary to speak of the very beginning, and inquire why he here associates Timothy with himself. For, he saith, "Paul an Apostle of Jesus Christ through the will of God, and Timothy our brother." In the first Epistle he promised he would send him; and charged them, saying, "Now if Timothy come, see that he be with you without fear." (1 Corinthians chapter 16, verse 10) How then is it that he associates him here in the outset with himself? After he had been amongst them, agreeably to that promise of his teacher, "I have sent unto you Timothy who shall put you in remembrance of my ways which be in Christ," (1 Corinthians chapter 4, verse 17) and had set everything in order, he had returned back to Paul; who on sending him, had said, "Set him forward on his journey in peace that he may come to me, for I expect him with the brethren." (1 Corinthians chapter 16, verse 11)

⁶ Since then Timothy was restored to his teacher, and after having with him set in order the things in Asia, (for, says he, "I will tarry at Ephesus until Pentecost," 1 Corinthians chapter 16, verse 8;) had crossed again into Macedonia; Paul not unreasonably associates him hereafter as abiding with himself. For then he wrote from Asia, but now from Macedonia. Moreover, thus associating him he at once gains increased respect for him, and displays his own exceeding humility: for Timothy was very inferior to himself, yet doth love bring all things together. Whence also he everywhere makes him equal with himself; at one time saying, "as a child serveth a father so he served with me;" (Philippians chapter 2, verse 22) at another, "for he worketh the work of the Lord, as I also do;" (1 Corinthians chapter 16, verse 10) and here, he evencalleth him, "brother;" by all making him an object of respect to the Corinthians amongst whom he had been, as I have said, and given proof of his worth.

7 "To the Church of God which is at Corinth." Again he calleth them "the Church," to bring and bind them all together in one. For it could not be one Church, while those within her were sundered and stood apart. "With all the saints which are in the whole of Achaia. In thus saluting all through the Epistle addressed to the Corinthians, he would at once honor these, and bring together the whole nation. But he calls them "saints," thereby implying that if any be an impure person, he hath no share in this salutation. But why, writing to the mother city, does he address all through her, since he doth not so everywhere? For instance, in his Epistle to the Thessalonians he addressed not the Macedonians also; and in like manner in that to the Ephesians he doth not include all Asia; neither was that to the Romans written to those also who dwell in Italy. But in this Epistle he doth so; and in that to the Galatians. For there also he writeth not to one city, or two, or three, but to all who are scattered every where, saying, "Paul an Apostle, (not from men neither through man, but through Jesus Christ, and God the Father, Who raised Him from the dead,) and all the brethren which are with me, unto the Churches of Galatia. Grace to you and peace." (Galatians chapter 1, verse 1-Galatians chapter 1, verse 3) To the Hebrews also he writes one Epistle to all collectively; not distinguishing them into their several cities. What then can be the reason of this? Because, as I think, in this case all were involved in one common disorder, wherefore also he addresses them in common, as needing one common remedy. For the Galatians were all of them infected. So too were the Hebrews, and so I think these (Achaians) also.

8[3. So then having brought the whole nation together in one, and saluted them with his accustomed greeting, for, saith he, "Grace to you and peace from God our Father and the Lord Jesus Christ: (2 Corinthians chapter 1, verse 2) hear how aptly to the purpose in hand he begins, "Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort. (ver. 3. Do you ask, how is this aptly to the purpose in hand? I reply, Very much so; for observe, they were greatly vexed and troubled that the Apostle had not come to them, and that, though he had promised, but had spent the whole time in Macedonia; preferring as it seemed others to themselves. Setting himself then to meet this feeling against him, he declares the cause of his absence; not however directly stating it, as thus; "I know, indeed, I promised to come, but since I was hindered by afflictions forgive me, nor judge me guilty of any sort of contempt or neglect towards

you: but after another manner he invests the subject at once with more dignity and trustworthiness, and gives it greatness by the nature of the consolation, so that thereafter they might not so much as ask the reason of his delay. Just as if one, having promised to come to one he longed for, at length arriving after dangers innumerable, should say, "Glory to Thee, O God, for letting me see the sight so longed for of his dear countenance!

9 Blessed be Thou, O God, from what perils hast Thou delivered me! for such a doxology is an answer to him who was preparing to find fault, and will not let him so much as complain of the delay; for one that is thanking God for deliverance from such great calamities he cannot for shame drag to the bar, and bid clear himself of loitering. Whence Paul thus begins, "Blessed be the God of mercies," implying by the very words that he had been both brought into and delivered from mighty perils. For as David also doth not address God every where in one way or with the same titles; but when he is upon battle and victory, "I will love Thee, he saith, O Lord my strength; the Lord is my bucklers: when again upon delivery from affliction and the darkness which overwhelmed him, "The Lord is my light and my salvation; (Psalms chapter 27, verse 1) and as the immediate occasion suggests, he names Him now from His loving-kindness, now from His justice, now from His righteous judgment:-in like way Paul also here at the beginning describeth Him by His loving-kindness, calling Him "the God of mercies," that is, "Who hath showed me so great mercies as to bring me up from the very gates of death."

10 And thus to have mercy is the peculiar and excellent attribute of God, and the most inherent in His nature; whence he calleth Him the "God of mercies." And observe, I pray you, herein also the lowly-mindedness of Paul. For though he were in peril because of the Gospel he preached; yet saith he not, he was saved for his merit, but for the mercies of God. But this he afterwards declareth more clearly, and now goes on to say, "Who comforteth us in all affliction." (2 Corinthians chapter 1, verse 4) He saith not, "Who suffereth us not to come into affliction:" but, "Who comforteth in affliction." For this at once declareth the power of God; and increaseth the patience of those afflicted. For, saith he, "tribulation worketh patience." (Romans chapter 5, verse 3) And so also the prophet, "Thou hast set me at large when I was in distress." (Psalms chapter 4, verse 1) He doth not say, "Thou hast not suffered me to fall into affliction," nor yet, "Thou hast quickly removed my

affliction," but, whilst it continueth, "Thou hast set me at large:" (Daniel chapter 3, verse 21. &c.) that is, "hast granted me much freedom and refreshment." Which truly happened also in the case of the three children, for neither did He prevent their being cast into the flame, nor when so cast, did He quench it, but while the furnace was burning He gave them liberty. And such is ever God's way of dealing; as Paul also implies when he says, "Who comforteth us in all affliction."

¹¹ But he teaches something more in these words: Do you ask what? Namely, that God doeth this not once, nor twice, but without intermission. For He doth not one while comfort, another not, but ever and constantly. Wherefore he saith, "Who comforteth," not, "Who hath comforted," and, "in all affliction," not, "in this or that," but, "in all." "That we may be able to comfort them which are in any affliction through the comfort wherewith we ourselves are comforted of God." See you not how he is beforehand with his defence by suggesting to the hearer the thought of some great affliction; and herein also is his modesty again apparent, that he saith not for their own merits was this mercy showed, but for the sake of those that need their assistance; "for," saith he, "to this end hath He comforted us that we might comfort one another." And hereby also he manifesteth the excellency of the Apostles, shewing that having been comforted and breathed awhile, he lieth not softly down as we, but goeth on his way to anoint, to nerve, to rouse others. Some, however, consider this as the Apostle's meaning. "Our consolation is that of others also:" but my opinion is that in this introduction, he is also censuring the false Apostles, those vain boasters who sat at home and lived in luxury; but this covertly and, as it were, incidentally, the leading object being to apologise for his delay. "For," [he would say,] "if for this end we were comforted that we might comfort others also, do not blame us that we came not; for in this was our whole time spent, in providing against the conspiracies, the violence, the terrors which assailed us."

¹² [4.] "For as the sufferings of Christ abound unto us, even so our comfort also aboundeth through Christ." Not to depress the disciples by an aggravated account of his sufferings; he declareth on the other hand that great and superabundant was the consolation also, and lifteth up their heart not hereby alone, but also by putting them in mind of Christ and calling the sufferings "His," and prior to the consolation deriveth a comfort from the very sufferings themselves. For what joy can I have so great as to be partaker

with Christ, and for His sake to suffer these things? What consolation can equal this? But not from this source only does he raise the spirits of the afflicted, but from another also. Ask you what other? In that he saith, "abound:" for he doth not say, "As the sufferings of Christ" are "in us," but as they "abound," thereby declaring that they endure not His sufferings only, but even more than these. For, saith he, "not whatsoever He suffered, that have we suffered;" "but even more," for, consider, "Christ was cast out, persecuted, scourged, died," but we, saith he, "more than all this," which even of itself were consolation enough. Now let no one condemn this speech of boldness; for be elsewhere saith, "Now I rejoyce in my sufferings, and fill up on my part that which is lacking of the afflictions of Christ in my flesh." (Colossians chapter 1, verse 24) Yet neither here nor there is it from boldness or any presumptuousness. For as they wrought greater miracles than He according to that saying of His, "he that believeth on Me shall do greater works than these," (John chapter 14, verse 12) but all is of Him that worketh in them; so did they suffer also more than He, but all again is of Him that comforteth them, and fitteth them to bear the evils that betide them.

¹³ With which respect Paul aware how great a thing he had said, doth again remarkably restrain it by adding, "So our comfort also aboundeth through Christ; thus at once ascribing all to Him, and proclaiming herein also His loving-kindness; for, he saith not, "As our affliction, such our consolation;" but "far more;" for, he saith not, "our comfort is equal to our sufferings," but, "our comfort aboundeth," so that the season of struggles was the season also of fresh crowns. For, say, what is equal to being scourged for Christ's sake and holding converse with God; and being more than match for all things, and gaining the better of those who cast us out, and being unconquered by the whole world, and expecting hence such good things "as eye hath not seen, nor ear heard, neither have entered into the heart of man!" (1 Corinthians chapter 2, verse 9) And what is equal to suffering affliction for godliness' sake, and receiving from God consolations infinite, and being rescued from sins so great, and counted worthy of the Spirit, and of being sanctified and justified, and regarding no man with fear and trembling, and in peril itself outshining all.

¹⁴ [5.] Let us then not sink down when tempted. For no self-indulger hath fellowship with Christ, nor sleeper, nor supine [person], nor any of these lax and dissolute livers. But Whoso is in affliction and temptation, this

man standeth near to Him, whoso is journeying on the narrow way. For He Himself trode this; whence too He saith, "the Son of Man hath not where to lay His head." So then grieve not when thou art in affliction; considering with Whom thou hast fellowship, and how thou art purified by trials; and how great gain is thine. For there is nothing miserable save the offending against God; but this apart, neither afflictions nor conspiracies, nor any other thing hath power to grieve the right-minded soul: but like as a little spark, if thou cast it into a mighty deep, thou presently puttest it out, so doth even a total and excessive sorrow if it light on a good conscience easily die away and disappear.

15 Such then was the spring of Paul's continual joy: because in whatever was of God he was full of hope; and did not so much as take count of ills so great, but though he grieved as a man yet sank not. So too was that Patriarch encompassed with joy in the midst of much painful suffering; for consider, he forsook his country, underwent journeyings long and hard; when he came into a strange land, had "not so much as to set his foot on. (Acts chapter 7, verse 5) Then again a famine awaited him which made him once more a wanderer; after the famine again came the seizure of his wife, then the fear of death, and childlessness, and battle, and peril, and conspiracies, and at the last that crowning trial, the slaying of his only-begotten and true son, that grievous irreparable [sacrifice. For think not, I pray you, that because he readily obeyed, he felt not all the things he underwent. For though his righteousness had been, as indeed it was, inestimable, yet was he a man and felt as nature bade. But yet did none of these things cast him down, but he stood like a noble athlete, and for each one was proclaimed and crowned a victor. So also the blessed Paul, though seeing trials in very snow-showers assailing him daily, rejoiced and exulted as though in the mid-delights of Paradise. As then he who is gladdened with this joy cannot be a prey to despair;

16 so he who maketh not this his own is easily overcome of all; and is as one that hath unsound armor, and is wounded by even a common stroke: but not so he who is well encased at all points, and proof against every shaft that cometh upon him. And truly stouter than any armor is joy in God; and whoso hath it, nothing can ever make his head droop or his countenance sad, but he beareth all things nobly. For what is worse to bear than fire? what more painful than continual torture? truly it is more overpowering in pain

than the loss of untold wealth, of children, of any thing; for, saith he, "Skin for skin, yea, all that a man hath will he give for his life. (Job chapter 2, verse 4) So nothing can be harder to bear than bodily pain; nevertheless, because of this joy in God, what even to hear of is intolerable, becomes both tolerable and longed for: and if thou take from the cross or from the gridiron the martyr yet just breathing, thou wilt find such a treasure of joy within him as admits not of being told.

¹⁷ [6.] And doth any one say, What am I to do ; for now is no time of martyrdom? What sayest thou? Is now no time of martyrdom? Never is it not a time; but ever is it before our eyes; if we will keep them open. For it is not the hanging on a cross only that makes a Martyr, for were this so, then was Job excluded from this crown; for he neither stood at bar, nor heard Judge's voice, nor looked on executioner; no, nor while hanging on tree aloft had his sides mangled; yet he suffered worse than many martyrs; more sharply than any stroke did the tale of those successive messengers strike, and goad him on every side: and keener the gnawings of the worms which devoured him in every part than thousand executioners. ¹⁸ Against what martyr then may he not worthily be set? Surely against ten thousand. For in every kind [of suffering] he both wrestled and was crowned; in goods, and children, and person, and wife, and friends, and enemies, and servants, (for these too even did spit in his face,) in hunger and visions and pains and noisomeness; it was for this I said he might worthily be set, not against one nor two nor three, but against ten thousand Martyrs. For besides what I have mentioned, the time also maketh a great addition to his crown; in that it was before the Law, before Grace, he thus suffered, and that, many months, and each in its worst form; and all these evils assailed him at once. And yet each individual evil by itself intolerable, even that which seemeth most tolerable, the loss of his goods. For many have patiently borne stripes, but could not bear the loss of their goods; but rather than relinquish any part of them were content even to be scourged for their sake and suffer countless ills; and this blow, the loss of goods, appeared to them heavier than all. So then here is another method of martyrdom for one who bears this loss nobly. And doth any ask, How shall we bear it nobly? When thou hast learned that by one word of thanksgiving thou shall gain more than all thou hast lost.

¹⁹ For if at the tidings of our loss we be not troubled, but say, "Blessed be God," we have found far more abundant riches. For truly such great fruit

thou shalt not reap by expending all thy wealth on the needy, by going about and seeking out the poor, and scattering thy substance to the hungry, as thou shalt gain by the same word. And so neither Job do I admire so much in setting wide his house to the needy, as I am struck with and extol his taking the spoiling of his substance thankfully. The same in the loss of children it happeneth to see. For herein, also, reward no less than his who offered his son and presented him in sacrifice shall thou receive, if as thou seest thine die thou shall thank the God of love. For how shalt such an one be less than Abraham? He saw not his son stretched out a corpse, but only looked to do so. So if he gain in the comparison by his purpose to slay and his stretching forth his hand to take the knife, (Genesis chapter 22, verse 10) yet doth he lose in that the child is lying dead here. And besides, he had some comfort in the prospect of a good work done, and the thought that this so excellent achievement was the work of his own fortitude, and that the voice he heard came from above made him the readier. But here is no such thing.

²⁰ So that he had need have a soul of adamant, who can bear with calmness to see a child, his only one, brought up in affluence, in the dawn of fair promise, lying upon the bier an outstretched corpse. And should such an one, hushing to rest the heavings of nature, be strengthened to say the words of Job without a tear, "The Lord gave, the Lord hath taken away; (Job chapter 1, verse 21) for those words' sake alone, he shall stand with Abraham himself and with Job be proclaimed a victor. And if, staying the wailings of the women and breaking up the bands of mourners, he shall rouse them all to sing glory [to God], he shall receive above, below, rewards unnumbered; men admiring, angels applauding, God crowning him. ²¹[7. And sayest thou, How is it possible for one that is man not to mourn? I reply, If thou wilt reflect how neither the Patriarch nor Job, who both were men, gave way to any thing of the kind; and this too in either case before the Law, and Grace, and the excellent wisdom of the laws [we have]: if thou wilt account that the deceased has removed into a better country, and bounded away to a happier inheritance, and that thou hast not lost thy son but bestowed him henceforward in an inviolable spot. Say not then, I pray; thee, I am no longer called "father," for why art thou no longer called so, when thy son abideth? For surely thou didst not part with thy child nor lose thy son? Rather thou hast gotten him, and hast him in greater safety. Wherefore, no longer shalt thou be called "father" here only, but also in heaven; so that thou hast not

lost the title "father," but hast gained it in a nobler sense; for henceforth thou shalt be called father not of a mortal child, but of an immoral; of a noble soldier; on duty continually within [the palace]. For think not because he is not present that therefore he is lost; for had he been absent in a foreign land, the title of thy relationship had not gone from thee with his body. Do not then gaze on the countenance of what lieth there, for so thou dost but kindle afresh thy grief;

22 but away with thy thought from him that lieth there, up to heaven. That is not thy child which is lying there, but he who hath flown away and sprung aloft into boundless height. When then thou seest the eyes closed, the lips locked together, the body motionless, Oh be not these thy thoughts, "These lips no longer speak, these eyes no longer see, these feet no longer walk, but are all on their way to corruption! Oh say not so: but say the reverse of this, "These lips shall speak better, and the eyes see greater things, and the feet shall mount upon the clouds; and this body which now rotteth away shall put on immortality, and I shall receive my son back more glorious. But if what thou seest distress thee, say to thyself the while, This is [only] clothing and he has put it off to receive it back more precious; this is an house and it is taken down to be restored in greater splendor. For like as we, when purposing to take houses down, allow not the inmates to stay, that they may escape the dust and noise; but causing them to remove a little while, when we have built up the tenement securely, admit them freely; so also doth God; Who taking down this His decaying tabernacle hath received him the while into His paternal dwelling and unto Himself, that when it hath been taken down and built anew He may then return it to him more glorious.

23 Say not then, "He is perished and shall no more be;" for these be the words of unbelievers; but say, "He sleepeth and will rise again," "He is gone a journey and will return with the King." Who sayeth tiffs? He that hath Christ speaking in him. "For," saith he, "if we believe that Jesus died and rose again" and revived, "even so them also which Sleep in Jesus will God bring with Him." (1 Thessalonians chapter 4, verse 14) If then thou seek thy son, there seek him where the King is, where is the army of the Angels; not in the grave; not in the earth; lest whilst he is so highly exalted, thyself remain grovelling on the ground. If we have this true wisdom, we shall easily repel all this kind of distress; and "the God of mercies and Father of all comfort" comfort all our hearts, both those who are oppressed with such grief and

those held down with any other Sorrow; and grant us deliverance from all despair and increase of spiritual joy; and to obtain the good things to come; whereunto may all we attain, through the grace and loving-kindness of our Lord Jesus Christ, with Whom unto the Father, together with the Holy Spirit, be glory, power, honor, now and ever, and worldwithout end. Amen.

HOMILY 2

12 Corinthians chapter 1, verse 6 and 2 Corinthians chapter 1, verse 7 Whether we be afflicted, it is for your comfort and salvation, which worketh in the patient enduring of the same sufferings which we also suffer: and our hope for you is steadfast. 2 Having spoken of one, and that the chief ground of comfort and consolation, namely, having fellowship [by sufferings] with Christ: he layeth down as second this which he now mentions, namely, that the salvation of the disciples themselves was procured thereby. "Faint not, therefore, he says, nor be confounded and afraid because we are afflicted; for this same thing were rather a reason for your being of good cheer: for had we not been afflicted, this had been the ruin of you all. How and wherein? For if through lack of spirit and fear of danger we had not preached unto you the word whereby ye learned the true knowledge, your situation had been desperate. Seest thou again the vehemence and earnest contention of Paul? The very things which troubled them he uses for their comfort. For, saith he, the greater the intensity of our persecutions, the greater should be the increase of your good hope; because the more abundant also in proportion is your salvation and consolation. For what hath equal force of consolation with this of having obtained such good things through the preaching. Then that he may not seem to be bringing the encomium round to himself alone, see how he maketh them too to share these praises. For to the words, "Whether we be afflicted, it is for your comfort and salvation: he adds, "which worketh in the patient enduring of the same sufferings which we also suffer. (ver. 7.

3 Afterwards, indeed, he states this more clearly, thus saying, "As ye are partakers of the sufferings, so also are ye of the consolation; but here also meanwhile he alludes to it in the words, "the same sufferings," so making what he says include them. For what he saith is this, "Your salvation is not our work alone, but your own as well; for both we in preaching to you the word endure affliction, and ye in receiving it endure the very same; we to impart to you that which we received, ye to receive what is imparted and not to

let it go. Now what humility can compare with this, seeing that those who fell so far short of him he raiseth to the same dignity of endurance? for he saith, "Which worked in the enduring of the same sufferings; for not through believing only cometh your salvation, but also through the suffering and enduring the same things with us. For like as a pugilist is an object of admiration, when he doth but show himself and is in good training and hath his skill within himself, but when he is in action, enduring blows and striking his adversary, then most of all shineth forth, because that then his good training is most put in action, and the proof of his skill evidently shown; so truly is your salvation also then more especially put into action, that is, is displayed, increased, heightened, when it hath endurance, when it suffereth and beareth all things nobly.

⁴ So then the work of salvation consisteth not in doing evil, but in suffering evil. Moreover he saith not, "which worketh," but, "which is wrought," to show that together with their own willingness of mind, grace also which wrought in them did contribute much. ⁵ Ver. 7. "And our hope for you is steadfast." That is, though ye should suffer ills innumerable, we are confident that ye will not turn round, either upon your own trials or upon our persecutions. For so far are we from suspecting you of being confounded on account of our sufferings that even when yourselves are in peril, we are then confident concerning you. [2.] Seest thou how great had been their advance since the former Epistle? For he hath here witnessed of them far greater things than of the Macedonians, whom throughout that Epistle he extolleth and commendeth. For on their [the Macedonians'] account he feared and saith, "We sent," unto you, "Timothy...to establish you, and to comfort you concerning your faith, that no man be moved by these afflictions, for yourselves know that hereunto we are appointed." (1 Thessalonians chapter 3, verse 2 and 1 Thessalonians chapter 3, verse 3) And again: "For this cause when I could no longer forbear, I sent to know your faith, lest by any means the tempter hath tempted you: and our labor should be in vain." (ver. 5.) But of these [the Corinthians] he saith nothing of this kind, but quite the contrary, "Our hope for you is steadfast."

⁶ Ver. 6, 7. "Or whether we be comforted, it is for your consolation and salvation. Knowing that as ye are partakers of the sufferings, so also are ye of the comfort." ⁷ That for their sakes the Apostles were afflicted, he showed when he said, "whether we be afflicted, it is for your consolation and salva-

tion: he wishes also to show that for their sakes also they were comforted. He said this indeed even a little above, although somewhat generally, thus; "Blessed be God, Who comforteth us in all our afflictions, that we may be able to comfort them which are in any affliction. He repeats it here too in other words more clearly and more home to their needs. "For whether we be comforted," says he, "it is for your comfort. What he means is this; our comfort becometh your refreshment, even though we should not comfort you by word. If we be but a little refreshed, this availeth for encouragement to you; and if we be ourselves comforted, this becometh your comfort. For as ye consider our sufferings your own, so do ye also make our comfort your own. For surely it cannot be that, when ye share in worse fortune with us, ye will not share in the better. If then ye share in everything, as in tribulation so in comfort, ye will in no wise blame us for this delay and slowness in coming, because that both for your sakes we are in tribulation and for your sakes in comfort. For lest any should think this a hard saying, "for your sakes we thus suffer," he adds, "for your sakes also we are comforted," and "not we alone are in peril;

8 for ye also," saith he, "are partakers of the same sufferings. Thus then, by admitting them to be partakers in the perils and ascribing to them the cause of their own comfort, he softeneth what he saith. If then we be beset by craft, be of good cheer; we endure this that your faith may grow in strength. And if we be comforted, glory in this also; for we enjoy this too for your sakes, that thereby ye may receive some encouragement by sharing in our joy. And that the comfort he here speaks of is that which they enjoyed not only from being comforted by themselves, (the Apostles) but also from knowing them (the Apostles) to be at rest, hear him declaring in what follows next, "Knowing that as ye are partakers of the sufferings, so also are ye of the comfort. For as when we suffer persecution, ye are in distress as though yourselves so suffering; so are we sure that when we are comforted, ye think the enjoyment also your own. What more humble-minded than this spirit? He who so greatly surpasseth in perils, calleth them "partakers," who endured no part of them whatever; whilst of the comfort he ascribeth the whole cause to them, not to his own labors.

9[3.] Next, having spoken before only generally of troubles, he now maketh mention of the place too where they (Ben. he) endured them. Ver. 8. "For we would not, Brethren, have you ignorant concerning our affliction

which befell us in Asia." ¹⁰ "These things we speak," saith he, "that ye may not be ignorant of what befell us; for we wish, yea have earnestly endeavored, that ye should know our affairs: which is a very high proof of love. Of this even in the former Epistle he had before given notice, where he said, "For a great door and effectual is opened to me at Ephesus, and there are many adversaries. (1 Corinthians chapter 16, verse 8 and 1 Corinthians chapter 16, verse 9) Putting them then in mind of this, and recounting how much he suffered, he saith, "I would not have you ignorant of our affliction which befell us in Asia. And in his Epistle to the Ephesians too he said the same. For having sent Tychicus to them, he gives this as the reason of his journey: whence he saith, "But that ye also may know my affairs, and how I do, Tychicus, the beloved brother and faithful minister in the Lord, shall make known to you all things; whom I have sent unto you for this very purpose, that ye may know our state, and that he may comfort your hearts. (Ephesians chapter 6, verse 21 and Ephesians chapter 6, verse 22) And in other Epistles also he doeth the very same. Nor is it superfluous, but even exceedingly necessary: both because of his exceeding affection for the disciples, and because of their continued trials; wherein the knowledge of each other's fortunes was a very great comfort;

¹¹ so that if these were calamitous, they might be prepared both to be energetic and to be safer against falling; or if these were good, they might rejoice with them. He here, however, speaketh as well of being delivered from trials as of being assaulted by them, saying, "We were weighed down exceedingly, beyond our power. Like a vessel sinking under some mighty burden. He may seem to have said, only one thing here "exceedingly" and "beyond our power: it is, however, not one but two; for lest one should object, "What then? granting the peril were exceeding, yet it was not great to you; "he added, it both was great and surpassed our strength, yea, so surpassed it, "That we despaired even of life." ¹² That is, we had no longer any expectation of living. What David calleth "the gates of hell, the pangs" and "the shadow of death," this he expresseth by saying, "We endured peril pregnant with certain death." Ver. 9. "But we had the answer of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead." What is this, "the answer of death? " The vote, the judgment, the expectation. For so spake our affairs; our fortunes gave this answer "We shall surely die."

¹³ To be sure, this did not come to the proof, but only as far as to our anticipations, and stopped there: for the nature of our affairs did so declare, yet the power of God allowed not the declaration to take effect, but permitted it to happen only in our thought and in expectation: wherefore he saith, "We had the answer of death in ourselves," not in fact. And wherefore permitted He peril so great as to take away our hope and cause us to despair? "That we should not trust in ourselves," saith he, "but in God. These words Paul said, not that this was his own temper. Away with such a thought, but as attuning the rest by what he saith of himself, and in his great care to speak modestly. Whence also further on he saith, "There was given to me a thorn in the flesh, (meaning his trials,) lest I should be exalted overmuch. (2 Corinthians chapter 12, verse 7) And yet God doth not say that He permitted them for this, but for another reason. What other? That His strength might be the more displayed; "For," saith he, "My grace is sufficient for thee, for My power is made perfect in weakness. (ver. 9. But, as I said, he no here forgetteth his own peculiar character, classing himself with those who fall short exceedingly and stand in need of much discipline and correction.

¹⁴ For if one or two trials suffice to sober even ordinary men, how should he who of all men had most cultivated lowliness of mind his whole life long and had suffered as no other man did, after so many years and a practice of wisdom worthy of the heavens, be in need of this admonition? Whence it is plain that here too, it is from modesty and to calm down those who thought highly of themselves and boasted, that he thus speaks, "That we should not trust in ourselves, but in God." ¹⁵ [4.] And observe how he treateth them tenderly here also. For, saith he, these trials were permitted to come upon us for your sakes; of so great price are ye in God's sight; for "whether we be afflicted," saith he, "it is for your consolation and salvation;" but they were "out of measure" for our sake, lest we should be high minded. "For we were weighed down exceedingly, beyond our power, that we should not trust in ourselves, but in God that raiseth the dead." He again putteth them in mind of the doctrine of the Resurrection whereon he said so much in the former Epistle, and confirmeth it from the present circumstance; whence he added, Ver. 10. "Who delivered us out of so great deaths." He said not, "from so great dangers," at once showing the insupportable severity of the trials, and confirming the doctrine I have mentioned. For whereas the Resurrection was a thing future, he sheweth that it happeneth every day: for when [God] lifteth

up again a man who is despaired of and hath been brought to the very gates of Hades, He showeth none other thing than a resurrection, snatching out of the very jaws of death him that had fallen into them: whence in the case of those despaired of and then restored either out of grievous sickness or insupportable trials, it is an ordinary way of speaking to say, We have seen a resurrection of the dead in his case.

¹⁶ Ver. 10, 11. "And we have set our hope that He will also still deliver us; ye also helping together on our behalf by your supplication, that for the gift bestowed upon us by the means of many, thanks may be given by many persons on our behalf. ¹⁷ Since the words, "that we should not trust in ourselves," might seem to be a common charge and an accusation that pointed to some amongst them; he softeneth again what he said, by calling their prayers a great protection and at the same time showing that [this] our life must be throughout a scene of conflict. For in those words, "And we have set our hope that He will also still deliver us," he predicts a future sleet of many trials: but still no where aught of being forsaken, but of succor again and support. Then, lest on hearing that they were to be continually in perils they should be cast down, he showed before the use of perils; for instance, "that we should not trust in ourselves; that is, that he may keep us in continual humility, and that their salvation may be wrought; and many other uses besides; the being partakers with Christ;" ("for," saith he, "the sufferings of Christ abound in us;") the suffering for the faithful; ("for," saith he, "whether we be afflicted, it is for your comfort and salvation;") the superior lustre this last (i.e., their salvation) should shine with; "which," saith he, "worketh "[in you]" in the patient enduring of the same sufferings; their being made hardy; and besides all these, that of seeing the resurrection vividly portrayed before their eyes: for, "He hath delivered us out of so great death; being of an earnest mind and ever looking unto Him," "for," saith he, "we have set our hope that he will deliver" us;

¹⁸ its rivetting them to prayers, for he saith, "ye also helping together on our behalf by your supplication. Thus having shown the gain of affliction and then having made them energetic: he anointeth once more their spirits [for the combat], and animates them to virtue by witnessing great things of their prayers, for that to these God had granted Paul; as he saith, "Ye helping together on our behalf by prayer. But what is this: "That for the gift bestowed upon us by means of many, thanks may be given by many on our behalf? He

delivered us from those deaths," saith he, "ye also helping together by prayer; that is, praying all of you for us. For "the gift bestowed upon us," that is, our being saved, He was pleased to grant to you all, in order that many persons might give Him thanks, because that many also received the boon.

19 [5. And this he said, at once to stir them up to prayer for others, and to accustom them always to give thanks to God for whatever befalleth others, showing that He too willeth this exceedingly. For they that are careful to do both these for others, will much more for themselves show an example of both. And besides this, he both teacheth them humility. and leadeth on to more fervent love. For if he who was so high above them owneth himself to have been saved by their prayers: and that to their prayers himself had been granted as a boon of God, think what their modesty and disposition ought to have been. And observe, I pray you, this also; that even if God doeth any thing in mercy, yet prayer doth mightily contribute thereunto. For at the first he attributed his salvation to His mercies; for "The God of mercies," he says, Himself "delivered us," but here to the prayers also. For on him too that owed the ten thousand talents He had mercy after that he fell at His feet; (Matthew chapter 18, verse 24 and Matthew chapter 18, verse 27) although it is written, that "being moved with compassion, He loosed him. And again to the "woman of Canaan," it was after that long attendance and importunity of hers, (Matthew chapter 15, verse 22) that He finally granted the healing of her daughter, even though of His mercy He healed her.

20 Hereby then we learn that even though we are to receive mercy, we must first make ourselves worthy of the mercy; for though there be mercy, yet it seeketh out those that are worthy. It will not come upon all without distinction; those even who have no feeling; for He saith, "I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion. (Romans chapter 9, verse 15) Observe at least what he saith here, "Ye also helping together by prayer. He hath neither ascribed the whole of the good work to them lest he should lift them up, nor yet deprived them of all share whatever in it, in order to encourage them and animate their zeal, and bring them together one to another. Whence also he said, "He also granted to you my safety. For oftentimes also God is abashed by a multitude praying with one mind and mouth. Whence also He said to the prophet, "And shall not I spare this city wherein dwell more than six score thousand persons? (Jonah chapter 4, verse 11) Then lest thou think He respecteth the multitude

only, He saith, "Though the number of Israel be as the sand of the sea, a remnant shall be saved. (Isaiah chapter 10, verse 22) How then saved He the Ninevites? Because in their case, there was not only a multitude, but a multitude and virtue too. For each one "turned from" his "evil way.

²¹(Jonah chapter 3, verse 10 and Jonah chapter 4, verse 11) And besides, when He saved them, He said that they discerned not "between their right hand and their left hand: whence it is plain that even before, they sinned more out of simpleness than of wickedness: it is plain too from their being converted, as they were, by hearing a few words. But if their being six score thousand were of itself enough to save them, what hindered even before this that they should be saved? And why saith He not to the Prophet, And shall I not spare this city which so turneth itself? but bringeth forward the score thousands. He produceth this also as a reason over and above. For that they had turned was known to the prophet, but he knew not either their numbers or their simpleness. So by every possible consideration he is desirous to soften them. For even greatness of number hath power, when there is virtue withal. And truly the Scripture elsewhere also sheweth this plainly, where it saith, "But prayer was made earnestly of the Church unto God for him: (Acts chapter 12, verse 5) and so great power had it, even when the doors were shut and chains lay on him and keepers were sleeping by on either side, that it led the Apostle forth and delivered him from them all. But as where there is virtue, greatness of number hath mighty power; so where wickedness is, it profiteth nothing.

²²For the Israelites of whom He saith that the number of them was as the sand of the sea, perished every one, and those too in the days of Noe were both many, yea, numberless; and yet this profited them nothing. For greatness of number hath no power of itself, but only as an adjunct. ²³[6. Let us then be diligent in coming together in supplication; and let us pray for one another, as they did for the Apostles. For [so] we both fulfil a commandment, and are "anointed" unto love: (and when I say love, I speak of every good thing: and also learn to give thanks with more earnestness: for they that give thanks for the things of others, much more will they for their own. This also was David wont to do, saying, "Magnify the Lord with me, and let us exalt His name together; (Psalms chapter 34, verse 3) this the Apostle too doth every where require. This let us too labor in; and let us show forth unto all the beneficence of God that we may get companions in the act of praise:

for if when we have received any good from men, by proclaiming it forth we make them the readier to serve us: much more shall we, by telling abroad the benefits of God, draw Him on to more good-will. And if when we have received benefits of men we stir up others also to join us in the giving of thanks, much more ought we to bring many unto God who may give thanks for us. For if Paul who had so great confidence [toward God] doth this, much more is it necessary for us to do it. Let us then exhort the saints to give thanks for us; and let us do the same ourselves for one another.

²⁴ To priests especially this good work belongs, since it is an exceeding privilege. For drawing near, we first give thanks for the whole world and the good things common [to all]. For even though the blessings of God be common, yet doth the common preservation include thine own; so that thou both owest common thanksgivings for thine own peculiar blessing, and for the common blessings shouldest of right render up thine own peculiar praise: for He lighted up the sun not for thee alone, but also for all in common; but nevertheless thou for thy part hast it whole. For it was made so large for the common good; and yet thou individually seest it as large as all men have seen it; so that thou owest a thanksgiving as great as all together; and thou oughtest to give thanks for what all have in common and likewise for the virtue of others; for on account of others, too, we receive many blessings: for had there been found in Sodom ten righteous only, they had not suffered what they did. So then let us give thanks also for the confidence of others [toward God]. For this custom is an ancient one, planted in the Church from the beginning. Thus Paul also giveth thanks for the Romans, (Romans chapter 1, verse 8) for the Corinthians, (1 Corinthians chapter 1, verse 4) for the whole world, (1 Timothy chapter 2, verse 1) And tell me not, "The good work is none of mine;

²⁵ for though it be none of thine, yet even so oughtest thou to give thanks that thy member is such an one. And besides, by thy acclamation thou makest it thine own, and sharest in the crown, and shalt thyself also receive the gift. On this account it is that the laws of the Church command prayer also to be thus made, and that not for the faithful only, but also for the Catechumens. For the law stirreth up the faithful to make supplication for the uninitiated. For when the Deacon saith, "Let us pray earnestly for the Catechumens," he doth no other than excite the whole multitude of the faithful to pray for them; although the Catechumens are as yet aliens. For

they are not yet of the Body of Christ, they have not yet partaken of the Mysteries, but are still divided from the spiritual flock. But if we ought to intercede for these, much more for our own members. And even therefore he saith, "earnestly let us pray," that thou shouldest not disown them as aliens, that thou shouldest not disregard them as strangers. For as yet they have not the appointed prayer, which Christ brought in; as yet they have not confidence, but have need of others' aid who have been initiated. For without the king's courts they stand, far from the sacred precincts. Therefore they are even driven away whilst those awful prayers are being offered.

²⁶ Therefore also he exhorteth thee to pray for them that they may become members of thee, that they may be no longer strangers and Miens. For the words, "Let us pray," are not addressed to the priests alone, but also to those that make up the people: for when he saith, "Let us stand in order: let us pray;" he exhorteth all to the prayer. ²⁷ [7. Then beginning the prayer, he saith, "That the all-pitying and merciful God would listen to their prayers. For that thou mayest not say, What shall we pray? they are aliens, not yet united [to the body]. Whereby can I constrain the regard of God? Whence can I prevail with Him to impart unto them mercy and forgiveness? That thou mayest not be perplexed with such questions as these, see how he disentangleth thy perplexity, saying, "that the all-pitying and merciful God. Heardest thou? "All-pitying God. Be perplexed no more. For the All-pitying pitieth all, both sinners and friends. Say not then, "How shall I approach Him for them? Himself will listen to their prayers. And the Catechumens' prayer, what can it be but that they may not remain Catechumens? Next, he suggesteth also the manner of the prayer. And what is this? "That He would open the ears of their hearts; for they are as yet shut and stopped up. "Ears," he saith, not these which be outward, but those of the understanding, "so as to hear `the things which eye hath not seen, nor ear heard, neither have entered into the heart of man.'" (1 Corinthians chapter 2, verse 9. Isaiah chapter 54, verse 4) For they have not heard the untold mysteries; but they stand somewhere at a distance and far off from them; and even if they should hear, they know not what is said; for those [mysteries] need much understanding, not hearing only: and the inward ears as yet they have not:

²⁸ wherefore also He next invoketh for them a Prophet's gift, for the Prophet spoke on this wise; "God giveth me the tongue of instruction, that I should know how to speak a word in season; for He opened my mouth; He

gave to me betimes in the morning; He granted me a hearing ear. (Isaiah chapter 1, verse 4. Sept. For as the Prophets heard otherwise than the many, so also do the faithful than the Catechumens. Hereby the Catechumen also is taught not to learn to hear these things of men, (for He saith, "Call no man master upon the earth, but from above, from heaven, "For they shall be all taught of God. (Isaiah chapter 54, verse 13) ²⁹ Wherefore he says, "And instil into them the word of truth," so that it may be inwardly learned; for as yet they know not the word of truth as they ought to know. "That He would sow His fear in them. But this is not enough; for "some fell by the wayside, and some upon the rock. But we ask not thus; but as on rich soil the plough openeth the furrows, so we pray it may be here also, that having the fallow ground of their mindstilled deep, they may receive what is dropped upon them and accurately retain everything they have heard. Whence also he adds, "And confirm His faith in their minds; that is, that it may not lie on the surface, but strike its root deep downwards. "That He would unveil to them the Gospel of Righteousness. He showeth that the veil is two-fold, partly that the eyes of their understanding were shut, partly that the Gospel was hidden from them. Whence he said a little above, "that He would open the ears of their hearts," and here, "that he would unveil unto them the Gospel of Righteousness; that is, both that He would render them wise and apt for receiving seed, and that He would teach them and drop the seed into them; for though they should be apt, yet if God reveal not, this profiteth nothing; and if God should unveil but they receive not, there resulteth like unprofitableness. Therefore we ask for both:

³⁰ that He would both open their hearts and unveil the Gospel. For neither if kingly ornaments lie underneath a veil, will it profit at all that the eyes be looking; nor yet that they be laid bare, if the eyes be not waking. But both will be granted, if first they themselves desire it. But what then is "the Gospel of Righteousness? That which maketh righteous. By these words he leadeth them to the desire of Baptism, showing that the Gospel is for the working not only of the remission of sins, but also of righteousness. ³¹[8.] "That He would grant to them a godly mind, sound judgment, and virtuous manner of life." Let such of the faithful attend as are rivetted to the things of [this] life. For if we are bidden to ask these things for the uninitiated: think in what things we ought to be occupied who ask these things for others. For the manner of life ought to keep pace with the Gospel. Whence surely also

the order of the prayer shifts from the doctrines [of the Gospel] to the deportment: for to the words, "that He would unveil to them the Gospel of Righteousness;" it hath added, "that He would give unto them a Godly mind." And what is this "Godly?" That God may dwell in it. For He saith, "I will dwell in them, and walk in them;" (Leviticus chapter 26, verse 12) for when the mind is become righteous, when it hath put off its sins, it becometh God's dwelling. (Romans chapter 6, verse 16) But when God indwell-eth, nothing of man will be left. And thus doth the mind become Godly, speaking every word from Him, even as in truth an house of God dwelling in it. Surely then the filthy in speech hath not a Godly mind, nor he who delighteth in jesting and laughter.

³² "Sound judgment." And what can it be to have "a sound judgment?" To enjoy the health that pertaineth to the soul: for he that is held down by wicked lusts and dazzled with present things, never can be sound, that is, healthy. But as one who is diseased lusteth even after things which are unfit for him, so also doth he. "And a virtuous mode of life," for the doctrines need a mode of life [answerable]. Attend to this, ye who come to baptism at the close of life, for we indeed pray that after baptism ye may have also this deportment, but thou art seeking and doing thy utmost to depart without it. For, what though thou be justified: yet is it of faith only. But we pray that thou shouldst have as well the confidence that cometh of good works.

³³ "Continually to think those things which be His, to mind those things which be His, to practise those things which be His:" for we ask not to have sound judgment and virtuous deportment for one day only, or for two or three, but through the whole tenor and period of our life; and as the foundation of all good things, "to mind those things which be His." For the many "seek their own, not the things which are Jesus Christ's." (Philippians chapter 2, verse 21) How then might this be? (For besides prayer, need is that we contribute also our own endeavors.) If we be occupied in His law day and night. Whence he goeth on to ask this also, "to be occupied in His law;" and as he said above, "continually," so here "day and night." Wherefore I even blush for these who scarce once in the year are seen in church. For what excuse can they have who are bidden not simply "day and night" to commune with the law but "to be occupied in," that is, to be for ever holding converse with it, and yet scarce do so for the smallest fraction of their life?

³⁴ "To remember His commandments, to keep His judgments." Seest thou what an excellent chain is here? and how each link hangs by the next compacted with more strength and beauty than any chain of gold? For having asked for a Godly mind, he telleth whereby this may be produced. Whereby? By continually practising it. And how might this be brought about? By constantly giving heed to the Law. And how might men be persuaded to this? If they should keep His Commandments: yea rather, from giving heed to the law cometh also the keeping His Commandments; as likewise from minding the things which be His and from having a Godly mind, cometh the practising the things which be His. For each of the things mentioned jointly procureth and is procured by the next, both linking it and being linked by it. ³⁵[9. "Let us beseech for them yet more earnestly. For since by length of speaking the soul useth to grow drowsy, he again arouseth it up, for he purposeth to ask again certain great and lofty things. Wherefore he saith, "Let us beseech for them yet more earnestly. And what is this? "That He would deliver them from every evil and inordinate thing. Here we ask for them that they may not enter into temptation, but be delivered from every snare, a deliverance as well bodily as spiritual. Wherefore also he goeth on to say, "from every devilish sin and from every besetment of the adversary," meaning, temptations and sins. For sin doth easily beset, taking its stand on every side, before, behind, and so casting down. For, after telling us what ought to be done by us, namely, to be occupied in His law, to remember His Commandments, to keep His judgments, he assures us next that not even is this enough, except Himself stand by and succor. For, "Except the Lord build the house, they labor in vain that build it; (Psalms chapter 127, verse 1) and especially in the case of those who are yet exposed to the devil and are under his dominion. And ye that are initiated know this well. For call to mind, for instance, those words wherein ye renounced his usurped rule, and bent the knee and deserted to The King, and uttered those awful words whereby we are taught in nothing whatever to obey him.

³⁶ But he calleth him adversary and accuser, because he both accuseth God to man and us to God, and us again one to another. For at one time he accused Job to God, saying, "Doth Job serve the Lord for nought? (Job chapter 1, verse 9. LXX. ver. 16. at another time God to Job, "Fire came down from heaven. And again, God to Adam, (Genesis chapter 3, verse 5) when He said their eyes would be opened. And to many men at this day, saying, that

God taketh no care for the visible order of things, but hath delegated your affairs to demons. And to many of the Jews he accused Christ, calling Him a deceiver and a sorcerer. But perchance some one wisheth to hear in what manner he worketh. When he findeth not a godly mind, findeth not a sound understanding, then, as into a soul left empty, he leads his revel thither; when one remembereth not the commandments of God nor keepeth His judgments, then he taketh him captive and departeth. Had Adam, for instance, remembered the commandment which said, "Of every tree thou mayest eat: (Genesis chapter 2, verse 16) had he kept the judgment which said, "In the day in which ye eat thereof, then shall ye surely die; it had not fared with him as it did.

³⁷ "That He would count them worthy in due season of the regeneration of the laver, of the remission of sins." For we ask some things to come now, some to come hereafter; and we expound the doctrine of the laver, and in asking instruct them to know its power. For what is said thenceforth familiarizes them to know already that what is there done is a regeneration, and that we are born again of the waters, just as of the womb; that they say not after Nicodemus, "How can one be born when he is old! Can he enter into his mother's womb, and be born again?" Then, because he had spoken of "remission of sins," he confirmeth this by the words next following, "of the clothing of incorruption;" for he that putteth on sonship plainly becometh incorruptible. But what is that "in due season?" When any is well disposed, when any cometh thereunto with earnestness and faith; for this is the "due season" of the believer.

³⁸ [10. "That He would bless their coming in and their going out, the whole course of their life. Here they are directed to ask even for some bodily good, as being yet somewhat weak. "Their houses and their households," that is, if they have servants or kinsfolk or any others belonging to them. For these were the rewards of the old Covenant; and nothing then was feared so much as widowhood, childlessness, untimely mournings, to be visited with famine, to have their affairs go on unprosperously. And hence it is, that the alloweth these also fondly to linger over petitions rather material, making them mount by little and little to higher things. For so too doth Christ; so too doth Paul, making mention of the ancient blessings: Christ, when He saith, "Blessed are the meek, for they shall inherit the earth; Paul, when he saith, "Honor thy father and thy mother and thou shalt live long on the

earth. "That He would increase their children and bless them, and bring them to full age, and teach them wisdom. Here again is both a bodily and spiritual thing, as for persons yet but too much babes in disposition. Then what follows is altogether spiritual, "that He would direct all that is before them unto good; for he saith not simply, "all that is before them," but, "all that is before them unto good. For often a journey is before a man, but it is not good; or some other such thing, which is not profitable.

³⁹ Here by they are taught in every thing to give thanks to God, as happening for good. After all this, he bids them stand up during what follows. For having before cast them to the ground, when they have asked what they have asked and have been filled with confidence, now the word given raiseth them up, and biddeth them during what follows engage for themselves also in supplication to God. For part we say ourselves, and part we permit them to say, now opening unto them the door of prayer, (exactly as we first teach children [what to say], and then bid them say it of themselves,) saying, "Pray ye, Catechumens, for the angel of peace; for there is an angel that punisheth, as when He saith, "A band of evil angels," (Psalms chapter 78, verse 49) there is that destroyeth. Wherefore we bid them ask for the angel of peace, teaching them to seek that which is the bond of all good things, peace; so that they may be delivered from all fightings, all wars, all seditions. "That all that is before you may be peaceful; for even if a thing be burdensome, if a man have peace, it is light. Wherefore Christ also said, "My peace I give unto you (John chapter 14, verse 27) for the devil hath no weapon so strong as fighting, and enmity, and war. "Pray that this day and all the days of your life be full of peace.

⁴⁰ Seest thou how he again insisteth that the whole life be passed in virtue? "That your ends be Christian; your highest good, the honorable and the expedient; for what is not honorable is not expedient either. For our idea of the nature of expediency is different from that of the many. "Commend yourselves to the living God and to His Christ; for as yet we trust them not to pray for others, but it issufficient to be able to pray for themselves. ⁴¹ Seest thou the completeness of this prayer, both in regard of doctrine and of behavior? for when we have mentioned the Gospel and the clothing of incorruption and the Laver of Regeneration, we have mentioned all the doctrines: when again we spoke of a Godly mind, a sound understanding, and the rest of what we said, we suggested the mode of life. Then we bid them bow their

heads; regarding it as a proof of their prayers being heard that God blessed them. For surely it is not a man that blesseth; but by means of his hand and his tongue we bring unto the King Himself the heads of those that are present. And all together shout the "Amen."

HOMILY 3

¹2 Corinthians chapter 1, verse 12 For our glorying is this, the testimony of our conscience, that in simplicity and sincerity, not in fleshly wisdom, but in the grace of God, we behaved ourselves in the world. ² Here again he openeth to us yet another ground of comfort, and that not small, yea rather, exceeding great, and well fitted to upraise a mind sinking under perils. For seeing he had said, God comforted us, and God delivered us, and had ascribed all to His mercies and their prayers, lest he should thus make the hearer supine, presuming on God's mercy only and the prayers of others, he sheweth that they themselves had contributed not a little of their own. And indeed he showed as much even before, when he said, "For as the sufferings of Christ abound [in us,] so our consolation also aboundeth." (ver. 5.) But here he is speaking of a certain other good work, properly their own. What then is this? That, saith he, in a conscience pure and without guile we behave ourselves every where in the world: and this availeth not a little to our encouragement and comfort; yea, rather, not to comfort merely, but even unto somewhat else far greater than comfort, even to our glorying. And this he said, teaching them too not to sink down in their afflictions, but, if so be they have a pure conscience, even to be proud of them; and at the same time quietly though gently hitting at the false Apostles. And as in the former Epistle he saith, "Christ sent me to preach the Gospel, not in wisdom of words, lest the Cross of Christ should be made of none effect:" (1 Corinthians chapter 1, verse 17) and, "that your faith should not stand in the wisdom of men, but in the power of God;" (ib. ii. 5.) so here also, "Not in wisdom, but in the grace of Christ."

³ And he hinted also something besides, by employing the words, "not in wisdom," that is, 'not in deceit,' here too striking at the heathen discipline. "For our glorying," saith he, "is this, the testimony of our conscience;" that is, our conscience not having whereof to condemn us, as if for evil doings we were persecuted. For though we suffer countless horrors, though from every quarter we be shot at and in peril, it is enough for our comfort, yea rather not only for comfort, but even for our crowning, that our conscience is pure

and testifieth unto us that for no evil-doing, but for that which is well-pleasing to God, we thus suffer; for virtue's sake, for heavenly wisdom's, for the salvation of the many. Now that previous consolation was from God: but this was contributed by themselves and from the purity of their' life. Wherefore also he calls it their glorying, because it was the achievement of their own virtue. What then is this glorying and what doth our conscience testify unto us? "That in sincerity," that is to say, having no deceitful thing, no hypocrisy, no dissimulation, no flattery, no ambush or guile, nor any other such thing, but in all frankness, in simplicity, in truth, in a pure and unmalicious spirit, in a guileless mind, having nothing concealed, no festering sore. "Not in fleshly wisdom;" that is, not with evil artifice, nor with wickedness, nor with cleverness of words, nor with webs of sophistries, for this he meaneth by 'fleshly wisdom:' and that whereupon they greatly prided themselves, he disclaims and thrusts aside: showing very abundantly that this is no worthy ground for glorying: and that not only he doth not seek it, but he even rejecteth and is ashamed of it.

4 "But in the grace of God we behaved ourselves in the world." What is, "in the grace of God?" Displaying the wisdom that is from Him, the power from Him given unto us, by the signs wrought, by overcoming sages, rhetoricians, philosophers, kings, peoples, unlearned as we are and bringing with us nothing of the wisdom that is without. No ordinary comfort and glorying, however, was this, to be conscious to themselves that it was not men's power they had used; but that by Divine grace they had achieved all success. ["In the world."] So not in Corinth only, but also in every part of the world. "And more abundantly to you-ward." What more abundantly to you-ward? "In the grace of God we behaved ourselves." For we showed both signs and wonders amongst you, and greater strictness, and a life unblameable; for he calls these too the grace of God, ascribing his own good works also unto it. For in Corinth he even overleapt the goal, making the Gospel without charge, because he spared their weakness.

5 Ver. 13. "For we write none other things unto you, than what ye read or even acknowledge." For since he spoke great things of himself and seemed to be bearing witness to himself, an odious thing, he again appeals to them as witnesses of what he says. For, he saith, let no one think that what I say is a boastful flourish of writing; for we declare unto you what yourselves know; and that we lie not ye more than all others can bear us witness. For, when ye

read, ye acknowledge that what ye know that we perform in our actions, this we say also in our writings, and your testimony doth not contradict our epistles; but the knowledge which ye had before of us is in harmony with your reading. Ver. 14. "As also ye did acknowledge us in part." For your knowledge of us, he saith, is not from hearsay but from actual experience. The words "in part" he added from humility. For this is his wont, when necessity constraineth him to say any highsounding thing, (for he never doth so otherwise,) as desiring quickly to repress again the elation arising from what he had said.

6 "And I hope ye will acknowledge even to the end." [2.] Seest thou again how from the past he draws pledges for the future; and not from the past only, but also from the power of God? For he affirmed not absolutely, but cast the whole upon God and his hope in Him. "That we are your glorying, even as ye also are our's, in the day of our Lord Jesus Christ." 7 Here he cuts at the root of the envy that his speech might occasion, by making them sharers and partners in the glory of his good works. 'For these stick not with us, but pass over unto you also, and again from you to us.' For seeing he had extolled himself, and produced proof of the past and given security for the future; lest his hearers should reflect on him for talking proudly, or, as I have said, be hurried to enviousness, he makes the rejoicing a common one and declares that this crown of praises is theirs. For if, he says, we have shown ourselves to be such, our praise is your glory: even as when ye also are approved, we rejoice and leap for joy and are crowned. Here also again he displays his great humility by what he says. For he so levels his expressions, not as a master discoursing to disciples, but as a disciple unto fellow-disciples of his own rank. And observe how he lifts them on high and fills them with philosophy, sending them on to That Day. For, he saith, tell me not of the present things, that is, the reproaches, the revilings, the scoffings of the many, for the things here are no great matter, neither the good nor the painful; nor the scoffings nor the praises which come from men: but remember, I pray, that day of fear and shuddering in the which all things are revealed. For then both we shall glory in you, and ye in us;

8 when ye shall be seen to have such teachers, who teach no doctrine of men nor live in wickedness nor give [men] any handle; and we to have such disciples, neither affected after the manner of men nor shaken, but taking all things with readiness of mind, and unseduced by sophistries from what

side soever. For this is plain even now to those that have understanding, but then to all. So that even if we are afflicted now, we have this, and that no light, consolation which the conscience affordeth now, and the manifestation itself then. For now indeed our conscience knoweth that we do all things by the grace of God, as ye also know and shall know: but then, all men as well will learn both our doings and yours: and shall behold us glorified through each other. For that he may not appear himself alone to derive lustre from this glorying, he gives to them also a cause of boasting, and leads them away from their present distresses. And as he did in respect to the consolation when he said, "We are comforted for your sakes," (ver. 6. so he does here also, saying, 'we glory on your account, as ye also on ours,' every where making them partakers of every thing, of his comfort, his sufferings, his preservation. For this his preservation he ascribes to their prayers. "For God delivered us," he saith, "ye helping together by prayer. In like manner also he makes the gloryings common.

9 For as in that place he says, "Knowing that as ye are partakers of the sufferings, so also of the consolation: so here too, "we are your glorying, as ye also are ours." 10 Ver. 15. "And in this confidence I was minded to come before unto you." What confidence? 'In relying exceedingly on you, glorying over you, being your glorying, loving you exceedingly, being conscious to myself of nothing evil, being confident that all is spiritual with us, and having you as witnesses of this.' "I was minded to come unto you, and by you to pass into Macedonia." And yet he promised the contrary in his former Epistle, saying thus: "Now I will come unto you when I shall have passed through Macedonia: for I do pass through Macedonia." (1 Corinthians chapter 16, verse 5) How is it then that he here says the contrary? He doth not say the contrary: away with the thought. For it is contrary indeed to what he wrote, but not contrary to what he wished. Wherefore also here he said not, 'I wrote that I would pass by you into Macedona; but, 'I was minded.' For though I did not write on that wise,' he says, 'nevertheless I was greatly desirous, and 'was minded,' even before, to have come unto you: so far was I from wishing to be later than my promise that I would gladly have come before it.' "That ye might have a second benefit." What is, a second benefit? 'That ye might have a double benefit, both that from my writings, and that from my presence.' By "benefit" he here means pleasure.

¹¹ Ver. 16, 17. "And by you to pass into Macedonia, and to come again from Macedonia unto you, and of you to be set forward on my journey unto Judaea. When I therefore was thus minded, did I show fickleness?" [3.] Here in what follows, he directly does away with the charge arising out of his delay and absence. For what he says is of this nature. "I was minded to come unto you." 'Wherefore then did I not come? Is it as light-minded and changeable?' for this is, "did I show fickleness?" By no means. But wherefore? "Because what things I purpose, I purpose not according to the flesh." What is, "not according to the flesh?" I purpose not 'carnally.' Ver. 17. "That with me there should be the yea yea and the nay nay." ¹² But still even this is obscure. What is it then he says? The carnal man, that is, he that is rivetted to the present things and is continually occupied in them, and is without the sphere of the Spirit's influence, has power to go every where, and to wander whithersoever he will. But he that is the servant of the Spirit, and is led, and led about by Him, cannot everywhere be lord of his own purpose, having made it dependent upon the authority thence given; but it so fares with him as if a trusty servant, whose motions are always ruled by his lord's biddings and who has no power over himself nor is able to rest even a little, should make some promise to his fellow-servants, and then because his master would have it otherwise should fail to perform his promise. This then is what he means by, "I purpose not according to the flesh. I am not beyond the Spirit's governance, nor have liberty to go where I will. For I am subject to lordship and commands, the Comforter's, and by His decrees I am led, and led about. For this cause I was unable to come, for it was not the Spirit's will. As happened also frequently in the Acts; for when he had purposed to come to one place, the Spirit bade him go to another. So that it was not from lightness, that is, fickleness in me that I came not, but that being subject to the Spirit I obeyed Him.

¹³ Didst mark again his accustomed logic? That by which they thought to prove that "he purposed according to the flesh," namely, the non-fulfilment of his promise, he uses as the special proof that he purposed according to the Spirit, and that the contrary had been purposing according to the flesh. What then? saith one: was it not with the Spirit that he promised what he did? By no means. For I have already said that Paul did not foreknow every thing that was to happen or was expedient. And it is for this reason that he says in the former Epistle, "that ye may set me forward on my journey whith-

ersoever I go; (1 Corinthians chapter 16, verse 6) entertaining this very fear that after he had said, 'into Judaea,' he might be compelled to go elsewhither; but now when his intention had been frustrated, he says it, "And of you be set forward on my journey unto Judaea. So much as was of love, he states, namely, the coming to them; but that which had no reference to them, his going, namely, from them into Judaea, he doth not add definitely. When however he had been proved wrong, he afterwards says here boldly, "toward Judaea. And this too befel for good, lest any among them should conceive of them (the Apostles, Acts chapter 14, verse 13) more highly than they deserved. For if in the face of these things they wished to sacrifice bulls to them.

¹⁴ upon what impiety would they not have driven, had they not given many instances of human weakness? And why marvel if he knew not all things that were to happen, seeing that oftentimes he even in prayers knoweth not what is expedient. ¹⁵ "For," saith he "we know not what we should pray for as we ought." And that he may not seem to be speaking modestly, he not only saith this, but instances wherein he knew not in prayers what was expedient. Wherein then was it? When he entreated to be delivered from his trials, saying, "There was given to me a thorn in the flesh, a messenger of Satan to buffet me. Concerning this thing I besought the Lord thrice. And he said unto me, My grace is sufficient for thee: for My power is made perfect in weakness." (2 Corinthians chapter 12, verse 7-2 Corinthians chapter 12, verse 9) Seest thou how he knew not to ask what was expedient, and so although he asked often he obtained not. Ver. 18. "But as God is faithful, our word toward you was not yea and nay."

¹⁶ He skillfully overturns a rising objection. For one might say, If after having promised, thou hast put off coming, and yea is not yea, and nay nay, with thee, but what thou sayest now thou unsayest afterwards, as thou didst in the case of this Journey: woe is unto us, if all this were the case in the Preaching too. Now lest they should have these thoughts and be troubled thereat, he says, "But as God is faithful, our word toward you was not yea and nay." This, saith he, was not the case in the Preaching, but only in our travels and journeyings; whereas whatever things we have said in our preaching, these abide steadfast and unmoveable, (for he calleth his preaching here, "word.") Then he bringeth proof of this that cannot be gainsaid, by referring all to God. What he saith is this; 'the promise of my coming was my own and I gave that promise from myself: but the preaching is not my own, nor of

man, but of God, and what is of God it is impossible should lie.' Whereupon also he said, "God is faithful," that is, "true." 'Mistrust not then what is from Him, for there is nought of man in it.'

¹⁷[4.] And seeing he had said "word," he adds what follows to explain what kind of word he means. Of what kind then is it? Ver. 19. "For the Son of God," saith he, "Who was preached among you by us, even by me, and Silvanus, and Timothy, was not yea and nay." For on this account he brings before them the company of the teachers also, as thence too giving credibility to the testimony by those who taught, and not who heard it only. And yet they were disciples; however in his modesty he counts them as in the rank of teachers. But what is, "was not yea and nay?" I have never, he saith, unsaid what before I said in the Preaching. My discourse to you was not now this, now that. For this is not of faith, but of an erring mind. "But in Him was the yea." That is, just as I said, the word abideth unshaken and steadfast."

¹⁸Ver. 20. "For how many soever be the promises of God," in Him is the yea, and in Him the Amen, unto the glory of God by us." ¹⁹What is this, "how many soever the promises of God? The Preaching promised many things; and these many things they proffered and preached. For they discoursed of being raised again, and of being taken up, and of in corruption, and of those great rewards and unspeakable goods. As to these promises then, he saith that they abide immoveable, and in them is no yea and nay, that is, the things spoken were not now true, and now false, as was the case about my being with you, but always true. And first indeed he contends for the articles of the faith, and the word concerning Christ, saying, "My word" and my preaching, "was not yea and nay; next, for the promises "for how many soever be the promises, of God, in Him is the yea. But if the things He promised are sure and He will certainly give them, much more is He Himself and the word concerning Him, sure, and it can not be said that He is now, and now is not, but He "always" is, and is the same. But what is, "In Him is the yea, and the Amen. He signifies that which shall certainly be. For in Him, not in man, the promises have their being and fulfilment. Fear not, therefore; for it is not man so that thou shouldest mistrust; but it is God Who both said and fulfillleth. "Unto the glory of God through us. What is, "unto [His] glory through us?

²⁰He fulfillleth them by us, that is, and by His benefits towards us unto His glory; for this is "for the glory of God. But if they be for the glory of

God, they will certainly come to pass. For His own glory He will not think little of, even did He think little of our salvation. But as it is, He thinketh not little of our salvation either, both because He loveth mankind exceedingly, and because our salvation is bound up with His glory from these things accruing. So that if the promises are for His glory, our salvation also will certainly follow; to which also, in the Epistle to the Ephesians, he revereth continually, saying, "to the maintenance of His glory; (Ephesians chapter 1, verse 14) and every where he layeth down this, and shows the necessity of this result. And in this regard he here saith, that His promises lie not: for they not only save us, but also glorify Him. Dwell not on this therefore that they were promised by us; and so doubt. For they are not fulfilled by us, but by Him. Yea, and the promises were by Him; for we spoke not to you our own words, but His.

²¹ Ver. 21, 22. "Now He which stablisheth us with you in Christ, and anointed us, is God; Who also sealed us, and gave us the earnest of the Spirit in our hearts." Again, from the past He stablisheth the future. For if it is He that establisheth us in Christ; (i.e., who suffereth us not to be shaken from the faith which is in Christ;) and He that anointed us and gave the Spirit in our hearts, how shall He not give us the future things? For if He gave the principles and the foundations, and the root and the fount, (to wit, the true knowledge of Him, the partaking of the Spirit,) how shall He not give the things that come of these: for if for the sake of these those are given, much more will he supply those. And if to such as were enemies he gave these, much more when now made friends will He "freely give" to them those. Wherefore He said not simply "the Spirit," but named "earnest," that from this thou mightest have a good hope of the whole as well. For did He not purpose to give the whole, He would never have chosen to give "the earnest" and to waste it without object or result. And observe Paul's candor. For why need I say, saith he, that the truth of the promises standeth not in us? The fact of your standing unwavering and fixed is not in us, but this too is of God; "for" saith he, "He who stablisheth us is God." It is not we who strengthen you: for even we also need Him that stablisheth. So then let none imagine that the Preaching is hazardous in us. He hath undertaken the whole, He cared for the whole.

²² And what is, "anointed," and "sealed?" Gave the Spirit by Whom He did both these things, making at once prophets and priests and kings, for in old

times these three sorts were anointed. But we have now not one of these dignities, but all three preeminently. For we are both to enjoy a kingdom and are made priests by offering our bodies for a sacrifice, (for, saith he, "present your members a living sacrifice unto God;) and withal we are constituted prophets too: for what things "eye hath not seen, nor ear heard," (1 Corinthians chapter 2, verse 9) these have been revealed unto us. ²³5. And in another way too we become kings: if we have the mind to get dominion over our unruly thoughts, for that such an one is a king and more than he who weareth the diadem, I will now make plain to you. He hath many armies, but we again have thoughts exceeding them in number; for it is impossible to number the infinite multitude of the thoughts within us. Nor is their multitude all that one is to consider, but also that in this multitude of thoughts, there are many generals, and colonels, and captains, and archers, and slingers. What else makes a king? His apparel? But this one too is arrayed in a better and braver robe, which neither doth moth devour nor age impair. A crown too he hath of curious workmanship, that of glory, that of the tender mercies of God. For saith [the Psalmist], "Bless the Lord, O my soul, that crowneth thee with pity and tender mercies. (Psalms chapter 103, verse 2 and Psalms chapter 103, verse 4) Again, that of glory: "For thou hast crowned him with glory and honor. (Psalms chapter 8, verse 6) And" with favor Thou hast crowned us with a shield. (Psalms chapter 5, verse 12. LXX. Again, that of grace: "For thou shalt receive a crown of grace upon thy head. (Proverbs chapter 1, verse 9 LXX. Seest thou this diadem of many wreaths, and surpassing the other in grace.

²⁴ But let us institute anew and from the beginning a stricter inquiry into the condition of these kings. That king hath dominion over his guards, and issues orders to all, and all obey and serve him; but here I show you greater authority. For the number here is as great or even greater: it remains to inquire into their obedience. And bring me not forth those that have ruled amiss, since I too bring those that have been driven from their kingdom and murdered by their very body guards. Let us then bring forth these instances, but seek for those of either kind who have ordered well their kingdom. And do thou put forward whom thou wilt. I oppose unto thee the patriarch against all. For when he was commanded to sacrifice his son, consider how many thoughts then rose up against him. Nevertheless, he brought all under submission, and all trembled before him more than before a king his guards;

and with a look only he stilled them all and not one of them dared so much as mutter; but down they bowed and as unto a king gave place, one and all, though much exasperated and exceeding relentless. For even the heads of spears raised upright by many soldiers are not as fearful as were then those fearful thoughts, armed not with spears, but what is harder to deal with than many spears, the sympathy of nature! Wherefore they had power to pierce his soul more than sharpened spear point.

25 For never spear could be so sharp as were the goads of those thoughts, which, sharpened and upraised from beneath, from his affections, were piercing through and through the mind of that righteous man. For here there needs time and purpose and a stroke and pain, and then death follows; but there, there needed none of these, so much were the wounds speedier and acuter. But still though so many thoughts were then in arms against him, there was a deep calm, and they stood all in fair array; adorning rather than daunting him. See him at least stretching out the knife, and set forth as many as thou wilt, kings, emperors, Caesars, yet shalt thou tell of nought like this, have no like mien to point to, so noble, so worthy of the heavens. For that righteous man erected a trophy at that movement over the most arbitrary of tyrannies. For nothing is so tyrannical as nature; and find ten thousand tyrannicides, one like this shalt thou never show us. For it was the, triumph in that moment of an angel, not a man. For consider. Nature was dashed to the ground with all her weapons, with all her host: and he stood with outstretched hand, grasping not a crown, but a knife more glorious than any crown, and the throng of angels applauded, and God from heaven proclaimed him conquerer.

26 For seeing that his citizenship was in heaven, thence also he received that proclamation. (Philippians chapter 3, verse 20) What could be more glorious than this? rather, what trophy could ever be equal to it? For if on occasion of a wrestler's success, not a herald below but the king above should have risen up and himself proclaimed the Olympic Victor, would not this have seemed to him more glorious than the crown, and have turned the gaze of the whole theatre upon him? When then no mortal king, but God Himself, not in this theatre but in the theatre of the universe, in the assembly of the angels, the archangels, proclaimeth his name with uplifted voice shouting from heaven, tell me what place shall we assign to this holy man? 27 [6.] But if you will, let us listen too to the voice itself. What then was the voice?

"Abraham, Abraham, lay not thy hand upon Isaac, neither do thou any thing unto him. For now I know that thou fearest God, and hast not spared thy son, thy well-beloved, for My sake." (Genesis chapter 22, verse 11 and Genesis chapter 22, verse 12) What is this? He that knoweth all things before they are, did He now know! And yet even to man the Patriarch's fear of God was evident: so many proofs had he given that his heart was right toward God, as when He said to him, "Get thee out of thy country, and from thy kindred;" (Genesis chapter 12, verse 1) when for His sake and the honor due to Him he relinquished to his sister's son his priority; when He delivered him out of so great perils; when He bade him go into Egypt, and on his wife's being taken from him, he repined not, and more instances besides; and as I said, from these things even man would have learned the Patriarch's fear of God, much more than God Who waiteth not for the acts to know the end. And how too justified he him, if He knew not? For it is written, "Abraham believed, and it was counted unto him for righteousness." (Genesis chapter 15, verse 6. Romans chapter 4, verse 3)

²⁸ What then means this, "Now I know? The Syriac hath, "Now thou hast made known; that is, to men. For I knew of old, even before all those commandments. And why, to men even, "now? for were not those acts enough to prove his mind was right toward God? They were enough indeed, but this one so much greater than them all that they appear nothing beside it. As exalting then this good work and showing its superiority to all, He so spake. For of things which exceed and surpass all that went before, most men are wont to speak so: for instance, if one receive from another a gift greater than any former one, he often says, "Now I know that such an one loves me," not hereby meaning that he knew not in the time past, but as intending to declare what is now given to be greater than all. So also God, speaking after the manner of men, saith, "Now I know," intending only to mark the exceeding greatness of the exploit; not that He "then" came to know either his fear or the greatness of it. For when He saith, "Come, let Us go down and see," (Genesis chapter 11, verse 7; Genesis chapter 18, verse 21) He saith it not as needing to go down, (for He both filleth all things and knoweth all things certainly,) but to teach us not to give sentence lightly. And when He saith, "The Lord looked down from Heaven:

²⁹ (Psalms chapter 14, verse 2) it describeth His perfect knowledge by a metaphor taken from men. So also here He saith, "Now I know," to declare

this to be greater than all which had preceded it. Of this itself too He furnisheth proof by adding, "Because thou sparedst not thy son, thy well-beloved, for My sake; He saith not "thy son" only, but yet more, "thy well-beloved. For it was not nature only, but also parental fondness, which having both by natural disposition and by the great goodness of his child, he yet dared in him to spurn. And if about worthless children parents are not easily indifferent, but mourn even for them; when it is his son, his only-begotten, and his well-beloved, even Isaac, and the father himself is on the point of immolating him; who can describe the excessiveness of such philosophy? This exploit outshineth thousands of diadems and crowns innumerable. For the wearer of that crown, both death oftentimes assaileth and annoyeth, and before death, assaults of circumstances without number; but this diadem shall no one have strength to take from him that weareth it; no not even after death; neither of his own household, nor of strangers. And let me point you out the costliest stone in this diadem. For as a costly stone, so this comes at the end and clasps it. What then is this? the words, "for My sake? for not herein is the marvel, that he spared not, but that it was "for His sake."

³⁰ Oh! blessed right hand, of what a knife was it accounted worthy? oh! wondrous knife, of what a right hand was it accounted worthy? Oh! wondrous knife, for what a purpose was it prepared? to what an office did it serve? to what a type did it minister? How was it bloodied? how was it not bloodied? For I know not what to say, so awful was that mystery. It touched not the neck of the child, nor passed through the throat of that holy one: nor was crimsoned with the blood of the righteous; rather it both touched, and passed through, and was crimsoned, and was bathed in it, yet was not bathed. Perchance I seem to you beside myself, uttering such contradictions. For, in truth, I am beside myself, with the thought of the wondrous deed of that righteous man; but I utter no contradictions. For indeed the righteous man's hand thrust it in the throat of the lad, but God's Hand suffered it not, so thrust, to be stained with blood of the lad. For it was not Abraham alone that held it back, but God also: and he by his purpose gave the stroke, God by His voice restrained it. For the same voice both armed and disarmed that right hand, which, marshalled under God, as if under a leader, performed all things at His beck, and all were ministered at His voice. For observe; He said, "Slay," and straightway it was armed: He said, "Slay not," and straightway it was disarmed: for every thing [before] had been fully prepared.

³¹ And now God showed the soldier and general to the whole world; this crowned victor to the theatre of the angels; this priest, this king, crowned with that knife beyond a diadem, this trophy-bearer, this champion, this conqueror without a fight. For as if some general having a most valiant soldier, should use his mastery of his weapons, his bearing, his ordered movements to dismay the adversary; so also God, by the purpose, the attitude, the bearing only of that righteous man, dismayed and routed the common enemy of us all, the Devil. For I deem that even he then shrunk away aghast. But if any one say, 'And why did he not suffer that right hand to be bathed, and then forthwith raise him up after being sacrificed?' Because God might not accept such bloody offerings; such a table were that of avenging demons. But here two things were displayed, both the loving kindness of the Master, and the faithfulness of the servant. And before, indeed, he went out from his country: but then he abandoned even nature. Wherefore also he received his principal with usury: and very reasonably. For he chose to lose the name of father, to show himself a faithful servant. Wherefore he became not a father only, but also a priest; and because for God's sake he gave up his own, therefore also did God give him with these His own besides. When then enemies devise mischief, He allows it to come even to the trial, and then works miracles;

³² as in the case of the furnace and the lions; (Dan. iii. and vi.) but when Himself biddeth, readiness attained, He stayeth His bidding. What then, I ask, was wanting further in this noble deed? For did Abraham foreknow what would happen? Did he bargain for the mercy of God? For even though he were a prophet, yet the prophet knoweth not all things. So the actual sacrifice afterwards was superfluous and unworthy of God. And if it was fit he should learn that God was able to raise from the dead, by the womb he had learnt this much more marvellously, or rather he learnt it even before that proof, for he had faith. ³³[7. Do not then only admire this righteous man, but also imitate him, and when thou seest him amid so great uproar and surge of waves sailing as in a calm, take thou in hand in like way the helm of obedience and fortitude. For look, pray, not only at this that he built up the altar and the wood; but remember too the voice of the lad, and reflect what hosts like snow storms assaulted him to dismay him, when he heard the lad say, "My father, where is the lamb? Bethink thee how many thoughts were then stirred up armed not with iron, but with darts of flame; and piercing

into and cutting him through on every side. If even now many, and those not parents, are broken down, and would have wept, did they not know the end: and many, I see, do weep, though they know it; what must it be thought he would feel, who begat, who nurtured him, in old age had him, had him only, him such an one, who sees, who hears him, and is presently about to slay him? What intelligence in the words! What meekness in the question! Who then is here at work? The Devil that he might set nature in a flame? God forbid! but God, the more to prove the golden soul of the righteous man. For when indeed the wife of Job speaks, a Devil is at work. For of such sort the advice is.

³⁴ But this one uttereth nothing blasphemous, but what is both very devout and thoughtful; and great the grace that overspread the words, much the honey that dropped therefrom, flowing from a calm and gentle soul. Even a heart of stone these words were enough to soften. But they turned not aside, nay, shook not that adamant. Nor said he, 'Why callest thou him father, who in a little while will not be thy father, yea, who hath already lost that title of honor?' And why doth the lad ask the question? Not of impertinence merely, not of curiosity, but as anxious about what was proposed. For he reflected that had his father not meant to make him a partner in what was done, he would not have left the servants below, and taken him only with him. For this reason, too, surely, it is that when they were alone, then he asks him, when none heard what was said. So great was the judgment of the lad. Are ye not all warmed towards him, both men and women? Doth not each one of you mentally infold and kiss the child, and marvel at his judgment; and venerate the piety which, when he was both bound and laid on the wood, made him not be dismayed nor struggle nor accuse his father as mad; but he was even bound and lifted up and laid upon it, and endured all in silence, like a lamb, yea, rather like the common Lord of all.

³⁵ For of Him he both imitated the gentleness, and kept to the type. For "He was led like a lamb to the slaughter, and as a sheep dumb before his shearer. (Isaiah chapter 53, verse 7) And yet Isaac spake; for his Lord spake also. How dumb then? This meaneth, he spake nothing wilful or harsh, but all was sweet and mild, and the words more than the silence manifested his gentleness. For Christ also said, "If I have spoken evil, bear witness of the evil; but if well, why smitest thou Me?" (John chapter 18, verse 23) and manifested His gentleness more than if He had help His peace. And as this one

speakeeth with his father from the altar, so too doth He from the Cross, saying, "Father, forgive them, for they know not what they do. What then said the Patriarch? (ver. 8. "God will provide Himself a lamb for a burnt-offering, my son. Either uses the names of nature; the former, father; the latter, son; and on either side arduous is the war stirred up, and mighty the storm, and yet wreck no where: for religion triumphed over all. Then after he heard of God, he spoke no further word nor was impertinently curious. Of such judgment was the child even in the very bloom of youth. Seest thou the king, over how many armies, in how many battles which beset him, he hath been victorious?

36 For the barbarians were not so fearful to the city of Jerusalem when they assaulted her oftentimes, as were to this man the thoughts on every side besieging him: but still he overcame all. Wouldest thou see the priest also? The instance is at hand. For when thou hast seen him with fire and a knife; and standing over an altar, what doubtest thou after as to his priesthood? But if thou wouldest see the sacrifice also, lo, here a twofold one. For he offered a son, he offered also a ram, yea, more and above all, his own will. And with the blood of the lamb he consecrated his right hand, with the sacrifice of his son, his soul. Thus was he ordained a priest, by the blood of his only-begotten, by the sacrifice of a lamb; for the priests also were consecrated by the blood of the victims which were offered to God. Wouldest thou see the prophet also? It is written, "Your father Abraham rejoiced to see My day, and he saw it, and was glad. (Levit. viii. John viii. 56.)

HOMILY 4

12 Corinthians chapter 1, verse 23 But I call God for a witness upon my soul, that to spare you I forbore to come unto Corinth. What sayest thou, O blessed Paul? To spare them thou camest not to Corinth? Surely thou presentest us with something of a contradiction. For a little above thou saidst that thou therefore camest not, because thou purposest not according to the flesh nor art thine own master, but art led about every where by the authority of the Spirit, and didst set forth thine afflictions. But here thou sayest it was thine own act that thou camest not, and not from the authority of the Spirit; for he saith, "To spare you I forbore to come to Corinth." What then is one to say? either, that this too was itself of the Spirit, and that he himself wished to come but the Spirit suggested to him not to do so, urging the motive of sparing them; or else, that he is speaking of some other coming,

and would signify that before he wrote the former Epistle he was minded to come, and for love's sake restrained himself lest he should find them yet un-amended. Perhaps also, after the second Epistle though the Spirit no longer forbade him to go, he involuntarily stayed away for this reason. And this suspicion is the more probable, that in the first instance the Spirit forbade him: but afterwards upon his own conviction also that this was more advisable, he stayed away.

² And observe, I pray you, how he remembers again his own custom, (which I shall never cease to observe,) of making what seems against him tell in his favor. For since it was natural for them to respect this and say, 'It was because thou hatedst us, thou wouldest not come unto us,' he shows on the contrary, that the cause for which he would not come was that he loved them. ³ What is the expression, "to spare you?" I heard, he saith, that some among you had committed fornication; I would not therefore come and make you sorry: for had I come, I must needs have enquired into the matter, and prosecuted and punished, and exacted justice from many. I judged it then better to be away and to give opportunity for repentance, than to be with you and to prosecute, and be still more incensed. For towards the end of this Epistle he hath plainly declared it, saying, "I fear lest when I come, my God should humble me before you, and that I should mourn for many of them that have sinned heretofore, and repented not of the lasciviousness and uncleanness which they committed." (2 Corinthians chapter 12, verse 20 and 2 Corinthians chapter 12, verse 21) This therefore here also he intimates, and he saith it indeed as in his own defence; yet rebuketh them most severely and putteth them in fear; for he implied that they were open to punishment, and will also have somewhat to suffer, unless they be quickly reformed. And he says the same thing again at the end of the Epistle thus; "If I come again, I will not spare." (2 Corinthians chapter 13, verse 2) Only there he says it more plainly: but here, as it was the proem, he does not say it so but in a repressed tone; nor is he content even with this, but he softens it down, applying a corrective. For seeing the expression was that of one asserting great authority, (for a man spares those whom he has also power to punish,) in order to relieve it, and draw a shade over what seems harsh, he saith,

⁴ Ver. 24. "Not for that we have lordship over your faith." That is, I did not therefore say, "To spare you I came not," as lording it over you. Again, he said not you, but "your faith," which was at once gentler and truer. For him

that hath no mind to believe, who hath power to compel? "But are helpers of your joy." For since, saith he, your joy is ours, I came not, that I might not plunge you into sorrow and increase my own despondency; but I stayed away that ye being reformed by the threat might be made glad. For we do every thing in order to your joy, and give diligence in this behalf, because we are ourselves partakers of it. "For by faith ye stand." Behold him again speaking repressedly. For he was afraid to rebuke them again; since he had handled them severely in the former Epistle, and they had made some reformation. And if, now that they were reformed, they again received the same reproof, this was likely to throw them back. Whence this Epistle is much gentler than the former.

⁵ Chap. ii. 1. "But I determined for myself that I would not come again to you with sorrow." The expression "again" proves that he had already been made sorry from thence, and whilst he seems to be speaking in his own defence he covertly rebukes them. Now if they had both already made him sorry and were about again to make him sorry, consider how great the displeasure was likely to be. But he saith not thus, 'Ye made me sorry,' but turns the expression differently yet implying the very same thing thus, 'For this cause I came not that I might not make you sorry:' which has the same force as what I said, but is more palatable. [2.] Ver. 2. "For if I make you sorry, who then is he that maketh me glad, but he that is made sorry by me?" What is this consequence? A very just one indeed. For observe, I would not, he saith, come unto you, lest I should increase your sorrow, rebuking, showing anger and disgust. Then seeing that even this was strong and implied accusation that they so lived as to make Paul sorry, he applies a corrective in the words, "For if I make you sorry, who then is he that maketh me glad, but he that is made sorry by me?"

⁶ What he saith is of this kind. 'Even though I were to be in sorrow, being compelled to rebuke you and to see you sorry, still nevertheless this very thing would have made me glad. For this is a proof of the greatest love, that you hold me in such esteem as to be hurt at my being displeased with you.' Behold too his prudence. Their doing what all disciples do, namely, smarting and feeling it when rebuked, he produces as an instance of their gratifying him; for, saith he, 'No man maketh me so glad as he that giveth heed to my words, and is sorry when he seeth me angry.' Yet what followed naturally was to say, 'For if I make you sorry, who then is he that can make you glad?' But

he doth not say this, but turns his speech back again, dealing tenderly with them, and says, 'Though I make you sorry, even herein ye bestow on me a very great favor in that ye are hurt at what I say.'

⁷ Ver. 3. "And I wrote this very thing unto you." What? That for this cause I came not, to spare you. When wrote he? In the former Epistle when he said, "I do not wish to see you now by the way?" (1 Corinthians chapter 16, verse 7.) I think not; but in this Epistle when he said, "Lest when I come again, my God should humble me before you." (2 Corinthians chapter 12, verse 21) I have written then towards the end this same, saith he, "lest when I come, my God will humble me, and I should mourn for many of them that have sinned heretofore." ⁸ But why didst thou write? "Lest when I came I should have sorrow from them of whom I ought to rejoice, having confidence in you all, that my joy is the joy of you all? For whereas he said he was made glad by their sorrow, and this was too arrogant and harsh, again he gave it a different turn and softened it by what he subjoined. For, he saith, I therefore wrote unto you before, that I might not with anguish find you unreformed; and I said this, "lest I should have sorrow," out of regard not to my own interest but yours. For I know that if ye see me rejoicing ye rejoice, and if ye behold me sad ye are sad. Observe therefore again the connection of what he said; for so his words will be more easy to understand. I came not, he says, lest I should cause you sorrow when finding you unreformed. And this I did, not studying my own advantage, but yours. For as to myself, when ye are made sorry I receive no little pleasure, seeing that you care so much about me as to be sorry and distressed at my being displeased. "For who is he that maketh me glad, but he that is made sorry by me. However, though it be so with myself, yet because I study your advantage, I wrote this same thing to you that I might not be made sorry, herein also again studying not my advantage, but yours;

⁹ for I know, that were ye to see me sad, ye also would be sorry; as also ye are glad when ye see me rejoicing. Observe now his prudence. He said, I came not, that I might not make you sorry; although, saith he, this makes me glad. Then, lest he should seem to take pleasure in their pain, he saith, In this respect I am glad inasmuch as I make you feel, for in another respect I am sorry in that I am compelled to make those sorry who love me so much, not only by this rebuke, but also by being myself in sorrow and by this means causing you fresh sorrow. ¹⁰ But observe how he puts this so as to

minge praise; saying, "from them of whom I ought to rejoice," for these are the words of one testifying kindred and much tender affection; as if one were speaking of sons on whom he had bestowed many benefits and for whom he had toiled. If then for this I write and come not; it is with weighty meaning I come not, and not because I feel hate or aversion, but rather exceeding love. [3.] Next, whereas he said, he that makes me sorry makes me glad; lest they should say 'this then is what thou studieth, that thou mightest be made glad and mightest exhibit to all the extent of thy power;' he added, Ver. 4. "For out of much affliction and anguish of heart I wrote unto you with many tears, not that ye should be made sorry, but that ye might know the love which I have more abundantly unto you."

11 What more tenderly affectioned than this man's spirit is? for he sheweth himself to have been not less pained than they who had sinned, but even much more. For he saith not "out of affliction" merely, but "out of much," nor "with tears," but "with many tears" and "anguish of heart," that is, I was suffocated, I was choked with despondency; and when I could no longer endure the cloud of despondency," I wrote unto you: not that ye should be grieved, but that ye might know the love," saith he, "which I have more abundantly unto you. And yet what naturally followed was to say, not that ye might be grieved, but that ye might be corrected: (for indeed with this purpose he wrote. This however he doth not say, but, (more to sweeten his words, and win them to a greater affection,) he puts this for it, showing that he doth all from love. And he saith not simply "the love," but "which I have more abundantly unto you. For hereby also he desires to win them, by showing that he loveth them more than all and feels towards them as to chosen disciples. Whence he saith, "Even if I be not an Apostle unto others, yet at least I am to you; (1 Corinthians chapter 9, verse 2) and, "Though ye have many tutors, yet have ye not many fathers; "(1 Corinthians chapter 4, verse 15) and again, "By the grace of God we behaved ourselves in the world, and more abundantly to you ward;

12 (2 Corinthians chapter 1, verse 12) and farther on, "Though the more abundantly I love you, the less I be loved; and here "Which I have more abundantly unto you; (2 Corinthians chapter 12, verse 15) So that if my words were full of anger, yet out of much love and sadness was the anger; and whilst writing the Epistle, I suffered, I was pained, not because ye had sinned only, but also because I was compelled to make you sorry. And this itself was

out of love. Just as a father whose legitimate son is afflicted with a gangrene, being compelled to use the knife and cautery, is pained on both accounts, that he is diseased and that he is compelled to use the knife to him. So that what ye consider a sign of hating you was indeed a sign of excessive love. And if to have made you sorry was out of love, much more my gladness at that sorrow.

13 [4.] Having made this defence of himself, (for he frequently defends himself, without being ashamed; for if God doth so, saying, "O My people, what have I done unto thee?" (Micah chapter 6, verse 3.) much more might Paul,) having, I say, made this defence of himself, and being now about to pass on to the plea for him who had committed fornication, in order that they might not be distracted as at receiving contradictory commands, nor take to cavilling because he it was who both then was angry and was now commanding to forgive him, see how he provided for this beforehand, both by what he has said and what he is going to say. For what saith he? Ver. 5. "But if any hath caused sorrow, he hath caused sorrow not to me." Having first praised them as feeling joy and sorrow for the same things as himself, he then strikes into the subject of this person, having said first, "my joy is the joy of you all." But if my joy is the joy of you all, need is that you should also now feel pleasure with me, as ye then were pained with me: for both in that ye were made sorry, ye made me glad; and now in that ye rejoice, (if as I suppose ye shall feel pleasure,) ye will do the same. He said not, my sorrow is the sorrow of you all; but having established this in the rest of what he said, he has now put forward that only which he most desired, namely, the joy: saying, my joy is the joy of you all. Then, he makes mention also of the former matter, saying,

14 "But if any hath caused sorrow he hath caused sorrow not to me, but in part (that I press not too heavily) to you all." I know, he saith, that ye shared in my anger and indignation against him that had committed fornication, and that what had taken place grieved in part all of you. And therefore said I "in part," not as though ye were less hurt than I, but that I might not weigh down him that had committed fornication. He did not then grieve me only but you also equally, even though to spare him I said, "in part." Seest thou how at once he moderated their anger, by declaring that they shared also in his indignation. Ver. 6. "Sufficient to such a one is this punishment which was inflicted by the many" And he saith not "to him that hath committed

fornication," but here again "to such a one," as also in the former Epistle. Not however for the same reason; but there out of shame, here out of mercy. Wherefore he no where subsequently so much as mentions the crime; for it was time now to excuse.

15 Ver. 7. "So that contrariwise ye should rather forgive him and comfort him, lest by any means such a one should be swallowed up with his overmuch sorrow." He bids them not only take off the censure: but, besides, restores him to his former estate; for if one let go him that hath been scourged and heal him not, he hath done nothing. And see how him too he keeps down lest he should be rendered worse by the forgiveness. For though he had both confessed and repented, he makes it manifest that he obtaineth remission not so much by his penitence as by this free gift. Wherefore he saith, "to forgive him and to comfort him," and what follows again makes the same thing plain. 'For' saith he, 'it is not because he is worthy, not because he has shown sufficient penitence; but because he is weak, it is for this I request it.' Whence also he added, "lest by any means such a one should be swallowed up with overmuch sorrow." And this is both as testifying to his deep repentance and as not allowing him to fall into despair.

16 But what means this, "swallowed up?" Either doing as Judas did, or even in living becoming worse. For, saith he, if he should rush away from longer enduring the anguish of this lengthened censure, perchance also despairing he will either come to hang himself, or fall into greater crimes afterwards. One ought then to take steps beforehand, lest the sore become too hard to deal with; and lest what we have well done we lose by want of moderation. Now this he said, (as I have already observed,) both to keep him low, and to teach him not to be over-listless after this restoration. For, not as one who has washed all quite away; but as fearing lest he should work aught of deeper mischief, I have received him, he saith. Whence we learn that we must determine the penance, not only by the nature of the sins, but by the disposition and habit of them that sin. As the Apostle did in that instance. For he feared his weakness, and therefore said, "lest he be swallowed up," as though by a wild beast, by a storm, by a billow.

17 Ver. 8. "Wherefore I beseech you." He no longer commands but beseeches, not as a teacher but as an equal; and having seated them on the judgment seat he placed himself in the rank of an advocate; for having succeeded in his object, for joy he adopts without restraint the tone of supplication.

And what can it be that thou beseechest? Tell me. "To confirm your love toward him." That is, 'make it strong,' not simply have intercourse with him, nor any how. Herein, again, he bears testimony to their virtue as very great; since they who were so friendly and so applauded him as even to be puffed up, were so estranged that Paul takes such pains to make them confirm their love towards him. Herein is excellence of disciples, herein excellence of teachers; that they should so obey the rein, he so manage their motions. If this were so even now, they who sin would not have transgressed senselessly. For one ought neither to love carelessly, nor to be estranged without some reason.

18 [5.] Ver. 9. "For to this end also did I write to you, that I might know the proof of you, whether ye are obedient in all things;" I not only in cutting off but also in reuniting. Seest thou how here again he brings the danger to their doors. For as when he sinned, he alarmed their minds, except they should cut him off, saying, "A little leaven leaventh the whole lump," (1 Corinthians chapter 5, verse 6) and several other things; so here too again he confronts them with the fear of disobedience, as good as saying, 'As then ye had to consult not for him, but for yourselves too, so now must ye not less for yourselves than for him; lest ye seem to be of such as love contention and have not human sensibilities, and not to be in all things obedient. And hence he saith, "For to this end also did I write to you, that I might know the proof of you, whether ye are obedient in all things."

19 For the former instance might have seemed to proceed even of envy and malice, but this shows very especially the obedience to be pure, and whether ye are apt unto loving kindness. For this is the test of right minded disciples; if they obey not only when ordered to do certain things, but when the contrary also. Therefore he said, "in all things," showing that if they disobey, they disgrace not him so much as themselves, earning the character of lovers of contention; and he doth this that hence also he may drive them to obey. Whence also he saith, "For to this end did I write to you;" and yet he wrote not for this end, but he saith so in order to win them. For the leading object was the salvation of that person. But where it does no harm, he also gratifies them. And by saying, "In all things," he again praises them, recalling to memory and bringing forth to view their former obedience.

20 Ver. 10. "To whom ye forgive any thing, I forgive also." Seest thou how again he assigns the second part to himself, showing them as beginning,

himself following. This is the way to soften an exasperated, to compose a contentious spirit. Then lest he should make them careless, as though they were arbiters, and they should refuse forgiveness; he again constrains them unto this, saying, that himself also had forgiven him. "For what I also have forgiven, if I have forgiven any thing, for your sakes have I forgiven it." For, this very thing I have done for your sakes, he saith. And as when he commanded them to cut him off, he left not with them the power to forgive, saying, "I have judged already to deliver such an one unto Satan," (1 Corinthians chapter 5, verse 3 and 1 Corinthians chapter 5, verse 5) and again made them partners in his decision saying, "ye being gathered together to deliver him," (ib. 4, 5.) (thereby securing two most important things, viz., that the sentence should be passed; yet not without their consent, lest herein he might seem to hurt them;) and neither himself alone pronounces it, lest they should consider him self-willed, and themselves to be overlooked, nor yet leaves all to them, lest when possessed of the power they should deal treacherously with the offender by unseasonably forgiving him: so also doth he here, saying, 'I have already forgiven, who in the former Epistle had already judged.' Then lest they should be hurt, as though overlooked, he adds, "for your sakes." What then? did he for men's sake pardon? No; for on this account he added, "In the person of Christ."

²¹ What is "in the person of Christ?" Either he means according to [the will of] God, or unto the glory of Christ. Ver. 11. "That no advantage may be gained over us by Satan: for we are not ignorant of his devices." ²² Seest thou how he both committeth the power to them and again taketh away that by that he may soften them, by this eradicate their self will. But this is not all that he provides for by this, but shows also that should they be disobedient the harm would reach to all, just as he did at the outset also. For then too he said, "A little leaven leaveneth the whole lump. (1 Corinthians chapter 5, verse 6) And here again, "Lest Satan should get an advantage of us. And throughout, he maketh this forgiveness the joint act of himself and them. Consider it from the first. "But if any," saith he, "have caused sorrow he hath caused sorrow not to me, but in part (that I press not too heavily) to you all. Then again, "Sufficient to such a one is this punishment which was" inflicted by the "many. This is his own decision and opinion. He rested not however with this decision, but again makes them partners saying, "So that contrariwise ye should rather forgive" him "and comfort" him. "Wherefore I beseech

you to confirm your love towards him. Having thus again made the whole their act, he passes to his own authority, saying, "For to this end did I write unto you, that I might know the proof of you, whether ye are obedient in all things. Then, again, he makes the favor theirs, saying, "To whom ye forgive anything. Then, his own, "I" forgive "also: saying, "if I have forgiven anything, it is for your sakes.

²³ Then both theirs and his, "For," saith he, "if I have forgiven any thing, for your sakes forgave I it in the person of Christ," either [that is] for the glory of Christ, or as though Christ commanding this also, which was most effectual to prevail with them. For after this they would have feared not to grant that which tended to His glory and which He willed. Then again he signifieth the common harm should they disobey, when he saith, "Lest Satan should get an advantage of us; well naming it, getting advantage. For he no more takes his own, but violently seizeth ours, for he is reformed. And tell me not that this one only becomes the wild beast's prey, but consider this also, that the number of the herd is diminished, and now especially when it might recover what it had lost. "For we are not ignorant of his devices," That he destroys even under the show of piety. For not only by leading into fornication can he destroy, but even by the contrary, the unmeasured sorrow following on the repentance for it. When then besides his own he taketh ours too, when both by bidding to sin, he destroys; and when we bid repent, violently seizeth; how is not this case getting "advantage? For he is not content with striking down by sin, but even by repentance he doth this except we be vigilant. Wherefore also with reason did he call it getting advantage, when he even conquereth our own weapons.

²⁴ For to take by sin is his proper work; by repentance, however, is no more his; for ours, not his, is that weapon. When then even by this he is able to take, think how disgraceful the defeat, how he will laugh at and run us down as weak and pitiful, if he is to subdue us with our own weapons. For it were matter for exceeding scorn and of the last disgrace, that he should inflict wounds on us through our own remedies. Therefore he said, "for we are not ignorant of his devices," exposing his versatility, his craftiness, his evil devices, his malice, his capacity to injure under a show of piety. ²⁵[6.] These things then having in mind, let us too never despise any one; nor ever, though we fall into sin, despair; on the other hand, again, let us not be easy-minded afterwards, but, when we transgress, afflict our minds and not

merely give vent to words. For I know many who say indeed that they bewail their sins, but do nothing of account. They fast and wear rough garments; but after money are more eager than hucksters, are more the prey of anger than wild beasts, and take more pleasure in detraction than others do in commendations. These things are not repentance, these things are the semblance and shadow only of repentance, not repentance itself. Wherefore in the case of these persons too it is well to say, Take heed "lest Satan should get an advantage of us, for we are not ignorant of his devices;" for some he destroys through sins, others through repentance; but these in yet another way, by suffering them to gain no fruit from repentance. For when he found not how he might destroy them by direct [attack,] he came another road, heightening their toils, whilst robbing them of the fruits, and persuading them, as if they had successfully accomplished all they had to do, therefore to be neglectful of what remains.

26 That we may not then fruitlessly afflict ourselves, let us address a few words to women of this character; for to women this disorder especially belongs. Praiseworthy indeed is even that which now ye do, your fasting and lying on the ground and ashes; but except the rest be added, these are of no avail. God hath showed how He remitteth sins. Why then forsaking that path, do ye carve another for yourselves. In old time the Ninevites sinned, and they did the things which ye too now are doing. Let us see however what it was that availed them. For as in the case of the sick, physicians apply many remedies; howbeit the man of understanding regardeth not that the sick person has tried this and that, but what was of service to him; such must be also our inquiry here. What then was it that availed those barbarians? They applied fasting unto the wounds, yea applied extreme fasting, lying on the ground too, putting on of sackcloth, and ashes, and lamentations; they applied also a change of life. Let us then see which of these things made them whole. And whence, saith one, shall we know? If we come to the Physician, if we ask Him: for He will not hide it from us, but will even eagerly disclose it. Rather that none may be ignorant, nor need to ask, He hath even set down in writing the medicine that restored them. What then is this?

27 "God," saith He, "saw that they turned every one from his evil way, and He repented of the evil that He had said He would do unto them. (Jonah chapter 3, verse 10) He said not, He saw [their] fasting and sackcloth and ashes. And I say not this to overturn fasting, (God forbid! but to exhort you

that with fasting ye do that which is better than fasting, the abstaining from all evil. David also sinned. (2 Samuel chapter 12, verse 17. &c. Let us see then how he too repented. Three days he sat on ashes. But this he did not for the sin's sake, but for the child's, being as yet stupefied with that affliction. But the sin by other means did he wipe away, by humbleness, contrition of heart, compunction of soul, by falling into the like no more, by remembering it always, by bearing thankfully every thing that befalls him, by sparing those that grieve him, by forbearing to requite those who conspire against him; yea, even preventing those who desire to do this. For instance, when Shimei was bespattering him with reproaches without number (2 Samuel chapter 16, verse 5 and 2 Samuel chapter 16, verse 9) and the captain who was with him was greatly indignant, he said, "Let him curse me, for the Lord hath bidden him: for he had a contrite and humbled heart, and it was this especially which wiped away his sins. For this is confession, this is repentance.

28 But if whilst we fast we are proud, we have been not only nothing profited but even injured. 29 [7. Humble then thine heart, thou too, that thou mayest draw God unto thee. "For the Lord is nigh unto them that are of a contrite heart. (Psalms chapter 33, verse 19. Seest thou not in the gorgeous houses those who are in disgrace; how they answer not again when even the lower servants insult them, but put up with it because of the disgrace with which their fault hath surrounded them? So do thou too: and if any one revile thee, wax not fierce, but groan, not for the insult, but for that sin which cast thee into disgrace. Groan when thou hast sinned, not because thou art to be punished, (for this is nothing,) but because thou hast offended thy Master, one so gentle, one so kind, one that so loveth thee and longeth for thy salvation as to have given even His Son for thee. For this groan, and do this continually: for this is confession. Be not to-day cheerful, to-morrow of a sad countenance, then again cheerful; but continue ever in mourning and self contrition. For, "Blessed," saith he, "are they that mourn," that is, that do this perpetually. Continue then to do this perpetually, and to take heed to thyself, and to afflict thine heart; as one who had lost a beloved son might mourn. "Rend," saith he, "your hearts, and not your garments. (Joel chapter 2, verse 13) That which is rent will not lift itself on high; that which hath been broken cannot rise up again.

30 Hence one saith, "Rend," and another, "a broken and a contrite heart God will not despise. (Psalms chapter 51, verse 17) Yea, though thou be wise,

or wealthy, or a ruler, rend thine heart. Suffer it not to have high thoughts nor to be inflated. For that which is rent is not inflated, and even if there be something to make it rise, from being rent it cannot retain the inflation. So also do thou be humble-minded. Consider that the publican was justified by one word, although that was not humiliation, but a true confession. Now if this hath power so great, how much more humiliation. Remit offences to those who have transgressed against thee, for this too remitteth sins. And concerning the former He saith, "I saw that he went sorrowful, and I healed his ways; (Isaiah chapter 57, verse 17 and Isaiah chapter 57, verse 18. LXX. and in Ahab's case, this appeased the wrath of God: (1 Kings chapter 21, verse 29) concerning the latter, "Remit, and it shall be remitted unto you. There is also again another way which bringeth us this medicine; condemning what we have done amiss; for, "Declare thou first thy transgressions, that thou mayest be justified. (Isaiah chapter 43, verse 26. LXX. And for one in afflictions to give thanks looseth his sins; and almsgiving, which is greater than all.

³¹ Reckon up therefore the medicines which heal thy wounds, and apply all unremittingly, humbleness, confession, forgetting wrongs, giving thanks in afflictions, showing mercy both in alms and actions, persevering in prayer. So did the widow propitiate the cruel and unyielding judge. And if she the unjust, much more thou the gentle. There is yet another way along with these, defending the oppressed; "for," He saith, "judge the fatherless, and plead for the widow; and come, and let us reason together, and though your sins be as scarlet, I will make them white as snow." (Isaiah chapter 1, verse 17 and Isaiah chapter 1, verse 18) What excuse then can we deserve if with so many ways leading us up to heaven, and so many medicines to heal our wounds, even after the Laceration we continue where we were. Let us then not only continue so, but let those indeed who have never yet fallen abide in their proper loveliness; yea, rather let them cultivate it more and more, (for these good works, where they find not sins, make the beauty greater:) and let us who in many things have done amiss, in order to the correction of our sins use the means mentioned: that we may stand at the tribunal of Christ with much boldness, whereunto may all we at in through the grace and love towardsmen of our Lord Jesus Christ, with Whom to the Father, together with the Holy Spirit, be glory, on power, and honor, now and ever, world without end. Amen.

HOMILY 5

¹2 Corinthians chapter 2, verse 12 and 2 Corinthians chapter 2, verse 13. Now when I came to Troas for the gospel of Christ, and when a door was opened unto me in the Lord, I had no relief for my spirit, because I found not Titus my brother. These words seem on the one hand to be unworthy of Paul, if because of a brother's absence he threw away so great an opportunity of saving; and on the other, to hang apart from the context. What then? Will ye that we should first prove that they hang upon the context, or, that he hath said nothing unworthy of himself? As I think, the second, for so the other point also will be easier and clearer. ²How then do these (words) hang upon those before them? Let us recall to mind what those were, and so we shall perceive this. What then were those before? What he said at the beginning. "I would not have you," saith he, "ignorant concerning our affliction which befell us in Asia, that we were weighed down exceedingly, beyond our power." (2 Corinthians chapter 1, verse 8) Now having shown the manner of his deliverance, and inserted the intermediate matter, he is of necessity led to teach them again that in yet another way he had been afflicted. How, and in what way? In not finding Titus. (vii. 6; viii. 6, 16, 22, 23, xii. 18.) Fearful indeed, and enough to prostrate the soul, is it even to endure trials; but when there is none to comfort and that can help to bear the burden, the tempest becometh greater. Now Titus is he, whom further on he speaks of as having come to him from them, and of whom he runs through many and great praises, and whom he said he had sent. With the view then of showing that in this point also he had been afflicted for their sakes, he said these things.

³That the words then in question hang on what went before is from all this plain. And I will attempt to prove also that they are not unworthy of Paul. For He doth not say that the absence of Titus impeded the salvation of those who were about to come over, nor yet that he neglected those that believed on this account, but that he had no relief, that is, 'I was afflicted, I was distressed for the absence of my brother;' showing how great a matter a brother's absence is; and therefore he departed thence. But what means, "when I came to Troas, for the Gospel?" he saith not simply 'I arrived,' but 'so as to preach.' But still, though I had both come for that and found very much to do, (for "a door was opened unto me in the Lord,") I had, saith he, "no relief," not that for this he impeded the work. How then saith he,

⁴ Ver. 13. "Taking my leave of them, I went from thence?" That is, 'I spent no longer time, being straitened and distressed.' And perhaps the work was even impeded by his absence. And this was no light consolation to them too. For if when a door was opened there, and for this purpose he had come; yet because he found not the brother, he quickly started away; much more, he saith, ought ye to make allowance for the compulsion of those affairs which lead us and lead us about everywhere, and suffer us not according as we desire either to journey, or to tarry longer amongst those with whom we may wish to remain. Whence also he proceeds in this place again to refer his journeyings to God, as he did above to the Spirit, saying, Ver. 14. "But thanks be to God, which always causeth us to triumph in Christ, and maketh manifest through us the savor of His knowledge in every place."

⁵ For that he may not seem as though in sorrow to be lamenting these things, he sendeth up thanks to God. Now what he saith is this: 'Every where is trouble, every where straitness. I came into Asia, I was burdened beyond strength. I came to Troas, I found not the brother. I came not to you; this too bred in me no slight, yea rather, exceeding great dejection, both because many among you had sinned, and because on this account I see you not. For, "To spare you," he saith, "I came not as yet unto Corinth. That then he may not seem to be complaining in so speaking, he adds, 'We not only do not grieve in these afflictions, but we even rejoice; and, what is still greater, not for the sake of the rewards to come only, but those too even which are present. For even here we are by these things made glorious and conspicuous. So far then are we from lamenting, that we even call the thing a triumph; and glory in what happeneth.' For which cause also he said, "Now thanks be unto God, Which always causeth us to triumph," that is, 'Who maketh us renowned unto all. For what seemeth to be matter of disgrace, being persecuted from every quarter, this appeareth to us to be matter of very great honor.' Wherefore he said not, "Which maketh us seen of all," but, "Which causeth us to triumph:

⁶ showing that these persecutions set up a series of trophies against the devil in every part of the world. Then having mentioned along with the author, the subject also of the triumph, he thereby also raiseth up the hearer. 'For not only are we made to triumph by God, but also "in Christ;" that is, on account of Christ and the Gospel. 'For seeing it behooveth to triumph, all need is that we also who carry the trophy are seen of all, because we bear

Him. For this reason we become observed and conspicuous.' 7[2.] Ver. 14. "And which maketh manifest through us the savor of His knowledge in every place." He said above, "Which always causeth us to triumph." Here he saith "in every place," showing that every place and every time is full of the Apostles' labors. And he uses yet another metaphor, that of the sweet savor. For 'like as those who bear ointment, so are we,' saith he, 'manifest to all'; calling the knowledge a very precious ointment. Moreover, he said not, 'the knowledge;' but "the savor of the knowledge;" for such is the nature of the present knowledge, not very clear nor uncovered. Whence also he said in the former Epistle, "For now we see in a mirror darkly." (1 Corinthians chapter 13, verse 12) And here he calls that which is such a "savor." Now he that perceiveth the savor knoweth that there is ointment lying somewhere; but of what nature it is he knows not yet, unless he happens before to have seen it. 'So also we. That God is, we know, but what in substance we know not yet. We are then, as it were, a Royal censer, breathing whithersoever we go of the heavenly ointment and the spiritual sweet savor.' Now he said this, at once both to set forth the power of the Preaching, in that by the very designs formed against them, they shine more than those who prosecute them and who cause the whole world to know both their trophies and their sweet savor: and to exhort them in regard to their afflictions and trials to bear all nobly, seeing that even before the Recompense they reap this glory inexpressible.

8 Ver. 15. "For we are a sweet savor of Christ unto God, in them that are saved and in them that perish." Whether, saith he, one be saved or be lost, the Gospel continues to have its proper virtue: and as the light, although it blindeth the weakly, is still light, though causing blindness; and as honey, though it be bitter to those who are diseased, is in its nature sweet; so also is the Gospel of sweet savor, even though some should be lost who believe it not. For not It, but their own perverseness, worketh the perdition. And by this most of all is its sweet savor manifested, by which the corrupt and vicious perish; so that not only by the salvation of the good, but also by the perdition of the wicked is its excellence declared. Since both the sun, for this reason most especially that he is exceeding bright, doth wound the eyes of the weak: and the Saviour is "for the fall and rising again of many," (Luke chapter 2, verse 34) but still He continueth to be a Saviour, though ten thousand fall; and His coming brought a sorer punishment upon them that be-

lieve not, but still it continueth to be full: of healing Whence also he saith, "We are unto God a sweet savor;" that is, 'even though some be lost we continue to be that which we are.' Moreover he said not simply "a sweet savor," but "unto God." And when we are a sweet savor unto God, and He decreeth these things, who shall henceforth gainsay?

9 The expression also, "sweet savor of Christ," appears to me to admit of a double interpretation: for he means either that in dying they offered themselves a sacrifice: or that they were a sweet savor of the death of Christ, as if one should say, this incense is a sweet savor of this victim. The expression then, sweet savor, either signifieth this, or, as I first said, that they are daily sacrificed for Christ's sake. [3.] Seest thou to what a height he hath advanced the trials, terming them a triumph and a sweet savor and a sacrifice offered unto God. Then, whereas he said, "we are a sweet savor, even in them that perish," lest thou shouldest think that these too are acceptable, he added, Ver. 16. "To the one a savor from death unto death, to the other a savor from life unto life." For this sweet savor some so receive that they are saved, others so that they perish. So that should any one be lost, the fault is from himself: for both ointment is said to suffoctae swine, and light (as I before observed,) to blind the weak. And such is the nature of good things; they not only correct what is akin to them, but also destroy the opposite: and in this way is their power most displayed. For so both fire, not only when it giveth light and when it purifieth gold, but even when it consumeth thorns, doth very greatly display its proper power, and so show itself to be fire: and Christ too herein also doth discover His own majesty when He "shall consume" Antichrist "with the breath of His mouth, and bring him to nought with the manifestation of His coming." (2 Thessalonians chapter 2, verse 8)

10 "And who is sufficient for these things?" Seeing he had uttered great things, that 'we are a sacrifice of Christ and a sweet savor, and are every where made to triumph,' he again useth moderation, referring all to God. Whence also he saith, "and who is sufficient for these things?" 'for all,' saith he, 'is Christ's, nothing our own.' Seest thou how opposite his language to the false Apostles? For they indeed glory, as contributing somewhat from themselves unto the message: he, on the contrary, saith, he therefore glorieth, because he saith that nothing is his own. "For our glorying is this, the testimony of our conscience, that not in fleshly wisdom, but in the grace of God, we behaved ourselves in the world." And that which they considered it

a glory to acquire, I mean the wisdom from without, he makes it his to take away. Whence also he here saith, "And who is sufficient for these things?" But if none are sufficient, that which is done is of grace.

¹¹ Ver. 17. "For we are not as the rest, which corrupt the word of God." 'For even if we use great sounding words, yet we declared nothing to be our own that we achieved, but all Christ's. For we will not imitate the false apostles; the men who say that most is of themselves.' For this is "to corrupt," when one adulterates the wine; when one sells for money what he ought to give freely. For he seems to me to be here both taunting them in respect to money, and again hinting at the very thing I have said, as that they mingle their own things with God's; which is the charge Isaiah brings when he said, "Thy vintners mingle wine with water:" (Isaiah chapter 1, verse 22, LXX.) for even if this was said of wine, yet one would not err in expounding it of doctrine too. 'But we,' saith he, 'do not so: but such as we have been entrusted with, such do we offer you, pouring out the word undiluted.' Whence he added, "But as of sincerity, but as of God, in the sight of God speak we in Christ."

¹² 'We do not,' saith he 'beguile you and so preach, as conferring a gift on you, or as bringing in and mingling somewhat from ourselves, "but as of God;" that is, we do not say that we confer any thing of our own, but that God hath given all.' For "of God" means this; To glory in nothing as if we had it of our own, but to refer every thing to Him. "Speak we in Christ." Not by our own wisdom, but instructed by the power that cometh from Him. Those who glory speak not in this way, but as bringing in something from themselves. Whence he elsewhere also turns them into ridicule, saying, "For what hast thou that thou didst not receive? but if thou didst receive it, why dost thou glory as if thou hadst not received it." (1 Corinthians chapter 4, verse 7) This is the highest virtue, to refer every thing to God, to consider nothing to be our own, to do nothing out of regard to men's opinion, but to what God willeth. For He it is that requireth the account. Now however this order is reversed: and of Him that shall sit upon the tribunal and require the account, we have no exceeding fear, yet tremble at those who stand and are judged with us.

¹³ [4. Whence then is this disease? Whence hath it broken out in our souls? From not meditating continually on the things of that world, but being rivetted to present things. Hence we both easily fall into wicked doings,

and even if we do any good thing we do it for display, so that thence also loss cometh to us. For instance, one has looked on a person often with unbridled eyes, unseen of her or of those who walk with her, yet of the Eye that never sleeps was not unseen. For even before the commission of the sin, It saw the unbridled soul, and that madness within, and the thoughts that were whirled about in storm and surge; for no need hath He of witnesses and proofs Who knoweth all things. Look not then to thy fellow-servants: for though man praise, it availeth not if God accept not; and though man condemn, it harmeth not if God do not condemn. Oh! provoke not so thy Judge; of thy fellow-servants making great account, yet when Himself is angry, not in fear and trembling at Him. Let us then despise the praise that cometh of men. How long shall we be low-minded and grovelling? How long, when God lifteth us to heaven, take we pains to be trailed along the ground? The brethren of Joseph, had they had the fear of God before their eyes, as men ought to have, would not have taken their brother in a lonely place and killed him. (Gen. xxxvii.)

¹⁴ Cain again, had he feared that sentence as he should have feared, would not have said, "Come, and let us go into the field: (Genesis chapter 4, verse 8, LXX. for to what end, O miserable and wretched! dost thou take him apart from him that begat him, and leadest him out into a lonely place? For doth not God see the daring deed even in the field? Hath thou not been taught by what befel thy father that He knoweth all things, and is present at all things that are done? And why, when he denied, said not God this unto him: 'Hiddest thou from Me Who am present every where, and know the things that are secret?' Because as yet he knew not aright to comprehend these high truths. But what saith he? "The voice of thy brother's blood crieth unto Me. Not as though blood had a voice; but like as we say when things are plain and clear, "the matter speaketh for itself."

¹⁵ Wherefore surely it behoveth to have before our eyes the sentence of God, and all terrors are extinguished. So too in prayers we can keep awake, if we bear in mind with whom we are conversing, if we reflect that we are offering sacrifice and have in our hands a knife and fire and wood; if in thought we throw wide the gates of heaven, if we transport ourselves thither and taking the sword of the Spirit infix it in the throat of the victim: make watchfulness the sacrifice and tears the libation to Him. For such is the blood of this victim. Such the slaughter that crimson that altar. Suffer not then

aught of worldly thoughts to occupy thy soul then. Bethink thee that Abraham also, when offering sacrifice, suffered nor wife nor servant nor any other to be present. Neither then do thou suffer any of the slavish and ignoble passions to be present unto thee, but go up alone into the mountain where he went up, where no second person is permitted to go up. And should any such thoughts attempt to go up with thee, command them with authority, and say, "Sit ye there, and land the lad will worship and return to you; (Genesis chapter 22, verse 5. LXX. and leaving the ass and the servants below, and whatever is void of reason and sense, go up, taking with thee whatever is reasonable, as he took Isaac. And build thine altar so as he, as having nothing human, but having outstepped nature.

¹⁶ For he too, had he not outstepped nature, would not have slain his child. And let nothing disturb thee then, but be lift up above the very heavens. Groan bitterly, sacrifice confession, (for, saith he, "Declare thou first thy transgressions that thou mayest be justified," Isaiah chapter 43, verse 26. LXX.), sacrifice contrition of heart. These victims turn not to ashes nor dissolve into smoke nor melt into air; neither need they wood and fire, but only a deep-pricked heart. This is wood, this is fire to burn, yet not consume them. For he that prayeth with warmth is burnt, yet not consumed; but like gold that is tried by fire becometh brighter. ¹⁷ [5. And withal observe heedfully one thing more, in praying to say none of those things that provoke thy Master; neither draw near [to pray] against enemies. For if to have enemies be a reproach, consider how great the evil to pray against them. For need is that thou defend thyself and show why thou hast enemies: but thou even accusest them. And what forgiveness shalt thou obtain, when thou both revilest, and at such a time when thyself needest much mercy, For thou drewest near to supplicate for thine own sins: make not mention then of those of others, lest thou recall the memory of thine own. For if thou say, 'Smite mine enemy,' thou hast stopped thy mouth, thou hast cut off boldness from thy tongue; first, indeed, because thou hast angered the Judge at once in beginning; next, because thou asketh things at variance with the character of thy prayer. For if thou comest near for forgiveness of sins, how discoursest thou of punishment? The contrary surely was there need to do, and to pray for them in order that we may with boldness beseech this for ourselves also. But now thou hast forestalled the Judge's sentence by thine own, demanding that He punish them that sin: for this depriveth of all par-

don. But if thou pray for them, even if thou say nothing in thine own sins' behalf, thou hast achieved all. Consider how many sacrifices there are in the law;

18 a sacrifice of praise, a sacrifice of acknowledgment, a sacrifice of peace, a sacrifice of purifications, and numberless others, and not one of them against enemies, but all in behalf of either one's own sins or one's own successes. For comest thou to another God? To him thou comest that said, "Pray for your enemies. (Luke chapter 6, verse 27 and Luke chapter 6, verse 35. Romans chapter 12, verse 14) How then dost thou cry against them? How dost thou beseech God to break his own law? This is not the guise of a suppliant. None supplicates the destruction of another, but the safety of himself. Why then wearest thou the guise of a suppliant, but hast the words of an accuser? Yet when we pray for ourselves, we scratch ourselves and yawn, and fall into ten thousand thoughts; but when against our enemies, we do so wakefully. For since the devil knows that we are thrusting the sword against ourselves, he doth not distract nor call us off then, that he may work us the greater harm. But, saith one, 'I have been wronged and am afflicted.' Why not then pray against the devil, who injureth us most of all. This thou hast also been commanded to say, "Deliver us from the evil one. He is thy irreconcilable foe, but man, do whatsoever he will, is a friend and brother. With him then let us all be angry; against him let us beseech God, saying, "Bruise Satan under our feet; (Romans chapter 16, verse 20.

19 for he it is that breedeth also the enemies [we have]. But if thou pray against enemies, thou prayest so as he would have thee pray, just as if for thine enemies, then against him. Why then letting him go who is thine enemy indeed, dost thou tear thine own members, more cruel in this than wild beasts. 'But,' saith one, 'he insulted me and robbed me of money;' and which hath need to grieve, he that suffered injury, or he that inflicted injury? Plainly he that inflicted injury, since whilst he gained money he cast himself out of the favor of God, and lost more than he gained: so that he is the injured party. Surely then need is not that one pray against, but for him, that God would be merciful to him. See how many things the three children suffered, though they had done no harm. They lost country, liberty, were taken captive and made slaves; and when carried away into a foreign and barbarous land, were even on the point of being slain on account of the dream, without cause or object. (Daniel chapter 2, verse 13) What then?

When they had entered in with Daniel, what prayed they? What said they? Dash down Nabuchodonosor, pull down his diadem, hurl him from the throne? Nothing of this sort; but they desired "mercies of God. (Daniel chapter 2, verse 18. LXX. And when they were in the furnace, likewise. But not so ye:

20 but when ye suffer far less than they, and oftentimes justly, ye cease not to vent ten thousand imprecations. And one saith, 'Strike down my enemy as Thou overwhelmedst the chariot of Pharaoh;' another, 'Blast his flesh;' another again, 'Requite it on his children.' Recognize ye not these words? Whence then is this your laughter? Seest thou how laughable this is, when it is uttered without passion. And so all sin then discovereth how vile it is, when thou strippeth it of the state of mind of the perpetrator. Shouldest thou remind one who has been angered of the words which he said in his passion, he will sink for shame and scorn himself and wish he had suffered a thousand punishments rather than those words to be his. And shouldest thou, when the embrace is over, bring the unchaste to the woman he sinned with, he too will turn away from her as disgusting. And so do ye, because ye are not under the influence of the passion, laugh now. For worthy to be laughed at are they, and the words of drunken old gossips; and springing from a womanish littleness of soul. And yet Joseph, though he had been sold and made a slave, and had tenanted a prison, uttered not even then a bitter word against the authors of his sorrows. But what saith he? "Indeed I was stolen away out of the land of the Hebrews; (Genesis chapter 40, verse 15) and adde-th not by whom.

21 For he feels more ashamed for the wickedness of his brethren, than they who wrought them. Such too ought to be our disposition, to grieve for them who wrong us more than they themselves do. For the hurt passeth on to them. As then they who kick against nails, yet are proud of it, are fit objects of pity and lamentation on account of this madness; so they who wrong those that do them no evil, inasmuch as they wound their own souls, are fit objects for many moans and lamentations, not for curses. For nothing is more polluted than a soul that curseth, or more impure than a tongue that offereth such sacrifices. Thou art a man; vomit not forth the poison of asps. Thou art a man; become not a wild beast. For this was thy mouth made, not that thou shouldest bite but that thou shouldest heal the wounds of others. 'Remember the charge I have given thee,' saith God, 'to pardon and forgive.

But thou beseechest Me also to be a party to the overthrow of my own commandments, and devourest thy brother, and reddenest thy tongue, as madmen do their teeth on their own members.' How, thinkest thou, the devil is pleased and laughs, when he hears such a prayer? and how, God is provoked, and turneth from and abhorreth thee, when thou beseechest things like these? Than which, what can be more dangerous? For if none should approach the mysteries that hath enemies:

22 how must not he, that not only hath, but also prayeth against them, be excluded even from the outer courts themselves? Thinking then on these things, and considering the Subject of the Sacrifice, that He was sacrificed for enemies; let us not have an enemy: and if we have, let us pray for him; that we too having obtained forgiveness of the sins we have committed, may stand with boldness at the tribunal of Christ; to whom be glory for ever. Amen.

HOMILY 6

12 Corinthians chapter 3, verse 1Are we beginning, again to commend ourselves? or need we, as do some epistles of commendation to you or letters of commendation from you? 2HE anticipates and puts himself an objection which others would have urged against him, 'Thou vauntest thyself;' and this though he had before employed so strong a corrective in the expressions, "Who is sufficient for these things? and, "of sincerity... speak we. (2 Corinthians chapter 2, verse 16 and 2 Corinthians chapter 2, verse 17) Howbeit he is not satisfied with these. For such is his character. From appearing to say any thing great of himself he is far removed, and avoids it even to great superfluity and excess. And mark, I pray thee, by this instance also, the abundance of his wisdom. For a thing of woeful aspect, I mean tribulations, he so much exalted and showed to be bright and lustrous, that out of what he said the present objection rose up against him. And he does so also towards the end. For after having enumerated numberless perils, insults, straits, necessities, and as many such like things as be, he added, "We commend not ourselves, but speak as giving you occasion to glory.,, (2 Corinthians chapter 5, verse 12) And he expresses this again with vehemence in that place, and with more of encouragement. For here the words are those of love, "Need we, as do some, epistles of commendation? but there what he says is full of a kind of pride even, necessarily and properlyso, of pride, I say, and anger. "For we

commend not ourselves again," saith he, "but speak as giving you occasion to glory;

³(2 Corinthians chapter 5, verse 12) and, "Again, think ye that we excuse ourselves unto you? For in the sight of God speak we in Christ. For I fear lest by any means when I come I should not find you such as I would, and should myself be found of you such as ye wouldnot. (ib. xii. 19, 20. For to prevent all appearance of a wish to flatter, as though he desired honor from them, he speaketh thus, "I fear lest by any means when I come I should not find you such as I would, and should myself be found of you such as ye would not. This however comes after many accusations; But in the beginning he speaketh not so, but more gently. And what is it he saith? He spoke of his trials and his perils, and that every where he is conducted as in procession by God in Christ, and that the whole world knoweth of these triumphs. Since then he has uttered great things of himself, he urges this objection against himself, "Are we beginning again to commend ourselves? Now what he Saith is this: Perchance some one will object, 'What is this, O Paul? Sayest thou these things of thyself, and exaltest thyself?' To do away then with this suspicion, he saith, We desire not this, that is, to boast and exalt ourselves; yea, so far are we from needing epistles of commendation to you that ye are to us instead of an epistle."For," saith he,

⁴Ver. 2. "Ye are our epistle." What means this, "ye are?" 'Did we need to be commended to others, we should have produced you before them instead of an epistle.' And this he said in the former Epistle. "For the seal of mine Apostleship are ye." (1 Corinthians chapter 9, verse 2) But he doth not here say it in this manner, but in irony so as to make his question, "Do we need epistles of commendation?" more cutting. And in allusion to the false apostles, he added, "as do some, [epistles of commendation] to you, or letters of commendation from you" to others. Then because what he had said was severe, he softens it by adding, "Ye are our epistle, written in our hearts, known of all, Ver. 3. "Being made manifest that ye are an epistle of Christ." Here he testifieth not only to their love, but also to their good works: since they are able to show unto all men by their own virtue the high worth of their teacher, for this is the meaning of, "Ye are our epistle."

⁵What letters would have done to commend and gain respect for us, that ye do both as seen and heard of; for the virtue of the disciples is wont to adorn and to commend the teacher more than any letter.Ver. 3. "Written in

our hearts." That is, which all know; we so bear you about every where and have you in mind. As though he said, Ye are our commendation to others, for we both have you continually in our heart and proclaim to all your good works. Because then that even to others yourselves are our commendation, we need no epistles from you; but further, because we love you exceedingly, we need no commendation to you. For to those who are strangers one hath need of letters, but ye are in our mind. Yet he said not merely, "ye are [in it]," but "written in [it]," that is, ye cannot slide out of it. For just as from letters by reading, so from our heart by perceiving, all are acquainted with the love we bear you. If then the object of a letter be to certify, "such an one is my friend and let him have free intercourse [with you], your love is sufficient to secure all this. For should we go to you, we have no need of others to commend us, seeing your love anticipateth this; and should we go to others, again we need no letters, the same love again sufficing unto us in their stead, for we carry about the epistle in our hearts.

6[2.] Then exalting them still higher, he even calleth them the epistle of Christ, saying, Ver. 3. "Being made manifest that ye are an epistle of Christ." And having said this, he afterwards hence takes ground and occasion for a discussion on the Law. And there is another aim in his here styling them His epistle. For above as commending him, he called them an epistle; but here an epistle of Christ, as having the Law of God written in them. For what things God wished to declare to all and to you, these are written in your hearts. But it was we who prepared you to receive the writing. For just as Moses hewed the stones and tables, so we, your souls. Whence he saith, "Ministered by us." Yet in this they were on an equality; for the former were written on by God, and these by the Spirit. Where then is the difference?

7 "Written not with ink, but with the Spirit of the living God; not in tables of stone, but in tables that are hearts of flesh." Wide as the difference between the Spirit and ink, and a stony table and a fleshy, so wide is that between these and those; consequently between themselves who ministered, and him who ministered to them. Yet because it was a great thing he had uttered, he therefore quickly checks himself, saying, Ver. 4. "And such confidence have we through Christ to Godward," And again refers all to God: for it is Christ, saith he, Who is the Author of these things to us. Ver. 5. "Not that we are sufficient of ourselves to account any thing as from ourselves." See again, yet another corrective. For he possesses this virtue, humility I mean, in

singular perfection. Wherefore whenever he saith any thing great of himself, he maketh all diligence to soften down extremely and by every means, what he has said. And so he does in this place also, saying, "Not that we are sufficient of ourselves to account any thing as from ourselves:" that is, I said not, "We have confidence," as though part were ours and part God's; but I refer and ascribe the whole to Him.

⁸ Ver. 5, 6. "For our sufficiency is from God; who also made us sufficient as ministers of a new covenant." What means, "made us sufficient?" Made us able and fitting. And it is not a little thing to be the bearer to the world of such tables and letters, greater far than the former. Whence also he added, "Not of the letter, but of the spirit." See again another difference. What then? was not that Law spiritual? How then saith he, "We know that the Law is spiritual?" (Romans chapter 7, verse 14) Spiritual indeed, but it bestowed not a spirit. For Moses bare not a spirit, but letters; but we have been entrusted with the giving of a spirit. Whence also in further completion of this [contrast,] he saith, "For the letter killeth, but the spirit giveth life." ⁹ Yet these things he saith not absolutely; but in allusion to those who prided themselves upon the things of Judaism. And by "letter" here he meaneth the Law which punisheth them that transgress; but by "spirit" the grace which through Baptism giveth life to them who by sins were made dead. For having mentioned the difference arising from the nature of the tables, he doth not dwell upon it, but rapidly passing it by, bestows more labor upon this, which most enabled him to lay hold on his hearer from considerations of what was advantageous and easy; for, saith he, it is not laborious, and the gift it offers is greater. For if when discoursing of Christ, he puts especially forward those things which are of His lovingkindness, more than of our merit, and which are mutually connected, much greater necessity is there for his doing so when treating of the covenant. What then is the meaning of "the letter killeth? He had said tables of stone and hearts of flesh: so far he seemed to mention no great difference. He added that the former [covenant] was written with letters or ink, but this with the Spirit. Neither did this rouse them thoroughly, He says at last what is indeed enough to give them wings; the one "killeth," the other "giveth life. And what doth this mean? In the Law, he that hath sin is punished;

¹⁰ here, he that hath sins cometh and is baptized and is made righteous, and being made righteous, he liveth, being delivered from the death of sin.

The Law, if it lay hold on a murderer, putteth him to death; the Gospel, if it lay hold on a murderer, enlighteneth, and giveth him life. And why do I instance a murderer? The Law laid hold on one that gathered sticks on a sabbath day, and stoned him. (Numbers chapter 15, verse 32 and Numbers chapter 15, verse 36) This is the meaning of, "the letter killeth. The Gospel takes hold on thousands of homicides and robbers, and baptizing delivereth them from their former vices. This is the meaning of, "the Spirit giveth life. The former maketh its captive dead from being alive, the latter rendereth the man it hath convicted alive from being dead. For, "come unto me, ye that labor and are heavy laden," (Matthew chapter 11, verse 28) and, He said not, 'I will punish you,' but, "I will give you rest. For in Baptism the sins are buried, the former things are blotted out, the man is made alive, the entire grace written upon his heart as it were a table. Consider then how high is the dignity of the Spirit, seeing that His tables are better than those former ones; seeing that even a greater thing is shown forth than the resurrection itself. For indeed, that state of death from which He delivers, is more irremediable than the former one:

¹¹ as much more so, as soul is of more value than the body: and this life is conferred by that, by that which the Spirit giveth. But if It be able to bestow this, much more then that which is less. For, that prophets wrought, but this they could not: for none can remit sins but God only; nor did the prophets bestow that life without the Spirit. But this is not the marvel only, that it giveth life, but that it enabled others also to do this. For He saith, "Receive ye the Holy Ghost. (John chapter 20, verse 22) Wherefore? Because without the Spirit it might not be? [Yes,] but God, as showing that It is of supreme authority, and of that Kingly Essence, and hath the same power [with Himself,] saith this too. Whence also He adds, "Whosoever sins ye remit, they are remitted; and whosoever sins ye retain, they are retained. (ibid. 23.)

¹²[3. Since then It hath given us life, let us remain living and not return again to the former deadness: for "Christ dieth no more; for the death that He died, He died unto sin once: (Romans chapter 6, verse 9 and Romans chapter 6, verse 10) and He will not have us always saved by grace: for so we shall be empty of all things. Wherefore He will have us contribute something also from ourselves. Let us then contribute, and preserve to the soul its life. And what is life in a soul, learn from the body. For the body too we then affirm to live, when it moves with a healthy kind of motion; but when it lies

prostrate and powerless, or its motions are disorderly, though it retain the semblance of life or motion, such a life is more grievous than any death: and should it utter nothing sane but words of the crazy, and see one object instead of another, such a man again is more pitiable than those who are dead. So also the soul when it hath no healthiness, though it retain a semblance of life, is dead: when it doth not see gold as gold but as something great and precious; when it thinketh not of the future but crawleth upon the ground; when it doth one thing in place of another. For whence is it clear that we have a soul? Is it not from its operations? When then it doth not perform the things proper to it, is it not dead?

¹³ when, for instance, it hath no care for virtue, but is rapacious and transgresseth the law; whence can I tell that thou hast a soul? Because thou walkest? But this belongs to the irrational creatures as well. Because thou eatest and drinkest? But this too belongeth to wild beasts. Well then, because thou standest upright on two feet? This convinceth me rather that thou art a beast in human form. For when thou resemblest one in all other respects, but not in its manner of erecting itself, thou dost the more disturb and terrify me; and I the more consider that which I see to be a monster. For did I see a beast speaking with the voice of a man, I should not for that reason say it was a man, but even for that very reason a beast more monstrous than a beast. Whence then can I learn that thou hast the soul of a man, when thou kickest like the ass, when thou bearest malice like the camel, when thou bitest like the bear, when thou ravenest like the wolf, when thou stealest like the fox, when thou art wily as the serpent, when thou art shameless as the dog? Whence can I learn that thou hast the soul of a man? Will ye that I show you a dead soul and a living? Let us turn the discourse back to those men of old;

¹⁴ and, if you will, let us set before us the rich man [in the story] of Lazarus, and we shall know what is death in a soul; for he had a dead soul, and it is plain from what he did. For, of the works of the soul he did not one, but ate and drank and lived in pleasure only. Such are even now the unmerciful and cruel, for these too have a dead soul as he had. For all its warmth that floweth out of the love of our neighbor hath been spent, and it is deader than a lifeless body. But the poor man was not such, but standing on the very summit of heavenly wisdom shone out; and though wrestling with continual hunger, and not even supplied with the food that was necessary, neither so spake he aught of blasphemy against God, but endured all nobly. Now this is

no trifling work of the soul; but a very high proof that it is well-strung and healthful. And when there are not these qualities, it is plainly because the soul is dead that they have perished. Or, tell me, shall we not pronounce that soul dead which the Devil falls upon, striking, biting, spurning it, yet hath it no sense of any of these things, but lieth deadened nor grieveth when being robbed of its wealth; but he even leapeth upon it, yet it remaineth unmoved, like a body when the soul is departed, nor even feeleth it?

¹⁵ For when the fear of God is not present with strictness, such must the soul needs be, and then the dead more miserable. For the soul is not dissolved into corruption and ashes and dust, but into things of fouler odor than these, into drunkenness and anger and covetousness, into improper loves and unseasonable desires. But if thou wouldest know more exactly how foul an odor it hath, give me a soul that is pure, and then thou wilt see clearly how foul the odor of this filthy and impure one. For at present thou wilt not be able to perceive it. For so long as we are in contact habitually with a foul odor, we are not sensible of it. But when we are fed with spiritual words, then shall we be cognizant of that evil. And yet to many this seemeth of no importance. And I say nothing as yet of hell; but let us, if you will, examine what is present, and how worthy of derision is he, not that practiseth, but that uttereth filthiness; how first he loadeth himself with contumely; just as one that sputtereth any filth from the mouth, so he defiles himself. For if the stream is so impure, think what must be the fountain of this filth! "for out of the abundance of the heart the mouth speaketh. (Matthew chapter 12, verse 34) Yet not for this alone do I grieve, but because that to some this doth not even seem to be reckoned amongst improper things.

¹⁶ Hence the evils are all made worse, when we both sin, and do not think we even do amiss. ¹⁷ [4. Wilt thou then learn how great an evil is filthy talking? See how the hearers blush at thy indecency. For what is viler than a filthy talker? what more infamous? For such thrust themselves into the rank of buffoons and of prostituted women, yea rather these have more shame than you. How canst thou teach a wife to be modest when by such language thou art training her to proceed unto lasciviousness? Better vent rottenness from the mouth than a filthy word. Now if thy mouth have an ill-odor, thou partakest not even of the common meats; when then thou hadst so foul a stink in thy soul, tell me, dost thou dare to partake of mysteries? Did any one take a dirty vessel and set it upon the table, thou wouldest have beaten him

with clubs and driven him out: yet God at His own table, (for His table our mouth is when filled with thanksgiving,) when thou pourest out words more disgusting than any unclean vessel, tell me, dost thou think that thou provokest not? And how is this possible? For nothing doth so exasperate the holy and pure as do such words; nothing makes men so impudent and shameless as to say and listen to such; nothing doth so unstring the sinews of modesty as the flame which these kindle. God hath set perfumes in thy mouth, but thou storest up words of fouler odor than a corpse, and destroyest the soul itself and makest it incapable of motion.

¹⁸ For when thou insultest, this is not the voice of the soul, but of anger; when thou talkest filthily, it is lewdness, and not she that spake; when thou detractest, it is envy; when thou schemest, covetousness. These are not her works, but those of the affections and the diseases belonging to her. As then corruption cometh not simply of the body, but of the death and the passion which is thus in the body; so also, in truth, these things come of the passions which grow upon the soul. For if thou wilt hear a voice from a living soul, hear Paul saying, "Having food and covering, we shall be therewith content: (1 Timothy chapter 6, verse 8) and "Godliness is great gain: (ib. 6. and, "The world is crucified unto me, and I unto the world. (Galatians chapter 6, verse 14) Hear Peter saying, "Silver and gold have I none, but such as I have, give I thee. (Acts chapter 3, verse 6) Hear Job giving thanks and saying, "The Lord gave, and the Lord hath taken away. (Job chapter 1, verse 21) These things are the words of a living soul, of a soul discharging the functions proper to it. Thus also Jacob said, "If the Lord will give me bread to eat and raiment to put on. (Genesis chapter 28, verse 20) Thus also Joseph, "How shall I do this wickedness, and sin before God? (ib. xxxix. 9. But not so that barbarian woman;

¹⁹ but as one drunken and insane, so spake she, saying, "Lie with me. (ibid. 7. These things then knowing, let us earnestly covet the living soul, let us flee the dead one, that we may also obtain the life to come; of which may all we be made partakers, through the grace and love toward men of our Lord Jesus Christ, though Whom and with Whom, to the Father, together with the Holy Ghost, be glory, might, honor, now and for ever, and world without end. Amen.

HOMILY 7

12 Corinthians chapter 3, verse 7 and 2 Corinthians chapter 3, verse 8 But if the ministration of death, written and engraven in stones, came with glory, so that the children of Israel could not look steadfastly upon the face of Moses, for the glory of his face; which glory was passing away: how shall not rather the ministration of the Spirit be with glory? He said that the tables of Moses were of stone, as [also] they were written with letters; and that these were of flesh, I mean the hearts of the Apostles, and had been written on by the Spirit; and that the letter indeed killeth, but the Spirit giveth life. There was yet wanting to this comparison the addition of a further and not trifling particular, that of the glory of Moses; such as in the case of the New Covenant none saw with the eyes of the body. And even for this cause it appeared a great thing in that the glory was perceived by the senses; (for it was seen by the bodily eyes, even though it might not be approached;) but that of the New Covenant is perceived by the understanding. For to the weaker sort the apprehension of such a superiority is not clear; but the other did more take them, and turn them unto itself. Having then fallen upon this comparison and being set upon showing the superiority [in question], which yet was exceedingly difficult because of the dulness of the hearers; see what he does, and with what method he proceeds in it, first by arguments placing the difference before them, and constructing these out of what he had said before.

2 For if that ministration were of death, but this of life, doubtless, saith he, the latter glory is also greater than the former. For since he could not exhibit it to the bodily eyes, by this logical inference he established its superiority, saying, 3 Ver. 8. "But if the ministration of death came with glory, how shall not rather the ministration of the Spirit be with glory?" Now by "ministration of death" he means the Law. And mark too how great the caution he uses in the comparison so as to give no handle to the heretics; for he said not, 'which causeth death,' but, "the ministration of death; for it ministereth unto, but was not the parent of, death; for that which caused death was sin; but [the Law] brought in the punishment, and showed the sin, not caused it. For it more distinctly revealed the evil and punished it: it did not impel unto the evil: and it ministered not to the existence of sin or death, but to the suffering of retribution by the sinner. So that in this way it was even destructive of sin. For that which sheweth it to be so fearful, it is obvious, maketh it also to be avoided. As then he that taketh the sword in his hands and cutteth off

the condemned, ministers to the judge that passeth sentence, and it is not he that is his destruction, although he cutteth him off; nay, nor yet is it he who passeth sentence and condemneth, but the wickedness of him that is punished; so truly here also it is not that destroyeth, but sin. This did both destroy and condemn, but that by punishing undermined its strength, by the fear of the punishment holding it back.

4 But he was not content with this consideration only in order to establish the superiority [in question]; but he addeth yet another, saying, "written, and engraven on stones. See how he again cuts at the root of the Jewish arrogancy. For the Law was nothing else but letters: a certain succor was not found leaping forth from out the letters and inspiring them that combat, as is the case in Baptism; but pillars and writings bearing death to those who transgress the letters. Seest thou how in correcting the Jewish contentiousness, by his very expressions even he lessens its authority, speaking of stone and letters and a ministration of death, and adding that it was engraven? For hereby he declareth nothing else than this, that the Law was fixed in one place; not, as the Spirit, was present everywhere, breathing great might into all; or that the letters breathe much threatening, and threatening too which can not be effaced but remaineth for ever, as being engraved in stone. Then even whilst seeming to praise the old things, he again mixeth up accusation of the Jews. For having said, "written and engraven in stones, came with glory," he added, "so that the children of Israel could not look steadfastly upon the face of Moses; which was a mark of their great weakness and grovelling spirit. And again he doth not say, 'for the glory of the tables,' but, "for the glory of his countenance, which glory was passing away;

5 for he showeth that he who beareth them is made glorious, and not they. For he said not, 'because they could not look steadfastly upon the tables,' but, "the face of Moses; and again, not, 'for the glory of the tables,' but, "for the glory of his face. Then after he had extolled it, see how again he lowers it, saying, "which was passing away. Not however that this is in accusation, but in diminution; for he did not say, 'which was corrupt, which was evil,' but, 'which ceaseth and hath an end.' 6 "How shall not rather the ministration of the Spirit be with glory?" for henceforth with confidence he extolleth the things of the New [Covenant] as indisputable. And observe what he doth. He opposed 'stone' to 'heart,' and 'letter' to 'spirit.' Then having shown the results of each, he doth not set down the results of each; but hav-

ing set down the work of the latter, namely, death and condemnation, he setteth not down that of the spirit, namely, life and righteousness; but the Spirit Itself; which added greatness to the argument. For the New Covenant not only gave life, but supplied also 'The Spirit' Which giveth the life, a far greater thing than the life. Wherefore he said, "the ministration of the Spirit." Then he again reverts to the same thing, saying, Ver. 9. "For if the ministration of condemnation is glory." Also, he interprets more clearly the meaning of the words, "The letter killeth," declaring it to be that which we have said above, namely, that the Law showed sin, not caused it.

7 "Much rather doth the ministration of righteousness exceed in glory." For those Tables indeed showed the sinners and punished them, but this not only did not punish the sinners, but even made them righteous: for this did Baptism confer. [2.] Ver. 10. "For verily that which hath been made glorious hath not been made glorious in this respect, by reason of the glory that surpasseth." Now in what has gone before, indeed, he showed that this also is with glory; and not simply is with glory, but even exceedeth in it: for he did not say, "How shall not the ministration of the Spirit be rather in glory?" but, "exceed in glory;" deriving the proof from the arguments before stated. Here he also shows the superiority, how great it is, saying, 'if I compare this with that, the glory of the Old Covenant is not glory at all;' not absolutely laying down that there was no glory, but in view of the comparison. Wherefore also he added, "in this respect," that is, in respect of the comparison. Not that this doth disparage the Old Covenant, yea rather it highly commendeth it: for comparisons are wont to be made between things which are the same in kind. Next, he sets on foot yet another argument to prove the superiority also from a fresh ground. What then is this argument? That based upon duration, saying,

8 Ver. 11. "For if that which passeth away was with glory, much more that which remaineth is in glory." For the one ceased, but the other abideth continually. Ver. 12. "Having therefore such a hope, we use great boldness of speech." 9 For since when he had heard so many and so great things concerning the New [Covenant,] the hearer would be desirous of seeing this glory manifested to the eye, mark whither he hurleth him, [even] to the world to come. Wherefore also he brought forward the "hope," saying, "Having therefore such a hope." Such? Of what nature? That we have been counted worthy of greater things than Moses; not we the Apostles only, but also all the faith-

ful. "We use great boldness of speech." Towards whom? tell me. Towards God, or towards the disciples? Towards you who are receiving instruction, he saith; that is, we speak every where with freedom, hiding nothing, withholding nothing, mistrusting nothing, but speaking openly; and we have not feared lest we should wound your eyesight, as Moses did that of the Jews. For that he alluded to this, hear what follows; or rather, it is necessary first to relate the history, for he himself keeps dwelling upon it. What then is the history? When, having received the Tables a second time, Moses came down, a certain glory darting from his countenance shone so much that the Jews were not able to approach and talk with him until he put a veil over his face. And thus it is written in Exodus, (Exodus chapter 34, verse 29 and Exodus chapter 34, verse 34) "When Moses came down from the Mount, the two Tables [were] in his hands. And Moses wist not that the skin of his countenance was made glorious to behold. And they were afraid to come nigh him. And Moses called them, and spake unto them. And when Moses had done speaking with them, he put a veil over his face. But when he went in before the Lord to speak [with Him], he took the veil off until he came out."

¹⁰ Putting them in mind then of this history, he says, Ver. 13. "And not as Moses, who put a veil upon his face, so that the children of Israel should not look steadfastly on the end of that which was passing away." Now what he says is of this nature. There is no need for us to cover ourselves as Moses did; for ye are able to look upon this glory which we are encircled with, although it is far greater and brighter than the other. Seest thou the advance? For he that in the former Epistle said, "I have fed you with milk, not with meat;" saith here, "We use great boldness of speech." And he produces Moses before them, carrying forward the discourse by means of comparison, and thus leading his hearer upwards. And for the present he sets them above the Jews, saying that 'we have no need of a veil as he had with those he governed;' but in what comes afterwards he advances them even to the dignity itself of the Lawgiver, or even to a much greater.

¹¹ Mean time, however, let us hear what follows next. Ver. 14. "But their minds were hardened, for until this day remaineth the same veil in the reading of the Old Covenant, [it] not being revealed to them that it is done away in Christ." See what he establisheth by this. For what happened then once in the case of Moses, the same happeneth continually in the case of the Law. What is said, therefore, is no accusation of the Law, as neither is it of Moses

that he then veiled himself, but only the senseless Jews. For the law hath its proper glory, but they were unable to see it. 'Why therefore are ye perplexed,' he saith, 'if they are unable to see this glory of the Grace, since they saw not that lesser one of Moses, nor were able to look steadfastly upon his countenance? And why are ye troubled that the Jews believe not Christ, seeing at least that they believe not even the Law? For they were therefore ignorant of the Grace also, because they knew not even the Old Covenant nor the glory which was in it. For the glory of the Law is to turn [men] unto Christ.'

12[3. Seest thou how from this consideration also he takes down the inflation of the Jews? By that in which they thought they had the advantage, namely, that Moses' face shone, he proves their grossness and groveling nature. Let them not therefore pride themselves on that, for what was that to Jews who enjoyed it not? Wherefore also he keeps on dwelling upon it, saying one while, "The same veil in the reading of the old covenant remaineth," it "not being revealed that it is done away in Christ: another while, that "unto this day when Moses is read," (v. 15. the same "veil lieth upon their heart; "showing that the veil lieth both on the reading and on their heart; and above, "So that the children of Israel could not look steadfastly upon the face of Moses for the glory of his countenance; which" (v. 7. glory "was passing away. Than which what could mark less worth in them? Seeing that even of a glory that is to be done away, or rather is in comparison no glory at all, they are not able to be spectators, but it is covered from them, "so that they could not steadfastly look on the end of that which was passing away; that is, of the law, because it hath an end; "but their minds were hardened." 'And what,' saith one, 'hath this to do with the veil then?' Because it prefigured what would be. For not only did they not then perceive; but they do not even now see the Law.

13 And the fault lies with themselves, for the hardness is that of an unimpressible and perverse judgment. So that it is we who know the law also; but to them not only Grace, but this as well is covered with a shadow; "For until this day the same veil upon the reading of the old covenant remaineth," he saith, it "not being revealed that it is done away in Christ. Now what he saith is this. This very thing they cannot see, that it is brought to an end, because they believe not Christ. For if it be brought to an end by Christ, as in truth it is brought to an end, and this the Law said by anticipation, how will they who receive not Christ that hath done away the Law, be able to see that the

Law is done away? And being incapable of seeing this, it is very plain that even of the Law itself which asserted these things, they know not the power nor the full glory. 'And where,' saith one, 'did it say this that it is done away in Christ?' It did not say it merely, but also showed it by what was done. And first indeed by shutting up its sacrifices and its whole ritual in one place, the Temple, and afterwards destroying this. For had He not meant to bring these to an end and the whole of the Law concerning them, He would have done one or other of two things;

¹⁴ either not destroyed the Temple, or having destroyed it, not forbidden to sacrifice elsewhere. But, as it is, the whole world and even Jerusalem itself He hath made forbidden ground for such religious rites; having allowed and appointed for them only the Temple. Then having destroyed this itself afterwards He showed completely even by what was done that the things of the Law are brought to an end by Christ; for the Temple also Christ destroyed. But if thou wilt see in words as well how the Law is done away in Christ, hear the Lawgiver himself speaking thus; "A Prophet shall the Lord raise up unto you of your brethren, like unto me; (Deuteronomy chapter 17, verse 15 and Deuteronomy chapter 17, verse 19) Him shall ye hear in all things what so-ever He shall command you. And it shall come to pass, that every soul which will not hear that Prophet shall be utterly destroyed. (Acts chapter 3, verse 22 and Acts chapter 3, verse 23) Seest thou how the Law showed that it is done away in Christ? For this Prophet, that is, Christ according to the flesh, Whom Moses commanded them to hear, made to cease both sabbath and circumcision and all the other things. And David too, showing the very same thing, said concerning Christ, "Thou art a Priest after the order of Melchizedek," (Psalms chapter 110, verse 4) not after the order of Aaron.

¹⁵ Wherefore also Paul, giving a clear interpretation of this, says, "The priesthood being changed, there is made of necessity a change also of the Law. (Hebrews chapter 7, verse 12) And in another place also he says again, "Sacrifice and offering thou wouldst not. In whole burnt offerings and sacrifices for sin Thou hadst had no pleasure: then said I, Lo, I come. (Hebrews chapter 10, verse 5 and Hebrews chapter 10, verse 7) And other testimonies far mere numerous than these may be adduced out of the Old Testament, showing how the Law is done away by Christ. So that when thou shalt have forsaken the Law, thou shalt then see the Law clearly; but so long as thou holdest by it and believest not Christ, thou knowest not even the Law itself.

Wherefore also he added, to establish this very thing more clearly; ¹⁶ Vet. 15. "But even unto this day, whensoever Moses is read, a veil lieth upon their heart." For since he said that in the reading of the Old Testament the veil remaineth, lest any should think that this that is said is from the obscurity of the Law, he both by other things showed even before what his meaning was, (for by saying, "their minds were hardened," he shows that the fault was their own,) and, in this place too, again. For he said not, 'The veil remaineth on the writing,' but 'in the reading;' (now the reading is the act of those that read;) and again, "When Moses is read." He showed this however with greater clearness in the expression which follows next, saying unreservedly, "The veil lieth upon their heart." For even upon the face of Moses it lay, not because of Moses, but because of the grossness and carnal mind of these.

¹⁷ [4.] Having then suitably accused them, he points out also the manner of their correction. And what is this? Ver. 16. "Nevertheless when [one] shall turn to the Lord," which is, to forsake the Law, "the veil is taken away." ¹⁸ Seest thou that not over the face of Moses was there that veil, but over the eyesight of the Jews? For it was done, not that the glory of Moses might be hidden, but that the Jews might not see. For they were not capable. So that in them was the deficiency, for it caused not him to be ignorant of any thing, but them. And he did not say indeed, "when thou shalt let go the Law," but he implied it, for "when thou shalt turn to the Lord, the veil is taken away." To the very last he kept to the history. For when Moses talked with the Jews he kept his face covered; but when he turned to God it was uncovered. Now this was a type of that which was to come to pass, that when we have turned to the Lord, then we shall see the glory of the Law, and the face of the Law-giver bare; yea rather, not this alone, but we shall then be even in the same rank with Moses. Seest thou how he inviteth the Jew unto the faith, by showing, that by coming unto Grace he is able not only to see Moses, but also to stand in the very same rank with the Lawgiver. 'For not only,' he saith, 'shalt thou look on the glory which then thou sawest not, but thou shalt thyself also be included in the same glory;

¹⁹ yea rather, in a greater glory, even so great that that other shall not seem glory at all when compared with this.' How and in what manner? 'Because that when thou hast turned to the Lord and art included in the grace, thou wilt enjoy that glory, unto which the glory of Moses, if compared, is so much less as to be no glory at all. But still, small though it be and exceed-

ingly below that other, whilst thou art a Jew, even this will not be vouchsafed thee; but having become a believer, it will then be vouchsafed thee to behold even that which is far greater than it.' And when he was addressing himself to the believers, he said, that "that which was made glorious had no glory; but here he speaks not so; but how? "When one shall turn to the Lord, the veil is taken away: leading him up by little and little, and first setting him in Moses' rank, and then making him partake of the greater things. For when thou hast seen Moses in glory, then afterwards thou shalt also turn unto God and enjoy this greater glory.

20 [5. See then from the beginning, how many things he has laid down, as constituting the difference and showing the superiority, not the enmity or contradiction, of the New Covenant in respect to the old. That, saith he, is letter, and stone, and a ministration of death, and is done away: and yet the Jews were not even vouchsafed this glory. (Or, the glory of this. This table is of the flesh, and spirit, and righteousness, and remaineth; and unto all of us is it vouchsafed, not to one only, as to Moses of the lesser then. (ver. 18. "For," saith he, "we all with unveiled face reflecting as a mirror the glory of the Lord," not that of Moses. But since some maintain that the expression, "when one shall turn to the Lord," is spoken of the Son, in contradiction to what is quite acknowledged; let us examine the point more accurately, having first stated the ground on which they think to establish this. What then is this? Like, saith one, as it is said, "God is a Spirit; (John chapter 4, verse 24) so also here, 'The Lord is a Spirit.' But he did not say, 'The Lord is a Spirit,' but, "The Spirit is the Lord. And there is a great difference between this construction and that. For when he is desirous of speaking so as you say, he does not join the article to the predicate. And besides, let us review all his discourse from the first, of whom hath he spoken?

21 for instance, when he said, "The letter killeth, but the Spirit giveth life: (ver. 6. and again, "Written not with ink, but with the Spirit of the living God; "(ver. 3. was he speaking of God, or of the Spirit? It is very plain that it was of the Spirit; for unto It he was calling them from the letter. For lest any, hearing of the Spirit, and then reflecting that Moses turned unto the Lord, but himself unto the Spirit, should think himself to have the worse, to correct such a suspicion as this, he says, 22 Ver. 17. "Now the Spirit Is the Lord." This too is Lord, he says. And that you may know that he is speaking of the Paraclete, he added, "And where the Spirit of the Lord is, there is liberty."

For surely you will not assert, that he says, 'And where the Lord of the Lord is.' "Liberty," he said, with reference to the former bondage. Then, that you may not think that he is speaking of a time to come, he says, Ver. 18. "But we all, with unveiled face, reflecting as a mirror the glory of the Lord." Not that which is brought to an end, but that which remaineth. "Are transformed into the same image from glory to glory, even as from the Lord the Spirit."

²³ Seest thou how again he places the Spirit in the rank of God, (*vide infra*) and raises them up to the rank of the Apostles. For he said before, "Ye are the Epistle of Christ; and here, "But we all with open face. Yet they came, like Moses, bringing a law. But like as we, he says, needed no veil, so neither ye who received it. And yet, this glory is far greater, for this is not of our countenance, but of the Spirit; but nevertheless ye are able as well as we to look steadfastly upon it. For they indeed could not even by a mediator, but ye even without a mediator can [look steadfastly on] a greater. They were not able to look upon that of Moses, ye even upon that of the Spirit. Now had the Spirit been at all inferior, He would not have set down these things as greater than those. But what is, "we reflecting as a mirror the glory of the Lord, are transformed into the same image. This indeed was shown more clearly when the gifts of miracles were in operation; howbeit it is not even now difficult to see it, for one who hath believing eyes. For as soon as we are baptized, the soul beameth even more than the sun, being cleansed by the Spirit; and not only do we behold the glory of God, but from it also receive a sort of splendor.

²⁴ Just as if pure silver be turned towards the sun's rays, it will itself also shoot forth rays, not from its own natural property merely but also from the solar lustre; so also doth the soul being cleansed and made brighter than silver, receive a ray from the glory of the Spirit, and send it back. Wherefore also he saith, "Reflecting as a mirror we are transformed into the same image from glory," that of the Spirit, "to glory," our own, that which is generated in us; and that, of such sort, as one might expect from the Lord the Spirit. See how here also he calleth the Spirit, Lord. And in other places too one may see that lordship of His. For, saith he, "As they ministered and fasted unto the Lord, the Spirit said, Separate me Paul and Barnabas. (Acts chapter 13, verse 2) For therefore he said, "as they ministered unto the Lord, Separate me," in order to show the [Spirit's] equality in honor. And again Christ saith, "The servant knoweth not what his lord doeth; but even as a man knoweth his own things, so doth the Spirit know the things of God; not by being

taught [them,] for so the similitude holdeth not good. Also the working as He willeth sheweth His authority and lordship. This transformeth us. This suffereth not to be conformed to this world; for such is the creation of which This is the Author.

²⁵ For as he saith, "Created in Christ Jesus," (Ephesians chapter 2, verse 10) so saith he, "Create in me a clean heart, O God, and renew a right spirit in my inward parts". (Psalms chapter 51, verse 10, LXX.) ²⁶[6. Wilt thou that I show thee this also from the Apostles more obviously to the sense. Consider Paul, whose garments wrought: Peter, whose very shadows were mighty. (Acts chapter 19, verse 12; Acts chapter 5, verse 15. XX. For had they not borne a King's image and their radiancy been unapproachable, their garments and shadows had not wrought so mightily. For the garments of a king are terrible even to robbers. Wouldest thou see this beaming even through the body? "Looking steadfastly," said he, "upon the face of Stephen, they saw it as it had been the face of an angel. (Acts chapter 6, verse 15) But this was nothing to the glory flashing within. For what Moses had upon his countenance, that did these carry about with them on their souls, yea 'rather' even far more. For that of Moses indeed was more obvious to the senses, but this was incorporeal. And like as fire-bright bodies streaming down from the shining bodies upon those which lie near them, impart to them also somewhat of their own splendor, so truly doth it also happen with the faithful. Therefore surely they with whom it is thus are set free from earth, and have their dreams of the things in the heavens. Woe is me! for well is it that we should here even groan bitterly, for that we who enjoy a birth so noble do not so much as know what is said, because we quickly lose the reality, and are dazzled about the objects of sense.

²⁷ For this glory, the unspeakable and awful, remaineth in us for a day or two, and then we quench it, bringing over it the winter of worldly concerns, and with the thickness of those clouds repelling its rays. For worldly things are a winter, and than winter more lowering. For not frost is engendered thence nor rain, neither doth it produce mire and deep swamps; but, things than all these more grievous, it formeth hell and the miseries of hell. And as in severe frost all the limbs are stiffened and are dead, so truly the soul shuddering in the winter of sins also, performeth none of its proper functions, stiffened, as it were, by a frost, as to conscience. For what cold is to the body, that an evil conscience is to the soul, whence also cometh cowardice. For

nothing is more cowardly than the man that is rivetted to worldly things; for such an one lives the life of Cain, trembling every day. And why do I mention deaths, and losses, and offences, and flatteries, and services? for even without these he is in fear of ten thousand vicissitudes. And his coffers indeed are full of gold, but his soul is not freed from the fear of poverty. And very reasonably. For he is moored as it were on rotten and swiftly shifting things, and even though in his own case he experienced not the reverse, yet is he undone by seeing it happen in others; and great is his cowardice, great his unmanliness.

28 For not only is such an one spiritless as to danger, but also as to all other things. And if desire of wealth assail him, he doth not like a free man beat off the assault; but like a bought slave, doth all [it bids], serving the love of money as it were a severe mistress. If again he have beheld some comely damsel, down he croucheth at once made captive, and followeth like a raging dog, though it behoveth to do the opposite. For when thou hast beheld a beautiful woman, consider not how thou mayest enjoy thy lust, but but how be delivered from thy lust. 'And how is this possible,' saith one? 'for loving is not my own doing.' Whose then? tell me. It is from the Devil's malice. Thou art quite convinced that that which plotteth against thee is a devil; wrestle then and fight with a distemper. But I cannot, he saith. Come then, let us first teach thee this, that what happeneth is from thine own listlessness, and that thou at the first gavest entrance to the Devil, and now if thou hast a mind, with much ease mayest drive him off. They that commit adultery, is it from lust they commit it, or simply from desire of dangers? Plainly from lust. Do they then therefore obtain forgiveness? Certainly not. Why not? Because the sin is their own. 'But,' saith one, 'why, pray, string syllogisms? For my conscience bears me witness that I wish to repel the passion;

29 and cannot, but it keepeth close, presses me sore, and afflicts me grievously.' O man, thou dost wish to repel it, but thou dost not the things repellers should do; but it is with thee just as with a man in a fever, who drinking of cold streams to the fill, should say, 'How many things I devise with the wish to quench this fever, and I cannot; but they stir up my flame the more.' Let us see then whether at all thou too dost the things that inflame, yet thinkest thou art devising such as quench. 'I do not,' he saith. Tell me then, what hast thou ever essayed to do in order to quench the passion? and what is it, in fine, that will increase the passion? For even supposing we be not all of

us obnoxious to these particular charges; (for more may be found who are captivated by the love of money than of beauty; still the remedy to be proposed will be common to all, both to these and to those. For both that is an unreasonable passion, and this, is keener and fiercer than that. When then we have proved victorious over the greater, it is very plain that we shall easily subdue the less also. 'And how is it,' saith one, 'that if this be keener, all persons are not made captive by the vice, but a greater number are mad after money?' Because in the first place this last desire appears to be unattended with danger:

³⁰ next, although that of beauty be even fiercer, yet it is more speedily extinguished; for were it to continue like that of money, it would wholly destroy its captive. ³¹[7. Come then, let us discourse to you on this, the love of beauty, and let us see whereby the mischief is increased; for so we shall know whether the fault be ours, or not ours. And if ours, let us do everything to get the better of it; whereas if not ours, why do we afflict ourselves for nought? And why do we not pardon, but find fault, with those who are made captive by it? Whence then is this love engendered? 'From comeliness of feature,' saith one, 'when she that woundeth one is beautiful and of fair countenance.' It is said idly and in vain. For if it were beauty that attracted lovers, then would the maiden who is such have all men for her lovers; but if she hath not all, this thing cometh not of nature nor from beauty, but from unchaste eyes. For it was when by eyeing too curiously, thou didst admire and become enamored, that thou receivedst the shaft. 'And who,' saith one, 'when he sees a beautiful woman, can refrain from commending her he sees? If then admiring such things cometh not of deliberate choice, it follows that love depends not on ourselves.' Stop, O man! Why dost thou crowd all things together, running round and round on every side, and not choosing to see the root of the evil?

³² For I see numbers admiring and commending, who yet are not enamored. 'And how is it possible to admire and not be enamored?' Clamor not, (for this I am coming to speak of,) but wait, and thou shalt hear Moses admiring the son of Jacob, and saying, "And Joseph was a goodly person, and well favored exceedingly. (Genesis chapter 39, verse 6, LXX. Was he then enamored who speaketh this? By no means. 'For,' saith he, 'he did not even see him whom he commended.' We are affected, however, somewhat similarly towards beauties also which are described to us, not only which are beheld.

But that thou cavil not with us on this point:-David, was he not comely exceedingly, and ruddy with beauty of eyes? (So 1 Samuel chapter 16, verse 12 & xvii. 42. LXX. and indeed this beauty of the eyes, is even especially, a component of beauteousness of more despotic power than any. Was then any one enamored of him? By no means. Then to be also enamored cometh not [necessarily] with admiring. For many too have had mothers blooming exceedingly in beauty of person. What then? Were their children enamored of them? Away with the thought! but they admire what they see, yet fall not into a shameful love. 'No, for again this good provision is Nature's.' How Nature's? Tell me. 'Because they are mothers,' he saith. Then hearest thou not that Persians, and that without any compulsion, have intercourse with their own mothers, and that not one or two individuals, but a whole nation?

³³ But independent of these, it is hence also evident that this distemper cometh not from bloom of person nor from beauty merely, but from a listless and wandering soul. Many at least it is certain, oftentimes, having passed over thousands of well-favored women, have given themselves to such as were plainer. Whence it is evident that love depends not on beauty: for otherwise, surely, those would have caught such as fell into it, before these. What then is its cause? 'For,' saith he, 'if it be not beauty that causeth love, whence hath it its beginning and its root? From a wicked Demon?' It hath it indeed, thence also, but this is not what we are inquiring about, but whether we ourselves too be not the cause. For the plot is not theirs only, but along with them our own too in the first place. For from no other source is this wicked distemper so engendered as from habit, and flattering words, and leisure, and idleness, and having nothing to do. For great, great is the tyranny of habit, even so great as to be moulded into a necessity of nature. Now if it be habit's to gender it, it is very evident that it is also [habit's] to extinguish it. Certain it is at least that many have in this way ceased to be enamored, from not seeing those they were enamored of. Now this for a little while indeed appears to be a bitter thing and exceedingly unpleasant;

³⁴ but in time it becometh pleasant, and even were they to wish it, they could not afterwards resume the passion. ³⁵ [8. How then, when without habit one is taken captive at first sight? Here also it is indolence of body, or self-indulgence, and not attending to one's duties, nor being occupied in necessary business. For such an one, wandering about like some vagabond, is transfixed by any wickedness; and like a child let loose, any one that liketh

maketh such a soul his slave. For since it is its wont to be at work, when thou stoppest its workings in what is good, seeing it cannot be unemployed, it is compelled to engender what is otherwise. For just as the earth, when it is not sown nor planted, sends up simply weeds; so also the soul, when it hath nought of necessary things to do, being desirous by all means to be doing, giveth herself unto wicked deeds. And as the eye never ceaseth from seeing, and therefore will see wicked things, when good things are not set before it; so also doth the thought, when it secludes itself from necessary things, busy itself thereafter about such as are unprofitable. For that even the first assault occupation and thought are able to beat off, is evident from many things.

36 When then thou hast looked on a beautiful woman, and weft moved towards her, look no more, and thou art delivered. 'And how shall I be able to look no more,' saith he, 'when drawn by that desire?' Give thyself to other things which may distract the soul, to books, to necessary cares, to protecting others, to assisting the injured, to prayers, to the wisdom which considers the things to come: with such things as these bind down thy soul. By these means, not only shalt thou cure a recent wound, but shalt wear away a confirmed and inveterate one easily. For if an insult according to the proverb prevails with the lover to give over his love, how shall not these spiritual charms much rather be victorious over the evil, if only we have a mind to stand aloof. But if we are always conversing and associating with those who shoot such arrows at us, and talking with them and hearing what they say, we cherish the distemper. How then dost thou expect the fire to be quenched, when day by day thou stirrest up the flame?

HOMILY 8

12 Corinthians chapter 4, verse 1 and 2 Corinthians chapter 4, verse 2. Therefore seeing we have this ministry, even as we obtained mercy we faint not, but we have renounced the hidden things of shame. Seeing he had uttered great things and had set himself and all the faithful before Moses, aware of the height and greatness of what he had said, observe how he moderates his tone again. For it was necessary on account of the false Apostles to exalt his hearers also, and again to calm down that swelling; yet not to do it away, since this would be a trifler's part. Wherefore he manages this in another manner, by showing that not of their own merits was it, but all of the loving-kindness of God. Wherefore also he says, "Therefore seeing we have this ministry." For nothing more did we contribute, except that we became

ministers, and made ourselves subservient to the things given by God. Wherefore he said not 'largess,' nor 'supply,' but 'ministry.' Nor was he contented with this even, but added, "as we obtained mercy." For even this itself, he saith, the ministering to these things, is of mercy and loving-kindness. Yet it is mercy's to deliver from evils, not to give so many good things besides: but the mercy of God includes this also.

2 "We faint not." And this indeed is to be imputed to His loving-kindness. For the clause, "as we obtained mercy," take to be said with reference both to the "ministry," and to the words, "we faint not." And observe how earnestly he endeavors to lower his own things. 'For,' saith he, 'that one who hath been counted worthy of such and so great things, and this from mercy only and loving-kindness, should show forth such labors, and undergo dangers, and endure temptations, is no great matter. Therefore we not only do not sink down, but we even rejoice and speak boldly.' For instance, having said, "we faint not," he added, Ver. 2. "But we have renounced the hidden things of shame, not walking in craftiness, nor handling the word of God deceitfully." And what are "the hidden things of shame?" We do not, he saith, profess and promise great things, and in our actions show other things, as they do; wherefore also he said, "Ye look on things after the outward appearance;" but such we are as we appear, not having any duplicity, nor saying and doing such things as we ought to hide and veil over with shame and blushes. And to interpret this, he added, "not walking in craftiness." For what they considered to be praise, that he proves to be shameful and worthy of scorn. But what is, "in craftiness?" They had the reputation of taking nothing,, but they took and kept it secret; they had the character of saints and approved Apostles, but they were full of numberless evil things. But, saith he, "we have renounced" these things: (for these are what he also calls the "hidden things of shame;" being such as we appear to be, and keeping nothing veiled over. And that not in this [our] life only, but also in the Preaching itself. For this is, "nor handling the word of God deceitfully.")

3 "But by the manifestation of the truth." Not by the countenance and the outward show, but by the very proof of our actions. "Commending ourselves to every man's conscience." For not to believers only, but also to unbelievers, we are manifest; lying open unto all that they may test our actions, as they may choose; and by this we commend ourselves, not by acting a part and carrying about a specious mask. We say then, that we take nothing, and we call

you for witnesses; we say that we are conscious of no wickedness, and of this again we derive the testimony from you, not as they (sc. false Apostles) who, veiling over their things, deceive many. But we both set forth our life before all men; and we lay bare the Preaching, so that all comprehend it. [2.] Then because the unbelievers knew not its power, he added, this is no fault of ours, but of their own insensibility. Wherefore also he saith,

⁴ Ver. 3, 4. "But if our Gospel is veiled, it is veiled in them that are lost; in whom the God of this world hath blinded the eyes of the unbelieving." ⁵ As he said also before, "To some a savor from death unto death, to others a savor from life unto life," (ch. ii. 16. so he saith here too. But what is "the God of this world? Those that are infected with Marcion's notions, affirm that this is said of the Creator, the just only, and not good; for they say that there is a certain God, just and not good. But the Manichees say that the devil is here intended, desiring from this passage to introduce another creator of the world besides the True One, very senselessly. For the Scripture useth often to employ the term God, not in regard of the dignity of that so designated, but of the weakness of those in subjection to it; as when it calls Mammon lord, and the belly god. But neither is the belly therefore God, nor Mammon Lord, save only of those who bow down themselves to them. But we assert of this passage that it is spoken neither of the devil nor of another creator, but of the God of the Universe, and that it is to be read thus; "God hath blinded the minds of the unbelievers of this world. For the world to come hath no unbelievers; but the present only. But if any one should read it even otherwise, as, for instance, "the God of this world; neither doth this afford any handle, for this doth not show Him to be the God of this world only.

⁶ For He is called "the God of Heaven," (Psalms chapter 136, verse 26. &c. yet is He not the God of Heaven only; and we say, 'God of the present day;' yet we say this not as limiting His power to it alone. And moreover He is called the "God of Abraham, and the God of Isaac, and the God of Jacob; (Exodus chapter 3, verse 6. &c. and yet He is not the God of them alone. And one may find many other like testimonies in the Scriptures. How then "hath" He "blinded" them? Not by working unto this end; away with the thought! but by suffering and allowing it. For it is usual with the Scripture so to speak, as when it saith, "God gave them up unto a reprobate mind. For when they themselves first disbelieved, and rendered themselves unworthy to see the mysteries; He Himself also thereafter permitted it. But what did it behove

Him to do? To draw them by force, and reveal to those who would not see? But so they would have despised the more, and would not have seen either. Wherefore also he added,

7 "That the light of the Gospel of the glory of Christ should not dawn upon them." 8 Not that they might disbelieve in God, but that unbelief might not see what are the things within, as also He enjoined us, commanding not to "cast the pearls before the swine. (Matthew chapter 7, verse 6) For had He revealed even to those who disbelieve, their disease would have been the rather aggravated. For if one compel a man laboring under ophthalmia to look at the sunbeams, he the rather increases his infirmity. Therefore the physicians even shut them up in darkness, so as not to aggravate their disorder. So then here also we must consider that these persons indeed became unbelievers of themselves, but having become so, they no longer saw the secret things of the Gospel, God thenceforth excluding its beams from them. As also he said to the disciples, "Therefore I speak unto them in proverbs, (Matthew chapter 13, verse 13) because hearing they hear not. But what I say may also become clearer by an example; suppose a Greek, accounting our religion to be fables. This man then, how will he be more advantaged? by going in and seeing the mysteries, or by remaining without? Therefore he says, "That the light should not dawn upon them," still dwelling on the history of Moses. For what happened to the Jews in his case, this happeneth to all unbelievers in the case of the Gospel. And what is that which is overshadowed, and which is not illuminated unto them?

9 Hear him saying, "That the light of the glorious Gospel of Christ who is the Image of God, should not dawn upon them. Namely, that the Cross is the salvation of the world, and His glory; that this Crucified One himself is about to come with much splendor; all the other things, those present, those to come, those seen, those not seen, the unspeakable splendor of the things looked for. Therefore also he said, "dawn," that thou mayest not look for the whole here, for that which is [here] given is only, as it were, a little dawning of the Spirit. Therefore, also above as indicating this, he spoke of "savor; (c. ii. 16. and again, "earnest," (c. i. 25. showing that the greater part remaineth there. But nevertheless all these things have been hidden from them; but had been hidden because they disbelieved first. Then to show that they are not only ignorant of the Glory of Christ, but of the Father's also, since they know not His, he added, "Who is the Image of God? For do not halt at

Christ only. For as by Him thou seest the Father, so if thou art ignorant of His Glory, neither wilt thou know the Father's.

¹⁰ [3.] Ver. 5. "For we preach not ourselves, but Christ Jesus as Lord, and ourselves as your servants for Jesus' sake." And what is the nature of the connexion there? What hath this in common with what has been said? He either hints at them as exalting themselves, and persuading the disciples to name themselves after them: as he said in the former Epistle, "I am of Paul and I of Apollos;" or else another thing of the gravest character. What then is this? Seeing that they waged fierce war against them, and plotted against them on every side; 'Is it,' he says, 'with us ye fight and war? [Nay but] with Him that is preached by us, "for we preach not ourselves." I am a servant, I am [but] a minister even of those who receive the Gospel, transacting every thing for Another, and for His glory doing whatsoever I do. So that in warring against me thou throwest down what is His. For so far am I from turning to my own personal advantage any part of the Gospel, that I will not refuse to be even your servant for Christ's sake; seeing it seemed good to Him so to honor you, seeing He so loved you and did all things for you.' Wherefore also he saith, "and ourselves your servants for Christ's sake." Seest thou a soul pure from glory? 'For in truth,' saith he, 'we not only do not take to ourselves aught of our Master's, but even to you we submit ourselves for His sake.'

¹¹ Ver. 6. "Seeing it is God that said, Light shall shine out of darkness, who shined in your hearts." ¹² Seest thou how again to those who were desirous of seeing that surpassing glory, I mean that of Moses, he shows it flashing with added lustre? 'As upon the face of Moses, so also hath it shined unto your hearts,' he saith. And first, he puts them in mind of what was made in the beginning of the Creation, sensible light and darkness sensible, showing that this creation is greater. And where commanded He light to shine out of darkness? In the beginning and in prelude to the Creation; for, saith he, "Darkness was upon the face of the deep. And God said, Let there be light, and there was light. Howbeit then indeed He said, "Let it be, and it was: but now He said nothing, but Himself became Light for us. For he said not, 'hath also now commanded,' but "hath" Himself "shined. Therefore neither do we see sensible objects by the shining of this Light, but God Himself through Christ. Seest thou the invariableness in the Trinity? For of the Spirit, he says, "But we all with unveiled face reflecting in a mirror the glory of the Lord, are transformed into the same image from glory to glory even as

from the Lord the Spirit. (c. iii. 18. And of the Son; "That the light of the glorious Gospel of Christ, Who is the Image of God, should not dawn upon them. (v. 4. And of the Father;

¹³ "He that said Light shall shine out of darkness shined in your hearts, to give the light of the knowledge of the glory of God in the face of Christ. For as when he had said, "Of the Gospel of the glory of Christ," he added, "Who is the Image of God," showing that they were deprived of His glory also; So after saying, "the knowledge of God," he added, "in the face of Christ," to show that through Him we know the Father, even as through the Spirit also we are brought unto Him. ¹⁴ Ver. 7. "But we have this treasure in earthen vessels, that the exceeding greatness of the power may be of God, and not from ourselves." ¹⁵ For seeing he had spoken many and great things of the unspeakable glory, lest any should say, 'And how enjoying so great a glory remain we in a mortal body?' he saith, that this very thing is indeed the chiefest marvel and a very great example of the power of God, that an earthen vessel hath been enabled to bear so great a brightness and to keep so high a treasure. And therefore as admiring this, he said, "That the exceeding greatness of the power may be of God, and not from ourselves; again alluding to those who gloried in themselves. For both the greatness of the things given and the weakness of them that receive show His power; in that He not only gave great things, but also to those who are little. For he used the term "earthen" in allusion to the frailty of our mortal nature, and to declare the weakness of our flesh. For it is nothing better constituted than earthenware; so is it soon damaged, and by death and disease and variations of temperature and ten thousand other things easily dissolved. And he said these things both to take down their inflation, and to show to all that none of the things we hold is human. For then is the power of God chiefly conspicuous, when by vile it worketh mighty things.

¹⁶ Wherefore also in another place He said, "For My power is made perfect in weakness." (2 Corinthians chapter 12, verse 9) And indeed in the Old [Testament] whole hosts of barbarians were turned to flight by gnats and flies, wherefore also He calleth the caterpillar His mighty force; (Joel chapter 2, verse 25) and in the beginning, by only confounding tongues, He put a stop to that great tower in Babylon. And in their wars too, at one time, He routed innumerable hosts by three hundred men; at another He overthrew cities by trumpets; and afterwards by a little and poor stripling, David, He turned to

flight the whole army of barbarians. So then here also, sending forth twelve only He overcame the world; twelve, and those, persecuted, warred against.
¹⁷ [4. Let us then be amazed at the Power of God, admire, adore it. Let us ask Jews, let us ask Greeks, who persuaded the whole world to desert from their fathers' usages, and to go over to another way of life? The fisherman, or the tentmaker? the publican, or the unlearned and ignorant? And how can these things stand with reason, except it were Divine Power which achieveth all by their means? And what too did they say to persuade them? 'Be baptized in the Name of The Crucified.' Of what kind of man? One they had not seen nor looked upon. But nevertheless saying and preaching these things, they persuaded them that they who gave them oracles, and whom they had received by tradition from their forefathers, were no Gods: whilst this Christ, He Who was nailed [to the wood,] drew them all unto Himself. And yet that He was indeed crucified and buried, was manifest in a manner to all; but that He was risen again, none save a few saw. But still of this too they persuaded those who had not beheld; and not that He rose again only, but that He ascended also into Heaven, and cometh to judge quick and dead. Whence then the persuasiveness of these sayings, tell me? From nothing else than the Power of God. For, in the first place, innovation itself was offensive to all; but when too one innovates in such things, the matter becomes more grievous:

¹⁸ when one tears up the foundations of ancient custom, when one plucks laws from their seat. And besides all this, neither did the heralds seem worthy of credit, but they were both of a nation hated amongst all men, and were timorous and ignorant. Whence then overcame they the world? Whence cast they out you, and those your forefathers who were reputed to be philosophers, along with their very gods? Is it not quite evident that it was from having God with them? For neither are these successes of human, but of some divine and unspeakable, power. 'No,' saith one, 'but of witchcraft.' Then certainly ought the power of the demons to have increased and the worship of idols to have extended. How then have they been overthrown and have vanished, and our things the reverse of these? So that from this even it is manifest that what was done was the decree of God; and not from the Preaching only, but also from the title of life itself. For when was virginity so largely planted every where in the world? when contempt of wealth, and of life, and of all things besides? For such as were wicked and wizards, would have effected nothing like this, but the contrary in all respects: whilst these

introduced amongst us the life of angels; and not introduced merely, but established it in our own land, in that of the barbarians, in the very extremities of the earth.

¹⁹ Whence it is manifest that it was the power of Christ every where that effected all, which every where shineth, and swifter than any lightning illumeth the hearts of men. All these things, then, considering, and accepting what hath been done as a clear proof of the promise of the things to come, worship with us the invincible might of The Crucified, that ye may both escape the intolerable punishments, and obtain the everlasting kingdom; of which may all we partake through the grace and love towards men of our Lord Jesus Christ; to Whom be glory world without end. Amen.

HOMILY 9

12 Corinthians chapter 4, verse 8 and 2 Corinthians chapter 4, verse 9. We are pressed on every side, yet not straitened; perplexed, yet not unto despair; pursued, yet not forsaken. HE still dwells upon proving that the whole work is to be ascribed to the power of God, repressing the highmindedness of those that glory in themselves. 'For not this only,' saith he, 'is marvelous, that we keep this treasure in earthen vessels, but that even when enduring ten thousand hardships, and battered on every side, we [still] preserve and lose it not. Yet though there were a vessel of adamant, it would neither have been strong enough to carry so vast a treasure, nor have sufficed against so many machinations; yet, as it is, it both bears it and suffers no harm, through God's grace.' For, "we are pressed on every side," saith he, "but not straitened." What is, "on every side?"

² 'In respect of our foes, in respect of our friends, in respect of necessities, in respect of other needs, by them which be hostile, by them of our own household.' "Yet not straitened." And see how he speaks contrarieties, that thence also he may show the strength of God. For, "we are pressed on every side, yet not straitened," saith he; "perplexed, yet not unto despair;" that is, 'we do not quite fall off. For we are often, indeed, wrong in our calculations, and miss our aim, yet not so as to fall away from what is set before us: for these things are permitted by God for our discipline, not for our defeat.'

³ Ver. 9. "Pursued, yet not forsaken; smitten down, yet not destroyed." For these trials do indeed befall, but not the consequences of the trials. And this indeed through the power and Grace of God. In other places indeed he says that these things were permitted in order both to their own humble-

mindfulness, and to the safety of others: for "that I should not be exalted overmuch, there was given to me a thorn," (2 Corinthians chapter 12, verse 7; ib. 6.) he says: and again, "Lest any man should account of me above that which he seeth me to be, or heareth from me;" and in another place again, "that we should not trust in ourselves:" (2 Corinthians chapter 1, verse 9) here, however, that the power of God might be manifested. Seest thou how great the gain of his trials? For it both showed the power of God, and more disclosed His grace. For, saith He, "My grace is sufficient for thee." (2 Corinthians chapter 12, verse 9) It also anointed them unto lowliness of mind, and prepared them for keeping down the rest, and made them to be more hardy. "For patience," saith he, "worketh probation, and probation hope." (Romans chapter 5, verse 4) For they who had fallen into ten thousand dangers and through the hope they had in God had been recovered, were taught to hold by it more and more in all things.

⁴ Ver. 10. "Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus may be manifested in our body." And what is the "dying of the Lord Jesus," which they bare about? Their daily deaths by which also the resurrection was showed. 'For if any believe not,' he says, 'that Jesus died and rose again, beholding us every day die and rise again, let him believe henceforward in the resurrection.' Seest thou how he has discovered yet another reason for the trials? What then is this reason? "That his life also may be manifested in our body." He says, 'by snatching us out of the perils. So that this which seems a mark of weakness and destitution, this, [I say,] proclaims His resurrection. For His power had not so appeared in our suffering no unpleasantness, as it is now shown in our suffering indeed, but without being overcome.'

⁵ Ver. 11. "For we which live are also delivered unto death for Jesus' sake, that the life also of Jesus may be manifested in us in our mortal flesh." For every where when he has said any thing obscure, he interprets himself again. So he has done here also, giving a clear interpretation of this which I have cited. 'For therefore, "we are delivered,"' he says, 'in other words, we bear about His dying that the power of His life may be made manifest, who permitteth not mortal flesh, though undergoing so great sufferings, to be overcome by the snowstorm of these calamities.' And it may be taken too in another way. How? As he says in another place, "If we die with him, we shall also live with Him." (2 Timothy chapter 2, verse 11) 'For as we endure His dy-

ing now, and choose whilst living to die for His sake: so also will he choose, when we are dead, to beget us then unto life. For if we from life come into death, He also will from death lead us by the hand into life.'

⁶ Ver. 12. "So then death worketh in us, but life in you." Speaking no more of death in the strict sense, but of trials and of rest. 'For we indeed,' he says, 'are in perils and trials, but ye in rest; reaping the life which is the fruit of these perils. And we indeed endure the dangerous, but ye enjoy the good things; for ye undergo not so great trials.' [2.] Ver. 13. "But having the same spirit of faith, according to that which is written, I believed, and therefore did I speak; we also believe, and therefore also we speak; that He which raised up the Lord Jesus, shall raise up us also by Jesus." (Psalms chapter 116, verse 10)

⁷ He has reminded us of a Psalm which abounds in heavenly wisdom, and is especially fitted to encourage in dangers. For this saying that just man uttered when he was in great dangers, and from which there was no other possibility of recovery than by the aid of God. Since then kindred circumstances are most effective in comforting, therefore he says, "having the same Spirit;" that is, 'by the same succor by which he was saved, we also are saved; by the Spirit through which he spake, we also speak.' Whence he shows, that between the New and Old Covenants great harmony exists, and that the same Spirit wrought in either; and that not we alone are in dangers, but all those of old were so too; and that we must find a remedy through faith and hope, and not seek at once to be released from what is laid upon us. For having showed by arguments the resurrection and the life, and that the danger was not a mark of helplessness or destitution; he thenceforward brings in faith also, and to it commits the whole. But still of this also, he furnishes a proof, the resurrection, namely, of Christ, saying, "we also believe, and therefore also we speak." What do we believe? tell me.

⁸ Ver. 14, 15. "That He which raised up Jesus, shall raise up also, and shall present us with you. For all things are for your sakes, that the grace, being multiplied through the many, may cause the thanksgiving to abound unto the glory of God." Again, he fills them with lofty thoughts, that they may not hold themselves indebted to men, I mean to the false Apostles. For the whole is of God Who willeth to bestow upon many, so that the grace may appear the greater. For your sakes, therefore, was the resurrection and all the other things. For He did not these things for the sake of one only, but of all. Ver. 16. "Wherefore we faint not; but though our outward man is decaying,

yet the inward man is renewed day by day." How does it decay? Being scourged, being persecuted, suffering ten thousand extremities. "Yet the inward man is renewed day by day." How is it renewed? By faith, by hope, by a forward will, finally, by braving those extremities. For in proportion as the body suffers ten thousand things, in the like proportion hath the soul goodlier hopes and becometh brighter, like gold refined in the fire more and more. And see how he brings to nothing the sorrows of this present life.

9 Ver. 17, 18. "For the light affliction," he saith, "which is for the moment, worketh more and more exceedingly an eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen." Having closed the question by a reference to hope, (and, as he said in his Epistle to the Romans, "We are saved by hope, but hope that is seen is not hope;" (Romans chapter 8, verse 24) establishing the same point here also,) he sets side by side the things present with the things to come, the momentary with the eternal, the light with the weighty, the affliction with the glory. And neither is he content with this, but he addeth another expression, doubling it and saying, "more and more exceedingly" Next he also shows the mode how so great afflictions are light. How then light? "While we look not at the things that are seen, but at the things that are not seen." So will both this present be light and that future great, if we withdraw ourselves from the things that are seen. "For the things that are seen are temporal." (v. 18.) Therefore the afflictions are so too. "But the things that are not seen are eternal." Therefore the crowns are so also. And he said not the afflictions are so, but "the things that are seen;" all of them, whether punishment or rest, so that we should be neither puffed up by the one nor overborne by the other. And therefore when speaking of the things to come, he said not the kingdom is eternal; but, "the things which are not seen are eternal," whether they be a kingdom, or again punishment; so as both to alarm by the one and to encourage by the other.

10 [3. Since then "the things that are seen are temporal, but the things that are not seen are eternal," let us look to them. For what excuse even can we have, if we choose the temporal instead of the eternal? For even if the present be pleasurable, yet it is not abiding; whilst the woe it entails is abiding and irremissible. For what excuse will they have who have been counted worthy of the Spirit and have enjoyed so great a gift, if they become of grovelling mind and fall down to the earth. For I hear many saying these words

worthy of all scorn, 'Give me to-day and take tomorrow.' 'For,' saith one, 'if indeed there be such things there as ye affirm, then it is one for one; but if there be no such thing at all, then it is two for nothing.' What can be more lawless than these words? or what more idle prating? We are discoursing about Heaven and those unspeakable good things; and thou bringest forth unto us the terms of the race-course, yet art not ashamed nor hidest thy face, whilst uttering such things as befit maniacs? Blushest thou not that art so rivetted to the present things? Wilt thou not cease from being distraught and beside thyself, and in youth a dotard? Were Greeks indeed to talk in this way, it were no marvel: but that believers should vent such dotage, of what forgiveness doth it admit? For dost thou hold those immortal hopes in utter suspicion?

¹¹ Dost thou think these things to be utterly doubtful? And in what are these things deserving of pardon? 'And who hath come,' saith one, 'and brought back word what is there?' Of men indeed not any one, but God, more trustworthy than all, hath declared these things. But thou beholdest not what is there. Neither dost thou see God. Wilt thou then deny that there is a God, because thou seest Him not? 'Yes,' he replies, 'I firmly believe there is a God.' If then an infidel should ask thee, 'And who came from Heaven and brought back word of this?' what wilt thou answer? Whence dost thou know that there is a God? 'From the things that are seen,' he answers, 'from the fair order existing through the whole creation, from its being manifest to all.' Therefore receive also in the same way the doctrine of the judgment. 'How?' he asks. I will question thee, and do thou answer me. Is this God just, and will He render to each according to his deserving? or, on the contrary, doth He will the wicked should live happily and in luxury, and the good in the contrary things? 'By no means,' he answers, 'for man even would not feel thus.' Where then shall they who have done virtuously here, enjoy the things that be good in and where the wicked the opposites, except there is to be a life and retribution hereafter? Seest thou that at present it is one for one, and not two for one.

¹² But I will show thee, as I proceed, that it is not even one against one, but it shall be for the righteous two for nothing; and for the sinners and these that live here riotously, quite the contrary. For they that have lived riotously here have received not even one for one; but those who pass their life in virtue two for nothing. For who are at in rest, they that have abused this

present life, or they that followed heavenly wisdom? Perhaps thou wilt say the former, but I prove it of the latter, summoning for my witnesses those very men that have enjoyed these present things; and they will not be so shameless as to deny what I am going to say. For oftentimes have they imprecated curses upon matchmakers and upon the day that their bridal chamber was wreathed, and have proclaimed them happy who have not married. Many too of the young, even when they might have married, have refused for no other reason than the trouble-someness of the thing. And this I say, not as accusing marriage; for it is "honorable; (Hebrews chapter 13, verse 4) but those who have used it amiss. Now if they who have lived a married life, often considered their life not worth the living; what shall we say of those who have been swept down into whores' deep pits, and are more slavishly and wretchedly treated than any captive?

¹³ what of those who have grown rotten in luxury and have enveloped their bodies with a thousand diseases? 'But it is a pleasure to be had in honor.' Yea, rather, nothing is bitterer than this slavery. For he that seeketh vain honor is more servile than any slave, and desirous of pleasing any body; but he that treads it under foot is superior to all, who careth not for the glory that cometh from others. 'But the possession of wealth is desirable.' Yet we have often shown that they who are loose from it and have nothing, enjoy greater riches and repose. 'But to be drunken is pleasant.' But who will say this? Surely then if to be without riches is pleasanter than to have them, and not to marry than to marry, and not to seek vainglory than to seek it, and not to live luxuriously than to live so; even in this world they who are not riveted to those present things have the advantage. And as yet I say not how that the former, even though he be racked with ten thousand tortures, hath that good hope to carry him through: whilst the latter, even though he is in the enjoyment of a thousand delights, hath the fear of the future disquieting and confounding his pleasure. For this, too, is no light sort of punishment; nor therefore the contrary, of enjoyment and repose. And besides these there is a third sort. And what is this?

¹⁴ In that the things of worldly delight do not even whilst they are present appear such, being refuted both by nature and time; but the others not only are, but also abide immovable. Seest thou that we shall be able to put not two for nothing only, but three even, and five, and ten, and twenty, and ten thousand for nothing? But that thou mayest learn this same truth by

an example also,-the rich man and Lazarus,-the one enjoyed the things present, the other those to come. (Luke chapter 16, verse 19. &c. Seems it then to thee to be one and one, to be punished throughout all time, and to be an hungered for a little season? to be diseased in thy corruptible body, and to scorch" miserably in an undying one? to be crowned and live in undying delights after that little sickness, and to be endlessly tormented after that short enjoyment of his goods. And who will say this? For what wilt thou we should compare? the quantity? the quality? the rank? the decision of God concerning each? How long will ye utter the words of beetles that are for ever wallowing in dung! For these are not the words of reasoning men, to throw away a soul which is so precious for nothing, when there needeth little labor to receive heaven. Wilt thou that I teach thee also in another way that there is an awful tribunal there? Open the doors of thy conscience, and behold the judge that sitteth in thine heart.

¹⁵ Now if thou condemnest thyself, although a lover of thyself, and canst not refrain from passing a righteous verdict, will not God much rather make great provision for that which is just, and pass that impartial judgment upon all; or will He permit everything to go on loosely and at random? And who will say this? No one; but both Greeks and barbarians, both poets and philosophers, yea the whole race of men in this agree with us, though differing in particulars, and affirm that there are tribunals of some sort in Hades; so manifest and uncontroverted is the thing. ¹⁶[4.] 'And wherefore,' saith one, 'doth he not punish here?' That He may display that long suffering of His, and may offer to us the salvation that cometh by repentance, and not make our race to be swept away, nor pluck away those who by an excellent change are able to be saved, before that salvation. For if he instantly punished upon the commission of sins, and destroyed, how should Paul have been saved, how should Peter, the chief teachers of the world? How should David have reaped the salvation that came by his repentance? How the Galatians? How many others? For this reason then He neither exacts the penalty from all here, (but only from some out of all,) nor yet there from all, but from one here, and from another there; that He may both rouse those who are exceedingly insensible by means of those whom He punishes, and may cause them to expect the future things by those whom He punishes not. Or seest thou not many punished here, as those, for instance, who were buried under the ruins of that tower; (Luke chapter 13, verse 4 and Luke chapter 13, verse 7) as

those whose blood Pilate mingled with their sacrifices; as those who perished by an untimely death amongst the Corinthians, because they partook unworthily of the mysteries (1 Corinthians chapter 11, verse 30); as Pharaoh; as those of the Jews who were slain by the barbarians; as many others, both then, and now, and continually?

¹⁷ And yet others too, having sinned in many things, departed without suffering the penalty here; as the rich man in the story of Lazarus; as many others. (Luke xvi. Now these things He does, both to arouse those who quite disbelieves in the things to come, and to make those who do believe and are careless more diligent. "For God is a righteous Judge, and strong, and long-suffering, and visits not with wrath every day. (Psalms chapter 7, verse 11 LXX. But if we abuse His longsuffering, there will come a time when He will no more be longsuffering even for a little, but will straightway inflict the penalty. ¹⁸ Let us not then, in order that for a single moment (for such is this present life) we may live luxuriously, draw on ourselves punishment through endless ages: but let us toil for a moment, that we may be crowned for ever. See ye not that even in worldly things most men act in this manner: and choose a brief toil in order to a long rest, even though the opposite falls out unto them? For in this life indeed there is an equal portion of toils and reward; yea, often, on the contrary, the toil is endless whilst the fruit is little, or not even a little; but in the case of the kingdom conversely, the labor is little whilst the pleasure is great and boundless. For consider: the husbandman wearieth himself the whole year through, and at the very end of his hope of times misses of the fruit of those many toils. The shipmaster again and the soldier, until extreme old age, are occupied with wars and labors; and oftentimes hath each of them departed, the one with the loss of his wealthy cargoes, the other, along with victory, of life itself. What excuse then shall we have, tell me, if in worldly matters indeed we prefer what is laborious in order that we may rest for a little, or not a little even; (for the hope of this is uncertain; but in spiritual things do the converse of this and draw upon ourselves unutterable punishment for a little sloth?

¹⁹ Wherefore I beseech you all, though late, yet still at length to recover from this frenzy. For none shall deliver us in that day; neither brother, nor father, nor child, nor friend, nor neighbor, nor any other: but if our works play us false, all will be over and we must needs perish. How many lamentations did that rich man make, and besought the Patriarch and begged that

Lazarus might be sent! But hear what Abraham said unto him: "There is a gulf betwixt us and you, so that they who wish to go forth cannot pass thither. (Luke chapter 16, verse 26) How many petitions did those virgins make to their fellows for a little oil! But hear what they also say; "Peradventure there will not be enough for you and for us; (Matthew chapter 25, verse 9) and none was able to bring them in to the bridal chamber.

²⁰ Thinking then on these things let us also be careful of that which is our life. For mention what toils soever and bring forward besides what punishment soever; all these combined will be nothing in comparison of the good things to come. Instance therefore, if thou wilt, fire and steel and wild beasts, and if there be aught sorer than these; but yet these are not even a shadow compared with those torments. For these things when applied in excess become then especially light, making the release speedy; since the body sufficeth not unto intensity at once and long continuance of suffering; but both meet together, both prolongation and excess, alike in the good and the grievous. Whilst we have time then, "let us come before His presence with confession," (Psalms chapter 95, verse 2, LXX. that in that day we may behold Him gentle and serene, that we may escape altogether those threat-bearing Powers. Seest thou not how this world's soldiers who perform the bidding of those in authority drag men about; how they chain, how they scourge them, how they pierce their sides, how they apply torches to their torments, how they dismember them? Yet all these things are but plays and joke unto those punishments. For these punishments are temporal; but there neither the worm dieth nor is the fire quenched: for that body of all is incorruptible, which is then to be raised up. But God grant that we may never learn these things by experience;

²¹ but that these fearful things may never be nearer unto us than in the mention of them; and that we be not delivered over to those tormentors, but may be hence made wise. How many things shall we then say in accusation of ourselves! How many lamentations shall we utter! How many groans! But it will thenceforth be of no avail. For neither can sailors, when the ship hath gone to pieces and hath sunk, thereafter be of any service; nor physicians when the patient is departed; but they will often say indeed that so and so ought to have been done; but all is fruitless and in vain. For as long indeed as hopes remain from amendment, one ought both to say and do every thing; but when we have no longer any thing in our power, all being quite ruined,

it is to no purpose that all is said and done. For even then Jews will then say, "Blessed is He that cometh in the Name of the Lord: (Matthew chapter 23, verse 39) but they will be able to reap none advantage of this cry towards escaping their punishment; for when they ought to have said it, they said it not. That then this be not the case with us in respect to our life, let us now and from this time reform that we may stand at the tribunal of Christ with all boldness;

²² whereunto may all of us attain through the grace and love toward men of our Lord Jesus Christ, with Whom to the Father, with the Holy Spirit, be glory and might for ever and ever. Amen.

HOMILY 10

¹ 2 Corinthians chapter 5, verse 1 For we know, that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal, in the heavens. ² Again he arouses their zeal because many trials drew on. For it was likely that they, in consequence of his absence, were weaker in respect to this [need]. What then saith he? One ought not to wonder that we suffer affliction; nor to be confounded, for we even reap many gains thereby. And some of these he mentioned before; for instance, that we "bear about the dying of Jesus," and present the greatest proof of His power: for he says, "that the exceeding greatness of the power may be of God: and we exhibit a clear proof of the Resurrection, for, says he, "that the life of Jesus may be manifested in our mortal flesh. But since along with these things he said that our inward man is thus made better also; for "though our outward man is decaying," saith he, "yet the inward man is renewed day by day; showing again that this being scourged and persecuted is proportionately useful, he adds, that when this is done thoroughly, then the countless good things will spring up for those who have endured these things. For lest when thou hearest that thy outward man perishes, thou shouldest grieve; he says, that when this is completely effected, then most of all shalt thou rejoice and shalt come unto a better inheritance. So that not only ought not one to grieve at its perishing now in part, but even earnestly to seek for the completion of that destruction, for this most conducts thee to immortality.

³ Wherefore also he added, "For we know, that if the earthly house of our tabernacle be dissolved: we have a building from God, a house not made with hands, eternal in the heavens. For since he is urging again the doctrine of the

Resurrection in respect to which they were particularly unsound; he calls; in aid the judgment of his hearers also, and so establishes it; not however in the same way as before, but, as it were, arriving at it out of another subject: (for they had been already corrected: and says, "We know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal in the heavens. Some indeed say that the 'earthly house' is this world; But I should maintain that he alludes rather to the body. But observe, I pray, how by the terms [he uses,] he shows the superiority of the future things to the present. For having said "earthly" he hath opposed to it "the heavenly; having said, "house of tabernacle," thereby declaring both that it is easily taken to pieces and is temporary, he hath opposed to it the "eternal," for the name "tabernacle" often times denotes temporariness. Wherefore He saith, "In My Father's house are many abiding places. (John chapter 14, verse 2) But if He anywhere also calls the resting places of the saints tabernacles; He calls them not tabernacles simply, but adds an epithet;

⁴ for he said not, that "they may receive you" into their tabernacles, but "into the eternal tabernacles. (Luke chapter 16, verse 9) Moreover also in that he said, "not made with hands," he alluded to that which was made with hands. What then? Is the body made with hands? By no means; but he either alludes to the houses here that are made with hands, or if not this, then he called the body which is not made with hands, 'a house of tabernacle.' For he has not used the term in antithesis and contradistinction to this, but to heighten those eulogies and swell those commendations. ⁵[2.] Ver. 2 "For verily in this we groan, longing to be clothed upon with our habitation which is from heaven." What habitation? tell me. The incorruptible body. And why do we groan now? Because that is far better. And "from heaven" he calls it because of its incorruptibleness. For it is not surely that a body will come down to us from above: but by this expression he signifies the grace which is sent from thence. So far then ought we to be from grieving at these trials which are in part that we ought to seek even for their fulness, as if he had said: Groanest thou, that thou art persecuted, that this thy man is decaying? Groan that this is not done unto excess and that it perishes not entirely. Seest thou how he hath turned round what was said unto the contrary; having proved that they ought to groan that those things were not done fully; for which because they were done partially; they groaned. Therefore he hence-

forth calls it not a tabernacle, but a house, and with great reason. For a tabernacle indeed is easily taken to pieces; but a house abideth continually.

6 Ver. 3. "If so be that being unclothed we shall not be found naked." That is, even if we have put off the body, we shall not be presented there without a body, but even with the same one made incorruptible. But some read, and it deserves very much to be adopted, "If so be that being clothed we shall not be found naked." For lest all should be confident because of the Resurrection, he says, "If so be that being clothed," that is, having obtained incorruption and an incorruptible body, "we shall not be found naked" of glory and safety. As he also said in the former Epistle; "We shall all be raised; but each in his own order." And, "There are celestial bodies, and bodies terrestrial." (1 Corinthians chapter 15, verse 22 and 1 Corinthians chapter 15, verse 23) (ib. 40.) For the Resurrection indeed is common to all, but the glory is not common; but some shall rise in honor and others in dishonor, and some to a kingdom but others to punishment. This surely he signified here also, when he said; "If so be that being clothed we shall not be found naked."

7 [3. Ver. 4. "For indeed we that are in this tabernacle do groan, not for that we would be unclothed, but that we would be clothed upon. Here again he hath utterly and manifestly stopped the mouths of the heretics, showing that he is not speaking absolutely of a body differing in identity, but of corruption and incorruption: 'For we do not therefore groan,' saith he, 'that we may be delivered from the body: for of this we do not wish to be unclothed; but we hasten to be delivered from the corruption that is in it'. Wherefore he saith, 'we wish not to be unclothed of the body, but that it should be clothed upon with incorruption.' Then he also interprets it [thus,] "That what is mortal may be swallowed up of life. For since putting off the body appeared to many a grievous thing; and he was contradicting the judgments of all, when he said, "we groan," not wishing to be set free from it; ('for if,' says one, 'the soul in being separated from it so suffers and laments, how sayest thou that we groan because we are not separated from it?') lest then this should be urged against him, he says, 'Neither do I assert that we therefore groan, that we may put it off;

8 (for no one putteth it off without pain, seeing that Christ says even of Peter, 'They shall "carry thee," and lead thee "whither thou wouldest not;"'- John chapter 21, verse 18) but that we may have it clothed upon with incorruption.' For it is in this respect that we are burdened by the body; not be-

cause it is a body, but because we are encompassed with a corruptible body and liable to suffering, for it is this that also causes us pain. But the life when it arriveth destroyeth and useth up the corruption; the corruption, I say, not the body. 'And how cometh this to pass?' saith one. Inquire not; God doeth it; be not too curious. Wherefore also he added, 9 Ver. 5. "Now he that hath wrought us for this very thing is God."! Hereby he shows that these things were prefigured from the first. For not now was this decreed: but when at the first He fashioned us from earth and created Adam; for not for this created He him, that he should die, but that He might make him even immortal. Then as showing the credibility of this and furnishing the proof of it, he added, "Who also gave the earnest of the Spirit." For even then He fashioned us for this; and now He hath wrought unto this by baptism, and hath furnished us with no light security thereof, the Holy Spirit. And he continually calls It an earnest, wishing to prove God to be a debtor of the whole, and thereby also to make what he says more credible unto the grosser sort. [4.] Ver. 6. "Being therefore always of good courage, and knowing."

¹⁰ The word "of good courage" is used with reference to the persecutions, the plottings, and the continual deaths: as if he had said, 'Doth any vex and persecute and slay thee? Be not cast down, for thy good all is done. Be not afraid: but of good courage. For that which thou groanest and grieveest for, that thou art in bondage to corruption, he removes from hence-forward out of the way, and frees thee the sooner from this bondage.' Wherefore also he saith, "Being therefore always of good courage," not in the seasons of rest only, but also in those of tribulation; "and knowing," Ver. 7, 8. "That whilst we are at home in the body, we are absent from the Lord (for we walk by faith, not by sight); we are of good courage, I say, and are willing to be absent from the body, and to be at home with the Lord."

¹¹ That which is greater than all he has put last, for to be with Christ is better, than receiving an incorruptible [body.] But what he means is this: 'He quencheth not our life that warreth against and killeth us; be not afraid; be of good courage even when hewn in pieces. For not only doth he set thee free from corruption and a burden, but he also sendeth thee quickly to the Lord.' Wherefore neither did he say, "whilst we 'are' in the body:" as of those who are in a foreign and strange land. "Knowing therefore that whilst we are at home in the body, we are absent from the Lord: we are of good courage, I say, and willing to be absent from the body, and to be at home with the

Lord." Seest thou how keeping back what was painful, the names of death and the end, he has employed instead of them such as excite great longing, calling them presence with God; and passing over those things which are accounted to be sweet, the things of life, he hath expressed them by painful names, calling the life here an absence from the Lord? Now this he did, both that no one might fondly linger amongst present things, but rather be aware of them; and that none when about to die might be disquieted, but might even rejoice as departing unto greater goods. Then that none might say on hearing that we are absent from the Lord, 'Why speakest thou thus? Are we then estranged from Him whilst we are here?' he in anticipation corrected such a thought, saying, "For we walk by faith, not by sight." Even here indeed we know Him, but not so clearly. As he says also elsewhere, (1 Corinthians chapter 13, verse 12) "in a mirror," and "darkly."

¹² "We are of good courage, I say, and willing." Wonderful! to what hath he brought round the discourse? To an extreme desire of death, having shown the grievous to be pleasurable, and the pleasurable grievous. For by the term, "we are willing" he means, 'we are desirous.' Of what are we desirous? Of being "absent from the body, and at home with the Lord." And thus he does perpetually, (as I showed also before) turning round the objection of his opponents unto the very contrary. Ver. 9. "Wherefore also we make it our aim whether at home or absent, to be well pleasing unto him." 'For what we seek for is this,' saith he, 'whether we be there or here, to live according to His will; for this is the principal thing. So that by this thou hast the kingdom already in possession without a probation.' For lest when they had arrived at so great a desire of being there, they should again be disquieted at its being so long first, in this he gives them already the chief of those good things. And what is this? To be well "pleasing." For as to depart is not absolutely good, but to do so in [God's] favor, which is what makes departing also become a good; so to remain here is not absolutely grievous, but to remain offending Him. Deem not then that departure from the body is enough; for virtue is always necessary. For as when he spoke of a Resurrection, he allowed [them] not by it alone to be of good courage, saying, "If so be that being clothed we shall not be found naked;" so also having showed a departure, lest thou shouldest think that this is enough to save thee, he added that it is needful that we be well pleasing.

13[5.] Seeing then he has persuaded them by many good things, henceforth he alarms them also by those of gloomier aspect. For our interest consists both in the attainment of the good things and the avoidance of the evil things, in other words, hell and the kingdom. But since this, the avoiding of punishment, is the more forcible motive; for where penalty reaches only to the not receiving good things, the most will bear this contentedly; but if it also extend to the suffering of evil, do so no longer: (for they ought, indeed, to consider the former intolerable, but from the weakness and grovelling nature of the many, the latter appearsto them more hard to bear:) since then (I say) the giving of the good things doth not so arouse the general hearer as the threat of the punishments, he is obliged to conclude with this, saying, Ver. 10. "For we must all be made manifest before the judgment-seat."

14 Then having alarmed and shaken the hearer by the mention of that judgment-seat, he hath not even here set down the woful without the good things, but hath mingled something of pleasure, saying, "That each one may receive the things done in the body," as many as "he hath done, whether" it be "good or bad." 15 By saying these words, he both reviveth those who have done virtuously and are persecuted with those hopes, and maketh those who have fallen back more earnest by that fear. And he thus confirmed his words touching the resurrection of the body. 'For surely,' sayeth he, 'that which hath ministered to the one and to the other shall not stand excluded from the recompenses: but along with the soul shall in the one case be punished, in the other crowned.' But some of the heretics say, that it is another body that is raised. How so? tell me. Did one sin, and is another punished? Did one do virtuously, and is another crowned? And what will ye answer to Paul, saying, "We would not be unclothed, but clothed upon?" And how is that which is mortal "swallowed up of life?" For he said not, that the mortal or corruptible body should be swallowed up of the incorruptible body; but that corruption [should be swallowed up] "of life." For then this happeneth when the same body is raised; but if, giving up that body, He should prepare another, no longer is corruption swallowed up but continueth dominant. Therefore this is not so; but "this corruptible," that is to say the body, "must put on incorruption." For the body is in a middle state, being at present in this and hereafter to be in that; and for this reason in this first, because it is impossible for the incorruption to be dissolved. "For neither cloth corruption inherit incorruption," saith he, (for, how is it [then] incorruption?) but on the contrary,

"corruption is swallowed up of life:" for this indeed survives the other, but not the other this. For as wax is melted by fire but itself doth not melt the fire: so also doth corruption melt and vanish away under incorruption, but is never able itself to get the better of incorruption.

16[6.] Let us then hear the voice of Paul, saying, that "we must stand at the judgment-seat of Christ;" and let us picture to ourselves that court of justice, and imagine it to be present now and the reckoning to be required. For I will speak of it more at large. For Paul, seeing that he was discoursing on affliction, and he had no mind to afflict them again, did not dwell on the subject; but having in brief expressed its austerity, "Each one shall receive according to what he hath done," he quickly passed on. Let us then imagine it to be present now, and reckon each one of us with his own conscience, and account the Judge to be already present, and everything to be revealed and brought forth. For we must not merely stand, but also be manifested. Do ye not blush? Are ye not astonished? But if now, when the reality is not yet present, but is granted in supposition merely and imaged in thought; if now [I say] we perish conscience-struck; what shall we do when [it] shall arrive, when the whole world shall be present, when angels and archangels, when ranks upon ranks, and all hurrying at once, and some caught up on the clouds, and an array full of trembling; when there shall be the trumpets, one upon another, [when] those unceasing voices?

17 For suppose there were no hell, yet in the midst of so great brightness to be rejected and to go away dishonored;-how great the punishment! For if even now, when the Emperor rideth in and his train with him, we contemplating each one of us our own poverty, derive not so much pleasure from the spectacle, as we endure dejection at having no share in what is going on about the Emperor, nor being near the Sovereign; what will it be then? Or thinkest thou it is a light punishment, not to be ranked in that company, not to be counted worthy of that unutterable glory, from that assemblage and those untold good things, to be cast forth some-wither far and distant? But when there is also darkness, and gnashing of teeth, and chains indissoluble, and an undying worm, and fire unquenchable, and affliction, and straitness, and tongues scorching like the rich man's; and we wail, and none heareth; and we groan and gnash our teeth for anguish, and none regardeth; and we look all round, and no where is there any to comfort us; where shall we rank those that are in this condition? what is there more miserable than

are those souls? what more pitiable? For if, when we enter a prison and see its inmates, some squalid, some chained and famishing, some again shut up in darkness, we are moved with compassion, we shudder, we use all diligence that we may never be cast into that place;

¹⁸ how will it be with us, when we are led and dragged away into the the torture-dungeons themselves of hell? For not of iron are those chains, but of fire that is never quenched; nor are they that are set over us our fellows whom it is often possible even to mollify; but angels whom one may not so much as look in the face, exceedingly enraged at our insults to their Master. Nor is it given, as here, to see some bringing in money, some food, some words of comfort, and to meet with consolation; but all is irremissible there: and though it should be Noah, or Job, or Daniel, and he should see his own kindred punished, he dares not succor. For even natural sympathy too comes then to be done away. For since it happeneth that there are righteous fathers of wicked children, and [righteous] children of [wicked] fathers; that so their pleasure may be unalloyed, and those who enjoy the good things may not be moved with sorrow through the constraining force of sympathy, even this sympathy, I affirm, is extinguished, and themselves are indignant together with the Master against their own bowels. For if the common run of men, when they see their own children vicious, disown and cut them off from that relationship; much rather will the righteous then. Therefore let no one hope for good things, if he have not wrought any good thing, even though he have ten thousand righteous ancestors.

¹⁹ "For each one shall receive the things done in the body according to what he hath done. Here he seems to me to be alluding also to them that commit fornication: and to raise up as a wall unto them the fear of that world, not however to them alone; but also to all that in any wise transgress.

²⁰ [7.] Let us hear then, us also. And if thou have the fire of lust, set against it that other fire, and this will presently be quenched and gone. And if thou purposest to utter some harsh sounding [speech], think of the gnashing of teeth, and the fear will be a bridle to thee. And if thou purposest to plunder, hear the Judge commanding, and saying, "Bind him hand and foot, and cast him into the outer darkness," (Matthew chapter 22, verse 13) and thou wilt cast out this lust also. And if thou art drunken, and surfeitest continually, hear the rich man saying, 'Send Lazarus, that with the tip of his finger he may cool this scorching tongue;' (Luke chapter 16, verse 24) yet not obtain-

ing this; and thou wilt hold thyself aloof from that distemper. But if thou lovest luxury, think of the affliction and the straitness there, and thou wilt not think at all of this. If again thou art harsh and cruel, bethink thee of those virgins who when their lamps had gone out missed so of the bridal chamber, and thou wilt quickly become humane. Or sluggish art thou, and remiss? Consider him that hid the talent, and thou wilt be more vehement than fire. Or doth desire of thy neighbor's substance devour thee? Think of the worm that dieth not, and thou wilt easily both put away from thee this disease, and in all other things wilt do virtuously. For He hath enjoined nothing irksome or oppressive. Whence then do His injunctions appear irksome to us? From our own slothfulness. For as if we labor diligently, even what appears intolerable will be light and easy; so if we are slothful, even things tolerable will seem to us difficult.

²¹ Considering then all these things, let us think not of the luxurious, but what is their end; here indeed filth and obesity, there the worm and fire: not of the rapacious, but what is their end; cares here, and fears, and anxieties; there chains indissoluble: not of the lovers of glory, but what these things bring forth; here slavery and dissemblings, and there both loss intolerable and perpetual burnings. For if we thus discourse with ourselves, and if with these and such like things we charm perpetually our evil lusts, quickly shall we both cast out the love of the present things, and kindle that of the things to come. Let us therefore kindle it and make it blaze. For if the conception of them, although a faint sort of one, affords so great pleasure; think how great the gladness, the manifest experience itself shall bring us. Blessed, and thrice blessed, yea, thrice blessed many times, are they who enjoy those good things; just as, consequently, pitiable and thrice wretched are they Who endure the opposite of these. That then we may be not of these but those, let us choose virtue. For so shall we attain unto the good things to come as well; which may all we attain, through the grace and love towards men of our Lord Jesus Christ; by Whom, and with Whom, to the Father, together with the Holy Spirit, be glory, might, and honor, now and for ever, and world without end. Amen.

HOMILY 11

¹ 2 Corinthians chapter 5, verse 11. Knowing therefore the fear of the Lord, we persuade men but we are made manifest unto God; and I hope that we are made manifest also in your consciences. Knowing therefore, he says, these

things, that terrible seat of judgment, we do every thing so as not to give you a handle nor offence, nor any false suspicion of evil practice against us. Seest thou the strictness of life, and zeal of a watchful soul? 'For we are not only open to accusatation,' he saith 'if we commit any evil deed; but even if we do not commit, yet are suspected, and having it in our power to repel the suspicion, brave it, we are punished.' Ver. 12. "We are not again commending ourselves unto you, but speak as giving you occasion of glorying in our behalf." ² See how he is continually obviating the suspicion of appearing to praise himself. For nothing is so offensive to the hearers as for any one to say great and marvellous things about himself. Since then he was compelled in what he said to fall upon that subject, he uses a corrective, saying, 'we do this for your sakes, not for ours, that ye may have somewhat to glory of, not that we may.' And not even this absolutely, but because of the false Apostles. Wherefore also he added, "To answer them that glory in appearance, and not in heart." Seest thou how he hath detached them from them, and drawn them to himself; having shown that even the Corinthians themselves are longing to get hold of some occasion, whereby they may have it in their power to speak on their behalf and to defend them unto their accusers. For, says he, 'we say these things not that we may boast, but that ye may have wherein to speak freely on our behalf; which is the language of one testifying to their great love: and not that ye may boast merely: but that ye may not be drawn aside.' But this he does not say explicitly, but manages his words otherwise and in a gentler form, and without dealing them a blow, saying,

³ "That ye may have somewhat to glory towards those which glory in appearance." But neither this does he bid them do absolutely, when no cause exists, but when they extol themselves; for in all things he looks out for the fitting occasion. He does not then do this in order to show himself to be illustrious, but to stop those men who were using the thing improperly and to the injury of these. But what is "in appearance?" In what is seen, in what is for display. For of such sort were they, doing every thing out of a love of honor, whilst they were both empty inwardly and wore indeed an appearance of piety and of venerable seeming, but of good works were destitute. [2.] Ver. 13. "For whether we are beside ourselves, it is to God; or whether we are of sober mind, it is unto you." And if, saith he, we have uttered any great thing, (for this is what he here calls being beside himself, as therefore in other places

also he calls it folly;-2 Corinthians chapter 11, verse 1 and 2 Corinthians chapter 11, verse 17 and 2 Corinthians chapter 11, verse 21) for God's sake we do this, lest ye thinking us to be worthless should despise us and perish; or if again any modest and lowly thing, it is for your sakes that ye may learn to be lowly-minded. Or else, again, he means this. If any one thinks us to be mad, we seek for our reward from God, for Whose sake we are of this suspected; but if he thinks us sober, let him reap the advantage of our soberness. And again, in another way. Does any one say we are mad? For God's sake are we in such sort mad. Wherefore also he subjoins;

4 Ver. 14. "For the love of God constraineth us, because we thus judge." 'For not the fear of things to come only,' he saith, 'but also those which have already happened allow us not to be slothful nor to slumber; but stir us up and impel us to these our labors on your behalf.' And what are those things which have already happened? "That if one died for all, then all died." 'Surely then it was because all were lost,' saith he. For except all were dead, He had not died for all. For here the opportunities of salvation exist; but there are found no longer. Therefore, he says, "The love of God constraineth us," and allows us not to be at rest. For it cometh of extreme wretchedness and is worse than hell itself, that when He hath set forth an act so mighty, any should be found after so great an instance of His provident care reaping no benefit. For great was the excess of that love, both to die for a world of such extent, and dying for it when in such a state.

5 Ver. 15. "That they which live should no longer live unto themselves, but unto Him who for their sakes died and rose again." If therefore we ought not to live unto ourselves, 'be not troubled,' says he, 'nor be confounded when dangers and deaths assail you.' And he assigns besides an indubitable argument by which he shows that the thing is a debt. For if through Him we live who were dead; to Him we ought to live through Whom we live. And what is said appears indeed to be one thing, but if any one accurately examine it, it is two: one that we live by Him, another that He died for us: either of which even by itself is enough to make us liable; but when even both are united consider how great the debt is. Yea, rather, there are three things here. For the First-fruits also for thy sake He raised up, and led up to heaven: wherefore also he added, "Who for our sakes died and rose again."

6[3.] Ver. 16. "Wherefore we henceforth know no man after the flesh." For if all died and all rose again; and in such sort died as the tyranny of sin

condemned them; but rose again "through the laver of regeneration and the renewing of the Holy Ghost;" (Titus chapter 3, verse 5) he saith with reason, "we know none" of the faithful "after the flesh." For what if even they be in the flesh? Yet is that fleshly life destroyed, and we are born again by the Spirit, and have learnt another deportment and rule and life and condition, that, namely, in the heavens. And again of this itself he shows Christ to be the Author. Wherefore also he added, "Even though we have known Christ after the flesh, yet now we know Him so no more." ⁷ What then? tell me. Did He put away the flesh, and is He now not with that body? Away with the thought, for He is even now clothed in flesh; for "this Jesus Who is taken up from you into Heaven shall so come. So? How? In flesh, with His body. How then doth he say, "Even though we have known Christ after the flesh, yet now henceforth no more?" (Acts chapter 1, verse 11) For in us indeed "after the flesh" is being in sins, and "not after the flesh" not being in sins; but in Christ, "after the flesh" is His being subject to the affections of nature, such as to thirst, to hunger, to weariness, to sleep. For "He did no sin, neither was guile found in His mouth." (1 Peter chapter 2, verse 22) Wherefore He also said, "Which of you convicteth Me of sin?" (John chapter 8, verse 46) and again, "The prince of this world cometh, and he hath nothing in Me." (ib. xiv. 30.) And "not after the flesh" is being thenceforward freed even from these things, not the being without flesh. For with this also He cometh to judge the world, His being impassible and pure. Whereunto we also shall advance when "our body" hath been "fashioned like unto His glorious body." (Philippians chapter 3, verse 21)

⁸[4.] Ver. 17. "Wherefore if any man is in Christ, he is a new creature." For seeing he had exhorted unto virtue from His love, he now leads them on to this from what has been actually done for them; wherefore also he added, "If any man is in Christ," he is "a new creature." "If any," saith he, "have believed in Him, he has come to another creation, for he hath been born again by the Spirit." So that for this cause also, he says, we ought to live unto Him, not because we are not our own only, nor because He died for us only, nor because He raised up our First-fruits only, but because we have also come unto another life. See how many just grounds he urges for a life of virtue. For on this account he also calls the reformation by a grosser name, in order to show the transition and the change to be great. Then following out farther what he

had said, and showing how it is "a new creation," he adds, "The old things are passed away, behold, all things are become new."

⁹ What old things? He means either sins and impieties, or else all the Judaical observances. Yea rather, he means both the one and the other. "Behold, all things are become new." Ver. 18. "But all things are of God."

¹⁰ Nothing of ourselves. For remission of sins and adoption and unspeakable glory are given to us by Him. For he exhorts them no longer from the things to come only, but even from those now present. For consider. He said, that we shall be raised again, and go on unto incorruption, and have an eternal house; but since present things have more force to persuade than things to come, with those who believe not in these as they ought to believe, he shows how great things they have even already received, and being themselves what. What then being, received they them? Dead all; (for he saith, "all died;" and, "He died for all;" so loved He all alike;) inveterate all, and grown old in their vices. But behold, both a new soul, (for it was cleansed,) and a new body, and a new worship, and promises new, and covenant, and life, and table, and dress, and all things new absolutely. For instead of the Jerusalem below we have received that mother city which is above (Galatians chapter 4, verse 26); and instead of a material temple have seen a spiritual temple; instead of tables of stone, fleshy ones; instead of circumcision, baptism; instead of the manna, the Lord's body; instead of water from a rock, blood from His side; instead of Moses' or Aaron's rod, the Cross; instead of the promised [land], the kingdom of heaven; instead of a thousand priests, One High Priest; instead of a lamb without reason, a Spiritual Lamb. With these and such like things in his thought he said, "all things are new." But "all" these "things are of God," by Christ, and His free gift. Wherefore also he added,

¹¹ "Who reconciled us to Himself through Christ, and gave unto us the ministry of reconciliation." For from Him are all the good things. For He that made us friends is Himself also the cause of the other things which God hath given to His friends. For He rendered not these things unto us, allowing us to continue enemies, but having made us friends unto Himself. But when I say that Christ is the cause of our reconciliation, I say the Father is so also: when I say that the Father gave, I say the Son gave also. "For all things were made by Him;" (John chapter 1, verse 3) and of this too He is the Author. For we ran not unto Him, but He Himself called us. How called He us? By the sacrifice of Christ. "And gave unto us the ministry of reconciliation." Here

again he sets forth the dignity of the Apostles; showing how great a thing was committed to their hands, and the surpassing greatness of the love of God. For even when they would not hear the Ambassador that came, He was not exasperated nor left them to themselves, but continueth to exhort them both in His own person and by others. Who can be fittingly amazed at this solicitude? The Son Who came to reconcile, His True and Only-Begotten, was slain, yet not even so did the Father turn away from His murderers; nor say, "I sent My Son as an Ambassador, but they not only would not hear Him, but even slew and crucified Him, it is meet henceforth to leave them to themselves:" but quite the contrary, when the Son departed, He entrusted the business to us; for he says, "gave unto us the ministry of reconciliation.

¹²[5.] Ver. 19. "To wit, that God was in Christ reconciling the world unto Himself, not reckoning unto them their tresspasses." Seest thou love surpassing all expression, all conception? Who was the aggrieved one? Himself. Who first sought the reconciliation? Himself. 'And yet,' saith one, 'He sent the Son, He did not come Himself.' The Son indeed it was He sent; still not He alone besought, but both with Him and by Him the Father; wherefore he said, that, "God was reconciling the world unto Himself in Christ:" that is, by Christ. For seeing he had said, "Who gave unto us the ministry of reconciliation;" he here used a corrective, saying, "Think not that we act of our own authority in the business: we are ministers; and He that doeth the whole is God, Who reconciled the world by the Only-Begotten." And how did He reconcile it unto Himself? For this is the marvel, not that it was made a friend only, but also by this way a friend. This way? What way? Forgiving them their sins; for in no other way was it possible. Wherefore also he added, "Not reckoning unto them their tresspasses." For had it been His pleasure to require an account of the things we had transgressed in, we should all have perished; for "all died." But nevertheless though our sins were so great, He not only did not require satisfaction, but even became reconciled; He not only forgave, but He did not even "reckon." So ought we also to forgive our enemies, that ourselves too may obtain the like forgiveness.

¹³"And having committed unto us the word of reconciliation." For neither have we come now on any odious office; but to make all men friends with God. For He saith, 'Since they were not persuaded by Me, do ye continue beseeching until ye have persuaded them.' Wherefore also he added, Ver. 20. "We are ambassadors therefore on behalf of Christ, as though God were

entreating by us; we beseech you on behalf of Christ, be ye reconciled to God." ¹⁴ Seest thou how he has extolled the thing by introducing Christ thus in the form of a suppliant; yea rather not Christ only, but even the Father? For what he says is this: 'The Father sent the Son to beseech, and to be His Ambassador unto mankind. When then He was slain and gone, we succeeded to the embassy; and in His stead and the Father's we beseech you. So greatly doth He prize mankind that He gave up even the Son, and that knowing He would be slain, and made us Apostles for your sakes; so that he said with reason, "All things are for your sakes. (2 Corinthians chapter 4, verse 15) "We are therefore ambassadors on behalf of Christ," that is, instead of Christ; for we have succeeded to His functions.' But if this appears to thee a great thing, hear also what follows wherein he shows that they do this not in His stead only, but also in stead of the Father. For therefore he also added, "As though God were entreating by us." 'For not by the Son Himself only doth He beseech, but also by us who have succeeded to the office of the Son. Think not therefore,' he says, 'that by us you are entreated; Christ Himself, the Father Himself of Christ, beseeches you by us. What can come up to this excess [of goodness]? He was outraged who had conferred innumerable benefits; having been outraged, He not only exacted not justice, but even gave His son that we might be reconciled.

¹⁵ They that received Him were not reconciled, but even slew Him. Again, He sent other ambassadors to beseech, and though these are sent, it is Himself that entreats. And what doth He entreat? "Be ye reconciled unto God. And he said not, 'Reconcile God to yourselves;' for it is not He that beareth enmity, but ye; for God never beareth enmity. Urging moreover his cause, like an ambassador on his mission, he says, ¹⁶ Vet. 21. "For Him who knew no sin He made to be sin on our account." ¹⁷ 'I say nothing of what has gone before, that ye have outraged Him, Him that had done you no wrong, Him that had done you good, that He exacted not justice, that He is first to beseech, though first outraged; let none of these things be set down at present. Ought ye not in justice to be reconciled for this one thing only that He hath done to you now?' And what hath He done? "Him that knew no sin He made to be sin, for you. For had He achieved nothing but done only this, think how great a thing it were to give His Son for those that had outraged Him. But now He hath both well achieved mighty things, and besides, hath suffered Him that did no wrong to be punished for those who had done

wrong. But he did not say this: but mentioned that which is far greater than this. What then is this? "Him that knew no sin," he says, Him that was righteousness itself, "He made sin," that is suffered as a sinner to be condemned, as one cursed to die. "For cursed is he that hangeth on a tree. (Galatians chapter 3, verse 13) For to die thus was far greater than to die; and this he also elsewhere implying, saith, "Becoming obedient unto death, yea the death of the cross. (Philippians chapter 2, verse 8) For this thing carried with it not only punishment, but also disgrace. Reflect therefore how great things He bestowed on thee.

¹⁸For a great thing indeed it were for even a sinner to die for any one whatever; but when He who undergoes this both is righteous and dieth for sinners; and not dieth only, but even as one cursed; and not as cursed [dieth] only, but thereby freely bestoweth upon us those great goods which we never looked for; (for he says, that "we might become the righteousness of God in Him;") what words, what thought shall be adequate to realize these things? 'For the righteous,' saith he, 'He made a sinner; that He might make the sinners righteous.' Yea rather, he said not even so, but what was greater far; for the word he employed is not the habit, but the quality itself. For he said not "made" [Him] a sinner, but "sin; not, 'Him that had not sinned' only, but "that had not even known sin; that we" also "might become," he did not say 'righteous,' but, "righteousness," and, "the righteousness of God. For this is [the righteousness] "of God" when we are justified not by works, (in which case it Were necessary that not a spot even should be found,) but by grace, in which case all sin is done away. And this at the same time that it suffers us not to be lifted up, (seeing the whole is the free gift of God,) teaches us also the greatness of that which is given. For that which was before was a righteousness of the Law and of works, but this is "the righteousness of God."

¹⁹[6. Reflecting then on these things, let us fear these words more than hell; let us reverence the things [they express] more than the kingdom, and let us not deem it grievous to be punished, but to sin. For were He not to punish us, we ought to take vengeance on ourselves, who have been so ungrateful towards our Benefactor. Now he that hath an object of affection, hath often even slain himself, when unsuccessful in his love; and though successful, if he hath been guilty of a fault towards her, counts it not fit that he should even live; and shall not we, when we outrage One so loving and gentle, cast ourselves into the fire of hell? Shall I say something strange, and

marvellous, and to many perhaps incredible? To one who hath understanding and loveth the Lord as it behoveth to love Him, there will be greater comfort if punished after provoking One so loving, than if not punished. And this one may see by the common practice. For he that has wronged his dearest friend feels then the greatest relief, when he has wreaked vengeance on himself and suffered evil. And accordingly David said, "I the shepherd have sinned, and I the shepherd have done amiss; and these the flock, what have they done? Let Thy hand be upon me, and upon my father's house. (2 Samuel chapter 24, verse 17. LXX. And when he lost Absalom he wreaked the extremest vengeance upon himself, although he was not the injurer but the injured;

²⁰ but nevertheless, because he loved the departed exceedingly, he racked himself with anguish, in this manner comforting himself. Let us therefore also, when we sin against Him Whom we ought not to sin against, take vengeance on ourselves. See you not those who have lost true-born children, that they therefore both beat themselves and tear their hair, because to punish themselves for the sake of those they loved carries comfort with it. But if, when we have caused no harm to those dearest to us, to suffer because of what hath befallen them brings consolation; when we ourselves are the persons who have given provocation and wrong, will it not much rather be a relief to us to suffer the penalty and will not the being unpunished punish? Every one in a manner will see this. If any love Christ as it behoveth to love Him, he knoweth what I say; how, even when He forgiveth, he will not endure logo unpunished; for thou undergoest the severest punishment in having provoked Him. And I know indeed that I am speaking what will not be believed by the many; but nevertheless it is so as I have said. If then we love Christ as it behoveth to love Him, we shall punish ourselves when we sin. For to those who love any whomsoever, not the suffering somewhat because they have provoked the beloved one is displeasing; but above all, that they have provoked the person loved. And if this last when angered doth not punish, he hath tortured his lover more;

²¹ but if he exacts satisfaction, he hath comforted him rather. Let us therefore not fear hell, but offending God; for it is more grievous than that when He turns away in wrath: this is worse than all, this heavier than all. And that thou mayest learn what a thing it is, consider this which I say. If one that was himself a king, beholding a robber and malefactor under pun-

ishment, gave his well-beloved son, his only-begotten and true, to be slain; and transferred the death and the guilt as well, from him to his son, (who was himself of no such character,) that he might both save the condemned man and clear him from his evil reputation; and then if, having subsequently promoted him to great dignity, he had yet, after thus saving him and advancing him to that glory unspeakable, been outraged by the person that had received such treatment: would not that man, if he had any sense, have chosen ten thousand deaths rather than appear guilty of so great ingratitude? This then let us also now consider with ourselves, and groan bitterly for the provocations we have offered our Benefactor; nor let us therefore presume, because though outraged He bears it with long-suffering; but rather for this very reason be full of remorse. For amongst men too, when one that hath been smitten on the right cheek offers the left also, he more avengeth himself than if he gave ten thousand blows;

22 and when one that hath been reviled, not only revileth not again but even blesseth, he hath stricken [his adversary] more heavily, than if he rained upon him ten thousand reproaches. Now if in the case of men we feel ashamed when offering insults we meet with long-suffering; much rather, in respect to God, ought they to be afraid who go on continually sinning yet suffer no calamity. For, even for evil unto their own heads is the unspeakable punishment treasured up for them. These things then bearing in mind, let us above all things be afraid of sin; for this is punishment, this is hell, this is ten thousand ills. And let us not only be afraid of, but also flee from it, and strive to please God continually; for this is the kingdom, this is life, this is ten thousand goods. So shall we also even here obtain already the kingdom and the good things to come; whereunto may we all attain, through the grace and love towards men of our Lord Jesus Christ; with Whom to the Father, with the Holy Spirit, be glory, might, honor, now and for ever, and world without end. Amen.

HOMILY 12

12 Corinthians chapter 6, verse 1 and 2 Corinthians chapter 6, verse 2. And working together with Him we intreat also that ye receive not the grace of God is vain. For he saith, At an acceptable time I hearkened unto thee. And in a day of salvation did I succor thee. For since he said, God beseeches, and we are ambassadors and suppliants unto you, that ye be "reconciled unto God:" lest they should become supine, he hereby again alarms and arouses

them, saying: "We intreat that ye receive not the grace of God in vain." 'For let us not,' he says, 'therefore be at ease, because He beseeches and hath sent some to be ambassadors; nay, but for this very reason let us make haste to please God and to collect spiritual merchandise;' as also he said above, "The love of God constraineth us," (ch. v. 14) that is presseth, driveth, urgeth us, 'that ye may not after so much affectionate care, by being supine and exhibiting no nobleness, miss of such great blessings. Do not therefore because He hath sent some to exhort you, deem that this will always be so. It will be so until His second coming; until then He beseeches, so long as we are here; but after that is judgment and punishment.' Therefore, he says, "we are constrained."

²For not only from the greatness of the blessings and His loving kindness, but also from the shortness of the time he urgeth them continually. Wherefore he saith also elsewhere, "For now is our salvation nearer." (Rom. xiii. II.) And again; "The Lord is at hand." (Philippians chapter 4, verse 5) But here he does something yet more. For not from the fact that the remainder of the time is short and little, but also from its being the only season available, for salvation, he incited them. ³For, "Behold," he saith, "now is the acceptable time; behold, now is the day of salvation. Let us therefore not let slip the favorable opportunity but display a zeal worthy of the grace. For therefore is it that we also press forward, knowing both the shortness and the suitableness of the time. Wherefore also he said; "And working together we intreat also. Working together" with you; 'for we work together with you, rather than with God for Whom we are ambassadors. For He is in need of nothing, but the salvation all passeth over to you.' But if it is even with God that he speaks of working together, he repudiates not even this [interpretation]; for he says in another place, "we are God's fellow-workers: (1 Corinthians chapter 3, verse 9) in this way, sixth he, to save men. Again, "We entreat also. For he indeed, when beseeching, doth not barely beseech, but sets forth these His just claims; namely, that He gave His Son, the Righteous One that did not so much as know sin, and made Him to be sin for us sinners, that we might become righteous: which claims having, and being God, He displayed such goodness. But what we beseech is that ye would receive the benefit and not reject the gift. Be persuaded therefore by us, and "receive not the grace in vain. For lest they should think that this of itself is "reconciliation," believ-

ing on Him that calleth; he adds these words, requiting that earnestness which respects the life.

4 For, for one who hath been freed from sins and made a friend to wallow in the former things, is to return again unto enmity, and to "receive the grace in vain," in respect of the life. For from "the grace" we reap no benefit towards salvation, if we live impurely; nay, we are even harmed, having this greater aggravation even of our sins, in that after such knowledge and such a gift we have gone back to our former vices. This however he does not mention as yet: that he may not make his work harsh, but says only that we reap no benefit. Then he also reminds of a prophecy, urging and compelling them to bestir themselves in order to lay hold of their own salvation. "For," saith he, "He saith," "At an acceptable time I hearkened unto thee," "And in a day of salvation did I succor thee:" behold, now is the acceptable time: behold, now is the day of salvation." "The acceptable time. What is this? That of the Gift, that of the Grace, when it is appointed not that an account should be required of our sins nor penalty exacted; but besides being delivered, that we should also enjoy ten thousand goods, righteousness, sanctification, and and all the rest. For how much toil would it have behoved us to undergo in order to obtain this "time! But, behold, without our toiling at all it hath come, bringing remission of all that was before.

5 Wherefore also He calls it "acceptable," because He both accepted those that had transgressed in ten thousand things, and not acceded merely, but advanced them to the highest honor; just as when a monarch arrives, it is a time not for judgment, but for grace and pardon. Wherefore also He calleth it acceptable. Whilst then we are yet in the lists, whilst we are at work in the vineyard, whilst the eleventh hour is left [us], let us draw nigh and show forth life; for it is also easy. For he that striveth for the mastery at such a time, when so great a gift hath been shed forth, when so great grace, will early obtain the prizes. For in the case of monarchs here brow also, at the time of their festivals, and when they appear in the dress of Consuls, he who bringeth a small offering receiveth large gifts; but on the days in which they sit in judgment, much strictness, much sifting is requisite. Let us too therefore strive for the mastery in the time of this gift. It is a day of grace, of grace divine; wherefore with ease even we shall obtain the crown. For if when laden with so great evils He both received and delivered us: when delivered from all and contributing our part, shall He not rather accept us?

6[2.] Then, as it is his constant worn, namely, to place himself before them and bid them hence to take their example so he does in this Ver. 3. "Giving no occasion of stumbling, that our ministration be not blamed," Persuading them not from considering "the time" only, but also those that had successfully labored with them. And behold with what absence of pride. For he said not, 'Look at us how we are such and such,' but, for the present, it is only to do away accusation that he relates his own conduct. And he mentions two chief paints of a blameless life, "none" in "any" thing. And he said not 'accusation,' but, what was far less, "occasion of stumbling;" that is, giving ground against us to none for censure, for condemnation, "that our ministration be not blamed;" that is, that none may take hold of it. And again, he said not, 'that it be not accused,' but that it may not have the least fault, nor any one have it in his power to animadvert upon it in any particular.

7 Ver. 4. "But in every thing commending ourselves as ministers of God." This is far greater. For it is not the same thing to be free from accusation; and to exhibit such a character as in everything to appear "ministers of God." For neither is it the same thing to be quit of accusation, and to be covered with praises. And he said not appearing, but "commending," that is 'proving.' Then he mentions also whence they became such. Whence then was it? "In much patience" he says, laying the foundation of those good things. Wherefore he said not barely "patience," but "much," and he shows also how great it was. For to bear some one or two things is no great matter. But he addeth even snow storms of trials in the words, "In afflictions, in necessities." This is a heightening of affliction, when the evils are unavoidable, and there lies upon one as it were a necessity hardly extricable of misfortune. "In distresses." Either he means those of hunger and of other necessities, or else simply those of their trials.

8 Ver. 5. "In stripes, in imprisonments, in tossings to and fro." Yet every one of these by itself was intolerable, the being scourged only, and being bound only, and being unable through persecution to remain fixed any where, (for this is in 'tossings to and fro,') but when both all, and all at once, assail, consider what a soul they need. Then along with the things from without, he mentions those imposed by himself. Ver. 5, 6. "In labors, in watchings, in fastings; in pureness." But by "pureness" here, he means either chasteness again, or general purity, or incorruptness, or even his preaching

the Gospel freely. "In knowledge." What is "in knowledge?" In wisdom such as is given from God; that which is truly knowledge; not as those that seem to be wise and boast of their acquaintance with the heathen discipline, but are deficient in this "In long-suffering, in kindness" For this also is a great note of a noble soul, though exasperated and goaded on every side, to bear all with long-suffering. Then to show whence he became such, he added;

9 "In the Holy Ghost." 'For in Him,' he saith, 'we do all these good works.' But observe when it is that he has mentioned the aid of the Holy Ghost. After he had set forth what was from himself. Moreover, he seems to me to say another thing herein. What then is this? Namely, 'we have both been filled with abundance of the Spirit and hereby also give a proof of our Apostleship in that we have been counted worthy of spiritual gifts.' For if this be grace also, yet still he himself was the cause who by his good works and his toils attracted that grace. And if any should assert that besides what has been said, he shows that in his use of the gifts of the Spirit also he gave none offence; he would not miss of his meaning. For they who received the [gift of] tongues amongst them and were lifted up, were blamed. For it is possible for one even in receiving a gift of the Spirit, not to use it aright. 'But not so we,' he sixth, 'but in the Spirit also, that is, in the gifts also, we have been blameless.'

10 "In love unfeigned." This was the cause of all those good things; this made him what he was; this caused the Spirit also to abide with him, by Whose aid also all things were rightly done of him. Ver. 7. "In the word of truth." A thing he says in many places, that 'we continued neither to handle the word of God deceitfully nor to adulterate it.' "In the power of God." That which he always does ascribing nothing to himself but the whole to God, and imputing whatsoever he hath done aright to Him, this he hath done here also. For since he uttered great things, and affirmed that he had manifested in all things an irreproachable life and exalted wisdom, he ascribes this to the Spirit and to God. For neither were those commonplace things which he had said. For if it be a difficult thing even for one who lives in quiet to do aright and be irreproachable, consider him who was harassed by so great temptations, and yet shone forth through all, what a spirit he was of! And yet he underwent not these alone, but even far more than these, as he mentions next. And what is indeed marvelous is, not that he was irreproachable though sailing in such mighty waves, nor that he endured all nobly, but

all with pleasure even. Which things, all, he makes clear to us by the next words, saying,

¹¹ "By the armor of righteousness on the right and the left." [3.] Seest thou his self-possession of soul and well-strung spirit? For he shows that afflictions are arms not only which strike not down, but do even fortify and make stronger. And he calls those things 'left,' which seem to be painful; for such those are which bring with them the reward. Wherefore then cloth he call them thus? Either in conformity with the conception of the generality, or because God commanded us to pray that we enter not into temptation. Ver. 8. "By glory and dishonor, by evil report and good report" ¹² What saying thou? That thou enjoyest honor, and setting down this as a great thing? Yes,' he saith. Why, forsooth? For to bear dishonor indeed is a great thing, but to partake of honor requires not a vigorous soul. Nay, it needs a vigorous and exceeding great soul, that he who enjoys it may not be thrown and break his neck. Wherefore he glories in this as well as in that, for he shone equally in both. But how is it a weapon of righteousness? Because that the teachers are held in honor induceth many unto godliness. And besides, this is a proof of good works, and this glorifieth God. And this is, further, an instance of the wise contrivance of God, that by things which are opposite He brings in the Preaching. For consider. Was Paul bound? This too was on behalf of the Gospel. For, saith he, "the things which happened unto me have fallen out unto the progress of the Gospel; so that most of the brethren, bring confident through my bonds, are more abundantly bold to speak the word without fear. (Philippians chapter 1, verse 12 and Philippians chapter 1, verse 14) Again, did he enjoy honor? This too again rendered them more forward. "By evil report and good report. For not only did he bear those things nobly which happen to the body, the 'afflictions, and whatever he enumerated, but those also which touch the soul; for neither are these wont to disturb slightly.

¹³ Jeremiah at least having borne many temptations, gave in upon these, and when he was reproached, said, "I will not prophesy, neither will I name the Name of the Lord. (Jer. xx.9. And David too many places complains of reproach. Isaiah also, after many things, exhorteth concerning this, saying, "Fear ye not the reproach of men, neither be ye overcome by their reviling. (Isaiah chapter 51, verse 7. LXX. And again, Christ also to His disciples; "When they shall speak all manner of evil against you falsely, rejoice and be

exceeding glad," (Matt. v. II, 12. He saith, "for great is your reward in heaven. Elsewhere too He says," And leap for joy. (Luke chapter 6, verse 23) But He would not have made the reward so great, had soul; for the pain is both of the body and of the soul; but here it is of the soul alone. Many at any rate have fallen by these alone, and have lost their own souls. And to Job also the reproaches of his friends appeared more grievous than the worms and the sores. For there is nothing, there is nothing more intolerable to those in affliction than a word capable of stinging the soul. Wherefore along with the perils and the toils he names these also, saying, "By glory and dishonor. At any rate, many of the Jews also on account of glory derived from the many would not believe. For they feared, not lest they should be punished, but lest they should be put out of the synagogue.

¹⁴ Wherefore He saith, "How can ye believe which receive glory one of another? (John chapter 5, verse 44) And we may see numbers who have indeed despised all dangers, but have been worsted by glory. [4. "As deceivers, and yet true. This is, "by evil report and good report. Ver. 9. "As unknown, and yet well known. This is, "by glory and dishonor. For by some they were well known and much sought after, whilst others designed not to know them at all. "As dying, and behold, we live." ¹⁵ As under sentence of death and condemned; which was itself also matter of dishonor. But this he said, to show both the unspeakable power of God and their own patience. For so far as those who plotted against us were concerned, we died; and this is what all suppose; but by God's aid we escaped the dangers. Then to manifest also on what account God permits these things, he added, "As chastened, and not killed." Showing that the gain accruing to them from their temptations, even before the rewards, was great, and that their enemies against their will did them service. Ver. 10. "As sorrowful, yet alway rejoicing." For by those that are without, indeed, we are suspected of being in despair; but we give no heed to them; yea, we have our pleasure at the full And he said not "rejoicing" only, but added also its perpetuity, for he says? "alway rejoicing" What then can come up to this life? wherein, although dangers so great assault, the joy becometh greater. "As poor, yet making many rich."

¹⁶ Some indeed affirm that the spiritual riches are spoken of here; but I would say that the carnal are so too; for they were rich in these also, having, after a new kind of manner, the houses of all opened to them. And this too he signified by what follows, saying, "As having nothing, and yet possessing

all things." And how can this be? Yea rather, how can the opposite be? For he that possesseth many things hath nothing; and he that hath nothing possesseth the goods of all. And not here only, but also in the other points, contraries were to have all things, let bring forth this man himself into the midst, who commanded the world and was lord not only of their substance, but of their very eyes even. "If possible," he says, "ye would have plucked out your eyes, and have given them to me." (Galatians chapter 4, verse 15)

¹⁷ Now these things he says, to instruct us not to be disturbed at the opinions of the many, though they call us deceivers, though they know us not, though they count us condemned, and appointed unto death, to be in sorrow, to be in poverty, to have nothing, to be (us, who are in cheerfulness) desponding: because that the sun even is not clear to the blind, nor the pleasure of the sane intelligible to the mad. For the faithful only are fight judges of these matters, and are not pleased and pained at the same things as other people. For if any one who knew nothing of the games were to see a boxer, having wounds upon him and wearing a crown; he would think him in pain on account of the wounds, not understanding the pleasure the crown would give him. And these therefore, because they know what we suffer but do not know for what we suffer them, naturally suspect that there is nought besides these; for they see indeed the wrestling and the dangers, but not the prizes and the crowns and the subject of the contest. What then were the "all things" which paul possessed, when he said, "As having nothing, and yet possessing all things? Things temporal, things spiritual.

¹⁸ For he whom the cities received as an angel, for whom they would have plucked out their own eyes and have given them to him, (Galatians chapter 4, verse 14 and Galatians chapter 4, verse 15) he for whom they laid down their own necks, how had he not all things that were theirs? (Romans chapter 16, verse 4) But if thou desirest to see the spiritualalso, thou wilt find him in these things also especially rich. For he that was so dear to the King of all as even to share in unspeakable things with the Lord of the angels, (ch. xii. 4. how was not he more opulent than all men, and had all things? Devils had not else been so subject to him, suffering and disease had not so fled away. ¹⁹[5.] And let us therefore, when we suffer aught for Christ's sake, not merry bear it nobly but also rejoice. If we fast, let us leap for joy as if enjoying luxury; if we be insulted, let us dance as if praised; if we spend, let us feel as if gaining; if we below on the poor, let us count ourselves to receive: for he that

gives not thus will not give readily. When then thou hast a mind to scatter abroad, look not at this only in almsgiving, but also in every kind of virtue, compute not alone the severity of the toils, but also the sweetness of the prizes; and before all the subjects of this wrestling, our Lord Jesus; and thou wilt readily enter upon the contest, and wilt live the whole time in pleasure. For nothing is wont so to cause pleasure as a good conscience.

²⁰ Therefore Paul indeed, though wounded every day, rejoiced and exulted; but the men of this day, although they endure not a shadow even of what he did, grieve and make lamentations from no other cause than that they have not a mind full of heavenly philosophy. For, tell me, wherefore the lamentation? Because thou art poor, and in want of necessities? Surely for this thou oughtest rather to make lamentation, [not] because thou weepst, not because thou art poor, but because thou art mean-spirited; not because thou hast not money, but because thou prizest money so highly. Paul died daily, yet wept not but even rejoiced; he fought with continual hunger, yet grieved not but even gloried in it. And dost thou, because for his own needs, but for the whole world's. And thou indeed [hast to care] for one household, but he for those so many poor at Jerusalem, for those in Macedonia, for those everywhere in poverty, for those who give to them no less than for those who receive. For his care for the world was of a twofold nature, both that they might not be destitute of necessities, and that they might be rich in spiritual things. And thy famishing children distress not thee so much as all the concerns of the faithful did him. Why do I say, of the faithful? For neither was he free from care for the unfaithful, but was so eaten up with it that he wished even to become accursed for their sakes;

²¹ but thou, were a famine to rage ten thousand times over, wouldest never choose to die for any whomsoever. And thou indeed carest for one woman, but he for the Churches throughout the world. For he saith, "My anxiety for all the Churches. (ch. xi. 28. How long then, O man, dost thou trifle, comparing thyself with Paul; and wilt not cease from this thy much meanness of spirit? For it behoveth to weep, not when we are in poverty but when we sin; for this is worthy of lamentations, as all the other things are of ridicule even. 'But,' he saith, 'this is not all that grieves me; but that also such an one is in power, whilst I am unhonored and outcast.' And what is this? for the blessed Paul too appeared to the many to be unhonored and an outcast. 'But,' saith he, 'he was Paul.' Plainly then not the nature of the things, but

thy feebleness of spirit case thy desponding. Lament not therefore thy poverty, but thyself who art so minded, yea rather, lament not thyself, but reform thee; and seek not for money, but pursue that which maketh men of more cheerful countenance than thousands of money, philosophy and virtue. For where indeed these are, there is no harm in poverty; and where these are not there is no good in money. For tell me, what good is it when men are rich indeed, but have beggarly souls?

²² Thou dost not bewail thyself, so much as that rich man himself, because he hath not the wealth of all. And if he doth not weep as thou dost, yet lay open his conscience, and thou wilt see his wailings and lamentation,

²³ Wilt thou that I show thee thine own riches, that thou mayest cease to count them happy that are rich in money? Seest thou this heaven here, the sun, this bright and far shining star, and that gladdeneth our eyes, is not this too set out common to all? and do not all enjoy it equally, both poor and rich? And the wreath of the stars and the orb of the moon, are they not left equally to all? Yea, rather, if I must speak somewhat marvellous, we poor enjoy these more than they. For they indeed being for the most part steeped in drunkenness, and passing their time in revellings and deep sleep, do not even perceive these things, being always under cover and reared in the shade: but the poor do more than any enjoy the luxury of these elements. And further, if thou wilt look into the air which is every where diffused, thou wilt see the poor man enjoying it in greater both freshness and abundance. For wayfarers and husbandmen enjoy these luxuries more than the inhabitants of the city; and again, of those same inhabitants of the city, the handicraftsmen more than those who are drunken all the day. What too of the earth, is not this left common to all? 'No,' he saith. How sayest thou so? tell me. 'Because the rich man, even in the city, having gotten himself several plethra, raises up long fences round them; and in the country cuts off for himself many portions' What then?

²⁴ When he cuts them off, does he alone enjoy them? By no means, though he should contend for it ever so earnestly. For the produce he is compelled to distribute amongst all, and for thee he cultivates grain, and wine, and oil, and every where ministers unto thee. And those long fences and buildings, after his untold expense and his toils and drudgery he is preparing for thy use, receiving from thee only a small piece of silver for so great a service. And in baths and every where, one may see the same thing obtaining;

the rich of it all with perfect ease. And his enjoyment of the earth is no more than thine; for sure he filleth not ten stomachs, and thou only one. ' But he partaketh of costlier meats? ' Truly, this is no mighty superiority; howbeit, even here, we shall find thee to have the advantage. For this costliness is therefore thought by thee a matter of envy because the pleasure with it is greater. Yet this is greater in the poor man's case; yet not pleasure only, but health also; and in this alone is the advantage with the rich, that he maketh his constitution feebler and collects more abundant fountains of disease. For the poor man's diet is all ordered according to nature, but his through its excess resulteth in corruption and disease.

25 [6. But if ye will, let us also look at this same thing in an example. For if it were requisite to light a furnace, and then one man were to throw in silken garments and fine linens, many and numberless, and so kindle it; and another logs of oak and pine, what advantage would this man have over that? None, but even disadvantage. But what? (for there is nothing to prevent our turning the same illustration round after another manner,) if one were to throw in logs, and another were to light his fire under bodies, by which furnace wouldest thou like to stand, that with the logs, or that with the bodies? Very plainly that with the logs. For that burns naturally and is a pleasant spectacle to the beholders: whilst this with the steam, and juices, and smoke, and the stench of the bones would drive every one away. Didst thou shudder at the hearing, and loathe that furnace? Like it are the bellies of the rich. For in them one would find more rottenness than in that furnace, and stinking vapors, and filthy humors, because that, all over in every part, indigestion abounds in consequence of their surfeiting. For the natural heat not sufficing for the digestion of the whole but being smothered under them, they lie smoking above, and the unpleasantness produced is great. To what then should one compare those stomachs of theirs? Yet do not be offended at what I say, but if I do not say true things, refute me.

26 To what then should one compare them? for even what has been said is not enough to show their wretched plight. I have found another resemblance yet. What then is it? As in the sewers where there is accumulation of refuse, of dung, hay, stubble, stones, clay, frequent stoppages occur; and then the stream of filth overflows at top: so also it happeneth with the stomachs of those people. For these being stopped up below, the greater part of these villainous streams spurts up above. But not so with the poor, but like those

fountains which well forth pure streams, and water gardens and pleasure grounds, so also are their stomachs pure from such-like superfluities. But not such are the stomachs of the rich, or rather of the luxurious; but they are filled with humors, phlegm, bile, corrupted blood, putrid rheums, and other suchlike matters. Wherefore no one, if he lives always in luxury, can bear it even for a short time; but his life will be spent in continual sicknesses. Wherefore I would gladly ask them, for what end are meats given? that we may be destroyed, or be nourished? that we may be diseased, or be strong? that we may be healthful, or be sickly? Very plainly, for nourishment, creating unto the body disease and sickness? But not so the poor man; on the contrary, by his plain diet he purchases to himself health, and vigor, and strength. Weep not then on account of poverty, the mother of health, but even exult in it;

27 and if thou wouldest be rich, despise riches For this, not the having money but the not wanting to have it, is truly affluence. If we can achieve this, we shall both be here more affluent than all that are rich, and there shall obtain the good things to come, whereunto may all we attain, through the grace and love towards men of our Lord Jesus Christ, with Whom to the Father, with the Holy Ghost, be glory, might, honor, now and ever, and world without end. Amen.

HOMILY 13

12 COR. VI. 11, 12. Our mouth is open unto you, O ye Corinthians, our heart is enlarged, ye are not straitened in us, but ye are straitened in your own affections 2 Having detailed his own trials and afflictions, for "in patience," saith he, "in afflictions, in necessities, in distresses, (v. 4, 5. in stripes, in imprisonments, in tumult, in labors, in watchings; and having shown that the thing was a great good, for "as sorrowful," saith he, "yet always rejoicing; as poor, yet "as chastened," saith he, "and not killed:"and having called those things "armor" for "as chastened," saith he, "and not killed: and having hereby represented God's abundant care and power, for he saith, "that the exceeding greatness of the power may be of God, and not of us; (c. iv. 7. and having recounted his labors, for he saith, "we always bear about His dying; and that this is a clear demonstration of the Resurrection, for he says, "that the life also of Jesus may be manifested in our mortal flesh; (c. iv. 10. and of what things he was made partaker, and with what he had been entrusted, for "we are ambassadors on behalf of Christ," (c. iii. 20. saith he, "as

though God were entreating by us; "and of what things he is a minister, namely, "not of the letter, but of the Spirit; "(c. iii. 6,) and that he was entitled to reverence not only on this account, but also for his trials, for, "Thanks be to God," saith he, "which always causeth us to triumph: "he purposeth now also to rebuke them as not being too well minded towards himself.

3 But though purposing he does not immediately come upon this, but having his discussion of these things. For if even from his own good deeds he that rebuketh be entitled to reverence; yet still, when he also displayeth the love, which he bears towards those who are censured, he maketh his speech less offensive. Therefore the Apostle also having stepped out of the subject of his own trials and toils and contests, passes on into speaking of his love, and in this way toucheth them to the quick. What then are the indications of his love? "Our month is open unto you, O ye Corinthians. And what kind of sign of love is this? or what meaning even have the words at all? ' We cannot endured' he says, ' to be silent towards you, but are always desiring and longing to speak to and converse with you; ' which is the wont of those who love. For what grasping of the hands is to the body, that is interchange of language to the soul. And along with this he implies another thing also. Of what kind then is this? That ' we discourse unto nothing.' For since afterwards he proposes to rebuke, he asks forgiveness, using the rebuking them with freedom as itself a proof of his loving them exceedingly. Moreover the addition of their name is a mark of great love and warmth and affection; for we are accustomed to be repeating continually the bare names of those we love.

4 "Our heart is enlarged. For as that which warmeth is wont to dilate; so also to enlarge is the work of love. For virtue is warm and fervent. This both opened the mouth of Paul and enlarged his heart. For, 'neither do I love with the mouth only,' saith he, 'but I have also a heart in union. Therefore I speak with openness, with my whole mouth, with my whole mind.' For nothing is wider than was Paul's heart which loved all the faithful with all the vehemence that one might bear towards the object of his affection; this his love not being full entirety with each. And what marvel that this was so in the case of the faithful, seeing that even in that of the unfaithful, the heart of Paul embraced the whole world? Therefore he said not ' I love you,' but with more emphasis, "Our mouth is open, our heart is enlarged," we have

you all within it, and not this merely, but with much largeness of room. For he that is beloved walketh with great unrestraint within the heart of him that loveth. Wherefore he saith, "Ye are not straitened in us, but ye are straightened in your own affections. And this reproof, see it administered with forbearance, as is the wont of such as love exceedingly . He did not say, 'ye do not love us,' but, 'not in the same measure,' for he does not wish to touch them too sensibly.

⁵ And indeed every where one may see how he is inflamed toward the faithful, by selecting words out of every Epistle. For to the Romans he saith, "I long to see you; and, "oftentimes I purposed to come unto you; and, "If by any means now at length I may be prospered to come unto you. (Romans chapter 1, verse 11 and Romans chapter 1, verse 13 and Romans chapter 1, verse 10) And to the Galatians, he says, "My little children of whom I am again in travail. (Galatians chapter 4, verse 19) To the Ephesians again, "For this cause I bow my knees" for you. (Ephesians chapter 3, verse 14) And to the Philippians, "For what is my hope, or joy, or crown of rejoicing? are not even ye? and he said that he bare them about in his heart, and in his bonds. (Philippians chapter 1, verse 7) And to the Colossians, "But I would that ye knew greatly I strive for you, and for as many as have not seen my face in the flesh; that your hearts might be comforted. (Colossians chapter 2, verse 1 and Colossians chapter 2, verse 2) And to the Thessalonians, "As when a nurse cherisheth her children, even so being affectionately desirous of you, we were well pleased to impart unto you, not the Gospel only, but also our own souls. (1 Thessalonians chapter 2, verse 7 and 1 Thessalonians chapter 2, verse 8) And to Timothy, "Remembering thy tears, that I may be filled with joy.

⁶ (2 Timothy chapter 1, verse 4) And to Titus, "To my beloved son; (Titus chapter 1, verse 4) and to Philemon, in like manner. (Philem. 1. And to the Hebrews too, he writes many other suchlike things, and ceaseth not to beseech them, and say, "A very little while, and he that cometh shall come, and shall not tarry: (Hebrews chapter 10, verse 37) just like a mother to her pettish children. And to themselves he says, "Ye are not straitened in us. But he does not say only that he loves, but also that he is beloved by them, in order that hereby also he may the rather win them. And indeed testifying to this in them, he says, Titus came and "told us your longing, your mourning, your zeal. (2 Corinthians chapter 7, verse 7) And to the Galatians, "If possible, ye would have plucked out your eyes and given them to me," (Galatians chapter

4, verse 15) And to the Thessalonians, "What manner of entering in we had unto you. (1 Thessalonians chapter 1, verse 9) And to Timothy also, "Remembering thy tears, that I may be filled with joy. (2 Timothy chapter 1, verse 4) And also throughout his Epistles one may find him bearing this testimony to the disciples, both that he loved and that he is loved, not however equally. And here he saith, "Though the more abundantly I love you, the less I be loved. (2 Corinthians chapter 12, verse 15) This, however, is near the end;

7 but at present more vehemently, "Ye are not straitened in us, but ye are straitened in your own affections," 'You receive one,' he says, 'but I a whole city, and so great a population.' And he said not, 'ye do not receive us,' but, 'ye are straitened;' implying indeed the same thing but with forbearance and without touching them too deeply. 8 Ver. 13. "Now for a recompense in like kind (I speak as unto my children,) be ye also enlarged." And yet it is not an equal return, first to be loved, afterwards to love. For even if one were to contribute that which is equal in amount, he is inferior in that he comes to it second. 'But nevertheless I am not going to reckon strictly,' saith he, 'and if ye after having received the first advances from me do but show forth the same amount, I am well-pleased and contented.' Then to show that to do this was even a debt, and that what he said was void of flattery, he saith, "I speak as unto my children." What meaneth, "as unto my children?" I ask no great thing, if being your father I wish to be loved by you.' And see wisdom and moderation of mind. He mentions not here his dangers on their behalf, and his labors, and his deaths, although he had many to tell of: (so free from pride is he!) but his love: and on this account he claims to be loved; 'because,' saith he, 'I was your father, because I exceedingly burn for you,' [for] it is often especially offensive to the person beloved when a man sets forth his benefits to him; for he seems to reproach. Wherefore Paul doth not this; but, 'like children, love your father,' saith he, which rather proceeds from instinct; and is the due of every father. Then that he may not seem to speak these things for his own sake, he shows that it is for their advantage even that he invites this love from them. And therefore he added,

9 Ver. 14: "Be ye not unequally yoked together with unbelievers." 10 He said not, 'Intermix not with unbelievers,' but rather dealing sharply with them, as transgressing what was right, 'Suffer not yourselves to turn aside,' saith he, "For what fellowship have righteousness and iniquity? Here in what follows he institutes a comparison, not between his own love and theirs who

corrupt them, but between their nobleness and the others' dishonor. For thus his discourse became more dignified and more befitting himself, and would the rather win them. Just as if one should say to a son that despised his parents, and gave himself up to vicious persons, 'What art thou doing, child? Dost thou despise thy father and prefer impure men filled with ten thousand vices? Knowest thou not how much better and more respectable thou art than they?' For so he detaches him more [readily] from their society than if he should express admiration of his father. For were he to say indeed, 'Knowest thou not how much thy father is better than they?' he will not produce so much effect; but if, leaving mention of his father, he bring himself before them, saying, 'Knowest thou not who thou art and what they are? Dost thou not bear in mind thine own high birth and gentle blood, and their infamy? For what communion hast thou with them, those thieves, those adulterers, those impostors?' by elevating him with these praises of himself, he will quickly prepare him to break off from them.

¹¹ For the former address indeed, he will not entertain with overmuch acceptance, because the exalting of his father is an accusation of himself, when he is shown to be not only grieving a father, but such a father; but in this case he will have no such feeling. For none would choose not to be praised, and therefore, along with these praises of him that hears, the rebuke becometh easy of digestion. For the listener is softened, and is filled with high thoughts, and disdains the society of those persons. ¹² But not this only is the point to be admired in him that thus he prosecuted his comparison, but that he imagined another thing also still greater and more astounding; in the first place, prosecuting his speech in the form of interrogation, which is proper to things that are clear and admitted, and then dilating it by the quick succession and multitude of his terms. For he employs not one or two or three only, but several. Add to this that instead of the persons he employs the names of the things, and he delineates here high virtue and there extreme vice; and shows the difference between them to be great and infinite so as not even to need demonstration. "For what fellowship," saith he, "have righteousness and iniquity?" "And what communion hath light with darkness?" (v. 15, 16,) "And what concord hath Christ with Beliar? Or what portion hath a believer with an unbeliever? Or what agreement hath a temple of God with idols?"

¹³ Seest thou how he uses the bare names, and how adequately to his purpose of dissuasion. For he did not say, 'neglect of righteousness,' [but] what was stronger [iniquity]; nor did he say those who are of the light, and those who are of the darkness; but he uses opposites themselves which can not admit of their opposites, 'light and darkness.' Nor said he those who are of Christ, with those who are of the devil; but, which was far wider apart, Christ and Beliar, so calling that apostate one, in the Hebrew tongue. "Or what portion hath a believer with an unbeliever?" Here, at length, that he may not seem simply to be going through a censure of vice and an encomium of virtue, he mentions persons also without particularizing. And he said not, 'communion,' but spoke of the rewards, using the term "portion. What agreement hath a temple of God with idols?"

¹⁴ "For ye are a temple of the living God." Now what he says is this. Neither hath your King aught in common with him, "for what concord hath Christ with Beliar?" nor have the things [aught in common'], "for what communion hath light with darkness?" Therefore neither should ye. And first he mentions their king and then themselves; by this separating them most effectually. Then having said, "a temple of God with idols," and having declared, "For ye are a temple of the living God," he is necessitated to subjoin also the testimony of this to show that the thing is no flattery. For he that praises except he also exhibit proof, even appears to flatter. What then is his testimony? For, "I will dwell in them, saith he, "and walk in them. I will dwell in," as in temples, "and walk in them," signifying the more abundant attachment to them.

¹⁵ "And they shall be my people and I will be their God. 'What?' saith he, 'Dost thou bear God within thee, and runnest unto them? God That hath nothing in common with them? And in what can this deserve forgiveness? Bear in mind Who walketh, Who dwelleth in thee.' Ver. 17. "Wherefore come ye out from among them, and be ye separate, and touch no unclean thing; and I will receive you, saith the Lord. And He said not, 'Do not unclean things'; but, requiring greater strictness, 'do not even touch,' saith he, 'nor go near them.' But what is filthiness of the flesh? Adultery, fornication, lasciviousness of every kind. And what of the soul? Unclean thoughts, as gazing with unchaste eyes, malice, deceits, and whatsoever' such things there be. He wishes then that they should be clean in both. Seest thou how great the

prize? To be delivered from what is evil, to be made one with God. Hear also what follows.

¹⁶ Ver. 18. "And I will be to you a Father, and ye shall be to me sons and daughters, saith the Lord." Seest thou how from the beginning the Prophet fore-announceth our present high birth, the Regeneration by grace? Chap. vii. ver. 1. "Having therefore these promises, beloved." What promises? That we should be temples of God, sons and daughters, have Him indwelling, and walking in us, be His people, have Him for our God and Father. "Let us cleanse ourselves from all defilement of flesh and spirit." Let us neither touch unclean things, for this is cleansing of the flesh; nor things which defile the soul, for this is cleansing of the spirit. Yet he is not content with this only, but adds also, "Perfecting holiness in the fear of God." For not to touch the unclean thing doth not make clean, but there needeth something else besides to our becoming holy; earnestness, heedfulness, piety. And he well said, "In the fear of God." For it is possible to perfect chasteness, not in the fear of God but for vainglory. And along with this he implies yet another thing, by saying, "In the fear of God;" the manner, namely, whereafter holiness may be perfected. For if lust be even an imperious thing, still if thou occupy its territory with the fear of God, thou hast stayed its frenzy.

¹⁷ [4. Now by holiness here he means not chastity alone, but the freedom from every kind of sin, for he is holy that is pure. Now one will become pure, not if he be free from fornication only, but if from covetousness also, and envy, and pride, and vainglory, yea especially from vainglory which in every thing indeed it behoveth to avoid, but much more in alms-giving; since neither will it be almsgiving, if it have this distemper, but display and cruelty. For when thou dost it not out of mercy, but from parade, such deed is not only no alms but even an insult; for thou hast put thy brother to open shame. Not then the giving money, but the giving it out of mercy, is almsgiving. For people too at the theatres give, both to prostitute boys and to others who are on the stage; but such a deed is not almsgiving. And they too give that abuse the persons of prostitute women; but this is not lovingkindness, but insolent treatment. Like this is the vainglorious also. For just as he that abuseth the person of the harlot, pays her a price for that abuse; so too dost thou demand a price of him that receiveth of thee, thine insult of him and thine investing him as well as thyself with an evil notoriety. And besides this, the loss is unspeakable.

18 For just as a wild beast and a mad dog springing upon us might, so doth this ill disease and this inhumanity make prey of our good things. For inhumanity and cruelty such a course is; yea, rather more grievous even than this. For the cruel indeed would not give to him that asked; but thou dost more than this; thou hinderest those that wish to give. For when thou paradest thy giving, thou hast both lowered the reputation of the receiver, and hast pulled back him that was about to give, if he be of a careless mind. For he will not give to him thenceforth, on the ground of his having already received, and so not being in want; yea he will often accuse him even, if after having received he should draw near to beg, and will think him impudent. What sort of alms-giving then is this when thou both shamest thyself and him that receiveth; and also in two ways Him that enjoined it: both because while having Him for a spectator of thine alms, thou seekest the eyes of thy fellow-servants besides Him, and because thou transgressest the law laid down by Him forbidding these things.

19 I could have wished to carry this out into those other subjects as well, both fasting and prayer, and to show in how many respects vainglory is injurious there also; but I remember that in the discourse before this I left unfinished a certain necessary point. What was the point? I was saying, that the poor have the advantage of the rich in the things of this life, when I discoursed concerning health and pleasure; and this was shown indistinctly. Come then, to-day let us show this, that not in the things of this life only, but also in those that are higher, the advantage is with them. For what leadeth unto a kingdom, riches or poverty? Let us hear the Lord Himself of the heavens saying of those, that "it is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of heaven:" (Matthew chapter 19, verse 24) but of the poor the contrary, "If thou wilt be perfect, sell that thou hast, and give to the poor; and come, follow Me; and thou shalt have treasure in heaven. (Matthew chapter 19, verse 21) But if ye will, let us see what is said on either side. "Narrow and straitened is the way," He saith, "that leadeth unto life. (Matthew chapter 7, verse 14) Who then treadeth the narrow way, he that is in luxury, or that is in poverty; that is independent, or that carrieth ten thousand burdens; the lax and dissolute, or the thoughtful and anxious?

20 But what need of these arguments, when it is best to betake one's self to the persons themselves. Lazarus was poor, yea very poor; and he that passed

him by as he lay at his gateway was rich. Which then entered into the kingdom, and was in delights in Abraham's bosom? and which of them was scorched, with not even a drop at his command? But, saith one, 'both many poor will be lost, and [many] rich will enjoy those unspeakable goods.' Nay rather, one may see the contrary, few rich saved, but of the poor far more. For, consider, making accurate measure of the hindrances of riches and the defects of poverty, (or rather, neither of riches nor of poverty are they, but each of those who have riches or poverty; howbeit,) let us at least see which is the more available weapon. What defect then doth poverty seem to possess? Lying. And what, wealth? Pride, the mother of evils; which also made the devil a devil, who was not such before. Again, "the love of money is a root of all kinds of evil. (1 Timothy chapter 6, verse 10) Which then stands near this root, the rich man, or the poor? Is it not very plainly the rich? For the more things anyone surrounds himself with, he desires so much the more. Vain-glory again damages tens of thousands of good deeds, and near this too again the rich man hath his dwelling.

²¹ "But," saith one, "thou mentionest not the [evils] of the poor man, his affliction, his straits. Nay, but this is both common to the rich, and is his more than the poor man's; so that those indeed which appear to be evils of poverty are common to either: whilst those of riches are riches' only. 'But what,' saith one, 'when for want of necessities the poor man committeth many horrible things?' But no poor man, no, not one, committeth as many horrible things from want, as do the rich for the sake of surrounding themselves with more, and of not losing what stores they have. For the poor man doth not so eagerly desire necessities as the rich doth superfluities; nor again has he as much strength to put wickedness in practice as the other hath power. If then the rich man is both more willing and able, it is quite plain that he will rather commit such, and more of them. Nor is the poor man so much afraid in respect of hunger, as the rich trembleth and is anxious in respect of the loss of what he has, and because he has not yet gotten all men's possessions. Since then he is near both vainglory and arrogance, and the love of money, the root of all evils, what hope of salvation shall he have except he display much wisdom? And how shall he walk the narrow way? Let us not therefore carry about the notions of the many, but examine into the facts.

²² For how is it not absurd that in respect to money, indeed, we do not trust to others, but refer this to figures and calculation; but in calculating

upon facts we are lightly drawn aside by the notions of others; and that too, though we possess an exact balance, and square and rule for all things, the declaration of the divine laws? Wherefore I exhort and entreat you all, disregard what this man and that man thinks about these things, and inquire from the Scriptures all these things; and having learnt what are the true riches, let us pursue after them that we may obtain also the eternal good things; which may we all obtain, through the grace and love towards men of our Lord Jesus Christ, with Whom, to the Father and the Holy Spirit, be glory, might, and honor, now and ever, and world without end. Amen.

HOMILY 14

1 2 Corinthians chapter 7, verse 2 and 2 Corinthians chapter 7, verse 3 Open your hearts to us: we wronged no man, we corrupted no man, we took advantage of no man. I say it not to condemn you; for I have said before, [as I have also declared above], that ye are in our hearts to die together and live together. Again he raiseth the discourse about love, mitigating the harshness of his rebuke. For since he had convicted and reproached them as being beloved indeed, yet not loving in an equal degree, but breaking away from his love and mixing up with other pestilent fellows; again he softens the vehemence of his rebuke, saying, "Make room for us," that is, "love us;" and prays to receive a favor involving no burden, and advantaging them that confer above them that receive it. And he said not, 'love,' but with a stronger appeal to their pity, "make room for." 'Who expelled us?' saith he: 'Who cast us out of your hearts? How come we to be straitened in you?' for since he said above, "Ye are straitened in your affections;" here declaring it more clearly, he said, "make room for us:" in this way also again winning them to himself. For nothing doth so produce love as for the beloved to know that he that loveth him exceedingly desireth his love.

2 "We wronged no man." See how again he does not mention the benefits [done by him], but frameth his speech in another way, so as to be both less offensive and more cutting. And at the same time he also alludes to the false apostles, saying, "We wronged no man, we corrupted no man, we defrauded no man." What is "we corrupted?" That is, we beguiled no man; as he says elsewhere also. "Lest by any means, as the serpent beguiled Eve, so your minds should be corrupted." (2 Corinthians chapter 11, verse 3) 3 "We defrauded no man; we plundered, plotted against no man. And he for the present forbears to say, 'we benefited you in such and such ways;' but framing

his language so as more to shame them, "We wronged no man, "" he says; as much as saying, ' Even had we in no wise benefited you, not even so ought ye to turn away from us; for ye have nothing to lay to our charge, either small or great.' Then, for he felt the heaviness of his rebuke, he tempers it again. And he was neither silent altogether, for so he would not have aroused them; nor yet did he let the harshness of his language go unmodified, for so he would have wounded them too much. And what says he? Ver. 3. "I say it not to condemn you. How is this evident? "For I have said before," he adds, "that ye are in our hearts to die and live with you. This is the greatest affection, when even though treated with contempt, he chooseth both to die and live with them. 'For neither are ye merely in our hearts,' he says, 'but in such sort as I said. For it is possible both to love and to shun dangers, but we do not thus.' And behold here also wisdom unspeakable.

4 For he spake not of what had been done for them, that he might not seem to be again reproaching them, but he promiseth for the future. ' For should it chance,' saith he, ' that danger should invade, for your sakes I am ready to suffer every thing; and neither death nor life seemeth aught to me in itself, but in whichever ye be, that is to me more desirable, both death than life and life than death.' Howbeit, dying indeed is manifestly a proof of love; but living, who is there that would not choose, even of those who are not friends? Why then does the Apostle mention it as something great? Because it is even exceeding great. For numbers indeed sympathize with their friends when they are in misfortune, but when they are in honor rejoice not with, but envy, them. ' But not so we; but whether ye be in calamity, we are not afraid to share your ill fortune; or whether ye be prosperous, we are not wounded with envy.'

5 [2. Then after he had continually repeated these things, saying, "Ye are not straitened in us; and, "Ye are straitened in your own affections; and, "make room for us; and, "Be ye also enlarged; and, "We wronged no man; and all these things seemed to be a condemnation of them: observe how he also in another manner alleviates this severity by saying, "Great is my boldness of speech towards you." ' Therefore I venture upon such things,' he says, ' not to condemn you by what I say, but out of my great boldness of speech,' which also farther signifying, he said, "Great is my glorying on your behalf." ' For think not indeed,' he saith, ' that because I thus speak, I speak as though I had condemned you altogether; (for I am exceedingly proud of, and glory

in, you; but both out of tender concern and a desire that you should make greater increase unto. virtue.' And so he said to the Hebrews also after much rebuke; "But we are persuaded better things of you, and things that accompany salvation, though we thus speak: and we desire that each one of you may show the same diligence to the fullness of hope even to the end. (Hebrews chapter 6, verse 9 and Hebrews chapter 6, verse 11) So indeed here also, "Great is my glorying on your behalf." 'We glory others of you,' he says.

6 Seest thou what genuine comfort he has given? 'And,' he saith, 'I do not simply glory, but also, greatly.' Accordingly he added these words; "I am filled with comfort. What comfort? 'That coming from you; because that ye, having been reformed, comforted me by your conduct.' This is the test of one that loveth, both to complain of not being loved and to fear lest he should inflict pain by complaining immoderately. Therefore he says, "I am filled with comfort, I overflow with joy." 'But these expressions,' saith one, 'seem to contradict the former.' They do not do so, however, but are even exceedingly in harmony with them. For these procure for the former a favorable reception; and the praise which they convey makes the benefit of those rebukes more genuine, by quietly abstracting what was painful in them. Wherefore he uses these expressions, but with great genuineness and earnestness. For he did not say, 'I am filled with joy;' but, "I abound; or rather, not "abound" either, but "super-abound; in this way also again showing his yearning, that even though he be so loved as to rejoice and exult, he does not yet think himself loved as he ought to be loved, nor to have received full payment; so insatiable was he out of his exceeding love of them. For the joy it brings to be loved in any degree by those one passionately loves, is great by reason of our loving them exceedingly. So that this again was a proof of his affection.

7 And of the comfort indeed, he saith, ' ' I am filled;" 'I have received what was owing to me;' but of the joy, "I superabound; that is, 'I was desponding about you; but ye have sufficiently excused yourselves and supplied comfort: for ye have not only removed the ground of my sorrow, but have even increased joy.' Then showing its greatness, he not only declares it by saying, ' , I superabound in joy," but also by adding, "in all our affliction." ' For so great was the delight arising to us on your account that it was not even dimmed by so great tribulation, but through the excess of its own greatness it overcame the sorrows that had hold of us, and suffered us not to feel the

sense of them.' ⁸ Ver. 5. "For even when we were come into Macedonia, our flesh had no relief." For since he said, "our tribulation;" he both explains of what sort it was, and magnifies it by his words, in order to show that the consolation and joys received from them was great, seeing it had repelled so great a sorrow. "But we were afflicted on every side." How on every side? for "without were fightings," from the unbelievers; "within were fears;" because of the weak among the believers, lest they should be drawn aside. For not amongst the Corinthians only did these things happen, but elsewhere also. Ver. 6. "Nevertheless He that comforteth the lowly comforted us by the coming of Titus."

⁹ For since he had testified great things of them in what he said, that he may not seem to be flattering them he cites as witness Titus the brother, who had come from them to Paul after the first Epistle to declare unto him the particulars of their amendment. But consider, I pray you, how in every place he maketh a great matter of the coming of Titus. For he saith also before, "Furthermore when I came to Troas for the Gospel, I had no relief for my spirit because I found not Titus my brother;" (c. ii. 12, 13.) and in this place again we were comforted," he saith, "by the coming of Titus." For he is desirous also of establishing the man in their confidence and of making him exceedingly dear to them. And observe how he provides for both these things. For by saying on the one hand, "I had no relief for my spirit," he showeth the greatness of his virtue; and by saying on the other, that, in our tribulation his coming sufficed unto comfort; yet "not by his coming only, but also by the comfort wherewith he was comforted in you," he endeareth the man unto the Corinthians. For nothing doth so produce and cement friendships as the saying something sound and favorable of any one. And such he testifies Titus did; when he says that 'by his coming he hath given us wings with pleasure; such things did he report of you. On this ground his coming made us glad. For we were delighted not "only by his coming, but also for the comfort wherewith he was comforted in you." And how was he comforted? By your virtue, by your good deeds.' Wherefore also he adds,

¹⁰ "While he told us your longing, your mourning, your zeal for me. 'These things made him glad,' he says, 'these things comforted him.' Seest thou how he shows that he also is an earnest lover of theirs, seeing he considers their good report as a consolation to himself; and when he was come, gloried, as though on account of his own good things, unto Paul. And ob-

serve with what warmth of expression he reporteth these things, "Your longing, your mourning, your zeal." For it was likely that they would mourn and grieve why the blessed Paul was so much displeased, why he had kept away from them so long. And therefore he did not say simply tears, but "mourning;" nor desire, but "longing;" nor anger, but "zeal;" and again "zeal toward him," which they displayed both about him that had committed fornication and about those who were accusing him. 'For,' saith he, 'ye wereinflamed and blazed out on receiving my letters.' On these accounts he abounds in joy, on these accounts he is filled with consolation, because he made them feel. It seems to me, however, that these things are said not only to soften what has gone before, but also in encouragement of those who had acted in these things virtuously. For although I suppose that some were obnoxious to those former accusations and unworthy of these praises; nevertheless, he doth not distinguish them, but makes both the praises and the accusations common, leaving it to the conscience of his hearers to select that which belongs to them. For so both the one would be void of offence, and the other lead them on to much fervor of mind.

¹¹[4. Such also now should be the feelings of those who are reprehended; thus should they lament and mourn; thus yearn after their teachers; thus, more than fathers, seek them. For by those indeed living cometh, but by these good living. Thus ought they to bear the rebukes of their fathers, thus to sympathize with their rulers on account of those that sin. For it does not rest all with them, but with you also. For if he that hath sinned perceives that he was rebuked indeed by his father, but flattered by his brethren; he becometh more easy of mind. But when the father rebukes, be thou too angry as well, whether as concerned for thy brother or as joining in thy father's indignation; only be the earnestness thou showest great; and mourn, not that he was rebuked, but that he sinned. But if I build up and thou pull down, what profit have we had but labor? (Ecclesiastes chapter 34, verse 23) Yea, rather, thy loss stops not here, but thou bringest also punishment on thyself. For he that hindereth the wound from being healed is punished not less than he that inflicted it, but even more. For it is not an equal offence to wound and to hinder that which is wounded from being healed; for this indeed necessarily gendereth death, but that not necessarily. Now I have spoken thus to you; that ye may join in the anger of your rulers whenever they are indignant justly;

12 that when ye see any one rebuked, ye may all shun him more than does the teacher. Let him that hath offended fear you more than his rulers. For if he is afraid of his teacher only, he will readily sin: but if he have to dread so many eyes, so many tongues, he will be in greater safety. For as, if we do not thus act, we shall suffer the extremest punishment; so, if we perform these things, we shall partake of the gain that accrues from his reformation. Thus then let us act; and if any one shall say, ' be humane towards thy brother, this is a Christian's duty; let him be taught, that he is humane who is angry [with him], not he who sets him at ease prematurely and alloweth him not even to come to a sense of his transgression. For which, tell me, pities the man in a fever and laboring under delirium, he that lays him on his bed, and binds him down, and keeps him from meats and drinks that are not fit for him; or he that allows him to glut himself with strong drink, and orders him to have his liberty, and to act in every respect as one that is in health? Does not this person even aggravate the distemper, the man that seemeth to act humanely, whereas the other amends it? Such truly Ought our decision to be in this case also.

13 For it is the part of humanity, not to humor the sick in every thing nor to flatter their unseasonable desires. No one so loved him that committed fornication amongst the Corinthinians, as Paul who commandeth to deliver him to Satan; no one so hated him as they that applaud and court him; and the event showed it. For they indeed both puffed him up and increased his inflammation; but [the Apostle] both lowered it and left him not until he brought him to perfect health. And they indeed added to the existing mischief, he eradicated even that which existed from the first. These laws, then, of humanity let us learn also. For if thou seest a horse hurrying down a precipice, thou appliest a bit and holdest him in with violence and lashest him frequently; although this is punishment, yet the punishment itself is the mother of safety. Thus act also in the case of those that sin. Bind him that hath transgressed until he have appeased God; let him not go loose, that he be not bound the faster by the anger of God. If I bind, God doth not chain; if I bind not, the indissoluble chains await him. "For if we judged ourselves, we should not be judged. (1 Corinthians chapter 11, verse 31) Think not, then, that thus to act cometh of cruelty and inhumanity; nay, but of the highest gentleness and the most skillful leechcraft and of much tender care. But, saith one, they have been punished for a long time. How long?

¹⁴ Tell me. A year, and two, and three years? Howbeit, I require not this, length of time, but amendment of soul. This then show, whether they have been pricked to the heart, whether they have reformed, and all is done: since if there be not this, there is no advantage in the time. For neither do we inquire whether the wound has been often bandaged, but whether the bandage has been of any service. If therefore it hath been of service, although in a short time, let it be kept on no longer: but if it hath done no service, even at the end of ten years, let it be still kept on: and let this fix the term of release, the good of him that is bound. If we are thus careful both of ourselves and of others, and regard not honor and dishonor at the hands of men; but bearing in mind the punishment and the disgrace that is there, and above all the provoking of God, apply with energy the medicines of repentance: we shall both presently arrive at the perfect health, and shall obtain the good things to come; which may all we obtain, through the grace and love towards men of our Lord Jesus Christ, with Whom, to the Father, with the Holy Spirit, be glory, might, honor, now and ever, and world without end. Amen.

HOMILY 15

¹ 2 Corinthians chapter 7, verse 8. So that though I made you sorry with my letter, I do not regret it, though I did regret, He goes on to apologize for his Epistle, when, (the sin having been corrected,) to treat them tenderly was unattended with danger; and he shows the advantage of the thing. For he did this indeed even before, when he said, "For out of much affliction and anguish of heart, I wrote unto you: not that ye should be made sorry, but that ye might know the love which I have toward you." (c. ii. 4.) And he does it also now, establishing this same point in more words. And he said not, 'I regretted indeed before, but now I do not regret:' but how? "I regret not now, though I did regret." 'Even if what I wrote,' he says, 'was such as to overstep the [due] measure of rebuke, and to cause me to regret; still the great advantage which has accrued from them doth not allow me to regret.' And this he said, not as though he had rebuked them beyond due measure, but to heighten his praises of them. 'For the amendment ye manifested was so great,' saith he, 'that even if I did happen to smite you too severely inasmuch that I even condemned myself, I praise myself now from the result.' Just as with little children, when they have undergone a painful remedy, such as an incision, or cautery, or bitter physic, afterwards we are not afraid to sooth them; so also doth Paul.

² Ver. 8, 9. "For I see that that epistle made you sorry, though but for a season. Now I rejoyce not that ye were made sorry, but that ye were made sorry unto repentance." Having said, "I do not regret," he tells the reason also; alleging the good that resulted from his letter; and skillfully excusing himself by saying, "though but for a season." For truly that which was painful was brief, but that which was profitable was perpetual. And what indeed followed naturally was to say, 'even though it grieved you for a season, yet it made you glad and benefited you forever.' But he doth not say this: but before mentioning the gain he passes again to his praises of them, and the proof of his own concern for them, saying, "Now I rejoyce, not that ye were made sorry," ('for what gain came to me from you being made sorry?') "but that ye were made sorry unto repentance," that the sorrow brought some gain.' For a father also when he sees his son under the knife rejoiceth not that he is being pained, but that he is being cured; so also doth this man, But observe how he transfers all that was well achieved in the matter unto themselves; and lays whatever was painful to the account of the Epistle, saying, "It made you sorry for a season;" whilst the benefit that resulted from it he speaks of as their own good achieving. For he said not, 'The Epistle corrected you,' although this was the case; but, "ye sorrowed unto repentance."

³ "For ye were made sorry after a godly sort, that ye might suffer loss by us in nothing." Seest thou wisdom unspeakable? 'For had we not done this,' he says, 'we had done you damage.' And he affirms that indeed which was well achieved to be theirs, but the damage his own, if indeed he had been silent. For if they are likely to be corrected by a sharp rebuke, then, if we did not sharply rebuke, we should have done you damage; and the injury would not be with you alone, but also with us. For just as he that gives not to the merchant what is necessary for his voyage, he it is that causeth the damage; so also we, if we did not offer you that occasion of repentance, should have wrought you damage. Seest thou that the not rebuking those that sin is a damage both to the master and to the disciple?

⁴[2.] Ver. 10. "For godly sorrow worketh repentance unto salvation, a repentance which bringeth no regret." ⁵ 'Therefore,' he says, 'though I did regret before I saw the fruit and the gain, how great they were I do not regret now 'For such a thing is godly sorrow. And then he philosophizeth about it, showing that sorrow is not in all cases a grievous thing, but when it is worldly. And what is worldly? If thou be in sorrow for money, for reputa-

tion, for him that is departed, all these are worldly. Wherefore also they work death. For he that is in sorrow for reputation's sake feeleth envy and is driven oftentimes to perish: such sorrow was that which Cain sorrowed, such Esau. By this worldly sorrow then he meaneth that which is to the harm of those that sorrow. For only in respect to sins is sorrow a profitable thing; as is evident in this way. He that sorroweth for loss of wealth repaireth not that damage; he that sorroweth for one deceased raiseth not the dead to life again; he that sorroweth for a sickness, not only is not made well but even aggravates the disease: he that sorroweth for sins, he alone attains some advantage from his sorrow, for he maketh his sins wane and disappear. For since the medicine has been prepared for this thing, in this case only is it potent and displays its profitableness; and in the other cases is even injurious. 'And yet Cain,' saith one, 'sorrowed because he was not accepted with God.' It was not for this, but because he saw his brother glorious in honor;

6 for had he grieved for this, it behoved him to emulate and rejoice with him; but, as it was, grieving, he showed that his was a worldly sorrow. But not so did David, nor Peter, nor any of the righteous. Wherefore they were accepted, when grieving either over their own sins or those of others. And yet what is more oppressive than sorrow? Still when it is after a godly sort, it is better than the joy in the world. For this indeed ends in nothing; but that "worketh repentance unto salvation, a salvation that bringeth no regret. For what is admirable in it is this that one who had thus sorrowed would never repent, whilst this is an especial characteristic of worldly sorrow. For what is mote regretted than a true born son? And what is a heavier grief than a death of this sort? But yet those fathers who in the height of their grief culture nobody and who wildly beat themselves, after a time repent because they have grieved immoderately; as having thereby nothing benefitted themselves, but even added to their affliction. But not such as this is godly sorrow; but it possesseth two advantages, that of not being condemned in that a man grieves for, and that this sorrow endeth in salvation; of both which that is deprived. For they both sorrow unto harm and after they have sorrowed vehemently condemn themselves, bringing forth this greatest token of having done it unto harm. But godly sorrow is the reverse [of this]:

7 wherefore also he said, "worketh repentance unto salvation, a repentance that bringeth no regret. For no one will condemn himself if he have sorrowed for sin, if he have mourned and afflicted himself. Which also when

the blessed Paul hath said he needeth not to adduce from other sources the proof of what he said, nor to bring forward those in the old histories who, sorrowed, but he adduceth the Corinthians themselves; and furnishes his proof from what they had done; that along with praises he might both instruct them and the rather win them to, himself. ⁸ Ver. 11. "For behold," he saith, "thisself-same thing, that ye were made sorry after a godly sort, what earnest care it wrought in you." 'For not only,' he saith, 'did your sorrow not cast you into that condemning of yourselves, as having acted idly in so doing; but it made you even more careful.' Then he speaks of the certain tokens of that carefulness; "Yea," what "clearing of yourselves," towards me. "Yea, what indignation" against him that had sinned. "Yea, what fear." (ver. 11.) For so great carefulness and very speedy reformation was the part of men who feared exceedingly. And that he might not seem to be exalting himself, see how quickly he softened it by saying, "Yea, what longing," that towards me. "Yea, what zeal," that on God's behalf. "Yea, what avenging:" for ye also avenged the laws of God that had been outraged. "In every thing ye approved yourselves to be pure in the matter." Not only by not having perpetrated, for this was evident before, but also by not consenting unto it. For since he said in the former Epistle, "and ye are puffed up;" (1 Corinthians chapter 5, verse 2) he also says here, 'ye have cleared yourselves of this suspicion also; not only by not praising, but also by rebuking and being indignant.'

⁹[3. Ver. 12. "So although I wrote unto you," I wrote "not for his cause that did the wrong, nor for his cause that suffered the wrong. For that they might not say, Why then dost thou rebuke us if we were "clear in the matter? setting himself to meet this even further above, and disposing of it beforehand, he said what he said, namely, "I donor regret, though I did regret." 'For so far,' says he, 'am I from repenting now of what I wrote then, that I repented then more than I do now when ye have approved yourselves.' Seest thou again his vehemence and earnest contention, how he has turned around what was said unto the veryopposite. For what they thought would have made him recant in confusion as having rebuked them hastily, by reason of their amendment; that he uses as a proof that it was right in him to speak freely. For neither does he refuse afterwards to humor them fearlessly, when he finds he can do this. For he that said farther above such things as these, "He that is joined to an harlot is one body," (1 Corinthians chapter 6, verse 16) and, "Deliver such an one to Satan for the destruction of the

flesh," (1 Corinthians chapter 5, verse 5) and, "Every sin that a man doeth is without the body," (1 Corinthians chapter 6, verse 18) and such like things; how saith he here, "Not for his cause that did the wrong, nor for his cause that suffered the wrong?"

¹⁰ Not contradicting, but being even exceedingly consistent with, himself. How consistent with himself? Because it was a very great point with him to show the affection he bore towards them. He does not therefore discard concern for him, but shows at the same time, as I said, the love he had for them, and that a greater fear agitated him, [namely] for the whole Church. For he had feared lest the evil should eat further, and advancing on its way should seize upon the whole Church. Wherefore also he said, "A little leaven leaveneth the whole lump." (1 Corinthians chapter 5, verse 6) This however he said at the time; but now that they had well done, he no longer puts it so but differently: and implies indeed the same thing, but manages his expressions more agreeably, saying, ¹¹ "That our care for you might appear unto you." That is, 'that ye might know how I love you.' Now this is the same thing as the former, but being differently expressed seemed to convey another meaning. For [to convince thyself] that it is the same, unfold his conception and thou wilt perceive the difference to be nothing. 'For because I love you exceedingly,' saith he, 'I was afraid lest ye should suffer any injury from that quarter, and yourselves succeed to that sorrow.' As therefore when he says, "Doth God take care for oxen?" (1 Corinthians chapter 9, verse 9) he doth not mean that He careth not, (for it is not possible for any existing thing to consist if deserted by the Providence of God:) but that He did not legislate primarily for oxen, so also here he means to say, 'I wrote first indeed on your account, but secondly on his also. And I had indeed that love in myself,' he says, 'even independently of mine Epistle: but I was desirous of showing it both to you, and in a word to all, by that writing.'

¹² Ver. 13. "Therefore we have been comforted." Since we both showed our care for you and have been wholly successful. As he said also in another place, "Now we live, if ye stand fast in the Lord;" (1 Thessalonians chapter 3, verse 8) and again, "For what is our hope, or joy, or crown of rejoicing? are not even ye?" (ib. ii. 19.) For this is life, this comfort, this consolation to a teacher possessed of understanding; the growth of his disciples. ¹³ [4. For nothing doth so declare him that beareth rule as paternal affection for the ruled. For begetting alone constitutes not a father; but after begetting, also loving. But if

where nature is concerned there is so great need of love, much more where grace is concerned. In this way were all the ancients distinguished. As many, for instance, as obtained a good report amongst the Hebrews, by this were made manifest. So was Samuel shown to be great, saying, "But God forbid that I should sin against God in ceasing to pray for you: (1 Samuel chapter 12, verse 23) so was David, so Abraham, so Elijah, and so each one of the righteous, those in the New Testament and those in the Old. For so Moses for the sake of those he ruled left so great riches and treasures untold, "choosing to suffer affliction with the people of God," (Hebrews chapter 11, verse 25) and before his appointment was leader of the people by his actions. Wherefore also very foolishly did that Hebrew say to him, "Who made thee a ruler and a judge over us? (Exodus chapter 2, verse 14) What sayest thou? Thou seest the actions and doubttest of the title?

¹⁴Just as if one seeing a physician using the knife excellently well, and succoring that limb in the body which was diseased, should say, 'Who made thee a physician and ordered thee to use the knife?' 'Art, my good Sir, and thine own ailment.' So too did his knowledge make him (i.e., Moses,) what he claimed to be. For ruling is an art, not merely a dignity, and an art above all arts. For if the rule of those without is an art and science superior to all other, much more this. For this rule is as much better than that, as that than the rest; yea, rather, even much more. And, if ye will, let us examine this argument more accurately. There is an art of agriculture, of weaving, of building; which are both very necessary and tend greatly to preserve our life. For others surely are but ancillary to these; the coppersmith's, the carpenter's, the shepherd's. But further, of arts themselves the most necessary of all is the agricultural, which was even that which God first introduced when He had formed man. For without shoes and clothes it is possible to live; but without agriculture it is impossible. And such they say are the Hamaxobii, the Nomads amongst the Scythians, and the Indian Gymnosophists. For these troubled not themselves with the arts of house-building, and weaving, and shoemaking, but need only that of agriculture. Blush ye that have need of those arts that be superfluous, cooks, confectioners, embroiderers, and ten thousand other such people, that ye may live;

¹⁵blush ye that introduce vain refinements into life; blush ye who are unbelievers, before those barbarians who have no need of art. For God made nature exceedingly independent, needing only a few things. However, I do

not compel you nor lay it down for law that ye should live thus; but as Jacob asked. And what did he ask? "If the Lord will give me bread to eat and raiment to put on. (Genesis chapter 28, verse 20) So also Paul commanded, saying, "And having food and covering let us be therewith content. (1 Timothy chapter 6, verse 8) First then comes agriculture; second, weaving; and third after it, building; and shoemaking last of all; for amongst us at any rate there are many both servants and laborers who live without shoes. These, therefore, are the useful and necessary arts. Come, then, let us compare them with that of ruling. For I have therefore brought forward these that are of all most important, that when it shall have been seen to be superior to them, its victory over the rest may be unquestioned. Whereby then shall we show that it is more necessary than all? Because without it there is no advantage in these. And if you think good, let us leave mention of the rest and bring on the stage that one which stands higher and is more important than any, that of agriculture. Where then will be the advantage of the many hands of your laborers. if they are at war with one another and plunder one another's goods?

¹⁶ For, as it is, the fear of the ruler restrains them and protects that which is wrought by them; but if thou take this away, in vain is their labor. But if one examine accurately, he will find yet another rule which is the parent and bond of this. What then may this be? That according to which it behoveth each man to control and rule himself, chastising his unworthy passions, but both nourishing and promoting the growth of all the germs of virtue with all care. ¹⁷ For there are [these] species of rule; one, that whereby men rule peoples and states, regulating this the political life; which Paul denoting said, "Let every soul be subject to the higher powers; for there is no power but of God." (Romans chapter 13, verse 1 and Romans chapter 13, verse 4) Afterwards to show the advantage of this, he went on to say, that the ruler "is a minister of God for good;" and again, "he is a minister of God, and avenger to execute wrath on him that doeth evil." A second there is whereby every one that hath understanding ruleth himself; and this also the Apostle further denoted, saying, "Wouldest thou have no fear of the power? do that which is good;" (Romans chapter 13, verse 3) speaking of him that ruleth himself.

¹⁸ [5. Here, however, there is yet another rule, higher than the political rule. And what is this? That in the Church. And this also itself Paul men-

tions, saying, "Obey them that have the rule over you and submit to them; for they watch in behalf of your souls as they that shall give account. (Hebrews chapter 13, verse 17) For this rule is as much better than the political as heaven is than earth; yea rather, even much more. For, in the first place, it considers principally not how it may punish sins committed, but how, they may never be committed at all; next, when committed, not how it may remove the deceased [member], but how they may be blotted out. And of the things of this life indeed it maketh not much account, but all its transactions are about the things in heaven. "For our citizenship is in heaven. (Philippians chapter 3, verse 20) And our life is here. "For our life," saith he, "is hid with Christ in God. (Colossians chapter 3, verse 3) And our prizes are there, and our race is for the crowns that be there. For this life is not dissolved after the end, but then shineth forth the more. And therefore, in truth, they who bear this rule have a greater honor committed to their hands, not only than viceroys but even than those themselves who wear diadems, seeing that they mould men in greater, and for greater, things.

¹⁹ But neither he that pursueth political rule nor he that pursueth spiritual, will be able well to administer it, unless they have first ruled themselves as they ought, and have observed with all strictness the respective laws of their polity. For as the rule over the many is in a manner twofold, so also is that which each one exerts over himself. And again, in this point also the spiritual rule transcends the political, as what we have said proved. But one may observe certain also of the arts imitating rule; and in particular, that of agriculture. For just as the tiller of the soil is in a sort a ruler over the plants, clipping and keeping back some, making others grow and fostering them: just so also the best rulers punish and cut off such as are wicked and injure the many; whilst they advance the good and orderly. For this cause also the Scripture likeneth rulers to vine-dressers. For what though plants utter no cry, as in states the injured do? nevertheless they still show the wrong by their appearance, withering, straitened for room by the worthless weeds. And like as wickedness is punished by laws, so truly here also by this art both badness of soil and degeneracy and wildness in plants, are corrected. For all the varieties of human dispositions we shall find here also, roughness, weakness, timidity, forwardness, steadiness: and some of them through wealth luxuriating unseasonably, and to the damage of their neighbors, and others impoverished and injured;

20 as, for instance, when hedges are raised to luxuriance at the cost of the neighboring plants; when other barren and wild trees, running up to a great height, hinder the growth of those beneath them. And like as rulers and kings have those that vex their rule with outrage and war; so also hath the tiller of the soil attacks of wild beasts, irregularity of weather, hail, mildew, great rain, drought, and all such things. But these things happen in order that thou mayest constantly look unto the hope of God's aid. For the other arts indeed hold their way through the diligence of men as well; but this getteth the better as God determines the balance, and is throughout almost wholly dependent thereupon; and it needeth rains from above, and the admixture of weathers, and, above all, His Providence. "For neither is he that planteth any thing, nor he that watereth, but God that giveth the increase. (1 Colossians chapter 3, verse 7)

21 Here also there is death and life, and throes and procreation, just as with men. For here happen instances both of being cut off, and of bearing fruit, and of dying, and of being born (the same that was dead) over again, wherein the earth discourseth to us both variously and clearly of a resurrection. For when the root beareth fruit, when the seed shooteth, is not the thing a resurrection? And one might perceive a large measure of God's providence and wisdom involved in this rule, if one go over it point by point. But what I wished to say is that this [rule] is concerned with earth and plants; but ours with care of souls. And great as is the difference between plants and a soul; so great is the superiority of this to that. And the rulers of the present life again are as much inferior to that [rule], as it is better to have mastery over the willing than the unwilling. For this is also a natural rule; for truly in that case every thing is done through fear and by constraint; but here, what is done aright is of choice and purpose. And not in this point alone doth this excel the other, but in that it is not only a rule, but a fatherhood so to speak; for it has the gentleness of a father; and whilst enjoining greater things, [still] persuades.

22 For the temporal ruler indeed says, 'If thou committest adultery, thou hast forfeited thy life,' but this, shouldst thou look with unchaste eyes, threatens the highest punishments. For awful is this judgment court, and for the correction of soul, not of body only. As great then as the difference between soul and body, is that which separates this rule again from that. And the one indeed sitteth as judge of things that are open; yea, rather, not of all

these even, but of such as can be fully proved; and oftentimes moreover, even in these dealeth treacherously, but this court instructeth those that enter it that He that judgeth in our case, will bring forward "all things naked and laid open," (Hebrews chapter 4, verse 13) before the common theatre of the world, and that to be hidden will be impossible. So that Christianity keeps together this our life far more than temporal laws. For if to tremble about secret sins makes a man safer than to fear for such as are open; and if to call him to account even for those offences which be less doth rather excite him unto virtue, than to punish the graver only; then it is easily seen that this rule, more than all others, welds our life together.

²³ [6. But, if thou wilt, let us consider also the mode of electing the rulers; for here too thou shalt behold the difference to be great. For it is not possible to gain this authority by giving money, but by having displayed a highly virtuous character; and not as unto glory with men and ease unto himself, but as unto toils and labors and the welfare of the many, thus, (I say,) is he that hath been appointed inducted unto this rule. Wherefore also abundant is the assistance he enjoys from the Spirit. And in that case indeed the rule can go no further than to declare merely what is to be done; but in this it addeth besides the help derived from prayers and from the Spirit. But further; in that case indeed is not a word about philosophy, nor doth any sit to teach what a soul is, and what the world, and what we are to be hereafter, and unto what things we shall depart hence, and how we shall achieve virtue. Howbeit of contracts and bonds and money, there is much speech, but of those things not a thought; whereas in the Church one may see that these are the subjects of every discourse. Wherefore also with justice may one call it by all these names, a court of justice, and a hospital, and a school of philosophy, and a nursery of the soul, and a training course for that race that leadeth unto heaven.

²⁴ Further, that this rule is also the mildest of all, even though requiring greater strictness, is plain from hence. For the temporal ruler if he catch an adulterer straightway punishes him. And yet what is the advantage. of this? For this is not to destroy the passion, but to send away the soul with its wound upon it. But this ruler, when he hath detected, considers not how he shall avenge, but how extirpate the passion. For thou indeed dost the same thing, as if when there was a disease of the head, thou shouldest not stay the disease, but cut off the head. But I do not thus: but I cut off the disease. And I

exclude him indeed from mysteries and hallowed precincts; but when I have restored him I receive him back again, at once delivered from that viciousness and amended by his repentance. 'And how is it possible,' saith one, 'to extirpate adultery?' It is possible, yea, very possible, if a man comes under these laws. For the Church is a spiritual bath, which wipeth away not filth of body, but stains of soul, by its many methods of repentance. For thou, indeed, both if thou let a man go unpunished hast made him worse, and if thou punish hast sent him away uncured: but I neither let him go unpunished, nor punish him, as thou, but both exact a satisfaction which becomes me, and set that right which hath been done.

25 Wilt thou learn in yet another way how that thou indeed, though drawing swords and displaying flames to them that offend, workest not any considerable cure; whilst I, without these things, have conducted them to perfect health? But no need have I of arguments or words, but I bring forth earth and sea, and human nature itself, [for witnesses. And inquire, before this court held its sittings, what was the condition of human affairs; how, not even the names of the good works which now are done, were ever heard of. For who braved death? who despised money? who was indifferent to glory? who, fleeing from the turmoils of life, bade welcome to mountains and solitude, the mother of heavenly wisdom? where was at all the name of virginity? For all these things, and more than these, were the good work of this judgment court, the doings of this rule. Knowing these things then, and well understanding that from this proceedeth every benefit of our life, and the reformation of the world, come frequently unto the hearing of the Divine words, and our assemblies here, and the prayers. For if ye thus order yourselves, ye will be able, having displayed a deportment worthy of heaven, to obtain the promised good things; which may all we obtain, through the grace and love towards men of our Lord Jesus Christ, to Whom be glory for ever and ever. Amen.

HOMILY 16

12 Corinthians chapter 7, verse 13. And in your comfort, we joyed the more exceedingly for the joy of Titus, because his spirit hath been refreshed by you all. See again how he exalts their praises, and showeth their love. For having said, 'I was pleased that my Epistle wrought so much and that ye gained so much,' for "I rejoice," he saith, "not that ye were made sorry, but that ye were made sorry unto repentance;" and having shown his own love, for he saith,

"Though I wrote unto you, I wrote not for his cause that did the wrong, nor for his cause that suffered the wrong, but that our care for you might be made manifest to you:" again he mentioneth another sign of their good will, which bringeth them great praise and showeth the genuineness of their affection. For, "in your comfort," he saith, "we joyed the more exceedingly for the joy of Titus." And yet this is no sign of one that loveth them exceedingly; rejoicing rather for Titus than for them. 'Yes,' he replies, 'it is, for I joyed not so much for his cause as for yours.' Therefore also he subjoins the reason, saying, "because his bowels wererefreshed by you all." He said not, 'he,' but "his bowels;" that is, 'his love for you.' And how were they refreshed? "By all." For this too is a very great praise.

² Ver. 14. "For if in anything I have gloried to him on your behalf." It is high praise when the teacher boasted, for he saith, "I was not put to shame." I therefore rejoiced, because ye showed yourselves to be amended and proved my words by your deeds. So that the honor accruing to me was twofold; first, in that ye had made progress; next, in that I was not found to fall short of the truth. Ver. 14. "But as we spake always to you in truth, so our glorying also which I made before Titus was found to be truth." Here he alludes to something further. As we spake all things among you in truth, (for it is probable that he had also spoken to them much in praise of this man,) so also, what we said of you to Titus has been proved true. Ver. 15. "And his inward affection is more abundant toward you."

³ What follows is in commendation of him, as exceedingly consumed with love and attached to them. And he said not 'his love.' Then that he may not appear to be flattering, he everywhere mentions the causes of his affection; in order that he may, as I said, both escape the imputation of flattery and the more encourage them by making the praise redound unto them, and by showing that it was they who had infused into him the beginning and ground of this so great love. For having said, "his inward affection is more abundant toward you;" he added, "Whilst he remembereth the obedience of you all." Now this both shows that Titus was grateful to his benefactors, seeing he had returned, having them all in his heart, and continually remembereth them, and beareth them on his lips and in his mind; and also is a greater distinction to the Corinthians, seeing that so vanquished they sent him away. Then he mentions their obedience also, magnifying their zeal: wherefore also he addeth these words,

⁴ "How with fear and trembling ye received him." Not with love only, but also with excessive honor. Seest thou how he bears witness to a twofold virtue in them, both that they loved him as a father and had feared him as a ruler, neither for fear dimming love, nor for love relaxing fear. He expressed this also above, "That ye sorrow after a godly sort, what earnest care it wrought in you; yea what fear, yea what longing." ⁵ Ver. 16. "I rejoice therefore, that in every thing I am of good courage concerning you." Seest thou that he rejoiceth more on their account; 'because,' he saith, 'ye have in no particular shamed your teacher, nor show yourselves unworthy of my testimony.' So that he joyed not so much for Titus' sake, that he enjoyed so great honor; as for their own, that they had displayed so much good feeling. For that he may not be imagined to joy rather on Titus' account, observe how in this place also he states the reason. As then he said above, "If in anything I have gloried to him on your behalf I was not put to shame;" so here also, "In everything I am of good courage concerning you." 'Should need require me to rebuke, I have no apprehension of your being alienated; or again to boast, I fear not to be convicted of falsehood; or to praise you as obeying the rein, or as loving, or as full of zeal, I have confidence in you. I bade you cut off, and ye did cut off; I bade you receive, and ye did receive; I said before Titus that ye were great and admirable kind of people and knew to reverence teachers: ye proved these things true by your conduct. And he learnt these things not so much from me as from you. At any rate when he returned, he had become a passionate lover of you: your behavior having surpassed what he had been told.'

⁶ [2.] Chap. viii. ver. 1. "Moreover, brethren, we make known to you the grace of God which hath been given in the Churches of Macedonia." ⁷ Having encouraged them with these encomiums, he again tries exhortation. For on this account he mingled these praises with his rebuke, that he might not by proceeding from rebuke to exhortation make what he had to say ill received; but having soothed their ears, might by this means pave the way for his exhortation. For he purposeth to discourse of alms-giving; wherefore also he saith beforehand, "I rejoice that in everything I am of good courage concerning you; by their past good works, making them the more ready to this duty also. And he said not at once, 'Therefore give alms,' but observe his wisdom, how he draws from a distance and from on high the preparation for his discourse. For he says, "I make known to you the grace of God which

hath been given in the Churches of Macedonia. For that they might not be uplifted he calleth what they did "grace; and whilst relating what others did he worketh greater zeal in them by his encomiums on others. And he mentions together two praises of the Macedonians, or rather three; namely, that they bear trials nobly; and that they know how to pity; and that, though poor, they had displayed profuseness in almsgiving, for their property had been also plundered.

§ And when he wrote his Epistle to them, it was as signifying this that he said, "For ye became imitators of the Churches of God which are in Judaea, for ye also suffered the same things of your own countrymen, even as they did of the Jews. (1 Thessalonians chapter 2, verse 14) Hear what he said afterwards in writing to the Hebrews, "For ye took joyfully the spoiling of your possessions. (Hebrews chapter 10, verse 34) But He calls what they did "grace," not in order to keep them humble merely; but both to provoke them to emulation and to prevent what he said from proving invidious. Wherefore he also added the name of "brethren" so as to undermine all envious feeling; for he is about to praise them in high-flown terms. Listen, at least, to his praises. For having said, "I make known to you the grace of God," he said not 'which hath been given in this or that city,' but praiseth the entire nation, saying, "in the Churches of Macedonia. Then he details also this same grace.

§ Ver. 2. "How that in much proof of affliction the abundance of their joy." Seest thou his wisdom? For he says not first, that which he wishes; but another thing before it, that he may not seem to do this of set purpose, but to arrive at it by a different connection. "In much proof of affliction." This was what he said in his Epistle to the Macedonians themselves, "Ye became imitators of the Lord, having received the word in much affliction, with joy of the Holy Ghost;" and again, "From you sounded forth the word of the Lord, not only in Macedonia and Achaia, but also in every place, your faith to God-ward is gone forth." (1 Thessalonians chapter 1, verse 6 and 1 Thessalonians chapter 1, verse 8.) But what is, "in much proof of affliction the abundance of their joy?" Both, he says, happened to them in excess; both the affliction and the joy. Wherefore also the strangeness was great that so great an excess of pleasure sprang up to them out of affliction. For in truth the affliction not only was not the parent of grief, but it even became unto them an occasion of gladness; and this too, though it was "great." Now this he said, to prepare them to be noble and firm in their trials. For they were not merely

afflicted, but so as also to have become approved by their patience: yea rather, he says not by their patience, but what was more than patience, "joy." And neither said he "joy" simply, but "abundance of joy," for it sprang up in them, great and unspeakable.

¹⁰ [3.] "And their deep poverty abounded unto the riches of their liberality." Again, both these with excessiveness. For as their great affliction gave birth to great joy, yea, "abundance of joy," so their great poverty gave birth to great riches of alms. For this he showed, saying, "abounded unto the riches of their liberality." For munificence is determined not by the measure of what is given, but by the mind of those that bestow it. Wherefore he nowhere says, 'the richness of the gifts,' but "the riches of their liberality." Now what he says is to this effect; 'their poverty not only was no impediment to their being bountiful, but was even an occasion to them of abounding, just as affliction was of feeling joy. For the poorer they were, the more munificent they were and contributed the more readily.' Wherefore also he admires them exceedingly, for that in the midst of so great poverty they had displayed so great munificence. For "their deep," that is, 'their great and unspeakable,' "poverty," showed their "liberality." But he said not 'showed,' but "abounded;" and he said not "liberality," but "riches of liberality," that is, an equipoise to the greatness of their poverty, or rather much outweighing it, was the bountifulness they displayed. Then he even explains this more clearly, saying,

¹¹ Ver. 3. "For according to their power, I bear witness." Trustworthy is the witness. "And beyond their power." That is, it "abounded unto the riches of their liberality." Or rather, he makes this plain, not by this expression alone, but also by all that follows; for he says, "of their own accord." Lo! yet another excessiveness. Ver. 4. "With much intreaty." Lo! yet a third and a fourth. "Praying us." Lo! even a fifth. And when they were in affliction and in poverty. Here are a sixth and seventh. And they gave with excessiveness. Then since this is what he most of all wishes to provide for in the Corinthians' case, namely, the giving deliberately, he dwells especially upon it, saying, "with much intreaty," and "praying us." 'We prayed not them, but they us.' Pray us what? "That the grace and the fellowship in the ministering to the saints." Seest thou how he again exalts the deed, calling it by venerable names. For since they were ambitious of spiritual gifts, he calls it by the name grace that they might eagerly pursue it; and again by that of "fellow-

ship," that they might learn that they receive, not give only. 'This therefore they intreated us,' he says, 'that we would take upon us such a ministry.'

¹² Ver. 5. "And" this, "not as we hoped." This he says with reference both to the amount and to their afflictions. 'For we could never have hoped,' he says, 'that whilst in so great affliction and poverty, they would even have urged us and so greatly intreated us.' He showed also their carefulness of life in other respects, by saying, "But first they gave their own selves to the Lord, and to us by the will of God." 'For in everything their obedience was beyond our expectations; nor because they showed mercy did they neglect the other virtues,' "but first gave themselves to the Lord." What is, "gave themselves to the Lord?" 'They offered up [themselves]; they showed themselves approved in faith; they displayed much fortitude in their trials, order, goodness, love, in all things both readiness and zeal.' What means, "and to us?" 'They were tractable to the rein, loved, obeyed us; both fulfilling the laws of God and bound unto us by love.' And observe how here also he again shows their earnestness saying, "gave themselves to the Lord." They did not in some things obey God, and in some the world; but in all things Him; and gave themselves wholly unto God. For neither because they showed mercy were they filled up with senseless pride, but displaying much lowlymindedness, much obedience, much reverence, much heavenly wisdom, they so wrought their almsdeeds also. But what is, "by the will of God?" Since he had said, they "gave themselves to us," yet was it not "to us," after the manner of men, but they did this also according to the mind of God.

¹³[4.] Ver. 6. "Insomuch that we exhorted Titus, that as he made a beginning before, so he would also complete in you this gracealso." ¹⁴ And what connexion is there here? Much; and closely bearing on what went before. 'For because we saw them vehement,' he says, 'and fervent in all things, in temptations, in alms giving, in their love toward us, in the purity otherwise of their life: in order that ye too might be made their equals, we sent Titus.' Howbeit he did not say this, though he implied it. Behold excessiveness of love. 'For though intreated and desired by them,' he says, 'we were anxious about your state, lest by any means ye should come short of them. Wherefore also we sent Titus, that by this also being stirred up and put in mind, ye might emulate the Macedonians.' For Titus happened to be there when this Epistle was writing. Yet he shows that he had made a beginning in this matter before Paul's exhortation; "that as he had made a beginning before," he

says. Wherefore also he bestows great praise on him; for instance, in the beginning [of the Epistle]; "Because I found not Titus my brother, I had no relief for my spirit: "(chap. ii. 13. and here all those things which he has said, and this too itself. For this also is no light praise, the having begun before even: for this evinces a warm and fervent spirit. Wherefore also he sent him, infusing amongst them in this also a very great incentive unto giving, the presence of Titus. On this account also he extols him with praises, wishing to endear him more exceedingly to the Corinthians.

15 For this too hath a great weight unto persuading, when he who counsels is upon intimate terms. And well does he both once and twice and thrice, having made mention of almsgiving, call 'it grace,' now indeed saying, "Moreover, brethren, I make known to you the grace of God bestowed on the Churches of Macedonia; and now, "they of their own accord, praying us with much intreaty in regard of this grace and fellowship: and again,"that as he had begun, so he would also finish in you this grace also." 16[5. For this is a great good and a gift of God; and rightly done assimilates us, so far as may be, unto God; for such an one is in the highest sense a man. A certain one, at least, giving a model of a man has mentioned this, for "Man," saith he, "is a great thing; and a merciful man is an honorable thing. (Proverbs chapter 20, verse 6. LXX. Greater is this gift than to raise the dead. For far greater is it to feed Christ when an hungered than to raise the dead by the name of Jesus: for in the former case thou doest good to Christ, in the latter He to thee. And the reward surely comes by doing good, not by receiving good. For here indeed, in the case of miracles I mean, thou art God's debtor. in that of almsgiving, thou hast God for a debtor. Now it is almsgiving, when it is donewith willingness, when with bountifulness, when thou deemest thyself not to give but to receive, when done as if thou wert benefitted,as if gaining and not losing; for so this werenot a grace. For he that showeth mercy on another ought to feel joyful, not peevish. For how is it not absurd, if whilst removing another's downheartedness, thou art thyself downhearted? for so thou no longer sufferest it to be alms. For if thou art downhearted because thou hast delivered another from downheartedness, thou furnishest an example of extreme cruelty and inhumanity;

17 for it were better not to deliver him, than so to deliver him. And why art thou also downhearted at all, O man? for fear thy gold should diminish? If such are thy thoughts, do not give at all: if thou art not quite sure that it is

multiplied for thee in heaven, do not bestow. But thou seekest the recompense here. Wherefore? Let thine alms be alms, and not traffic. Now many have indeed received a recompense even here; but have not so received it, as if they should have an advantage over those who received it not here; but some of them as being weaker than they ought, because they were not so strongly attracted by the things which are there. And as those who are greedy, and ill-mannered, and slaves of their bellies, being invited to a royal banquet, and unable to wait till the proper time, just like little children mar their own enjoyment, by taking food beforehand and stuffing themselves with inferior dishes: even so in truth do these who seek for and receive [recompense] here, diminish their reward there. Further, when thou lendest, thou wishest to receive thy principal after a longer interval, and perhaps even not to receive it at all, in order that by the delay thou mayest make the interest greater; but, in this case, dost thou ask back immediately; and that too when thou art about to be not here, but there forever; when thou art about not to be here to be judged, but to render thine account?

¹⁸ And if indeed one were building thee mansions where thou weft not going to remain, thou wouldest deem it to be a loss; but now, desirest thou here to be rich, whence possibly thou art to depart even before the evening? Knowest thou not that we live in a foreign land, as though strangers and sojourners? Knowest thou not that it is the lot of sojourners to be ejected when they think not, expect not? which is also our lot. For this reason then, whatsoever things we have prepared, we leave here. For the Lord does not allow us to receive them and depart, if we have built houses, if we have bought fields, if slaves, if gear, if any other such thing. But not only does He not allow us to take them and depart hence, but doth not even account to thee the price of them. For He forwarned thee that thou shouldest not build, nor spend what is other men's but thine own. Why therefore, leaving what is thine own, dost thou work and be at cost in what is another's, so as to lose both thy toil and thy wages and to suffer the extremest punishment? Do not so, I beseech thee; but seeing we are by nature sojourners, let us also be so by choice; that we be not there sojourners and dishonored and cast out. For if we are set upon being citizens here, we shall be so neither here nor there;

¹⁹ but if we continue to be sojourners, and live in such wise as sojourners ought to live in, we shall enjoy the freedom of citizens both here and there. For the just, although having nothing, will both dwell here amidst all men's

possessions as though they were his own; and also, when he hath departed to heaven, shall see those his eternal habitations. And he shall both here suffer no discomfort, (for none will ever be able to make him a stranger that hath every land for his city; and when he hath been restored to his own country, shall receive the true riches. In order that we may gain both the things of this life and of that, let us use aright the things we have. For so shall we be citizens of the heavens, and shall enjoy much boldness; whereunto may we all attain, through the grace and love towards men of our Lord Jesus Christ, with Whom to the Father with the Holy Ghost, be glory and power for ever. Amen.

HOMILY 17

12 Corinthians chapter 8, verse 7. Therefore that ye abound in every thing; in faith and utterance, and knowledge, and in all earnestness. See again his exhortation accompanied with commendations, greater commendations. And he said not, 'that ye give,' but "that ye abound; in faith," namely, of the gifts, and "in utterance," the word of wisdom, and "knowledge," namely, of the doctrines, and "in all earnestness," to the attaining of all other virtue. "And in your love," that, namely of which I have before spoken, of which I have also made proof. "That ye may abound in this grace also." Seest thou that for this reason it was that he began by those praises, that advancing forward he might draw them on to the same diligence in these things also. Ver. 8. "I speak not by way of commandment." See how constantly he humors them, how he avoids offensiveness, and is not violent nor compulsory; or rather what he says hath both these, with the inoffensiveness of that which is uncompelled. For after he had repeatedly exhorted them and had greatly commended the Macedonians, in order that this might not seem to constitute a necessity, he says,

2 "I speak not by way of commandment, but as proving through the earnestness of others, the sincerity also of your love." 'Not as doubting it,' (for that is not what he would here imply,) 'but to make it approved, display it and frame it unto greater strength. For I therefore say these things that I may provoke you to the same forwardness. And I mention their zeal to brighten, to cheer, to stimulate your inclinations.' Then from this he proceeded to another and a greater point. For he lets slip no mode of persuasion, but moves heaven and earth in handling his argument. For he exhorted them both by other men's praises, saying, Ye know "the grace of God which

hath been given in the Churches of Macedonia;" and by their own, "therefore that ye abound in everything, in utterance and knowledge." For this hath power to sting man more that he falls short of himself, than that he does so of others. Then he proceeds afterwards to the head and crown of his persuasion.

3 Ver. 9. "For ye know the grace of our Lord, that though He was rich, yet for our sakes He became poor, that we through His poverty might become rich." 'For have in mind,' says he, 'ponder and consider the grace of God and do not lightly pass it by, but aim at realizing the greatness of it both as to extent and nature, and thou wilt grudge nothing of thine. He emptied Himself of His glory that ye, not through His riches but through His poverty, might be rich. If thou believest not that poverty is productive of riches, have in mind thy Lord and thou wilt doubt no longer. For had He not become poor, thou wouldest not have become rich. For this is the marvel, that poverty hath made riches rich.' And by riches here he meaneth the knowledge of godliness, the cleansing away of sins, justification, sanctification, the countless good things which He bestowed upon us and purposeth to bestow. And all these things accrued to us through His poverty. What poverty? Through His taking flesh on Him and becoming man and suffering what He suffered. And yet he owed not this, but thou dost owe to Him.

4 Ver. 10. "And herein I give you my advice for your profit." See how again he is careful to give no offence and softens down what he says, by these two things, by saying, "I give advice," and, "for your profit." 'For, neither do I compel and force you,' says he, 'or demand it from unwilling subjects; nor do I say these things with an eye so much to the receivers benefit as to yours.' Then the instance also which follows is drawn from themselves, and not from others. Who were the first to make a beginning a year ago, not only to do, but also to will. See how he shows both that themselves were willing, and had come to this resolution without persuasion. For since he had borne this witness to the Thessalonians, that "of their own accord with much intreaty," they had prosecuted this giving of alms; he is desirous of showing of these also that this good work is their own. Wherefore he said, "not only to do, but also to will," and not "begun," but "begun before, a year ago." Unto these things therefore I exhort you, whereunto ye beforehand bestirred yourselves with all forwardness.

5 Ver. 11. "And now also ye have completed the doing of it." He said not, ye have done it, but, ye have put a completion to it, "That as there was the readiness to will, so also [there may be] the completion also out of your ability." That this good work halt not at readiness but receive also the reward that follows upon deeds. [2.] Ver. 12. "For if the readiness is there, it is acceptable according as a man hath, not according as he hath not." See wisdom unspeakable. In that (having pointed out those who were doing beyond their power, I mean the Thessalonians, and having praised them for this and said, "I bear them record that even beyond their power;") he exhorteth the Corinthians to do only "after" their power, leaving the example to do its own work; for he knew that not so much exhortation, as emulation, inciteth unto imitation of the like; wherefore he saith, "For if the readiness is there, it is acceptable according as a man hath, not according as he hath not."

6 'Fear not,' he means, 'because I have said these things, for what I said was an encomium upon their munificence, but God requires things after a man's power,' "according as he hath, not according as he hath not." For the word "is acceptable," here implies 'is required.' And he softens it greatly, in confident reliance upon this example, and as winning them more surely by leaving them at liberty. Wherefore also he added, Ver. 13. "For I say not this, that others may be eased, and ye distressed." And yet Christ praised the contrary conduct in the widow's case, that she emptied out all of her living and gave out of her want. (Mark chapter 12, verse 43) But because he was discoursing to Corinthinians amongst whom he chose to suffer hunger; "for it were good for me rather to die, than that any man should make my glorying void;" (1 Cor. ix.15.) he therefore uses a tempered exhortation, praising indeed those who had done beyond their power, but not compelling these to do so; not because he did not desire it, but because they were somewhat weak. For wherefore doth he praise those, because "in much proof of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality:" and because they gave "beyond their power?" is it not very evident that it is as inducing these also to this conduct? So that even if he appears to permit a lower standard; he doth so, that by it he may raise them to this. Consider, for instance, how even in what follows he is covertly preparing the way for this. For having said these things, he added,

7 Ver. 14, "Your abundance being a supply for their want." 8 For not only by the words he has before used but by these also, he is desirous of making

the commandment light. Nor yet from this consideration alone, but from that of the recompense also, again he maketh it easier; and uttereth higher things than they deserve, saying, "That there may be equality at this time, and their abundance" a supply "for your want. Now what is it that he saith? 'Ye are flourishing in money; they in life and in boldness towards God.' 'Give ye to them, therefore, of the money which ye abound in but they have not; that ye may receive of that boldness wherein they are rich and ye are lacking.' See how he hath covertly prepared for their giving beyond their power and of their want. 'For,' he saith, 'if thou desirest to receive of their abundance, give of thine abundance; but if to win for thyself the whole, thou wilt give of thy want and beyond thy power.' He doth not say this, however, but leaves it to the reasoning of his hearers; and himself meanwhile works out his object and the exhortation that was meet, adding in keeping with what appeared, the words, that "there may be equality at this time. How equality? You and they mutually giving your superabundance, and filling up your wants. And what sort of equality is this, giving spiritual things for carnal? for great is the advantage on that side; how then doth he call it "equality?

9 either in respect of each abounding and wanting, doth he say that this [equality] takes place; or else in respect of the present life only. And therefore after saying "equality," he added, "at this time. Now this he said, both to subdue the high-mindedness of the rich, and to show that after our departure hence the spiritual possess the greater advantage. For here indeed we all enjoy much equality of honor; but then there will be a wide distinction and a very great superiority, when the just shine brighter than the sun. Then since he showed that they were to be not only giving, but also receiving, and more, in return; he tries by a further consideration to make them forward, showing that if they did not give of their substance to others, they would not gain anything by gathering all together within. And he adduces an ancient story, thus saying,

10 Ver. 15. "As it is written, He that gathered much had nothing over, and he that gathered little had no lack." Now this happened in the case of the manna. For both they that gathered more, and they that gathered less, were found to have the same quantity, God in this way punishing insatiableness. And this he said at once both to alarm them by what then happened, and to persuade them never to desire to have more nor to grieve at having less. And this one may see happening now in things of this life not in the manna only.

For if we all fill but one belly, and live the same length of time, and clothe one body; neither will the rich gain aught by his abundance nor the poor lose aught by his poverty. ¹¹ [3. Why then tremblest thou at poverty? and why pursuest thou after wealth? 'I fear,' saith one, 'lest I be compelled to go to other men's doors and to beg from my neighbor.' And I constantly hear also many praying to this effect, and saying, 'Suffer me not at any time to stand in need of men?' And I laugh exceedingly when I hear these prayers, for this fear is even childish. For every day and in every thing, so to speak, do we stand in need of one another. So that these are the words of an unthinking and puffed up spirit, and that doth not clearly discern the nature of things. Seest thou not that all of us are in need one of another? The soldier of the artisan, the artisan of the merchant, the merchant of the husbandman, the slave of the free man, the master of the slave, the poor man of the rich, the rich man of the poor, he that worketh not of him that giveth alms, he that bestoweth of him that receiveth. For he that receiveth alms supplieth a very great want, a want greater than any. For if there were no poor, the greater part of our salvation would be overthrown, in that we should not have where to bestow our wealth. So that even the poor man who appears to be more useless than any is the most useful of any. But if to be in need of another is disgraceful, it remains to die;

¹² for it is not possible for a man to live who is afraid of this. 'But,' saith one, 'I cannot bear blows arched [in scorn.]' Why dost thou in accusing another of arrogance, disgrace thyself by this accusation? for to be unable to endure the inflation of a proud soul is arrogant. And why fearest thou these things, and tremblest at these things, and on account of these things which are worthy of no account, darest poverty also? For if thou be rich, thou wilt stand in need of more, yea of more and meaner. For just in proportion to thy wealth dost thou subject thyself to this curse. So ignorant art thou of what thou prayest when thou askest for wealth in order to be in need of no man; just as if one having come to a sea, where there is need both of sailors and a ship and endless stores of outfit, should pray that he might be in need of nothing at all. For if thou art desirous of being exceedingly independent of every one, pray for poverty; and [then] if thou art dependent on any, thou wilt be so only for bread and raiment; but in the other case thou wilt have need of others, both for lands, and for houses, and for imposts, and for wages, and for rank, and for safety, and for honor, and for magistrates, and

those subject to them, both those in the city and those in the country, and for merchants, and for shopkeepers.

13 Do you see that those words are words of extreme carelessness? For, in a word, if to be in need one of another appears to thee a dreadful thing, [know that] it is impossible altogether to escape it; but if thou wilt avoid the tumult, (for thou mayest take refuge in the waveless haven of poverty,) cut off the great tumult of thy affairs, and deem it not disgraceful to be in need of another; for this is the doing of God's unspeakable wisdom. For if we stand in need one of another, yet even the compulsion of this need draweth us not together unto love; had we been independent, should we not have been untamed wild beasts? Perforce and of compulsion God hath subjected us one to another, and every day we are in collision one with another. And had He removed this curb, who is there who would readily have longed after his neighbor's love? Let us then neither deem this to be disgraceful, nor pray against it and say, 'Grant us not to stand in need of any one;' but let us pray and say, 'Suffer us not, when we are in need, to refuse those who are able to help us.' It is not the standing in need of others, but seizing the things of others, that is grievous. But now we have never prayed in respect to that nor said, 'Grant me not to covet other men's goods;' but to stand in need, this we think a fit subject of deprecation.

14 Yet Paul stood in need many times, and was not ashamed; nay, even prided himself upon it, and praised those that had ministered to him, saying, "For ye sent once and again to my need; (Philippians chapter 4, verse 16) and again, "I robbed other Churches, taking wages of them that I might minister unto you. (2 Corinthians chapter 11, verse 8) It is no mark therefore of a generous temper, but of weakness and of a low minded and senseless spirit, to be ashamed of this. For it is even God's decree that we should stand in need one of another. Push not therefore thy philosophy beyond the mean. 'But,' saith one, 'I cannot bear a man that is entreated often and complieth not.' And how shall God bear thee who art entreated by Him, and yet obeyest not; and entreated too in things that advantage thee? "For we are ambassadors on behalf of Christ," (2 Corinthians chapter 5, verse 20) saith he, "as though God were entreating by us; be ye reconciled unto God." 'And yet, I am His servant,' saith he. And what of that? For when thou, the servant, art drunken, whilst He, the Master, is hungry and hath not even necessary food, how shall thy name of servant stand thee in stead? Nay, this itself will even the

more weigh thee down, when thou indeed abidest in a three-storied dwelling whilst He owns not even a decent shelter;

¹⁵ when thou [liest] upon soft couches whilst He hath not even a pillow. 'But,' saith one, 'I have given.' But thou oughtest not to leave off so doing. For then only wilt thou have an excuse, when thou hast not what [to give], when thou possessest nothing; but so long as thou hast, (though thou have given to ten thousand,) and there be others hungering, there is no excuse for thee. But when thou both shuttest up corn and raisest the price, and devisest other unusual tricks of traffic; what hope of salvation shalt thou have henceforth? Thou hast been bidden to give freely to the hungry, but thou dost not give at a suitable price even. He emptied Himself of so great glory for thy sake, but thou dost not count Him deserving even of a loaf; but thy dog is fed to fulness whilst Christ wastes with hunger; and thy servant bursteth with surfeiting whilst thy Lord and his is in want of necessary food. And how are these the deeds of friends? "Be ye reconciled unto God," (2 Corinthians chapter 5, verse 20) for these are [the deeds] of enemies and such as are in hostility.

¹⁶[4. Let us then think with shame on the great benefits we have already received, the great benefits we are yet to receive. And if a poor man come to us and beg, let us receive him with much good will, comforting, raising him up with [our] words, that we ourselves also may meet with the like, both from God and from men. "For whatsoever ye would that they should do unto you, do ye also unto them. (Matthew chapter 7, verse 12) Nothing burdensome, nothing offensive, doth this law contain. 'What thou wouldest receive, that do,' it saith. The return is equal. And it said not, 'what thou wouldest not receive, that do not,' but what is more. For that indeed is an abstinence from evil things, but this is a doing of good things, in which the other is involved. Also He said not 'that do ye also wish, but do, to them.' And what is the advantage? "This is the Law and the Prophets. Wouldest thou have mercy shown thee? Then show mercy. Wouldest thou obtain forgiveness? Then grant it. Wouldest thou not be evil spoken of? Then speak not evil. Longest thou to receive praise? Then bestow it. Wouldest thou not be wronged? Then do not thou plunder. Seest thou how He shows that virtue is natural, and that we need no external laws nor teachers? For in the things we wish to receive, or not to receive from our neighbors, we legislate unto ourselves.

17 So that if thou wouldest not receive a thing, yet doest it, or if thou wouldest receive it, yet doest it not, thou art become self-condemned and art henceforth without any excuse, on the ground of ignorance and of not knowing what ought to be done. Wherefore, I beseech you, having set up this law in ourselves for ourselves, and reading this that is written so clearly and succinctly, let us become such to our neighbors, as we would have them be to ourselves; that may we both enjoy present immunity, and obtain the future good things, though the grace and love towards men of our Lord Jesus Christ, with Whom to the Father, together with the Holy Spirit, be glory, power, honor, now and for ever, and world without end. Amen.

HOMILY 18

12 Corinthians chapter 8, verse 16 But thanks be to God, Which put the same earnest care for you into the heart of Titus. Again he praises Titus. For since he had discoursed of almsgiving, he afterwards discourseth also of those who are to receive the money from them and carry it away. For this was of aid towards this collection, and towards increasing the forwardness of the contributors. For he that feels confidence as to him that ministereth, and suspects not those who are to be receivers, gives with the fuller bountifulness. And that this might be the case then also, hear how he commends those that had come for this purpose, the first of whom was Titus. Wherefore also he saith, "But thanks be to God, Which put (literally, 'gave') the same earnest care into the heart of Titus." What is "the same?" Which he had also in respect to the Thessalonians, or "the same" with me. And mark here wisdom. Showing this to be the work of God, he also gives thanks to Him that gave, so as to incite by this also. 'For if God stirred him up and sent him to you, He asks through Him. Think not therefore that what has happened is of men.' And whence is it manifest that God incited him?

2 Ver. 17. "For indeed he accepted our exhortation, but being himself very earnest, he went forth of his own accord." Observe how he also represents him as fulfilling his own part, and needing no prompting from others. And having mentioned the grace of God, he doth not leave the whole to be God's; again, that by this also he may win them unto greater love, having said that he was stirred up from himself also. For, "being very earnest, he went forth of his own accord," 'he seized at the thing, he rushed upon the treasure, he considered your service to be his own advantage; and because he loved you exceedingly, he needed not the exhortation I gave; but though he

was exhorted by me also, yet it was not by that he was stirred up; but from himself and by the grace of God.' Ver. 18. "And we have sent together with him the brother whose praise in the Gospel is spread through all the Churches."

3 And who is this brother? Some indeed say, Luke, because of the history which he wrote, but some, Barnabas; for he calls the unwritten preaching also Gospel. And for what cause does he not mention their names; whilst he both makes Titus known (vid. also ver. 23.) by name, and praises him for his cooperation in the Gospel, (seeing that he was so useful that by reason of his absence even Paul could do nothing great and noble; for, "because I found not Titus my brother, I had no relief for my spirit," -c. ii. 13.) and for his love towards them, (for, saith he, "his inward affection is more abundant towards you;" -c. vii. 15.) and for his zeal in this matter ("for," he saith, "of his own accord he went")? But these he neither equally commends, nor mentions by name? What then is one to say? Perhaps they did not know them; wherefore he does not dwell upon their praises because as yet they had had no experience of them, but only says so much as was sufficient for their commendation unto them (i.e. the Corinthians,) and to their escaping all evil suspicion. However, let us see on what score he eulogizes this man himself also. On what score then does he eulogize? First, praising him from his preaching; that he not only preached, but also as he ought, and with the befitting earnestness. For he said not, 'he preaches and proclaims the Gospel,' but, "whose praise is in the Gospel." And that he may not seem to flatter him, he brings not one or two or three men, but whole Churches to testify to him, saying, "through all the churches." Then he makes him respected also from the judgment of those that had chosen him. And this too is no light matter. Therefore after saying, "Whose praise in the Gospel is spread through all the churches," he added,

4 Ver. 19. "And not only so." What is, "and not only so?" 'Not only on this account,' he says, 'is respect due to him, that he is approved as a preacher and is praised by all.' "But he was also appointed by the churches along with us." Whence it seems to me, that Barnabas is the person intimated. And he signifies his dignity to be great, for he shows also for what office he was appointed. For he saith, "To travel with us in the matter of this grace which is ministered by us." Seest thou how great are these praises of him? He shone as a preacher of the Gospel and had all the churches testifying to this. He was

chosen by us; and unto the same office with Paul, and everywhere was partner with him, both in his trials and in his dangers, for this is implied in the word "travel." But what is," with this grace which is ministered by us?" So as to proclaim the word, he means, and to preach the Gospel; or to minister also in respect of the money; yea rather, he seems to me to refer to both of these. Then he adds,

5 "To the glory of the same Lord, and to show your readiness." What he means is this: 'We thought good,' he says, 'that he should be chosen with us and be appointed unto this work, so as to become a dispenser and a minister of the sacred money.' Nor was this a little matter. For, "Look ye out," it saith, "from among you seven men of good report;" (Acts chapter 6, verse 3) and he was chosen by the churches, and there was a vote of the whole people taken. What is, "to the glory of the same Lord, and your readiness?" 'That both God may be glorified and ye may become the readier, they who are to receive this money being of proved character, and no one able to engender any false suspicion against them. Therefore we sought out such persons, and entrusted not the whole to one person only, that he might escape this suspicion also; but we sent both Titus and another with him. Then to interpret this same expression, "to the glory of the Lord and your ready mind:" he added,

6 Ver. 20. "Avoiding this, that any man should blame us in the matter of this bounty which is ministered by us." What can this be which is said? A thing worthy of the virtue of Paul; and showing the greatness of his tender care and his condescension. 'For,' he says, 'that none should suspect us, nor have the slightest cavil against us, as though we purloined aught of the money placed in our hands; therefore we send such persons, and not one only, but even two or three.' Seest thou how he clears them of all suspicions? Not on account of the Gospel, nor of their having been chosen merely; but also, from their being persons of proved character, (and for this very reason) having been chosen, that they might not be suspected. And he said not 'that ye should not blame,' but 'that no other person should,' And yet it was on their account that he did this; and he implied as much in saying, "to the glory of the same Lord, and your readiness:" however, he does not wish to wound them; and so expresses himself differently,

7 "Avoiding this." And he is not satisfied with this either, but by what he adds, soothes again, saying, "In the matter of this bounty which is ministered by us," and mingling his severity with praise. For that they might not

feel hurt, and say, 'Is he obliged then to eye us stealthily, and are we so miserable as ever to have been suspected of these things?' Providing a correction against this too, he says, 'the money sent by you is of large amount, and this abundance, that is, the large amount of the money, is enough to afford suspicion to the evil-minded had we not offered that security.' Ver. 21. For "we take thought for things, honorable not only in the sight of the Lord, but also in the sight of men." What can compare with Paul? For he said not, 'Perdition and woe to him who chooses to suspect anything of the kind: so long as my conscience does not condemn me, I waste not a thought on those who suspect.' Rather, the weaker they were, the more he condescended. For it is meet not to be angry with, but help, him that is sick. And yet from what sin are we so removed as he was from any such suspicion? For not even a demon could have suspected that blessed saint of this unfaithfulness. But still although so far removed from that evil suspicion, he does everything and resorts to every expedient; so as not to leave a shadow even to those who might be desirous in any way of suspecting something wrong; and he avoids not only accusations, but also blame and the slightest censure, even bare suspicion.

8[2.] Ver. 22. "And we have sent with them our brother." Behold, again he adds yet another, and him also with an encomium; both his own judgment, and many other witnesses [to him]. "Whom," saith he, "we have many times proved earnest in many things, but now much more earnest." And having praised him from his own good works, he extols him also from his love towards them; and what he said of Titus, that "being very earnest he went forth of his own accord;" this he says of this person also, saying, "but now much more earnest;" laying up beforehand for them the seeds of [the proof of their] love toward the Corinthians. And then, after having showed forth their virtue, he exhorts them also on their behalf, saying, Ver. 23. "Whether any inquire about Titus; he is my partner and my fellow-worker to youward." What is, "Whether about Titus?" 'If,' says he, 'it be necessary to say any thing, this I have to say,' "that he is my partner and fellow-worker to youward." For he either means this; or, 'if ye will do anything for Titus, ye will do it unto no ordinary person, for he is "my partner."' And whilst appearing to be praising him, he magnifies them, showing them to be so disposed towards himself as that it were sufficient ground of honor amongst them that any one should appear to be his "partner." But, nevertheless, he was not content with

this, but he also added another thing, saying, "fellow-worker to youward." Not merely "fellow-worker," 'but in matters concerning you, in your progress, in your growth, in our friendship, in our zeal for you;' which last would avail most especially to endear him unto them.

9 "Or our brethren:" 'or whether you wish,' he says, 'to hear any thing about the others: they too have great claims to be commended to you. For they also,' he saith, 'are our brethren, and, "The messengers of the Churches,"' that is, sent by the Churches. Then, which is greater than all, "The glory of Christ;" for to Him is referred whatever shall be done to them. 'Whether then ye wish to receive them as brethren, or as Apostles of the Churches, or as acting for the glory of Christ; ye have many motives for good will towards them. For on behalf of Titus, I have to say, that he is both "my partner," and a lover of you; on behalf of these, that they are "brethren," that they are "the messengers of the churches," that they are "the glory of Christ." Seest thou that it is plain from hence also, that they were of such as were unknown to them? For otherwise he would have set them off by those things with which he had also set off Titus, namely, his love towards them. But whereas as yet they were not known to them, 'Receive them,' he says, 'as brethren, as messengers of the churches, as acting for the glory of Christ.' On which account he adds;

10 Ver. 24. "Wherefore show ye unto them, to the person of the churches, the proof of your love, and of our glorying on your behalf." 'Now show,' he saith, 'how ye love us; and how we do not lightly nor vainly boast in you: and this ye will show, if ye show forth love towards them.' Then he also makes his words more solemn, by saying, "unto the person of the churches." He means, to the glory, the honor, of the churches. 'For if ye honor them, ye have honored the churches that sent them. For the honor passeth not to them alone, but also to those that sent them forth, who ordained them, and more than these, unto the glory of God.' For when we honor those that minister to Him, the kind reception passeth unto Him, unto the common body of the churches. Now this too is no light thing, for great is the potency of that assembly.

11 [3. Certain it is at least that the prayer of the churches loosed Peter from his chains, opened the mouth of Paul; their voice in no slight degree equips those that arrive unto spiritual rule. Therefore indeed it is that both he who is going to ordain calleth at that time for their prayers also, and that

they add their votes and assent by acclamations which the initiated know: for it is not lawful before the uninitiated to unbare all things. But there are occasions in which there is no difference at all between the priest and those under him; for instance, when we are to partake of the awful mysteries; for we are all alike counted worthy of the same things: not as under the Old Testament [when] the priest ate some things and those under him others, and it was not lawful for the people to partake of those things whereof the priest partook. But not so now, but before all one body is set and one cup. And in the prayers also, one may observe the people contributing much. For in behalf of the possessed, in behalf of those under penance, the prayers are made in common both by the priest and by them; and all say one prayer, the prayer replete with pity. Again when we exclude from the holy precincts those who are unable to partake of the holy table, it behoveth that another prayer be offered, and we all alike fall upon the ground, and all alike rise up.

¹² Again, in the most awful mysteries themselves, the priest prays for the people and the people also pray for the priest; for the words, "with thy spirit," are nothing else than this. The offering of thanksgiving again is common: for neither doth he give thanks alone, but also all the people. For having first taken their voices, next when they assent that it is "meet and right so to do," then he begins the thanksgiving. And why marvellest thou that the people any where utter aught with the priest, when indeed even with the very Cherubim, and the powers above, they send up in common those sacred hymns? Now I have said all this in order that each one of the laity also may be wary, that we may understand that we are all one body, having such difference amongst ourselves as members with members; and may not throw the whole upon the priests but ourselves also so care for the whole Church as for a body common to us. For this course will provide for our greater safety, and for your greater growth unto virtue. Here, at least, in the case of the Apostles, how frequently they admitted the laity to share in their decisions. For when they ordained the seven, (Acts chapter 6, verse 2 and Acts chapter 6, verse 3. they first communicated with the people; and when Peter ordained Matthias, with all that were then present, both men and women. (Acts chapter 1, verse 15, &c.

¹³ For here is no pride of rulers nor slavishness in the ruled; but a spiritual rule, in this particular usurping most, in taking on itself the greater share of the labor and of the care which is on your behalf, not in seeking larger hon-

ors. For so ought the Church to dwell as one house; as one body so to be all disposed; just as therefore there is both one Baptism, and one table, and one fountain, and one creation, and one Father. Why then are we divided, when so great things unite us; why are we torn asunder? For we are compelled again to bewail the same things, which I have lamented often. The state in which we are calls for lamentation; so widely are we severed from each other, when we ought to image the conjunction of one body. For in this way will he that is greater, be able to gain even from him that is less. For if Moses learnt from his father-in-law somewhat expedient which himself had not perceived, (Exodus chapter 18, verse 14, &c. much more in the Church may this happen. And how then came it that what he that was an unbeliever perceived, he that was spiritual perceived not? That all those of that time might understand that he was a man; and though he divide the sea, though he cleave the rock, he needeth the influence of God, and that those were not of man's nature, but of God's power. And so let another rise up and speak;

¹⁴ and so now, if such and such an one doth not say expedient things, let another rise up and speak; though he be an inferior, yet if he say somewhat to the purpose, confirm his opinion; and even if he be of the very meanest, do not show him disrespect. For no one of these is at so great a distance from his neighbor, as Moses' father-in-law was from him, yet he disdained not to listen to him, but even admitted his opinion, and was persuaded, and recorded it; and was not ashamed to hand down the circumstances to history; casting down [so] the pride of the many. Wherefore also he left this story to the world engraven as it were on a pillar, for he knew that it would be use fill to many. Let us then not overlook those who give us behoveful counsel, even though they be of the meaner sort, nor insist that those counsels prevail which we have ourselves introduced; but whatever shall appear to be best, let that be approved by all. For many of duller sight have perceived things sooner than those of acute vision, by means of diligence and attention. And say not, "why dost thou call me to council, if thou hearkenest not to what I say? These accusations are not a counsellor's, but a despot's. For the counsellor hath only power to speak his own opinion;

¹⁵ but if something else appear more profitable, and yet he will carry his own opinion into effect, he is no longer a counsellor but a despot, as I said. Let us not, then, act in this manner; but having freed our souls from all arrogancy and pride, let us consider, not how our counsels only may stand, but

how that opinion which is best may prevail, even though it may not have been brought forward by us. For no light gain will be ours, even though we should not have discovered what behoveth, if ourselves accepted what has been pointed out by others; and abundant is the reward we shall receive from God, and so too shall we best attain to glory. For as he is wise that speaketh that which is behoveful, so shall we that have accepted it, ourselves, also reap the praise of prudence and of candor. Thus if both houses and states, thus too if the Church be ordered, she will receive a larger increase; and so too shall we ourselves, having thus best ordered our present lives, receive the good things to come: whereunto may we all attain, through the grace and love towards men of our Lord Jesus Christ, to Whom be glory for ever and ever. Amen.

HOMILY 19

12 Corinthians chapter 9, verse 1 For as touching the ministering to the saints, it is superfluous for me to write to you. Though he had said so much about it, he says here, "It is superfluous for me to write to you." And his wisdom is shown not only in this, that though he had said so much about it, he saith, "it is superfluous for me to write to you," but in that he yet again speaketh of it. For what he said indeed a little above, he said concerning those who received the money, to ensure them the enjoyment of great honor: but what he said before that, (his account of the Macedonians, that "their deep poverty abounded unto the riches of their liberality," and all the rest,) was concerning loving-kindness and alms-giving. But nevertheless even though he had said so much before and was going to speak again, he says, "it is superfluous for me to write to you." And this he does the rather to win them to himself. For a man who has so high a reputation as not to stand in need even of advice, is ashamed to appear inferior to, and come short of, that opinion of him. And he does this often in accusation also, using the rhetorical figure, omission, for this is very effective. For the judge seeing the magnanimity of the accuser entertains no suspicions even. For he argues, 'he who when he might say much, yet saith it not, how should he invent what is not true?' And he gives occasion to suspect even more than he says, and invests himself with the presumption of a good disposition. This also in his advice and in his praises he does. For having said, "It is superfluous for me to write to you," observe how he advises them.

2 "For I know your readiness of which I glory on your behalf to them of Macedonia." Now it was a great thing that he even knew it himself, but much greater, that he also published it to others: for the force it has is greater: for they would not like to be so widely disgraced. Seest thou his wisdom of purpose? He exhorted them by others' example, the Macedonians, for, he says, "I make known to you the grace of God which hath been given in the Churches of Macedonia." He exhorted them by their own, for he saith, "who were the first to make a beginning a year ago not only to do, but also to will." He exhorted them by the Lord's, for "ye know" he saith, "the grace of our Lord, that though He was rich, yet for our sakes He became poor." (ibid. 9.) Again he retreats upon that strong main point, the conduct of others. For mankind is emulous. And truly the example of the Lord ought to have had most power to draw them over: and next to it, the [consideration] of the recompense: but because they were somewhat weak, this draws them most. For nothing does so much as emulation. But observe how he introduces it in a somewhat novel way. For He did not say, 'Imitate them;' but what?

3 "And your zeal has stirred up very many." What sayest thou? A little before thou saidst, [they did it] "of their own accord, beseeching us with much entreaty," how then now, "your zeal?" 'Yes,' he saith, 'we did not advise we did not exhort, but we only praised you, we only boasted of you, and this was enough to incite them.' Seest thou how he rouses them each by the other, these by those, and those by these, and, along with the emulation, has intermingled also a very high encomium. Then, that he may not elate them, he follows it up in a tempered tone, saying, "Your zeal hath stirred up very many." Now consider what a thing it is that those who have been the occasion to others of this munificence, should be themselves behind hand in this contribution. Therefore he did not say, 'Imitate them,' for it would not have kindled so great an emulation, but how? 'They have imitated you; see then that ye the teachers appear not inferior to your disciples.'

4 And see how, whilst stirring up and inflaming them still more, he feigns to be standing by them, as if espousing their party in some rivalry and contention. For, as he said above, "Of their own accord, with much entreaty they came to us, insomuch that we exhorted Titus, that as he had made a beginning before, so he would complete this grace;" so also he says here, Ver. 3. "For this cause have I sent the brethren that our glorying on your behalf may not be made void." Seest thou that he is in anxiety and terror, lest he should

seem to have said what he said only for exhortation's sake? 'But because so it is,' saith he, "I have sent the brethren;" 'so earnest am I on your behalf,' "that our glorying may not be made void." And he appears to make himself of the Corinthians' party throughout, although caring for all alike. What he says is this; 'I am very proud of you, I glory before all, I boasted even unto them, so that if ye be found wanting, I am partner in the shame.' And this indeed he says under limitation, for he added,

5 "In this respect," not, in all points; "That even as I said, ye may be prepared." 'For I did not say, 'they are purposing,' but 'all is ready; and nothing is now wanting on their part. This then,' he says, 'I wish to be shown by your deeds.' Then he even heightens the anxiety, saying, 6 Ver. 4. "Lest by any means if there come with me any from Macedonia, we, (that we say not ye,) should be put to shame in this confidence." The shame is greater when the spectators he has arrayed against them are many, even those same persons who had heard [his boasting.] And he did not say, 'for I am bringing with me Macedonians;' 'for there are Macedonians coming with me;' lest he should seem to do it on purpose; but how [said he?] "Lest by any means, if there come with me any from Macedonia?" 'For this may happen,' he says, 'it is matter of possibility.' For thus he also made what he said unsuspected, but had he expressed himself in that other way, he would have even made them the more contentious. See how he leads them on, not from spiritual motives only, but from human ones as well. 'For,' says he, 'though you make no great account of me, and reckon confidently on my excusing you, yet think of them of Macedonia,' "lest by any means, if they come and find you;" and he did not say 'unwillingly,' but "unprepared," not having got all completed. But if this be a disgrace, not to contribute quickly; consider how great it were to contribute either not at all, or less than behoved. Then he lays down what would thereupon follow, in terms at once gentle and pungent, thus saying, "We, (that we say not ye,) should be put to shame." And he tempers it again, saying, "in this confidence" not as making them more listless, but as showing that they who were approved in all other respects, ought in this one also to have great fearlessness.

7 [2.] Ver. 5. "I thought it necessary therefore to entreat the brethren, that they would make up beforehand this your bounty, that the same might be ready, as a matter of bounty and not of extortion." 8 Again, he resumed the subject in a different manner: and that he may not seem to be saying these

things without object, he asserts that the sole reason for this journey was, that they might not be put to shame. Seest thou how his words, "It is superfluous for me to write," were the beginning of advising? You see, at least, how many things he discourses concerning this ministering. And along with this, one may further remark that, (lest he should seem to contradict himself as having said, "It is superfluous," yet discoursing at length about it,) he passed on unto discourse of quickness and largeness and forwardness [in contributing,] by this means securing that point also. For these three things he requires. And indeed he moved these three main points even at the first, for when he says, "In much proof of affliction the abundance of their joy, and their deep poverty, abounded unto the riches of their I liberality," he says nothing else than that they contributed both much and gladly and quickly; and that not only did not giving much pain them, but not even being in trials, which is more grievous than giving. And the words, "they gave themselves to us; these also show both their forwardness and the greatness of their faith. And here too again he treats of those heads. For since these are opposed to [each other,] munificence and forwardness, and one that has given much is often sorrowful, whilst another, that he may not be sorry, gives less;

9 observe how he takes care for each, and with the wisdom which belongs to him. For he did not say, 'it is better to give a little and of free choice, than much of necessity;' because he wished them to contribute both much and of free choice; but how saith he? "that they might make up beforehand this your bounty, that the same might be ready as a matter of bounty, and not extortion. He begins first with that which is pleasantest and lighter; namely, the 'not of necessity,' for, it is "bounty" he says. Observe how in the form of his exhortation he represents at once the fruit as springing up, and the givers as filled with blessing. And by the term employed he won them over, for no one gives a blessing with pain. Yet neither was he content with this; but added, "not as of extortion." "Think not," he says, 'that we take it as extortioners, but that we may be the cause of a blessing unto you.' For extortion belongs to the unwilling, so that whoso giveth alms unwillingly giveth of extortion. Then from this he passed on again unto that, the giving munificently.

10 Ver. 6. "But this I say:" that is, along with this I say also that. What? "He that soweth sparingly, shall reap also sparingly; and he that soweth bountifully shall reap also bountifully." And he did not say niggardly, but a milder

expression, employing the the name of the sowing. And he called the thing sowing; that thou mightest at once look unto the recompense, and having in mind the harvest, mightest feel that thou receivest more than thou givest. Wherefore he did not say, 'He that giveth,' but "He that soweth:" and he said not 'ye, if ye sow,' but made what he said general. Neither did he say, 'largely,' but "bountifully," which is far greater than this. And again, he betakes himself to that former point of gladness; saying, Ver. 7. "Let each man do according as he hath purposed in his heart." For a man when left to himself, does a thing more readily than when compelled. Wherefore also he dwells upon this: for having said, "according as he is disposed," he added,

11 "Not grudgingly, nor of necessity." And neither was he content with this, but he adds a testimony from Scripture also, saying, "For God loveth a cheerful giver." Seest thou how frequently he lays this down? "I speak not by commandment:" and, "Herein I give my advice:" and, "as a matter of bounty, and not as of extortion," and again, "not grudgingly, nor of necessity; for God loveth a cheerful giver." In this passage I am of opinion that a large [giver] is intended; the Apostle however has taken it as giving with readiness. For because the example of the Macedonians and all those other things were enough to produce sumptuousness, he does not say many things on that head, but upon giving without reluctance. For if it is a work of virtue, and yet all that is done of necessity is shorn of its reward, with reason also he labors at this point. And he does not advise merely, but also adds a prayer, as his wont is to do, saying,

12 Ver. 8. "And may God, that is able, fulfill all grace towards you." By this prayer he takes out the way a thought which lay in wait against this liberality and which is now also an hinderance to many. For many persons are afraid to give alms, saying, 'Lest perchance I become poor,' 'lest perchance I need aid from others.' To do away with this fear then, he adds this prayer, saying, May "He make all grace abound towards you." Not merely fulfil, but "make it abound." And what is "make grace abound?" 'Fill you,' he means, 'with so great things, that ye may be able to abound in this liberality.' "That ye, having always all sufficiency in every thing, may abound to every good work." Observe, even in this his prayer, his great philosophy. He prays not for riches nor for abundance, but for all sufficiency. Nor is this all that is admirable in him; but that as he prayed not for superfluity, so he doth not press sore on them nor compel them to give of their want, condescending to their weak-

ness; but asks for a "sufficiency," and shows at the same time that they ought not to abuse the gifts received from God. "That ye may abound," he saith, "to every good work." "It is therefore," saith he, "I ask for this, that ye may bestow on others also." Yet he did not say, 'bestow,' but 'abound.' For in carnal things he asks for a sufficiency for them, but in spiritual things for abundance even; not in almsgiving only, but in all other things also, "unto every good work." Then he brings forward unto them the prophet for a counsellor, having sought out a testimony inviting them to bountifulness, and says, Ver. 9. "As it is written, He hath scattered abroad, he hath given to the poor; His righteousness abideth for ever."

¹³ This is the import of "abound;" for the words, "he hath dispersed abroad," signify nothing else but the giving plentifully. For if the things themselves abide not, yet their results abide. For this is the thing to be admired, that when they are kept they are lost; but when dispersed abroad they abide, yea, abide for ever. Now by "righteousness," here, he means love towards men. For this maketh righteous, consuming sins like a fire when it is plentifully poured out. ¹⁴[3. Let us not therefore nicely calculate, but sow with a profuse hand. Seest thou not how much others give to players and harlots? Give at any rate the half to Christ, of what they give to dancers. As much as they give of ostentation to those upon the stage, so much at any rate give thou unto the hungry. For they indeed even clothe the persons of wantons with untold gold; but thou not even with a threadbare garment the flesh of Christ, and that though beholding it naked. What forgiveness doth this deserve, yea, how great a punishment doth it not deserve, when he indeed bestoweth so much upon her that ruineth and shameth him, but thou not the least thing on Him that saveth thee and maketh thee brighter? But as long as thou spendest it upon thy belly and on drunkenness and dissipation, thou never thinkest of poverty: but when need is to relieve poverty, thou art become poorer than any body. And when feeding parasites and flatterers, thou art as joyous as though thou hadst fountains to spend from; but if thou chance to see a poor man, then the fear of poverty besets thee. Therefore surely we shall in that day be condemned, both by ourselves and by others, both by those that have done well and those that have done amiss. For He will say to thee, 'Wherefore wast thou not thus magnanimous in things where it became thee?

15 But here is a man who, when giving to an harlot, thought not of any of these things; whilst thou, bestowing upon thy Master Who hath bid thee "not be anxious" (Matthew chapter 6, verse 25), art full of fear and trembling.' And what forgiveness then shalt thou deserve? For if a man who hath received will not overlook, but will requite the favor, much more will Christ. For He that giveth even without receiving, how will He not give after receiving? 'What then,' saith one, when some who have spent much come to need other men's help? Thou speakest of those that have spent their all; when thou thyself bestowest not a farthing. Promise to strip thyself of every thing and then ask questions about such men; but as long as thou art a niggard and bestowest little of thy substance, why throw me out excuses and pretenses? For neither am I leading thee to the lofty peak of entire poverty but for the present I require thee to cut off superfluities and to desire a sufficiency alone. Now the boundary of sufficiency is the using those things which it is impossible to live without. No one debars thee from these; nor forbids thee thy daily food. I say food, not feasting; raiment, not ornament. Yea rather, if one should enquire accurately, this is in the best sense feasting. For, consider. Which should we say more truly feasted, he whose diet was herbs, and who was in sound health and suffered no uneasiness:

16 or he who had the table of a Sybarite, and was full of ten thousand disorders? Very plainly the former. Therefore let us seek nothing more than this, if we would at once live luxuriously and healthfully: and let us set these boundaries to sufficiency. And let him that can be satisfied with pulse and can keep in good health, seek for nothing more; but let him who is weaker and requires to be dieted with garden herbs, not be hindered of this. But if any be even weaker than this and require the support of flesh in moderation, we will not debar him from this either. For we do not advise these things, to kill and injure men but to cut off what is superfluous; and that is superfluous which is more than we need. For when we are able even without a thing to live healthfully and respectably, certainly the addition of that thing is a superfluity.

17 [4. Thus let us think also in regard of clothing and of the table and of a dwelling house and of all our other wants; and in every thing inquire what is necessary. For what is superfluous is also useless. When thou shall have practised living on what is sufficient; then if thou hast a mind to emulate that widow, we will lead thee on to greater things than these. For thou hast not

yet attained to the philosophy of that woman, whilst thou art anxious about what is sufficient. For she soared higher even than this; for what was to have been her support; that she cast in, all of it. Wilt thou then still distress thyself about such things as be necessary; and dost thou not blush to be vanquished by a woman; and not only not to emulate her, but to be left even of her far behind? For she did not say the things we say, 'But what, if when I have spent all I be compelled to beg of another?' but in her munificence stripped herself of all she had. What shall we say of the widow in the Old Testament in the time of the prophet Elias? For the risk she ran was not of poverty, but even of death and extinction, and not her own only, but her children's too.

18 For neither had, she any expectation of receiving from others, but of presently dying. 'But,' saith one, 'she saw the prophet, and that made her munificent.' But do not ye see saints without number? And why do I speak of saints? Ye see the Lord of the prophets asking an alms, and yet not even so do ye become humane; but though ye have coffers spewing one into another, do not even impart of your superfluity. What sayest thou? Was he a prophet that came to her, and did this persuade her to so great a magnanimity? This of itself deserves much admiration, that she was persuaded of his being a great and wonderful person. For how was it she did not say, as it would have been likely that a barbarian woman and a foreigner would Have reasoned, 'If he were a prophet, he would not have begged of me. If he were a friend of God, He would not have neglected him. Be it that because of sins the Jews suffer this punishment: but whence, and wherefore, doth this man suffer?' But she entertained none of these thoughts; but opened to him her house, and before her house, her heart; and set before him all she had; and putting nature on one side and disregarding her children, preferred the stranger unto all.

19 Consider then how great punishment will be laid up for us, if we shall come behind and be weaker than a woman, a widow, poor, a foreigner, a barbarian, a mother of children, knowing nothing of these things which we know! For because we have strength of body, we are not therefore manly persons. For he alone hath this virtue, yea though he be laid upon his bed, whose strength is from within; since without this, though a man should tear up a mountain by his strength of body, I would call him nothing stronger than a girl or wretched crone. For the one struggles with incorporeal ills, but the other dares not even look them in the face. And that thou mayest learn that this is the measure of manliness, collect it from this very example. For

what could be more manly than that woman who both against the tyranny of nature, and against the force of hunger, and against the threat of death, stood nobly fast, and proved stronger than all? Hear at least how Christ proclaimeth her. For, saith He, "there were many widows in the days of Elias, and to none of them was the prophet sent but to her. (Luke chapter 4, verse 25 and Luke chapter 4, verse 26) Shall I say something great and startling? This woman gave more to hospitality, than our father Abraham.

²⁰ For she "ran" not "unto the herd," as he, (Genesis chapter 18, verse 7) but by that "handful" (1 Kings chapter 17, verse 12) outstripped all that have been renowned for hospitality. For in this was his excellence that he set himself to do that office; but hers, in that for the sake of the stranger she spared not her children even, and that too, though she looked. not for the things to come. But we, though a heaven exists, though a hell is threatened, though (which is greater than all) God hath wrought such great things for us and is made glad and rejoiceth over such things, sink back supinely. Not so, I beseech you: but let us "scatter abroad," let us "give to the poor" as we ought to give. For what is much and what little, God defines, not by the measure of what is given, but by the extent of the substance of him that gives. Often surely hast thou who didst cast in an hundred staters of gold offered less than he that offered but one obol, for thou didst cast in of thy superfluity. Howbeit do if but this, and thou wilt come quickly even to greater munificence. Scatter wealth that thou mayest gather righteousness. For along with wealth this refuseth to come to us; yet through it, though not with it, it is made present to us. For it is not possible that lust of wealth and righteousness should dwell together; they have their tents apart.

²¹ Do not then obstinately strive to bring things together which are incompatible, but banish the usurper covetousness, if thou wouldest obtain the kingdom. For this is the [rightful] queen, and of slaves makes freemen, the contrary of which the other doth. Wherefore with all earnestness let us shun the one and welcome the other, that we may both gain freedom in this life and obtain the kingdom of heaven, through the grace and love towards men of our Lord Jesus Christ, with Whom, to the Father together with the Holy Spirit, be glory, might, honor, new and for ever, and world without end. Amen.

HOMILY 20

¹ 2 Corinthians chapter 9, verse 10. Now He that supplied seed to the sower, both minister bread for your food, and multiply your seed for sowing and increase the fruits of your righteousness. ² Herein one may particularly admire the wisdom of Paul, that after having exhorted from spiritual considerations and from temporal, in respect of the recompense also he again does the very same, making the returns he mentions of either kind. This, (for instance,) "He hath scattered abroad, he hath given to the poor, his righteousness abideth for ever," belongs to a spiritual return; that again, "multiply your seed for sowing," to a temporal recompense. Still, however, he rests not here, but even again passes back to what is spiritual, placing the two continually side by side; for "increase the fruits of your righteousness," is spiritual. This he does, and gives variety by it to his discourse, tearing up by the roots those their unmanly and faint-hearted reasonings, and using many arguments to dissipate their fear of poverty, as also the example which he now brings. For if even to those that sow the earth God gives, if to those that feed the body He grants abundance; reach more will He to those who till the soil of heaven, to those who take care for the soul; for these things He willeth should yet more enjoy His providing care. However, he does not state this in the way of inference nor in the manner I have done, but in the form of a prayer; t us at once making the reference plain, and the rather leading them on to hope, not only from what [commonly] takes place, but also from his own prayer:

³ for, 'May He minister,' saith he, 'and multiply your seed for sowing, and increase the fruits of your righteousness.' Here also again he hints, in an unsuspecting way, at largeness [in giving], for the words, "multiply and increase," are by way of indicating this; and at the same time he allows them to seek for nothing more than necessities, saying, "bread for food. For this also is particularly worthy of admiration in him, (and it is a point he successfully established even before,) namely, that in things which be necessary, he allows them to seek for nothing more than need requires; but in spiritual things counsels them to get for themselves a large superabundance. Wherefore he said above also, "that having a sufficiency ye may abound to every good work: and here, "He that ministereth bread for food, multiply your seed for sowing; that is to say, the spiritual [seed]. For he asks not almsgiving merely, but with largeness. Wherefore also I he continually calls it "seed. For like as the

corn cast into the ground showeth luxuriant crops, so also many are the handfuls almsgiving produceth of righteousness, and unspeakable the fruits it showeth. Then having prayed for great affluence unto them, he shows again in what they ought to expend it, saying,

⁴ Ver. 11. "That being enriched in every thing to all liberality, which worketh through us thanksgiving to God." Not that ye may consume it upon things not fitting, but upon such as bring much thanksgiving to God. For God made us to have the disposal of great things, and reserving to Himself that which is less yielded to us that which is greater. For corporeal nourishment is at His sole disposal, but mental He permitted to us; for we have it at our Own disposal whether the crops we have to show be luxuriant. For no need is here of rains and of variety of seasons, but of the will only, and they run up to heaven itself. And largeness in giving is what he here calls liberality. "Which worketh through us thanksgiving to God." For neither is that which is done almsgiving merely, but also the ground of much thanksgiving: yea rather, not of thanksgiving only, but of many other things besides. And these as he goes on he mentions, that by showing it to be the cause of many good works, he may make them thereby the forwarder.

⁵[2.] What then are these many good works? Hear him saying: Ver. 12-14. "For the ministration of this service, not only filleth up the measure of the wants of the saints, but aboundeth also through many thanksgivings unto God; seeing that through the proving of you by this ministration, they glorify God for the obedience of your confession unto the Gospel, and for the liberality of your contribution unto them and unto all; while they also with supplication on your behalf, long after you by reason of the exceeding grace of God in you." What he says is this; 'in the first place ye not only supply the wants of the saints, but ye are abundant even;' that is, 'ye furnish them with even more than they need: next, through them ye send up thanksgiving to God, for they glorify Him for the obedience of your confession.' For that he may not represent them as giving thanks on this account solely, (I mean, because they received somewhat,) see how high-minded he makes them, exactly as he himself says to the Philippians, "Not that I desire a gift." (Philippians chapter 4, verse 17) 'To them too I bear record of the same thing. For they rejoice indeed that ye supply their wants and alleviate their poverty; but far more, in that ye are so subjected to the Gospel; whereof this is an evidence, your contributing so largely.' For this the Gospel enjoins.

6 "And for the liberality of your contribution unto them and unto all." 'And on this account,' he says, 'they glorify God that ye are so liberal, not unto them only, but also unto all.' And this again is made a praise unto them that they gave thanks even for that which is bestowed upon others. 'For,' saith he, 'they do honor, not to their own concerns only, but also to those of others, and this although they are in the extremest poverty; which is an evidence of their great virtue. For nothing is so full of envy as the whole race of such as are in poverty. But they are pure from this passion; being so far from feeling pained because of the things ye impart to others, that they even rejoice over it no less than over the things themselves receive.' "While they themselves also with supplication." 'For in respect of these things,' saith he, 'they give thanks to God, but in respect of your love and your coming together, they beseech Him that they may be counted worthy to see you. For they long after this, not for the money's sake, but that they may be witnesses of the grace that hath been bestowed upon you.' Seest thou Paul's wisdom, how after having exalted them, he ascribed the whole to God by calling the thing "grace?" For seeing he had spoken great things of them, in that he called them ministers and exalted them unto a great height, (since they offered service whilst he himself did but administer,) and termed them 'proved,' he shows that God was the Author of all these things. And he himself again, along with them, sends up thanksgiving, saying,

7 Ver. 15. "Thanks be to God for His unspeakable gift." And here he calls "gift," even those so many good things which are wrought by almsgiving, both to them that receive and them that give; or else, those unspeakable good things which through His advent He gave unto the whole world with great munificence, which one may suspect to be the most probable. For that he may at once both sober, and make them more liberal, he puts them in mind of the benefits they had received from God. For this avails very greatly in inciting unto all virtue; and therefore he concluded his discourse with it. But if His Gift be unspeakable, what can match their frenzy who raise curious questions as to His Essence? But not only is His Gift unspeakable, but that "peace" also "passeth all understanding," (Philippians chapter 4, verse 7) whereby He reconciled the things which are above with those which are below.

8 [3.] Seeing then that we are in the enjoyment of so great grace, let us strive to exhibit a virtue of life worthy of it, and to make much account of

almsgiving. And this we shall do, if we shun excess and drunkenness and gluttony. For God gave meat and drink not for excess, but for nourishment. For it is not the wine that produceth drunkenness, for if that were the case, every body would needs be drunken. 'But,' saith one, 'it would be better, if even to drink it largely did not injure.' These are drunkards' words. For if to drink it largely doth injure, and yet not even so thou desistest from thy excess in it; if this is so disgraceful and injurious, and yet thou ceasest not even so from thy depraved longing; if it were possible both to drink largely and be nothing harmed, where wouldest thou have stayed in thine excess? Wouldest thou not have longed that the rivers even might become wine? wouldest thou not have destroyed and ruined everything? If there is a mean in food which when we overpass we are injured, and yet even so thou canst not bear the curb, but snapping it as under seizest on what every body else hath, to minister to the wicked tyranny of this gluttony; what wouldest thou not have done, if this natural mean were abolished? wouldest thou not have spent thy whole time upon it? Would it then have been well to strengthen a lust so unreasonable, and not prevent the harm arising from excess? and to how many other harms would not this have given birth?

9 But O the senseless ones! who wallowing as in mire, in drunkenness and all other debauchery, when they have got a little sober again, sit down and do nothing but utter such sort of sayings, 'Why doth this end in this way?' when they ought to be condemning their own transgressions. For instead of what thou now sayest, 'Why hath He set bounds? why do not all things go on without any order?' say, 'Why do we not cease from being drunken? why are we never satiated? why are we more senseless than creatures without reason?' For these things they ought to ask one another, and to hearken to the voice of the Apostle and learn how many good things he witnesseth to the Corinthians proceed from almsgiving, and to seize upon this treasure. For to contemn money maketh men approved, as he said; and provideth that God be glorified; and warmeth love; and worketh in men loftiness of soul; and constituteth them priests, yea of a priesthood that bringeth great reward. For the merciful man is not arrayed in a vest reaching to the feet, nor does he carry about bells, nor wear a crown; but he is wrapped in the robe of loving-kindness, a holier than the sacred vestment; and is anointed with oil, not composed of material elements, but produced by the Spirit, and he beareth a crown of mercies, for it is said, "Who crowneth thee with pity and mer-

cies;" (Psalms chapter 103, verse 4) and instead of wearing a plate bearing the Name of God, is himself like to God. For how? "Ye," saith He, "shall be like unto your Father which is in heaven." (Matthew chapter 5, verse 45)

¹⁰ Wouldest thou see His altar also? Bezaleel built it not, nor any other but God Himself; not of stones, but of a material brighter than the heaven, of reasonable souls. But the priest entereth into the holy of holies. Into yet more awful places mayest thou enter when thou offerest this sacrifice, where none is present but "thy Father, Which seeth in secret," (Matthew chapter 6, verse 4) where no other beholdeth. 'And how,' saith one, 'is it possible that none should behold, when the altar standeth in public view?' Because this it is that is admirable, that in those times double doors and veils made the seclusion: but now, though doing thy sacrifice in public view, thou mayest do it as in the holy of holies, and in a far more awful manner. For when thou doest it not for display before men; though the whole world hath seen, none hath seen, because thou hast so done it. For He said not simply, "Do" it "not before men," but added, "to be seen of them. (Matthew chapter 6, verse 1) This altar is composed of the very members of Christ, and the body of the Lord is made thine altar. That then revere; on the flesh of the Lord thou sacrificest the victim. This altar is more awful even than this which we now use, not only than that used of old. Nay, clamor not. For this altar is admirable because of the sacrifice that is laid upon it:

¹¹ but that, the merciful man's, not only on this account, but also because it is even composed of the very sacrifice which maketh the other to be admired. Again, this is but a stone by nature; but become holy because it receiveth Christ's Body: but that is holy because it is itself Christ's Body. So that this beside which thou, the layman, standest, is more awful than that. Whether then does Aaron seem to thee aught in comparison of this, or his crown, or his bells, or the holy of holies? For what need is there henceforth to make our comparison refer to Aaron's altar, when even compared with this, it has been shown to be so glorious? But thou honorest indeed this altar, because it receiveth Christ's body; but him that is himself the body of Christ thou treatest with contumely, and when perishing, neglectest. This altar mayest thou everywhere see lying, both in lanes and in market places, and mayest sacrifice upon it every hour; for on this too is sacrifice performed. And as the priest stands invoking the Spirit, so dost thou too invoke the Spirit, not by speech, but by deeds. For nothing doth so sustain and kindle the

fire of the Spirit, as this oil largely poured out. But if thou wouldest see also what becomes of the things laid upon it, come hither, and I will show thee them. What then is the smoke, what the sweet savor of this altar? Praise and thanksgiving. And how far doth it ascend? as far as unto heaven?

¹² By no means, but it passeth beyond the heaven itself, and the heaven of heaven, and arriveth even at the throne of the King. For, "Thy prayers," saith he, "and thine alms are come up before God. (Acts chapter 10, verse 4) And the sweet savor which the sense perceives pierceth not far into the air, but this opened the very vault of heaven. And thou indeed art silent, but thy work speaketh: and a sacrifice of praise is made, no heifer slain nor hide burnt, but a spiritual soul presenting her proper offering. For such a sacrifice is more acceptable than any loving-kindness. When then thou seest a poor believer, think that thou beholdest an altar: when thou seest such an one a beggar, not only insult him not, but even reverence him, and if thou seest another insulting him, prevent, repel it. For so shalt thou thyself be able both to have God propitious to thee, and to obtain the promised good things, whereunto may we all attain, through the grace and love towards men of our Lord Jesus Christ, by Whom and with Whom, to the Father and the Holy Ghost, be glory, might, honor, now and forever, and world without end. Amen.

HOMILY 21

¹ 2 Corinthians chapter 10, verse 1 and 2 Corinthians chapter 10, verse 2. Now I Paul myself entreat you by the meekness and gentleness of Christ, I who in your presence am lowly among you, but being absent am of good courage toward you: yea, I beseech you, that I may not when present show courage with the confidence, wherewith I count to be bold against some, which count of us as if we walked according to the flesh. ² Having completed, in such sort as behoved his discourse of almsgiving, and having shown that he loves them more than he is loved, and having recounted the circumstances of his patience and trials, he now opportunely enters upon points involving more of reproof, making allusion to the false apostles, and concluding his discourse with more disagreeable matter, and with commendations of himself. For he makes this his business also throughout the Epistle. Which also perceiving, he hence oftentimes corrects himself, saying in so many words; "Do we begin again to commend ourselves? (Ch. iii. 1. and further on; "We commend not ourselves again, but give you occasion to

glory: (Ch. v. 12. and afterwards; "I am become a fool in glorying; ye have compelled me. (Ch. xii. 11. And many such correctives doth he use. And one would not be wrong in styling this Epistle an eulogium of Paul; he makes such large mention both of his grace and his patience. For since there were some amongst them who thought great things of themselves, and set themselves above the Apostle, and accused him as a boaster, and as being nothing, and teaching no sound doctrine; (now this was in itself the most certain evidence of their own corruptness; see how he begins his rebuke of them; "Now I Paul myself. Seest thou what severity, what dignity, is here?

³For what he would say is this, ' I beseech you do not compel me, nor leave me to use my power against those that hold us cheap, and think of us as carnal.' This is severer than those threats towards them uttered in the former Epistle; "Shall I come unto you with a rod, or in love and a spirit of meekness? (1 Corinthians chapter 4, verse 21.)and then again; "Now some are puffed up as though I were not coming to you; but I will come, and will know, not the word of them that are puffed up, but the power. (ib. 18 19. For in this place he shows both things, both his power, and his philosophy and forbearance; since he so beseeches them, and with such earnestness, that he may not be compelled to come to a display of the avenging power pertaining to him, and to smite and chastise them and exact the extreme penalty. For he implied this in saying, "But I beseech you, that I may not when present show courage with the confidence, wherewith I count to be bold against some which count of us as if we walked according to the flesh. For the present, however, let us speak of the commencement. "Now I Paul myself. Great emphasis, great weight is here. So he says elsewhere, "Behold I Paul say unto you; (Galatians chapter 5, verse 2) and again, "As Paul the aged; (Phile. 9.)and again in another place, "Who hath been a succorer of many, and of me.

⁴Romans chapter 16,verse 2) So also here, "Now I Paul myself. This even is a great thing, that himself beseecheth; but that other is greater which he added, saying, "by the meekness and gentleness of Christ. For with the wish of greatly shaming them, he puts forward that "meekness and gentleness," making his entreaty in this way more forcible; as if he had said, 'Reverence the gentleness of Christ by which I beseech you.' And this he said, at the same time also showing that although they should lay ever so strong a necessity upon him, he himself is more inclined to this: it is from being meek, not

from want of power, that he does not proceed against them: for Christ also did in like manner. ⁵ "Who in your presence am lowly among you, but being absent am of good courage toward you." What, pray, is this? Surely he speaks in irony, using their speeches. For they said this, that 'when he is present indeed, he is worthy of no account, but poor and contemptible; but when absent, swells, and brags, and sets himself up against us, and threatens.' This at least he implies also afterwards, saying, "for his letters," say they, "are weighty, but his bodily presence is weak, and his speech of no account." (v. 10.) He either then speaks in irony, manifesting great severity and saying, 'I, the base, I, the mean, when present, (as they say,) and when absent, lofty:' or else meaning that even though he should utter great things, it is not out of pride, but out of his confidence in them.

⁶ "But I beseech you, that I may not when present show courage with the confidence, wherewith I count to be bold against some which count of us as if we walked according to the flesh. Seest thou how great his indignation, and how complete his refutation of those sayings of theirs? For he saith, 'I beseech you, do not compel me to show that even present I am strong and have power.' For since they said that 'when absent, he is quite bold against us and exalteth himself,' he uses their very words, 'I beseech therefore that they compel me not to use my power.' For this is the meaning of, "the confidence. And he said not, 'wherewith I am prepared,' but 'wherewith I count.' 'For I have not yet resolved upon this; they however give me reason enough, but not even so do I wish it.' And yet he was doing this not to vindicate himself, but the Gospel. Now if where it was necessary to vindicate the Message, he is not harsh, but draws back and delays, and beseeches that there may be no such necessity; much more would he never have done any thing of the kind in his own vindication. 'Grant me then this favor,' he saith, 'that ye compel me not to show, that even when present I am able to be bold against whomsoever it may be necessary;

⁷ that is, to chastise and punish them.' Seest thou how free he was from ambition, how he did nothing for display, since even where it was matter of necessity, he hesitates not to call the act, boldness. "For I beseech you," he says, "that I may not when present show courage with the confidence, wherewith I think to be bold" against some. For this especially is the part of a teacher, not to be hasty in taking vengeance, but to work a reformation, and ever to be reluctant and slow in his punishments. How, pray, does he describe

those whom he threatens? "Those that count of us as though we walked according to the flesh: for they accused him as a hypocrite, as wicked, as a boaster. ⁸[2.] Ver. 3. "For though we walk in the flesh, we do not war according to the flesh. Here he goes on to alarm them also by the figure he uses, 'for,' says he, 'we are indeed encompassed with flesh; I own it, but we do not live by the flesh;' or rather, he said not even this, but for the present reserves it, for it belongs to the encomium on his life: but first discourseth of the Preaching, and shows that it is not of man, nor needeth aid from beneath. Wherefore he said not, 'we do not live according to the flesh,' but, "we do not war according to the flesh," that is, 'we have undertaken a war and a combat; but we do not war with carnal weapons, nor by help of any human succors.' Ver. 4. "For our weapons are not of the flesh." For what sort of weapons are of the flesh? Wealth, glory, power, fluency, cleverness, circumventions, flatteries, hypocrisies, whatsoever else is similar to these. But ours are not of this sort: but of what kind are they?

⁹"Mighty before God." And he said not, 'we are not carnal,' but, "our weapons." For as I said, for the present he discourseth of the Preaching, and refers the whole power to God. And he says not, 'spiritual,' although this was the fitting opposite to "carnal," but "mighty," in this implying the other also, and showing that their weapons are weak and powerless. And mark the absence of pride in him; for he said not, 'we are mighty,' but, "our weapons are mighty before God." 'We did not make them such, but God Himself.' For because they were scourged, were persecuted, and suffered wrongs incurable without number, which things were proofs of weakness: to show the strength of God he says, "but they are mighty before God." For this especially shows His strength, that by these things He gains the victory. So that even though we are encompassed with them, yet it is He that warreth and worketh by them. Then he goes through a long eulogium upon them, saying,

¹⁰"To the casting down of strong holds." And lest when hearing of strong holds thou shouldest think of aught material, he says, Ver. 5. "Casting down imaginations." First giving emphasis by the figure, and then by this additional expression declaring the spiritual character of the warfare. For these strongholds besiege souls, not bodies. Whence they are stronger than the others, and therefore also the weapons they require are mightier. But by strongholds he means the Grecian pride, and the strength of their sophisms and their syllogisms. But nevertheless, 'these weapons,' he says, 'confounded

every thing that stood up against them; for they cast down imaginations, 'And every high thing that is exalted against the knowledge of God.' He persisted in the metaphor that he might make the emphasis greater. 'For though there should be strongholds,' he saith, 'though fortifications, though any other thing soever, they yield and give way before these weapons.

¹¹ "And bringing every thought into captivity to the obedience of Christ." And yet the name, "captivity," hath an ill sound with it; for it is the destruction of liberty. Wherefore then has he used it? With a meaning of its own, in regard to another point. For the word "captivity" conveys two ideas, the loss of liberty, and the being so violently overpowered as not to rise up again. It is therefore in respect to this second meaning that he took it. As when he shall say "I robbed other churches," (2 Corinthians chapter 11, verse 8) he does not intend the taking stealthily, but the stripping and taking their all, so also here in saying, "bringing into captivity." For the fight was not equally maintained, but he conquered with great ease. Wherefore he did not say, 'we conquer and have the better,' only; but 'we even bring "into captivity;"' just as above, he did not say, 'we advance engines against the "strongholds:"' but, 'we cast them down, for great is the superiority of our weapons.' For we war not with words,' he saith, but with deeds against words, not with fleshly wisdom, but with the spirit of meekness and of power. How was it likely then I should hunt after honor, and boast in words, and threaten by letters;' (as they accused him, saying, "his letters are weighty,") 'when our might lay not in these things?' But having said, "bringing every thought into captivity to the obedience of Christ," because the name of "captivity" was unpleasant, he presently afterwards put an end to the metaphor, saying, "unto the obedience of Christ:" from slavery unto liberty, from death unto life, from destruction to salvation. For we came not merely to strike down, but to bring over to the truth those who are opposed to us.

¹²[3.] Ver. 6. "And being in readiness to avenge all disobedience, when your obedience shall be fulfilled." ¹³ Here he alarmed these also, not those alone: 'for,' says he, 'we were waiting for you, that when by our exhortations and threatenings we have reformed you, and purged and separated you from their fellowship; then, when those only are left who are incurably diseased, we may visit with punishment, after we see that you have really separated from them. For even now indeed ye obey, but not perfectly. 'And yet if thou hadst done it now,' saith one, 'thou wouldest have wrought greater gain.' 'By

no means, for if I had done it now, I should have involved you also in the punishment. Howbeit it behoved to punish them, indeed, but to spare you. Yet if I spared, I should have seemed to do it out of favor: now this I do not desire, but first to amend you, and then to proceed against them.' What can be tenderer than the heart of the Apostle? who because he saw his own mixed up with aliens, desires indeed to inflict the blow, but forbears, and restrains his indignation until these shall have withdrawn, that he may smite these alone; yea rather, not these even. For he therefore threatens this, and says he is desirous to separate unto punishment them alone, that they also being amended by the fear may change, and he let loose his anger against no one.

¹⁴ For just like a most excellent physician, and common father, and patron, and guardian, so did he all things, so cared he for all, removing impediments, checking the pestilent, running about every whither. For not by fighting did he so achieve the work, but advancing as if to a ready and an easy victory, he planted his trophies, undermining, casting down, overthrowing the strongholds of the devil, and the engines of the demons; and carried over their whole booty to the camp of Christ. Nor did he even take breath a little, bounding off from these to those, and from those again to others, like some very able general, raising trophies every day, or rather every hour. For having entered into the battle with nothing but a little tunic, the tongue of Paul took the cities of his enemies with their men and bows and spears and darts and all.

¹⁵ For he spake only; and, falling upon his enemies more fiercely than any fire, his words drove out the demons and brought over unto him the men that were possessed of them. For when he cast out that demon, the evil one, fifty thousand sorcerers coming together burnt their books of magic and revolted to the truth. (See Acts chapter 19, verse 19) And like as in a war, when a tower has fallen or a tyrant been brought low, all his partizans cast away their arms and run unto the [opposing] general; so truly did it happen then also. For when the demon was cast out, they all having been besieged, and having cast away, yea rather having destroyed, their books, ran unto the feet of Paul. But he setting himself against the world as though against a single army, no where stayed his march, but did all things as if he were some man endued with wings: and now restored a lame, now raised a dead man, now blinded a third, (I mean the sorcerer,) nor even when shut up in a prison in-

dulged in rest, but even there brought over to himself the jailor, effecting the goodly captivity we treat of.

¹⁶[4. Let us also imitate him after our power. And why do I say, after our power? For he that wills may come even near unto him, and behold his valor, and imitate his heroism. For still he is doing this work, "casting down imaginations, and every high thing that is exalted against the knowledge of God. And although many heretics have attempted to cut him in pieces"; yet still, even though dismembered, he displayeth a mighty strength. For both Marcion and Manichaeus use him indeed, but after cutting him in pieces; but still even so they are refuted by the several members. For even a hand only of this champion being found among them puts them utterly to the rout; and a foot only, left amongst others, pursues and prostrates them, in order that thou mayest learn the superabundance of his power, and that, although shorn of his limbs even, he is able to destroy all his adversaries. 'This however,' saith one, 'is an instance of perversion, that those who are battling with each other should all use him.' An instance of perversion certainly, but not in Paul, (God forbid,) but in them who use him. For he was not part-colored, but uniform and clear, but they perverted his words to their own notions. 'And wherefore,' saith one, 'were they so spoken as to give handles to those that wished for them?' He did not give handles, but their frenzy used his words not rightly;

¹⁷since this whole world also is both wonderful and great, and a sure proof of the wisdom of God, and 'the heavens declare the glory of God, and day unto day uttereth speech, and night unto night declareth knowledge; (Psalms chapter 19, verse 1 and Psalms chapter 19, verse 2) but nevertheless, many have stumbled at it and in contrary directions to one another. And some have admired it so much above its worth as to think it God; whilst others have been so insensible of its beauty as to assert it to be unworthy of God's creating hand, and to ascribe the greater share in it to a certain evil matter. And yet God provided for both points by making it beautiful and great that it might not be deemed alien from his wisdom; yet defective and not sufficient unto itself that it might not be suspected to be God. But nevertheless those who were blinded by their own reasonings fell away into contradictory notions, refuting one another, and becoming each the other's accuser, and vindicating the wisdom of God even by the very reasonings which led them astray. And why do I speak of the sun and the heaven? The Jews saw

so many marvels happen before their eyes, yet straightway worshipped a calf. Again they saw Christ casting out demons, yet called him one that had a demon. But this was no imputation against him that cast them out, but an accusation of their understanding who were so blinded.

¹⁸ Condemn not then Paul on account of their judgment who have used him amiss; but understand well the treasures in him, and develop his riches, so shalt thou make noble stand against all, fenced by his armor. So shalt thou be able to stop the mouths both of Greeks and Jews. 'And how,' saith one, 'seeing they believe him not?' By the things wrought through him, by the reformation effected in the world. For it was not of human power that so great things could be done, but the Might of the Crucified, breathing on him, made him such as he was, and showed him more powerful than orators and philosophers and tyrants and kings and all men. He was not only able to arm himself and to strike down his adversaries, but to make others also such as himself. Therefore in order that we may become useful both to ourselves and to others, let us continually have him in our hands, using his writings for a meadow and garden of delight. For so shall we be able both to be delivered from vice and to choose virtue, and to obtain the promised good things, whereunto may we all attain, through the grace and love towards men of our Lord Jesus Christ, with Whom to the Father with the Holy Spirit, be glory, might, honor, now and for ever, and world without end. Amen.

HOMILY 22

¹ 2 Corinthians chapter 10, verse 7 Ye look at the things that are before your face. If any man trusteth in himself that he is Christ's, let him consider this again with himself that even as he is Christ's, so also are we. ² What one may especially admire in Paul amongst other things is this, that when he has fallen upon an urgent necessity for exalting himself, he manages both to accomplish this point, and also not to appear offensive to the many on account of this egotism; a thing we may see particularly in his Epistle to the Galatians. For having there fallen upon such an argument, he provides for both these points; a matter of the very utmost difficulty and demanding much prudence; he is at once modest and says somewhat great of himself. And observe how in this place also he makes it of great account, "Ye look at the things that are before your face. Behold here also prudence. For having rebuked those that deceived them, he confined not his remarks to them, but he leaps away from them to these too; and he does so constantly. For, in

truth, he scourgeth not those only that lead astray, but the deceived also. For had he let even them go without calling them to an account, they would not so easily have been reformed by what was said to the others; but would have been greatly elated even, as not being amenable to accusations. Therefore he scourgeth them also. And this is not all that is to be admired in him, but this farther, that he rebukes either party in a manner suitable to each. Hear at least what he says to these, "Ye look at the things that are before your face. The accusation is no light one;

3 but a mark of men exceedingly easy to be deceived. Now what he says is this, 'ye test by what appear, by things carnal, by things bodily.' What is meant by 'what appear?' If one is rich, if one is puffed up, if one is surrounded by many flatterers, if one says great things of himself, if one is vain-glorious, if one makes a pretence of virtue without having virtue, for this is the meaning of, "ye look at the things that are before your face." 4 "If any man trust in himself that he is Christ's, let him consider this again with himself, that even as he is Christ's, even so also are we." For he does not wish to be vehement at the beginning, but he increases and draws to a head by little and little. But observe here how much harshness and covert meaning there is. He shows this by using the words "with himself." For he saith, 'Let him not wait to learn this from us; that is, by our rebuke of himself,' but "let him consider this with himself, that even as he is Christ's, so also are we;" not that he was Christ's in such manner as the other was, but, "that even as he is Christ's, so I also am I Christ's. Thus far the community holds good: for it is not surely the case that he indeed is Christ's, but I some other's. Then having laid down this equality between them, he goes on to add wherein he exceeded, saying,

5 Ver. 8. "For though I should glory somewhat abundantly concerning our authority which the Lord gave for building you up, and not for casting you down, I shall not be put to shame. 6 For since he was going to say somewhat great, observe how he softens it. For nothing doth so offend the majority of hearers as for any one to praise himself. Wherefore to cut at the root of this offensiveness, he says, "For though I should glory somewhat abundantly." And he did not say, 'if any man trust that he is Christ's let him think that he is far short of us. For I possess much authority from Him, so as to punish and to kill whomsoever I choose;' but what? "For though I should glory even somewhat abundantly." And yet he possessed more than can be told, but nevertheless he lowers it in his way of speaking. And he said not, 'I glory,' but,

"if I should glory," if I should choose to do so: at once both showing modesty, and declaring his superiority. If therefore he says, "I should glory concerning the authority which the Lord gave me." Again, he ascribes the whole to Him, and makes the gift common. "For building up, and not for casting down." Seest thou how again he allays the envy his praises might give rise to, and draws the hearer over to himself by mentioning the use for which he received it? Then why doth he say, "Casting down imaginations?" Because this is itself an especial form of building up, the removing of hindrances, and detecting the unsound, and laying the true together in the building. For this end therefore we received it, that we might build up. But if any should spar and battle with us, and be incurable, we will use that other power also, destroying and overthrowing him. Wherefore also he says, "I shall not be put to shame," that is, I shall not be proved a liar or a boaster.

7[2.] Ver. 9, 10, 11. "But that I may not seem as if I would terrify you: for his letters, say they, are weighty and strong: but his bodily presence is weak, and his speech of no account. Let such a one reckon this, that what we are in word by letters when we are absent, such are we also in deed when we are present." What he says is this: 'I could boast indeed, but that they may not say the same things again, to wit, that I boast in my letters, and am contemptible when present, I will say nothing great.' And yet afterwards he did say something great, but not about this power by which he was formidable, but about revelations and at greater lengths about trials. 'Therefore, that I may not seem to be terrifying you, "let such an one reckon this, that what we are by letters when we are absent, such are we also in deed when we are present."' For since they said, 'he writes great things of himself, but when he is present he is worthy of no consideration,' therefore he says these things, and those again in a moderated form. For he did not say, 'as we write great things, so when we are present we also do great things,' but in more subdued phrase. For when he addressed himself to the others indeed, he stated it with vehemency, saying, "I beseech you that I may not when present show courage with the confidence wherewith I think to be bold against some:" but when to these, he is more subdued. And therefore he says, 'what we are when present, such too when absent, that is, lowly, modest, no where boasting. And it is plain from what follows,

8 Ver. 12. "For we are not bold to number, or compare in ourselves with some that commend themselves." Here he both shows that those false

Apostles are boasters and say great things of themselves: and ridicules them as commending themselves. 'But we do no such thing: but even if we shall do any thing great, we refer all unto God, and compare ourselves with one another.' Wherefore also he added, "But they themselves measuring themselves by themselves and comparing themselves among themselves are without understanding." Now what he says is this: 'we do not compare ourselves with them, but with one another.' For further on he says, "in nothing am I behind the very chiefest Apostles;" (Chap. xii. x 11.) and in the former Epistle, "I labored more abundantly than they all;" (1 Corinthians chapter 15, verse 10) and again, "Truly the signs of an Apostle were wrought among you in all patience." (Chap. xii. 12.) 'So that we compare ourselves with ourselves, not with those that have nothing: for such arrogance cometh of folly.' Either then he says this with reference to himself, or with reference to them, that 'we dare not compare ourselves with those who contend with one another and boast great things and do not understand:' that is, do not perceive how ridiculous they are in being thus arrogant, and in exalting themselves amongst one another.

9 Ver. 13. "But we will not glory beyond our measure:" as they do. For it is probable that in their boasting they said, 'we have converted the world, we have reached unto the ends of the earth,' and vented many other such like big words. 'But not so we,' he says, "But according to the measure of the province which God apportioned to us as a measure, to reach even unto you." So that his humility is evident on either hand, both in that he boasted nothing more than he had wrought, and that he refers even this itself to God. For, "according to the measure of the province," saith he, "which God apportioned to us, a measure to reach even unto you." Just as if portioning out a vine to husbandmen, even so He meted out unto us. As far then as we have been counted worthy to attain to, so far we boast.

10 Ver. 14. "For we stretch not ourselves overmuch, as though we reached not unto you: for we came even as far as unto you in preaching the Gospel of Christ." Not simply 'we came,' but, 'we announced, we preached, we persuaded, we succeeded.' For it is probable that they having merely come to the disciples of the Apostles, ascribed the whole to themselves, from their bare presence among them. 'But not so we: nor can any one say that we were not able to come as far as to you, and that we stretched our boasting as far as to you in words only; for we also preached the word to you.' [3.] Ver. 15, 16. "Not

glorying beyond" our "measure," that is, "in other men's labors, but having hope that as your faith groweth, we shall be magnified in you according to our province unto further abundance, so as to preach the Gospel even unto the parts beyond you, and not to glory in another's province in regard of things ready to our hand."

¹¹ He sets forth a large accusation of them on these grounds, both that they boasted of things without their measure, and of other men's labors; and that whilst the whole of the toil was the Apostles', they plumed themselves upon their labors. 'But we,' says he, 'showed these things in our deeds. We will not imitate those men therefore, but will say such things where our deeds bear us witness. And why,' saith he, 'do I say, you?' "for I have hope that as your faith groweth;" for he doth not assert absolutely, preserving his own character, but, 'I hope,' he says, 'if you make progress, that our province will be extended even farther, "to preach the Gospel in the regions beyond." For we shall advance farther yet,' he says, 'so as to preach and labor, not so as to boast in words of what other men have labored.' And well did he call it "province and measure," as though he had come into possession of the world, and a rich inheritance; and showing that the whole was wholly God's. 'Having then such works,' he says, 'and expecting greater, we do not boast as they do who have nothing, nor do we ascribe any part to ourselves, but the whole to God. Wherefore also he adds,

¹² Ver. 17. "He that glorieth, let him glory in the Lord." This also, he saith, accrueth to us from God. Ver. 18. "For not he that commendeth himself is approved, but whom the Lord commendeth." ¹³ He did not say, we are so, "but whom the Lord commendeth. Seest thou how modestly he speaks? But if as he proceeds he stirreth up loftier words, wonder not, for this also cometh of Paul's prudence. For if he had gone on in every part to speak lowly words, he would not have hit these men so effectually, nor have extricated the disciples from their error. For it is possible both by modesty ill-timed to do harm, and by saying something admirable of one's self at a proper time to do good. As therefore he also did. For there was no little danger in the disciples being persuaded into any mean opinion of Paul. Not that Paul sought the glory that cometh of men. For had he sought this, he would not have kept silence so long on those great and marvellous matters of "fourteen years ago; (Chap. xii. 20) nor would he, when necessity was laid upon him, have so shrunk back and hesitated to speak of them; very evidently he would not

even then have spoken, had he not been compelled. Certainly then it was not from a desire after the glory which cometh from men that he said these things, but out of tender care for the disciples. For since they cast reproaches at him as a braggart, and as boastful in words but able to show nothing in deeds, he is compelled subsequently to come to those revelations.

¹⁴ Although he had it in his power to convince them by his deeds, at the time when he said these things: yet he still persists, nevertheless, in using menaces in words. For he was most especially free from vain-glory; and this his whole life proves, both before and after this. For instance, it was because of this that he changed all at once; and having changed, confounded the Jews and cast away all that honor he had from them, although he was himself their head and their champion. But he considered none of those things when he had found the truth; but took instead their insults and contumely; for he looked to the salvation of the many, thinking this everything. For he that thinketh nothing of hell nor of heaven nor of ten thousand worlds in regard of his longing after Christ, how should he hunt after the glory which cometh from the many? By no means; but he is even very lowly when he may be so, and brands his former life with infamy when he calls himself, "a blasphemer, and a persecutor, and injurious. (1 Timothy chapter 1, verse 13) And his disciple Luke too says many things of him, evidently having learnt them from himself, himself displaying fully his former life no less than that after his conversion.

¹⁵[⁴. Now I say these things, not that we may hear merely, but that we may learn also. For if he remembered those transgressions before the Laver, although they were all effaced, what forgiveness can we have who are unmindful of those after the Laver ourselves? What sayest thou, O man? Thou hast offended God, and dost thou forget? This is a second offence, a second enmity. Of what sins then dost thou ask forgiveness? Of those which thou even knowest not thyself? Surely, (for is it not so? thou art deeply anxious and thoughtful how thou mayest give account of them, thou who dost not so much as care to remember them, but sportest with what is no sporting matter. But there will come a time when our sport can go on no longer. For we must needs die: (for the great insensibility of the many obliges me to speak even of things that are evident: and must needs rise again, and be judged, and be punished; nay rather this needs not, if we choose. For those other things are not at our own disposal; neither our end, nor our resurrection, nor our

judgment, but at our Lord's; but our suffering punishment or not is at our own disposal; for this is of those things that may or may not happen. But if we choose, we shall make it of the number of impossible things; just as Paul, as Peter, as all the saints did; for it is even impossible for them to be punished.

16 If therefore we have a mind, it is in like manner impossible also that we should suffer ought. For even if we have offended in ten thousand things, it is possible to recover ourselves so long as we are here. Let us then recover ourselves: and let the old man consider that in a little while hence he will depart, since he took his pleasure long enough in his lifetime; (although what sort of pleasure is this, to live in wickedness? but for the present I so speak in respect to his way of thinking; let him consider, besides, that it is possible for him in a short time to wash away all. The young man again, let him also consider the uncertainty of death, and that oftentimes, when many older persons continued here, the young were carried off before them. For, for this reason, that we may not make traffic of our death, it is left in uncertainty. Wherefore also a certain wise man adviseth, saying, "Make no tarrying to turn unto the Lord, and put not off from day to day: for thou knowest not what to-morrow shall bring forth. (Ecclesiastes chapter 5, verse 7; Proverbs chapter 27, verse 1) For by putting off there is danger and fear; but by not putting off manifest and secure salvation. Hold fast then by virtue. For so, even if thou have departed young, thou hast departed in safety;

17 and if thou shouldst come to old age, thou shalt arrive at death with great provision made, and shalt have a double feast all thy life long; both in that thou abstainest from vice, and layest hold on virtue. Say not, 'there will come a time when it may be well to turn,' for this language provokes God exceedingly. And why so? Because He hath promised thee countless ages, but thou art not even willing to labor during this present life, this short life that dureth but a season; but art so indolent and unmanly as to seek a shorter even than this. Are there not the same revellings daily? Are there not the same tables, the same harlots, the same theatres, the same wealth? How long wilt thou love those things as though they were aught? How long will thy appetite for evil remain insatiate? Consider that as often as thou hast fornicated, so often hast thou condemned thyself. For such is the nature of sin: once committed, the Judge hath also passed his sentence. Hast thou been drunken, been gluttonous, or robbed? Hold now, turn right back, acknow-

ledge it to God as a mercy that He snatched thee not away in the midst of thy sins; seek not yet another set time wherein to work evil. Many have been snatched away in the midst of their covetousness, and have departed to manifest punishment.

18 Fear lest thou also shouldest suffer this, and without excuse. 'But God gave to many a set time for confession in extreme old age.' What then? Will He give it to thee also? 'Perhaps He will,' says one. Why sayest thou 'perhaps,' and 'sometimes,' and 'often?' Consider that thou art deliberating about thy soul, and put also the contrary case, and calculate, and say, 'But what if He should not give it?' 'But what if He should give it?' saith he. God hath indeed given it; but still this supposition is safer and more profitable than that. For if thou begin now, thou hast gained all, whether thou hast a set time granted thee or not; but if thou art always putting off, for this very cause perhaps thou shalt not have one given thee. When thou goest out to battle, thou dost not say, 'there is no need to make my will, perhaps I shall come back safe;' nor dost thou when deliberating about marriage, say 'suppose I take a poor wife, many have even in this way got rich contrary to expectation;' nor when building a house, 'suppose I lay a rotten foundation, many houses have stood even so;' yet in deliberating about the soul, thou leanest on things more rotten still; urging thy 'perhaps,' and 'often,' and 'sometimes,' and trustest thyself to these uncertainties. 'Nay,' saith one, 'not to an uncertainty, but to the mercy of God, for God is merciful.' I know it too; but still this merciful God snatched those away of whom I spoke.

19 And what if after thou hast had time given thee, thou shalt still continue as thou wast? for this sort of man will be listless even in old age. 'Nay,' he said, 'not so.' For this mode of reasoning even after the eighty years desireth ninety, and after the ninety an hundred, and after the hundred will be yet more indisposed to act. And so the whole of life will have been consumed in vain, and what was spoken of the Jews will happen also to thee; "Their days were consumed in vanity. (Psalms chapter 78, verse 33) And would that in vanity only, and not unto evil also. For when we have departed thither bearing the heavy burden of our sins, this will be unto evil also. For we shall carry away fuel for the fire and a plentiful feast for the worm. Wherefore I pray and conjure you to halt at length in noble wise, and to desist from wickedness, that we may also obtain the promised good things: whereunto may we all attain, through the grace and love towards men of our Lord Jesus Christ,

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

HOMILY 23

1 2 Corinthians chapter 11, verse 1. Would that ye could bear with me in a little foolishness and, indeed ye do bear with me.() 2 Being about to enter upon his own praises he uses much previous correction. And he does this not once or twice, although the necessity of the subject, and what he had often said, were sufficient excuse for him. For he that remembereth sins which God remembered not, and who therefore saith that he was unworthy of the very name of the Apostles, even by the most insensate is seen clearly not to be saying what he is now going to say, for the sake of glory. For if one must say something startling, even this would be especially injurious to his glory, his speaking something about himself; and to the more part it is offensive. But nevertheless he regarded not timidly any of these things, but he looked to one thing, the salvation of his hearers. But still in order that he might not cause harm to the unthinking by this, by saying, I mean, great things of himself, he employs out of abundant caution these many preparatory correctives, and says, "Would that ye could bear with me," whilst I play the fool in some little things, yea, rather, "ye do indeed bear with me. Beholdest thou wisdom? For when he says, "would that," it is as putting it at their disposal: but when he even asserts [that they do], it is as confiding greatly in their affection, and as declaring that he both loves and is loved.

3 Yea, rather, not from bare love merely, but from a sort of warm and insane passion he says that they ought to bear with him even when he plays the fool. And therefore he added, "For I am jealous over you with a godly jealousy. He did not say, 'for I love you,' but uses a term far more vehement than this. For those souls are jealous which burn ardently for those they love, and jealousy can in no other way be begotten than out of a vehement affection. Then that they may not think, that it is for the sake of power, or honor, or wealth, or any other such like thing, that he desires their affection, he added, "with a jealousy of God. For God also is said to be jealous, not that any should suppose passion, (for the Godhead is impassible,) but that all may know that He doeth all things from no other regard than their sakes over whom He is jealous; not that Himself may gain aught, but that He may save them. Among men indeed jealousy ariseth not from this cause, but for the sake of their own repose; not because the beloved ones sustain outrage, but

lest these who love them should be wounded, and be outshone in the good graces, and stand lower in the affections, of the beloved. But here it is not so. 'For I care not,' he says, 'for this, lest I should stand lower in your esteem; but lest I should see you corrupted. For such is God's jealousy;

4 and such is mine also, intense at once and pure.' Then there is also this necessary reason; 5 "For I espoused you to one husband, as a pure virgin." 'Therefore I am jealous, not for myself, but for him to whom I have espoused you.' For the present time is the time of espousal, but the time of the nuptials is another; when they sing, 'the Bridegroom hath risen up.' Oh what things unheard of! In the world they are virgins before the marriage, but after the marriage no longer. But here it is not so: but even though they be not virgins before this marriage, after the marriage they become virgins. So the whole Church is a virgin. For addressing himself even to all, both husbands and wives, he speaks thus. But let us see what he brought and espoused us with, what kind of nuptial gifts. Not gold, not silver, but the kingdom of heaven. Wherefore also he said, "We are ambassadors on behalf of Christ," and beseeches them, when he was about to receive the Bride. What happened in Abraham's case was a type of this. (Genesis chapter 24, verse 4, &c. For he sent his faithful servant to seek a Gentile maiden in marriage; and in this case God sent His own servants to seek the Church in marriage for His son, and prophets from of old saying, "Hearken, O daughter, and consider, and forget thine own people and thy father's house, and the King shall desire thy beauty. (Psalms chapter 45, verse 10 and Psalms chapter 45, verse 11) Seest thou the prophet also espousing?

6 seest thou the Apostle too expressing the same thing himself with much boldness, and saying, "I espoused you to one husband that I might present you as a pure virgin to Christ? Seest thou wisdom again? For having said, 'Ye ought to bear with me,' he did not say, 'for I am your teacher and I speak not for mine own sake:' but he uses this expression which invested them with especial dignity, placing himself in the room of her who promotes a match, and them in the rank of the bride; and he adds these words; 7 Ver. 3. "But I fear lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is toward Christ." 'For although the destruction be yours [alone], yet is the sorrow mine as well.' And consider his wisdom. For he does not assert, although they were corrupted; and so he showed when he said, "When your obedience is ful-

filled," (c. x. 6.) and "I shall bewail many which have sinned already;" (c. xii. 21.) but still he does not leave them to get shameless. And therefore he says, "lest at any time." For this neither condemns nor is silent; for neither course were safe, whether to speak out plainly or to conceal perpetually. Therefore he employs this middle form, saying, "lest at any time." For this is the language neither of one that entirely distrusts, nor entirely relies on them, but of one who stands between these two. In this way then he palliated, but by his mention of that history threw them into an indescribable terror, and cuts them off from all forgiveness. For even although the serpent was malignant, and she senseless, yet did none of these things snatch the woman from punishment. 'Beware then,' he says, 'lest such be your fate, and there be naught to screen you. For he too promising greater things, so deceived.' Whence it is plain that these too, by boasting and puffing themselves up, deceived. And this may be conjectured not from this place only, but also from what he says afterwards,

8 Ver. 4. "If he that cometh preacheth another Jesus, whom we did not preach, or if ye receive a different Spirit which ye did not receive, or a different Gospel which ye did not accept, ye do well to bear with him." And he does not say, 'Lest by any means as Adam was deceived:' but shows that those men are but women who are thus abused, for it is the part of woman to be deceived. And he did not say, 'so ye also should be deceived:' but keeping up the metaphor, he says, "so your minds should be corrupted from the simplicity that is toward Christ." 'From the simplicity, I say, not from wickedness; neither out of wickedness [is it], nor out of your not believing, but out of simplicity.' But, nevertheless, not even under such circumstances are the deceived entitled to forgiveness, as Eve showed. But if this does not entitle to forgiveness, much more will it not do so, when through vain-glory any is so..

9[2.] "For if he that cometh preacheth another Jesus whom we did not preach:" showing hereby that their deceivers were not Corinthians, but persons from some other quarter previously corrupted: wherefore he saith, "he that cometh." 10 "If ye receive a different Spirit, if a different Gospel which ye did not accept, ye do well to bear" with him. What sayest thou? Thou that saidst to the Galatians, "If any preach another Gospel to you than that ye have received, let him be anathema; dost thou now say, "ye do well to bear" with him? And yet on this account it were meet not to bear with, but to recoil, from them; but if they say the same things, it is meet to bear with them.

How then dost thou say, 'because they say the same things, it is not meet to bear with them?' for he says, 'if they said other things, it were meet to bear with them.' Let us then give good heed, for the danger is great, and the precipice deep, if men run past this carelessly; and what is here said giveth an entrance to all the heresies. What then is the sense of these words? Those persons so boasted as if the Apostles taught incompletely, and they were introducing somewhat more than they. For it is probable that with much idle talk, they were bringing in senseless rubbish so as to overlay these doctrines. And therefore he made mention of the serpent and of Eve who was thus deceived by the expectation of acquiring more. And alluding to this in the former Epistle also, he said, "Now ye are become rich, ye have reigned as kings without us;

11 and again, "we are fools for Christ's sake, but ye are wise in Christ. (1 Corinthians chapter 4, verse 8; ib. 10. Since then it was probable that using the wisdom which is without, they talked much idly, what he says is this: that 'if these persons said any thing more, and preached a different Christ who ought to have been preached, but we omitted it, "ye do well to bear" with them.' For on this account he added, "whom we did not preach." 'But if the chief points of the faith are the same, what have ye the more of them? for whatsoever things they may say, they will say nothing more than what we have said.' And observe with what precision he states the case. For he did not say, 'if he that cometh saith any thing more;' for they did say something more, haranguing with more authority and with much beauty of language; wherefore he did not say this, but what? [If] "he that cometh preacheth another Jesus," a thing which had no need of that array of words: "or ye receive a different Spirit," (for neither was there need of words in this case; that is to say, 'makes you richer in grace;' or "a different Gospel which ye did not accept," (nor did this again stand in need of words,) "ye do well to bear" with him.

12 But consider, I pray thee, how he every where uses such a definition as shows that nothing very great, nor indeed any thing more, had been introduced by them. For when he had said, "If he that cometh preacheth another Jesus," he added, "whom we did not preach; and "ye receive a different Spirit," he subjoined, "which ye did not receive; or a different Gospel," he added, "which ye did not accept," by all these showing that it is meet to attend to them, not simply if they say something more, but if they said any thing

more which ought to have been said and was by us omitted. But if it ought not to have been said, and was therefore not said by us; or if they say only the same things as we, why gape ye so admiringly upon them? 'And yet if they say the same things,' saith one, 'wherefore dost thou hinder them?' Because that using hypocrisy, they introduce strange doctrines. This however for the present he doth not say, but afterwards asserts it, when he says, "They fashion themselves into Apostles of Christ; (Ver. 13. for the present he withdraws the disciples from their authority by less offensive considerations; and this not out of envy to them, but to secure these. Else why does he not hinder Apollos, who was, however, a "learned man, and mighty in the Scriptures; (Acts chapter 18, verse 24; 1 Corinthians chapter 16, verse 12) but even beseeches him, and promises he will send him?

¹³ Because together with his learning he preserved also the integrity of the doctrines; but with these it was the reverse. And therefore he wars with them and blames the disciples for gaping admiringly upon them, saying, 'if aught that should have been said we omitted and they supplied, we do not hinder you from giving heed to them: but if all has been fully completed by us and nothing left deficient, whence is it that they caught you?' Wherefore also he adds, ¹⁴ Ver. 5. "For I reckon that I am not a whit behind the very chiefest Apostles," no longer making comparison of himself with them, but with Peter and the rest. 'So that if they know more than I do, [they know more] than they also.' And observe how here also he shows modesty. For he did not say, 'the Apostles said nothing more than I,' but what? "I reckon," so I deem, "that I am not a whit behind the very chiefest Apostles." For since this also appeared to bespeak an inferiority in him, that those having preceded him were of greater name; and more respect was entertained for them, and these persons were intending to foist themselves in; therefore he makes this comparison of himself with them with the dignity that becomes him. Therefore he also mentions them with encomiums, not speaking simply of "the Apostles," but "the very chiefest," meaning Peter and James and John.

¹⁵ [3.] Ver. 6. "But though I be rude in speech, yet am I not in knowledge." For since those that corrupted the Corinthians had the advantage in this, that they were not rude; he mentions this also, showing that he was not ashamed of, but even prided himself upon it. And he said not, "But though I be rude in speech," yet so also are they, for this would have seemed to be accusing them as well as himself, and exalting these: but he overthrows the

thing itself, the wisdom from without. And indeed in his former Epistle he contends even vehemently about this thing, saying that it not only contributes nothing to the Preaching, but it even throws a shadow on the glory of the Cross; (1 Corinthians chapter 2, verse 1) for he says, "I came not with excellency of speech or of wisdom unto you, lest the cross of Christ should be made void; (1 Corinthians chapter 1, verse 17) and many other things of the same kind; because "in knowledge" they were "rude," which is also the extremest form of rudeness. When therefore it was necessary to institute a comparison in those things which were great, he compares himself with the Apostles: but when to show that which appeared to be a deficiency, he no longer does this, but grapples with the thing itself and shows that it was a superiority. And when indeed no necessity urged him, he says that he is "the least of the Apostles," and not worthy even of the title; but here again when occasion called, he says that he is "not a whit behind the very chiefest Apostles." For he knew that this would most advantage the disciples. Wherefore also he adds,

16 "Nay, in every thing we have made it manifest among all men to you ward." For here again he accuses the false Apostles as "walking in craftiness." (Chap. iv. 2.) And he said this of himself before also, that he did not live after the outward appearance, nor preach "handling the word deceitfully (ibid.) and corrupting it. But those men were one thing and appeared another. But not so he. Wherefore also he every where assumes a high tone, as doing nothing with a view to men's opinion nor concealing aught about himself. As he also said before, "by the manifestation of the truth commending ourselves to every man's conscience," (ibid.) so now again he saith "in every thing we have made it manifest to you." But what does this mean? 'We are rude,' he said, 'and do not conceal it: we receive from some persons and we do not keep it secret. We receive then from you, and we pretend not that we do not receive, as they do when they receive, but we make every thing that we do manifest unto you;' which was the conduct of one that both had exceeding confidence in them, and told them every thing truly. Wherefore he also calls them witnesses, saying now, "among all men to you-ward," and also before, "For we write none other things unto you, than what ye read or even acknowledge." (Chap. i. 13.)

17 [4.] Then after he had defended his own conduct he goes on next to say with severity, Ver. 7. "Or did I commit a sin in abasing myself that ye might

be exalted?" And in explanation of this, he adds, Ver. 8. "I robbed other churches, taking wages of them that I might minister unto you." What he says is this; 'I lived in straitness;' for this is the force of "abasing myself." Can you then lay this to my charge? and do ye therefore lift up yourselves against me, because I abased myself by begging, by enduring straits, by suffering, by hungering, that ye might be exalted? And how were they exalted by his being in straits? They were more edified and were not offended; which also might [well] be a very great accusation of them and a reproach of their weakness; that it was not possible in any other way to lead them on than by first abasing himself. 'Do ye then lay it to my charge that I abased myself? But thereby ye were exalted.' For since he said even above that they accused him, for that when present he was lowly, and when absent bold, in defending himself he here strikes them again, saying, 'this too was for your sakes.'

¹⁸ "I robbed other churches." Here finally he speaks reproachfully, but his former words prevent these from seeming offensive; for he said, "Bear with me in a little foolishness:" and before all his other achievements makes this his first boast. For this worldly men look to especially, and on this also those his adversaries greatly prided themselves. Therefore it is that he does not first enter on the subject of his perils, nor yet of his miracles, but on this of his contempt of money, because they prided themselves on this; and at the same time he also hints that they were wealthy. But what is to be admired in him is this, that when he was able to say that he was even supported by his own hands, he did not say this; but says that which especially shamed them and yet was no encomium on himself, namely, 'I took from others.' And he did not say "took," but "robbed," that is, 'I stripped them, and made them poor.' And what surely is greater, that it was not for superfluities, but for his necessities, for when he says 'wages,' he means necessary subsistence. And what is more grievous yet, "to minister unto you." We preach to you; and when I ought to be supported by you, I have enjoyed this at others' hands. The accusation is twofold, or rather three-fold; that when both living amongst them and ministering to them, and seeking necessary support, he had others supplying his wants. Great the excess, of the one negligence, of the other in zeal! For these sent to him even when at a great distance, and those did not even support him when amongst them.

¹⁹ [5.] Then because he had vehemently scourged them, he quietly again relaxes the vehemence of his rebuke, saying, Ver. 9. "And when I was present

withyou, and was in want, I was not a burden on any man." For he did not say, 'ye did not give to me,' but, 'I did not take,' for as yet he spares them. But nevertheless even in the subduedness of his language he covertly strikes them again, for the word, "present," is exceedingly emphatic, and so is "in want." For that they might not say, 'what matter then, if you had [enough]?' he added, "and was in want." "I was not a burden" on you. Here again he hits them gently, as making such contributions reluctantly, as feeling them a burden. Then comes the reason also, full of accusation and fraught with jealousy. Wherefore also he introduced it, not in the way of a leading point, but as informing them whence and by whom he was supported, so as to stimulate them again, in an unsuspecting way, as to the point of alms-giving;

20 "For the measure of my want," he says, "the brethren which came from Macedonia supplied." Seest thou how he provokes them again, by bringing forward those that had ministered to him? For inspiring them first with a desire of knowing who these could be, when he said, "I robbed other churches;" he then mentions them also by name; which would incite them also unto almsgiving. For he thus persuades those who had been beaten [by them] in the matter of supporting the Apostle, not to be also beaten in the succor they gave to the poor. And he says this also in his Epistle to the Macedonians themselves, "For in my necessities ye sent unto me once and again, even in the beginning of the Gospel;" (Philippians chapter 4, verse 16 and Philippians chapter 4, verse 15.) which point also was a very great commendation of them, that from the very beginning they shone forth. But observe how everywhere he mentions his "necessity," and no where a superfluity. Now therefore by saying "present," and in "want" he showed that he ought to have been supported by the Corinthians; and by the words, "they supplied the measure of my want," he shows that he did not so much as ask. And he assigns a reason which was not the real one. What then is this? That he had received from others; "for," says he, "the measure of my want those that came supplied." 'For this reason,' he says, 'I was not a burden; not because I had no confidence in you.' And yet it is for this latter reason that he so acts, and he shows it in what follows; but does not say it plainly, but throws it into the shade, leaving it to the conscience of his hearers. And he gives proof of it covertly in what follows, by saying,

21 "And in every" thing "I kept myself from being burdensome, and so will I keep" myself."For think not," says he, "that I say thesethings that I may

receive." Now the words "so will I keep myself," are severer, if he has not even yet confidence in them; but once for all had given up the idea of receiving aught from them. He shows, moreover, that they even considered this to be a burden; wherefore he said, "I have kept myself from being burdensome, and so will I keep myself." He says this in his former Epistle also, "I write not this that it may be so done unto me; for" it were "good for me rather to die, than that any man should make my glorying void." (1 Corinthians chapter 9, verse 15) And here again, "I have kept myself from being burdensome unto you, and so will I keep" myself. [6.] Then, that he may not seem to speak these things for the sake of winning them on the better [to do this], he saith,

22 Ver. 10. "As the truth of Christ is in me." "Do not think that I therefore have spoken, that I may receive, that I may the rather draw you on: for," saith he, "as the truth is in me, "No man shall stop me of this glorying in the regions of Achaia." For that none should think again that he is grieved at this, or that he speaks these things in anger, he even calls the thing a "glorying." And in his former Epistle too he dressed it out in like terms. For so that he may not wound them there either, he says, "What then is my reward?" "That when I preach the Gospel, I may make the Gospel of Christ without charge." (1 Corinthians chapter 9, verse 18) And as he there calls it "reward," so doth he here "glorying," that they may not be excessively ashamed at what he said, as if he were asking and they gave not to him. 'For, what, if even ye would give?' saith he, 'Yet I do not accept it.' And the expression, "shall not stop me," is a metaphor taken from rivers, or from the report, as if running every where, of his receiving nothing. 'Ye stop not with your giving this my freedom of speech.' But he said not, 'ye stop not,' which would have been too cutting, but it "no man shall stop me in the regions of Achaia." This again was like giving them a fatal blow, and exceedingly apt to deject and pain them, since they were the only persons he refused [to take from]. 'For if he made that his boast, it were meet to make it so every where: but if he only does so among us, perchance this is owing to our weakness.' Lest therefore they should so reason and be dejected, see how he corrects this.

23 Ver. 11. "Wherefore? because I love you not? God knoweth." Quickly [is it done], and by an easy method. But still, not even so did he rid them of those charges. For he neither said, 'ye are not weak,' nor yet, 'ye are strong;' but, "I love you," which very greatly aggravated the accusation against them. For the not receiving from them, because they felt it an exceeding grievance,

was a proof of special love toward them. So he acted in two contrary ways out of love; he both did receive, and did not receive: but this contrariety was on account of the disposition of the givers. And he did not say, 'I therefore do not take of you, because I exceedingly love you,' for this would have contained an accusation of their weakness and have thrown them into distress; but he turned what he said to another reason. What then is this?

²⁴ Ver. 12. "That I may cut on occasion from them that desire an occasion; that wherein they glory, they may be found even as we." For since this they sought earnestly, to find some handle against him, it is necessary to remove this also. For this is the one point on which they pique themselves. Therefore that they might not have any advantage whatever, it was necessary to set this right; for in other things they were inferior. For, as I have said, nothing doth so edify worldly people as the receiving nothing from them. Therefore the devil in his craftiness dropped this bait especially, when desirous to injure them in other respects. But it appears to me that this even was in hypocrisy. And therefore he did not say, 'wherein they have well done,' but what? "wherein they glory;" which also was as jeering at their glorying; for they gloried also of that which they were not. But the man of noble spirit not only ought not to boast of what he has not, but not even of what he possesses; as this blessed saint was wont to do, as the patriarch Abraham did, saying, "But I am earth and ashes." (Genesis chapter 18, verse 27) For since he had no sins to speak of, but shone with good works; having run about in every direction and found no very great handle against himself, he betakes himself to his nature; and since the name of "earth" is in some way or other one of dignity, he added to it that of "ashes." Wherefore also another saith, "Why is earth and ashes proud?" (Ecclesiastes chapter 10, verse 9)

²⁵ [7. For tell me not of the bloom of the countenance, nor of the uplifted neck, nor of the mantle, and the horse, and the followers; but reflect where all these things do end, and put that to them. But and if thou tell me of what appears to the eye, I too will tell thee of things in pictures, brighter far than these. But as we do not admire those for their appearance, as seeing what their nature is, that all is clay; so therefore let us not these either, for these too are but clay. Yea rather, even before they are dissolved and become dust, show me this uplifted [neck] a prey to fever and gasping out life; and then will I discourse with thee and will ask, What has become of all that profuse ornament? whither has that crowd of flatterers vanished, that attendance of

slaves, that abundance of wealth and possessions? What wind hath visited and blown all away? Nay, even stretched upon the bier, he beareth the tokens of that wealth and that pride; a splendid garment thrown over him, poor and rich following him forth, the assembled crowds breathing words of good omen. Surely this also is a very mockery; howbeit even this besides is presently proved naught, like a blossom that perishes. For when we have passed over the threshold of the city gates, and after having delivered over the body to the worms, return, I will ask thee again, where is that vast crowd gone to?

²⁶ What has become of the clamor and uproar? where are the torches? where the bands of women? are not these things, then, a dream? And what too has become of the shouts? where are those many lips that cried, and bade him 'be of good cheer, for no man is immortal?' These things ought not now to be said to one that heareth not, but when he made prey of others, when he was overreaching, then with a slight change should it have been said to him, 'Be not of good cheer, no man is immortal; hold in thy madness, extinguish thy lust;' but 'Be of good cheer' is for the injured party. For to chant such things over this man now, is but like men exulting over him and speaking irony; for he ought not for this now to be of good cheer, but to fear and tremble. ²⁷ And if even this advice is now of no use to him since he has run his course, yet at least let those of the rich who labor under the same disease, and follow him to the tomb, hear it. For although beforehand through the intoxication of wealth, they have no such thing in mind, yet at that season when the sight of him that is laid out even confirms what is said, let them be sober, let them be instructed: reflecting that yet a little while and they will come that shall bear them away to that fearful account, and to suffer the penalty of their acts of rapacity and extortion. 'And what is this to the poor?' saith one. Why, to many this also is a satisfaction, to see him that hath wronged them punished. 'But t'is no satisfaction, but the escaping suffering ourselves.' I praise you exceedingly and approve of you in that ye exult not over the calamities of others, but seek only your own safety. Come then, I will ensure you this also. For if we suffer evil at the hands of men, we cut off no small part of our debt by bearing what is done to us nobly. We receive therefore no injury; for God reckons the ill-treatment towards our debt, not according to the principle of justice but of His loving-kindness; and because

He succored not him that suffered evil. 'Whence doth this appear?' saith one. The Jews once suffered evil at the hand of the Babylonians;

²⁸ and God did not prevent it: but they were carried away, children and women; yet afterwards did this captivity become a consolation to them in respect of their sins. Therefore He saith to Isaiah, "Comfort ye, comfort ye My people, ye priests: speak unto the heart of Jerusalem, for she hath received of the Lord's hand double for sins. (Isaiah chapter 40, verse 1 and Isaiah chapter 40, verse 2) And again; "Grant us peace, for Thou hast repaid us every thing. (ib. xxvi. 12, LXX. And David saith; "Behold mine enemies, for they are multiplied; and forgive all my sins. (Psalms chapter 45, verse 19 and Psalms chapter 25, verse 18) And when he bore with Shimei cursing him, he said, "Let him alone, that the Lord may see my abasement, and requite me good for this day. (2 Sam. xvi. 11, 12. For when He aideth us not when we suffer wrong, then most of all are we advantaged; for He sets it to the account of our sins, if we bear it thankfully.

²⁹ [8. So that when thou seest a rich man plundering spoor, leave him that suffereth wrong, and weep for the plunderer. For the one putteth off filth, the other bedaubeth himself with more filth. Such was the fate of Elisha's servant in the story of Naaman (2 Kings chapter 5, verse 20, &c. For though he took not by violence, yet he did a wrong; for to get money by deceit is a wrong. What then befel? With the wrong he received also the leprosy; and he that was wronged was benefited, but he that did the wrong received the greatest possible harm. The same happens now also in the case of the soul. And this is of so great force that often by itself it hath propitiated God; yea though he who suffereth evil be unworthy of aid; yet when he so suffers in excess, by this alone he draweth God unto the forgiveness of himself, and to the punishment of him that did the wrong. Wherefore also God said of old to the heathen, "I indeed delivered them over unto a few things, but they have set themselves on together unto evil things; (Zechariah chapter 1, verse 15. LXX. they shall suffer ills irremediable. For there is nothing, no, nothing, that doth so much exasperate God as rapine and violence and extortion. And why forsooth? Because it is very easy to abstain from this sin. For here it is not any natural desire that perturbeth the mind, but it ariseth from wilful negligence.

³⁰ How then doth the Apostle call it, "a root of evils. (1 Timothy chapter 6, verse 10) Why, I say so too, but this root is from us, and not from the

nature of the things. And, if ye will, let us make a comparison and see which is the more imperious, the desire of money or of beauty; for that which shall be found to have struck down great men is the more difficult to master. Let us see then what great man the desire of money ever got possession of. Not one; only of exceeding pitiful and abject persons, Gehazi, Ahab, Judas, the priests of the Jews: but the desire for beauty overcame even the great prophet David. And this I say, not as extending forgiveness to those who are conquered by such a lust, but rather, as preparing them to be watchful. For when I have shown the strength of the passion, then, most especially, I show them to be deprived of every claim to forgiveness. For if indeed thou hadst not known the wild beast, thou wouldest have this to take refuge in; but now, having known, yet falling into it, thou wilt have no excuse. After him, it took possession of his son still more completely. And yet there was never man wiser than he, and all other virtue did he attain; still, however, he was seized so violently by this passion, that even in his vitals he received the wound. And the father indeed rose up again and renewed the struggle, and was crowned again;

31 but the son showed nothing of the kind.

HOMILY 24

12 Corinthians chapter 11, verse 13. Forsuch are false apostles, deceitful workers, fashioning themselves into Apostles of Christ. What sayest thou? they that preach Christ, they that take not money, they that bring not in a different gospel, "false apostles?" "Yes," he saith, and for this very reason most of all, because they make pretense of all these things for the purpose of deceiving. "Deceitful workers," for they do work indeed, but pull up what has been planted. For being well aware that otherwise they would not be well received, they take the mask of truth and so enact the drama of error. 'And yet,' saith one, 'they take no money.' That they may take greater things; that they may destroy the soul. Yea rather, even that was a falsehood; and they took money but did it secretly: and he shows this in what follows. And indeed he already hinted this where he said, "that wherein they glory, they may be found even as we:" (Ver. 12.) in what follows, however, he hinted it more plainly, saying, "If a man devour you, if a man take you captive, if a man exalt himself, ye bear with him." (Ver. 20.) But at present he accuses them on another account, saying, "fashioning themselves." They had only a "fashion;" the skin of the sheep was but outside clothing. Ver. 14, 15. "And no marvel;

for if even Satan fashioneth himself into an angel of light, is it a great thing if his ministers also fashion themselves as ministers of righteousness?"

² So that if one ought to marvel, this is what he ought to marvel at, and not at their transformation. For when their teacher dares do any thing, no marvel that the disciples also follow. But what is "an angel of light?" That hath free liberty to speak, that standeth near to God. For there are also angels of darkness; those which be the devil's, those dark and cruel ones. And the devil hath deceived many so, fashioning himself "into," not becoming, "an angel of light." So do also do these bear about them the form of an Apostle, not the power itself, for this they cannot. But nothing is so like the devil as to do things for display. But what is "a ministry of righteousness?" That which we are who preach to you a Gospel having righteousness. For he either means this, or else that they invest themselves with the character of righteous men. How then shall we know them? "By their works," as Christ said. Wherefore he is compelled to place his own good deeds and their wickedness side by side, that the spurious may become evident by the comparison. And when about again to enter upon his own praises, he first accuses them, in order to show that such an argument was forced upon him, lest any should accuse him for speaking about himself, and says,

³ Ver. 16. "Again I say." For he had even already used much preparatory corrective: 'But nevertheless I am not contented with what I have said, but I say yet again,' "Let no man think me foolish." For this was what they did-boasted without a reason.-But observe, I pray you, how often, when about to enter upon his own praises, he checks himself. 'For indeed it is the act of folly,' he says, 'to boast: but I do it, not as playing the fool, but because compelled. But if ye do not believe me, but though ye see there is a necessity will condemn me; not even so will I decline the task.' Seest thou how he showed that there was great necessity for his speaking. For he that shunned not even this suspicion, consider what violent impulsion to speak he must have undergone, how he travailed and was constrained to speak. But, nevertheless, even so he employs this thing with moderation. For he did not say, 'that I may glory.' And when about to do "a little," again he uses yet another deprecatory expression, saying,

⁴ Ver. 17. "That which I speak, I speak not after the Lord, but as in foolishness, in this confidence of glorifying." ⁵ Seest thou how glorying is not "after the Lord? For He saith, "When ye shall have done all, say, We are un-

profitable servants. (Luke chapter 17, verse 10) Howbeit, by itself indeed it is not "after the Lord," but by the intention it becomes so. And therefore he said, "That which I speak," not accusing the motive, but the words. Since his aim is so admirable as to dignify the words also. For as a manslayer, though his action be of those most strictly forbidden, has often been approved from the intention; and as circumcision, although it is not 'after the Lord,' has become so from the intention, so also glorying. And wherefore then does he not use so great strictness of expression? Because he is hastening on to another point, and he freely gratifies even to superfluity those who are desirous to find a handle against him, so that he may say only the things that are profitable; for when said they were enough to extinguish all that suspicion. "But as in foolishness. Before he says, "Would that ye could bear with me in a little foolishness," (Ver. 4. but now "as in foolishness; for the farther he proceeds, the more he clears his language. Then that thou mayest not think that he plays the fool on all points, he added, "in this confidence of glorying. In this particular he means: just as in another place he said, "that we be not put to shame," and added, "in this confidence of glorying. (Chap. ix. 4.

6 And again, in another place, having said, "Or what I purpose do I purpose according to the flesh, that with me there should be the yea yea, and the nay nay? (Chap. i. 17. And having shown that he cannot in all cases even fulfil what he promises, because he does not purpose after the flesh, lest any should make this suspicion stretch to the doctrine also, he adds, "But as God is faithful our word towards you was not yea and nay. (Ibid. 18.) 7[2.] And observe how after having said so many things before, he again sets down yet other grounds of excuse, saying further thus, Ver. 18. "Seeing that many glory after the flesh, I will glory also." What is, "after the flesh?" Of things external, of high birth, of wealth, of wisdom, of being circumcised, of Hebrew ancestry, of popular renown. And behold wisdom. He sets down those things which he shows to be nothings, and then, folly also. For if to glory in what are really good things be folly, much more is it so [to glory in] those that are nothing. And this is what he calls, "not after the Lord." For it is no advantage to be a Hebrew, or any such like things soever. 'Think not, therefore, that I set these down as a virtue; no; but because those men boast I also am compelled to institute my comparison on these points.' Which he does also in another place, saying, "If any man thinketh that he may trust in the flesh, I more:" (Philippians chapter 3, verse 4) and there, it is on their account that

trusted in this. Just as if one who was come of an illustrious race but had chosen a philosophic life, should see others priding themselves greatly on being well-born; and being desirous of taking down their vanity, should be compelled to speak of his own distinction; not to adorn himself, but to humble them; so, truly, does Paul also do. Then leaving those, he empties all his censure upon the Corinthians, saying,

8 Ver. 19. "For ye bear with the foolish gladly." `So that ye are to blame for this, and more than they. For if ye had not borne with them, and so far as it lay in them received damage, I would not have spoken a word; but I do it out of a tender care for your salvation, and in condescension. And behold, how he accompanies even his censure with praise. For having said, "ye bear with the foolish gladly;" he added, "Being wise yourselves." For it was a sign of folly to glory, and on such matters. And yet it behoved to rebuke them, and say, 'Do not bear with the foolish;' he does this, however, at greater advantage. For in that case he would have seemed to rebuke them because he himself was destitute of these advantages; but now having showed himself to be their superior even in these points, and to esteem them to be nothing, he corrects them with greater effect. At present, however, before entering upon his own praises and the comparison, he also reproaches the Corinthians with their greatslavishness, because they were extravagantly submissive to them. And observe how he ridicules them.

9 Ver. 20. "For ye bear with a man," he says, "if he devour you." How then saidst thou, "that wherein they glory, they may be found even as we?" (Ver. 12.) Seest thou that he shows that they did take of them, and not simply take, but even in excess: for the term "devour" plainly shows this, "If a man bring you into bondage." `Ye have given away both your money,' he says, `and your persons, and your freedom. For this is more than taking of you; to be masters not only of your money, but of yourselves also.' And he makes this plain even before, where he says, "If others partake of this right over you, do not we much more?" (1 Corinthians chapter 9, verse 12) Then he addeth what is more severe, saying, "If a man exalt himself." `For neither is your slavery of a moderate sort, nor are your masters gentle, but burdensome and odious.'

10 "If a man smite you on the face." Seest thou again a further stretch of tyranny? He said this, not meaning that they were stricken on the face, but that they spat upon and dishonored them; wherefore he added, Ver. 21. "I speak by way of disparagement," for ye suffer no whir less than men smitten

on the face. What now can be stronger than this? What oppression more bitter than this? when having taken from you both your money and your freedom and your honor, they even so are not gentle towards you nor suffer you to abide in the rank of servants, but have used you more insultingly than any bought slave.() ¹¹"As though we had been weak." The expression is obscure. For since it was a disagreeable subject he therefore so expressed it as to steal away the offensiveness by the obscurity. For what he wishes to say is this. 'For cannot we also do these things? Yes, but we do them not. Wherefore then do ye bear with these men, as though we could not do these things? Surely it were something to impute to you that ye even bear with men who play the fool; but that ye do this, even when they so despise you, plunder you, exalt themselves, smite you, can admit neither of excuse nor any reason at all. For this is a new fashion of deceiving. For men that deceive both give and flatter; but these both deceive, and take and insult you. Whence ye cannot have a shadow of allowance, seeing that ye spit on those that humble themselves for your sakes that ye may be exalted, but admire those who exalt themselves that ye may be humbled. For could not we too do these things? Yes, but we do not wish it, looking to your advantage. For they indeed sacrificing your interests seek their own, but we sacrificing our own interests seek for yours.' Seest thou how in every instance, whilst speaking plainly to them, he also alarms them by what he says. 'For,' he says, 'if it be on this account that ye honor them, because they smite and insult you, we also can do this, enslave, smite, exalt ourselves against you.'

¹²[3. Seest thou how he lays upon them the whole blame, both of their senseless pride and of what seems to be folly in himself. 'For not that I may show myself more conspicuous, but that I may set you free from this bitter slavery, am I compelled to glory some little. But it is meet to examine not simply things that are said, but, in addition, the reason also. For Samuel also put together a high panegyric upon himself, when he anointed Saul, saying, "Whose ass have I taken, or calf, or shoes? or have I oppressed any of you? (1 Samuel chapter 12, verse 3, LXX. And yet no one finds fault with him. And the reason is because he did not say it by way of setting off himself; but because he was going to appoint a king, he wishes under the form of a defence [of himself] to instruct him to be meek and gentle. And observe the wisdom of the prophet, or rather the loving kindness of God. For because he wished to turn them from [their design,] bringing together a number of grievous

things he asserted them of their future king, as, for instance, that he would make their wives grind at the mill, (1 Samuel chapter 8, verse 11-18. the men shepherds and muleteers; for he went through all the service appertaining to the kingdom with minuteness. But when he saw that they would not be hindered by any of these things, but were incurably distempered;

¹³ he thus both spareth them and composeth their king to gentleness. (1 Samuel chapter 12, verse 5) Therefore he also takes him to witness. For indeed no one was then bringing suit or charge against him that he needed to defend himself, but he said those things in order to make him better. And therefore also he added, to take down his pride, "If ye will hearken, ye and your king," (ibid. 14. such and such good things shall be yours; "but if ye will not hearken, then the reverse of all. Amos also said, "I was no prophet, nor the son of a prophet, but only a herdsman, a gatherer of sycamore fruit. And God took me. (Amos chapter 7, verse 14 and Amos chapter 7, verse 15) But he did not say this to exalt himself, but to step their mouths that suspected him as no prophet, and to show that he is no deceiver, nor says of his own mind the things which he says. Again, another also, to show the very same thing, said, "But truly I am full of power by the spirit and might of the Lord. (Micah chapter 3, verse 8) And David also when he related the matter of the lion and of the bear, (1 Samuel chapter 17, verse 34, &c. spake not to glorify himself, but to bring about a great and admirable end. For since it was not believed possible he could conquer the barbarian unarmed, he that was not able even to bear arms;

¹⁴ he was compelled to give proofs of his own valor. And when he cut off Saul's skirt, he said not what he said out of display, but to repel an ill suspicion which they had scattered abroad against him, saying, that he wished to kill him. (1 Samuel chapter 24, verse 4, &c. It is meet therefore every where to seek for the reason. For he that looks to the advantage of his hearers even though he should praise himself, not only deserves not to be found fault with, but even to be crowned; and if he is silent, then to be found fault with. For if David had then been silent in the matter of Goliath, they would not have allowed him to go out to the battle, nor to have raised that illustrious trophy. On this account then he speaks being compelled; and that not to his brethren, although he was distrusted by them too as well as by the king; but envy stopped their ears. Therefore leaving them alone, he tells his tale to him who was not as yet envious of him.

¹⁵[4. For envy is a fearful, a fearful thing, and persuades men to despise their own salvation. In this way did both Cain destroy himself, and again, before his time, the devil who was the destroyer of his father. So did Saul invite an evil demon against his own soul; and when he had invited, he again envied his physician. For such is the nature of envy; he knew that he was saved, yet he would rather have perished than see him that saved him had in honor. What can be more grievous than this passion? One cannot err in calling it the devil's offspring. And in it is contained the fruit of vainglory, or rather its root also; for both these evils are wont mutually to produce each other. And thus in truth it was that Saul even thus envied, when they said, "David smote by ten thousands," (1 Samuel chapter 18, verse 7) than which what can be more senseless? For why dost thou envy? tell me! 'Because such an one praised him?' Yet surely thou oughtest to rejoice; besides, thou dost not know even whether the praise be true. And dost thou therefore grieve because without being admirable he hath been praised as such? And yet thou oughtest to feel pity. For if he be good, thou oughtest not to envy him when praised, but thyself to praise along with those that speak well of him; but if not such, why art thou galled?

¹⁶why thrust the sword against thyself? 'Because admired by men?' But men to-day are and to-morrow are not. 'But because he enjoys glory?' Of what sort, tell me? That of which the prophet says that it is "the flower of grass. (Isaiah chapter 40, verse 6. LXX. Art thou then therefore envious because thou bearest no burden, nor carriest about with thee such loads of grass? But if he seems to thee to be enviable on this account, then why not also woodcutters who carry burdens every day and come to the city [with them]? For that burden is nothing better than this, but even worse. For theirs indeed galls the body only, but this hath oftentimes harmed the soul even and occasioned greater solicitude than pleasure. And should one have gained renown through eloquence, the fear he endures is greater than the good report he bears; yea, what is more, the one is short, the other perpetual. 'But he is in favor with those in authority?' In that too again is danger and envy. For as thou feelest towards him, so do many others feel. 'But he is praised continually?' This produces bitter slavery. For he will not dare to do fearlessly aught of what according to his judgment he should, lest he should offend those that extol him, for that distinction is a hard bondage to him.

So that the more he is known to, so many the more masters he has, and his slavery becomes the greater, as masters of his are found in every quarter.

17 A servant indeed, when he is released from the eye of his master, both takes breath and lives in all freedom; but this man meets with masters at every turn, for he is the slave of all that appear in the forum. And even should some necessary object press, he dares not set foot in the forum, except it be with his servants following, and his horse, and all his other show set in array, lest his masters condemn him. And if he sees some friend of those who are truly so, he has not the boldness to talk with him on an equal footing: for he is afraid of his masters, lest they depose him from his glory. So that the more distinguished he is, so much the more he is enslaved. And if he suffer aught that is disagreeable, the insult is the more annoying, both in that he has more to witness it and it seems to infringe his dignity. It is not only an insult, but a calamity also, for he has also many who exult at it; and in like way if he come to the enjoyment of any good thing, he has more who envy and detract and do their vigilance to destroy him. Is this then a good? tell me. Is this glory? By no means; but ingloriousness, and slavery, and bonds, and every burdensome thing one can say.

18 But if the glory that cometh of men be so greatly to be coveted in thy account, and if it quite disquiets thee that such and such an one is applauded of the many; when thou beholdest him in the enjoyment of that applause, pass over in thy thought to the world to come and the glory which is there. And just as when hurrying to escape the onset of a wild beast, thou enterest into a cabin and shuttest to the doors; so now also flee unto the life to come, and that unspeakable glory. For so shalt thou both tread this under thy feet, and wilt easily lay hold upon that, and wilt enjoy the true liberty, and the eternal good things; whereunto may we all attain through the grace and love towards men of our Lord Jesus Christ, with Whom to the Father, with the Holy Spirit, be glory, might, honor, now and ever, and world without end. Amen.

HOMILY 25

12 Corinthians chapter 11, verse 21. Yet whereinsoever any is bold, (I speak in foolishness,) I am bold also. See him again drawing back and using depreciation and correctives beforehand, although he has already even said many such things: "Would that ye could bear with me in a little foolishness;" (Ver. 1.) and again, "Let no man think me foolish: if ye do, yet as foolish receive

me." (Ver. 16.) "That which I speak, I speak not after the Lord, but as in foolishness." (Ver. 17.) "Seeing that many glory after the flesh, I will glory also;" (Ver. 18.) and here again, "Whereinsoever any is bold, (I speak in foolishness) I am bold also." Boldness and folly he calls it to speak aught great of himself, and that though there was a necessity, teaching us even to an excess to avoid any thing of the sort. For if after we have done all, we ought to call ourselves unprofitable; of what forgiveness can he be worthy who, when no reason presses, exalts himself and boasts? Therefore also did the Pharisee meet the fate he did, and even in harbor suffered shipwreck because he struck upon this rock. Therefore also doth Paul, although he sees very ample necessity for it, draw back nevertheless, and keep on observing that such speaking is a mark of foolishness. And then at length he makes the venture, putting forward the plea of necessity, and says,

2 Ver. 22. "Are they Hebrews? so am I. Are they Israelites? so am I." For it was not all Hebrews that were Israelites, since both the Ammonites and Moabites were Hebrews. Wherefore he added somewhat to clear his nobility of descent, and says, Ver. 22, 23. "Are they the seed of Abraham? so am I. Are they ministers of Christ. (I speak as one beside himself,) I more." He is not content with his former deprecation, but uses it again here also. "I speak as one beside himself, I more." I am their superior and their better. And indeed he possessed clear proofs of his superiority, but nevertheless even so he terms the thing a folly. And yet if they were false Apostles, he heeded not to have introduced his own superiority by way of comparison, but to have destroyed their claim to "be ministers" at all. Well, he did destroy it, saying, "False Apostles, deceitful workers, fashioning themselves into Apostles of Christ," (Ver. 13.) but now he doth not proceed in that way, for his discourse was about to proceed to strict examination; and no one when an examination is in hand simply asserts; but having first stated the case in the way of comparison, he shows it to be negatived by the facts, a very strong negative. But besides, it is their opinion he gives, not his own assertion, when he says, "Are they ministers of Christ?" And having said, "I more," he proceeds in his comparison, and shows that not by bare assertions, but by furnishing the proof that facts supply, he maintains the impress of the Apostleship. And leaving all his miracles, he begins with his trials; thus saying,

3 "In labors more abundantly, in stripes above measure." This latter is greater than the former; to be both beaten and scourged. "In prisons more

abundantly." Here too again is there an increase. "In deaths oft." (1 Corinthians chapter 15, verse 31) For, "I die," saith he, "daily." But here, even in reality; 'for I have oft been delivered into mortal dangers.' Ver. 24. "Of the Jews five times received I forty stripes save one." Why, "save one?" There was an ancient law that he who had received more than the forty should be held disgraced amongst them. Lest then the vehemence and impetuosity of the executioner by inflicting more than the number should cause a man to be disgraced, they decreed that they should be inflicted, "save one," that even if the executioner should exceed, he might not overpass the forty, but remaining within the prescribed number might not bring degradation on him that was scourged.

4 Ver. 25. "Thrice was I beaten with rods once was I stoned, thrice I suffered shipwreck." And what has this to do with the Gospel? Because he went forth on long journeys; and those by sea. "A night and a day I have been in the deep." Some say this means out on the open sea, others, swimming upon it, which is also the truer interpretation. There is nothing wonderful, at least, about the former, nor would he have placed it as greater than his shipwrecks. Ver. 26. "In perils of rivers." For he was compelled also to cross rivers. "In perils of robbers, in perils in the city, in perils in the wilderness." 'Everywhere were contests set before me, in places, in countries, in cities, in deserts.' "In perils from the Gentiles, in perils amongst false brethren." Behold another kind of warfare. For not only did such as were enemies strike at him, but those also who played the hypocrite; and he had need of much firmness, much prudence.

5[2.] Ver. 27. "In labor and travail." Perils succeed to labors, labors to perils, one upon other and unintermitted, and allowed him not to take breath even for a little. Ver. 27, 28. "In journeyings often, in hunger and thirst and nakedness, besides those things that are without." What is left out is more than what is enumerated. Yea rather, one cannot count the number of those even which are enumerated; for he has not set them down specifically, but has mentioned those the number of which was small and easily comprehended, saying, "thrice" and "thrice," (Ver. 25.) and [again] "once;" but of the others he does not mention the number because he had endured them often. And he recounts not their results as that he had converted so many and so many, but only what he suffered on behalf of the Preaching; at once out of modesty, and as showing that even should nothing have been gained but labor, even so his title to wages has been fulfilled.

6 "That which presseth upon me daily." The tumults, the disturbances, the assaults of mobs, onsets of cities. For the Jews waged war against this man most of all because he most of all confounded them, and his changing sides all at once was the greatest refutation of their madness. And there breathed a mighty war against him, from his own people, from strangers, from false brethren; and every where were billows and precipices, in the inhabited world, in the uninhabited, by land, by sea, without, within. And he had not even a full supply of necessary food, nor even of thin clothing, but the champion of the world wrestled in nakedness and fought in hunger; so far was he from enriching himself. Yet he murmured not, but was grateful for these things to the Judge of the combat. "Anxiety for all the Churches." This was the chief thing of all, that his soul too was distracted, and his thoughts divided. For even if nothing from without had assailed him; yet the war within was enough, those waves on waves, that sleet of cares, that war of thoughts. For if one that hath charge of but a single house, and hath servants and superintendents and stewards, often cannot take breath for cares, though there be none that molests him: he that hath the care not of a single house, but of cities and peoples and nations and of the whole world; and in respect to such great concerns, and with so many spitefully entreating him, and single-handed, and suffering so many things, and so tenderly concerned as not even a father is for his children-consider what he endured. For that thou mayest not say, What if he was anxious, yet the anxiety was slight, he added further the intensity of the care, saying,

7 Ver. 29. "Who is weak, and I am not weak?" He did not say, 'and I share not in his dejection?' but, 'so am I troubled and disturbed, as though I myself were laboring under that very affection, that very infirmity.' "Who is made to stumble, and I burn not?" See, again, how he places before us the excess of his grief by calling it "burning." 'I am on fire,' 'I am in a flame,' he says, which is surely greater than any thing he has said. For those other things, although violent, yet both pass quickly by, and brought with them that pleasure which is unfading; but this was what afflicted and straightened him, and pierced his mind through and through; the suffering such things for each one of the weak, whosoever he might be. For he did not feel pained for the greater sort only and despise the lesser, but counted even the abject amongst his familiar friends. Wherefore also he said, "who is weak?" whosoever he

may be; and as though he were himself the Church throughout the world, so was he distressed for every member.

8 Ver. 30. "If I must needs glory, I will glory of the things which concern my weakness." Seest thou that he no where glorieth of miracles, but of his persecutions and his trials? For this is meant by "weaknesses." And he shows that his warfare was of a diversified character. For both the Jews warred upon him, and the Gentiles stood against him, and the false brethren fought with him, and brethren caused him sorrow, through their weakness and by taking offense:—on every side he found trouble and disturbance, from friends and from strangers. This is the especial mark of an Apostle, by these things is the Gospel woven. Ver. 31, 32. "The God and Father of the Lord Jesus knoweth that I lie not. The Governor under Aretas the king guarded the city of the Damascenes, desiring to apprehend me." 9 What can be the reason that he here strongly confirms and gives assurance of [his truth], seeing he did not so in respect to any of the former things? Because, perhaps, this was of older date and not so well known; whilst of those other facts, his care for the churches, and all the rest, they were themselves cognisant. See then how great the war [against him] was, since on his account the city was "guarded." And when I say this of the war, I say it of the zeal of Paul; for except this had breathed intensely, it had not kindled the governor to so great madness. These things are the part of an apostolic soul, to suffer so great things and yet in nothing to veer about, but to bear nobly whatever befalls; yet not to go out to meet dangers, nor to rush upon them. See for instance here, how he was content to evade the siege, by being "let down through a window in a basket." For though he were even desirous "to depart hence;" still nevertheless he also passionately affected the salvation of men. And therefore he oftentimes had recourse even to such devices as these, preserving himself for the Preaching; and he refused not to use even human contrivances when the occasion called for them; so sober and watchful was he. For in cases where evils were inevitable, he needed only grace; but where the trial was of a measured character, he devises many things of himself even, here again ascribing the whole to God. And just as a spark of unquenchable fire, if it fell into the sea, would be merged as many waves swept over it, yet would again rise shining to the surface; even so surely the blessed Paul also would now be overwhelmed by perils, and now again, having dived through them, would come up more radiant, overcoming by suffering evil.

¹⁰[3. For this is the brilliant victory, this is the Church's trophy, thus is the Devil overthrown when we suffer injury. For when we suffer, he is taken captive; and himself suffers harm, when he would fain inflict it on us. And this happened in Paul's case also; and the more he plied him with perils, the more was he defeated. Nor did he raise up against him only one kind of trials, but various and diverse. For some involved labor, others sorrow, others fear, others pain, others care, others shame, others all these at once; but yet he was victorious in all. And like as if a single soldier, having the whole world fighting against him, should move through the mid ranks of his enemies, and suffer no harm: even so did Paul, showing himself singly, among barbarians, among Greeks, on every land, on every sea, abide unconquered. And as a spark, falling upon reeds and hay, changes into its own nature the things so kindled; so also did this man setting upon all make things changeover unto the truth; like a winter torrent, sweeping over all things and overturning every obstacle. And like some champion who wrestles, runs, and boxes too; or soldier engaged by turns in storming, fighting on foot, on shipboard; so did he try by turns every form of fight, and breathed out fire, and was unapproachable by all; with his single body taking possession of the world, with his single tongue putting all to flight.

¹¹Not with such force did those many trumpets fall upon the stones of Jericho and throw them down, as did the sound of this man's voice both dash to the earth the devil's strong-holds and bring over to himself those that were against him. And when he had collected a multitude of captives, having armed the same, he made them again his own army, and by their means conquered. Wonderful was David who laid Goliath low with a single stone; but if thou wilt examine Paul's achievements, that is a child's exploit, and great as is the difference between a shepherd and a general, so great the difference thou shall see here. For this man brought down no Goliath by the hurling of a stone, but by speaking only he scattered the whole array of the Devil; as a lion roaring and darting out flame from his tongue, so was he found by all irresistible; and bounded everywhere by turns continually; he ran to these, he came to those, he turned about to these, he bounded away to others, swifter in his attack than the wind; governing the whole world, as though a single house or a single ship; rescuing the sinking, steadying the dizzied, cheering the sailors, sitting at the tiller, keeping an eye to the prow, tightening the yards, handling an oar, pulling at the mast, watching the sky;

being all things in himself, both sailor, and pilot, and pilot's mate, and sail, and ship; and suffering all things in order to relieve the evils of others.

12 For consider. He endured shipwreck that he might stay the shipwreck of the world; "a day and a night he passed in the deep," that he might draw it up from the deep of error; he was "in weariness" that he might refresh the weary; he endured smiting that he might heal those that had been smitten of the devil; he passed his time in prisons that he might lead forth to the light those that were sitting in prison and in darkness; he was "in deaths oft" that he might deliver from grievous deaths; "five times he received forty stripes save one" that he might free those that inflicted them from the scourge of the devil; he was "beaten with rods" that he might bring them under "the rod and the staff" of Christ; (Psalms chapter 23, verse 4) he "was stoned," that he might deliver them from the senseless stones; he "was in the wilderness, that he might take them out of the wilderness; "in journeying," to stay their wanderings and open the way that leadeth to heaven; he "was in perils in the cities," that he might show the city which is above; "in hunger and thirst," to deliver from a more grievous hunger; "in nakedness," to clothe their unseemliness with the robe of Christ; set upon by the mob, to extricate them from the besetment of fiends; he burned, that he might quench the burning darts of the devil:

13 "through a window was let down from the wall," to send up from below those that lay prostrate upon the ground. Shall we then talk any more, seeing we do not so much as know what Paul suffered? shall we make mention any more of goods, or even of wife, or city, or freedom, when we have seen him ten thousand times despising even life itself? The martyr dies once for all: but that blessed saint in his one body and one soul endured so many perils as were enough to disturb even a soul of adamant; and what things all the saints together have suffered in so many bodies, those all he himself endured in one: he entered into the world as if a race-course, and stripped himself of all, and so made a noble stand. For he knew the fiends that were wrestling with him. Wherefore also he shone forth brightly at once from the beginning, from the very starting-post, and even to the end he continued the same; yea, rather he even increased the intensity of his pursuit as he drew nearer to the prize. And what surely is wonderful is that though suffering and doing such great things, he knew how to maintain an exceeding modesty. For when he was driven upon the necessity of relating his own good deeds, he ran quickly

over them all; although he might have filled books without number, had he wished to unfold in detail every thing he mentioned;

¹⁴ if he had specified the Churches he was in care for, if his prisons and his achievements in them, if of the other things one by one, the besetments, the assaults. But he would not. Knowing then these things, let us also learn to be modest and not to glory at any time in wealth or other worldly things, but in the reproaches we suffer for Christ's sake, and in these, only when need compels; for if there be nothing urging it, let us not mention these even, (lest we be puffed up,) but our sins only. For so shall we both easily be released from them and shall have God propitious to us, and shall attain the life to come; whereunto may we all attain through the grace and love towards men of our Lord Jesus Christ, with Whom to the Father, with the Holy Ghost, be glory, might, honor, now and for ever, and world without end. Amen.

HOMILY 26

¹ 2 Corinthians chapter 12, verse 1. It is not expedient for me doubtless to glory,⁽¹⁾ [for] I will come to visions and revelations of the Lord. ² What is this? Doth he who has spoken such great things say, [It is not expedient] "doubtless to glory?" as if he had said nothing? No; not as if he had said nothing: but because he is going to pass to another species of boasting, which is not intended indeed by so great a reward, but which to the many (though not to careful examiners) seems to set him off in brighter colors, he says, "It is not expedient for me doubtless to glory." For truly the great grounds of boasting were those which he had recounted, those of his trials; he has however other things also to tell of, such as concern the revelations, the unspeakable mysteries. And wherefore, says he, "It is not expedient for me?" he means, 'lest it lift me up to pride.' What sayest thou? For if thou speak not of them, yet dost thou not know of them? But our knowing of them ourselves doth not lift us up so much as our publishing them to others. For it is not the nature of good deeds that useth to lift a man up, but their being witnessed to, and known of, by the many. For this cause therefore he saith, "It is not expedient for me;" and, 'that I may not implant too great an idea of me in those who hear.' For those men indeed, the false apostles, said even what was not true about themselves; but this man hides even what is true, and that too although so great necessity lies upon him, and says, "It is not expedient for me;" teaching one and all even to superfluity to avoid any thing of the sort. For this thing is attended with no advantage, but even with harm, except

there be some necessary and useful reason which induceth us thereto. Having then spoken of his perils, trials, snares, dejections, shipwrecks, he passeth to another species of boasting, saying,

³ Ver. 2, 3. "I knew a man, fourteen years ago (whether in the body, I know not; or out of the body, I know not: God knoweth;) such an one caught up even to the third heaven. And I know how that he was caught up into Paradise, (whether in the body, I know not; or out of the body, I know not;) and heard unspeakable words, which it is not lawful for a man to utter. On behalf of such an one will I glory: but on mine own behalf I will not glory." ⁴ Great indeed was this revelation. But this was not the only one: there were many others besides, but he mentions one out of many. For that there were many, hear what he says: "Lest I should be exalted overmuch through the exceeding greatness of the revelations." 'And yet,' a man may say, 'if he wished to conceal them, he ought not to have given any intimation whatever or said any thing of the sort; but if he wished to speak of them, to speak plainly.' Wherefore then is it that he neither spoke plainly nor kept silence? To show by this also that he resorts to the thing unwillingly. And therefore also he has stated the time, "fourteen years. For he does not mention it without an object, but to show that he who had refrained for so long a time would not now have spoken out, except the necessity for doing so had been great. But he would have still kept silence, had he not seen the brethren perishing. Now if Paul from the very beginning was such an one as to be counted worthy of such a revelation, when as yet he had not wrought such good works; consider what he must have grown to in fourteen years. And observe how even in this very matter he shows modesty, by his saying some things, but confessing that of others he is ignorant. For that he was caught up indeed, he declared, but whether "in the body" or "out of the body" he says he does not know.

⁵ And yet it would have been quite enough, if he had told of his being caught up and had been silent [about the other]; but as it is, in his modesty he adds this also. What then? Was it the mind that was caught up and the soul, whilst the body remained dead? or was the body caught up? It is impossible to tell. For if Paul who was caught up and whom things unspeakable, so many and so great, had befallen was in ignorance, much more we. For, indeed, that he was in Paradise he knew, and that he was in the third heaven he was not ignorant, but the manner he knew not clearly. And see from yet

another consideration how free he is from pride. For in his narrative about "the city of the Damascenes" (2 Corinthians chapter 11, verse 32) he confirms what he says, but here not; for it was not his aim to establish this fact strongly, but to men-mention and intimate it only. Wherefore also he goes on to say, "Of such an one will I glory; not meaning that he who was caught up was some other person, but he so frames his language in the best manner he possibly could, so as at once to mention the fact, and to avoid speaking of himself openly. For what sequence would there be in bringing some one else forward, when discoursing about himself? Wherefore then did he so put it?

¶ It was not all one to say, 'I was caught up,' and, "I knew one that was caught up; and 'I will glory of myself,' and, "I will glory of such an one. Now if any should say, 'And how is it possible to be caught up without a body?' I will ask him, 'How is it possible to be caught up with a body?' for this is even more inexplicable than the other, if you examine by reasonings and do not give place to faith. 7 [2.] But wherefore was he also caught up? As I think, that he might not seem to be inferior to the rest of the Apostles. For since they had companied with Christ, but Paul had not: He therefore caught up unto glory him also. "Into Paradise." For great was the name of this place, and it was everywhere celebrated. Wherefore also Christ said, "To-day thou shalt be with Me in Paradise." (Luke chapter 23, verse 43) "On behalf of such an one will I glory?" wherefore? For if another were caught up, wherefore dost thou glory? Whence it is evident that he said these things of himself. And if he added, "but of myself I will not glory," he says nothing else than this, that, 'when there is no necessity, I will say nothing of that kind fruitlessly and at random;' or else he is again throwing obscurity over what he had said, as best he might. For that the whole discourse was about himself, what follows also clearly shows; for he went on to say,

8 Ver. 6. "But if I should even desire to glory, I shall not be foolish; for I shall speak the truth. " How then saidst thou before, "Would that ye could bear with me a little in my foolishness;" (Chap. xi. 1.) and, "That which I speak, I speak not after the Lord, but as it were foolishly;" (Chap. xi. 17) but here, "Though I should even desire to glory, I shall not be foolish;" Not in regard of glorying, but of lying; for if glorying be foolishness, how much more lying? It is then with regard to this that he says, "I shall not be foolish." Wherefore also he added, 9 "For I shall speak the truth; but I forbear, lest any man should account of me above that which he seeth, or that he heareth

from me. Here you have the acknowledged reason; for they even deemed them to be gods, on account of the greatness of their miracles. As then in the case of the elements, God hath done both things, creating them at once weak and glorious; the one, to proclaim His own power; the other, to prevent the error of mankind: so truly here also were they both wonderful and weak, so that by the facts themselves were the unbelievers instructed. For if whilst continuing to be wonderful only and giving no proof of weakness, they had by words tried to draw away the many from conceiving of them more than the truth; not only would they have nothing succeeded, but they would even have brought about the contrary. For those dissuasions in words would have seemed rather to spring of lowliness of mind, and would have caused them to be the more admired. Therefore in act and by deeds was their weakness disclosed. And one may see this exemplified in the men who lived under the old dispensation. For Elias was wonderful, but on one occasion he stood convicted of faint-heartedness; and Moses was great, but he also fled under the influence of the same passion. Now such things befel them, because God stood aloof and permitted their human nature to stand confessed.

¹⁰ For if because he led them out they said, 'Where is Moses?' what would they not have said, if he had also led them in? Wherefore also [Paul] himself says, "I forbear, lest any should account of me. He said not, 'say of me,' but, "lest any should even account of me" beyond my desert.' Whence it is evident from this also that the whole discourse relates to himself. Wherefore even when he began, he said, "It is not expedient for me doubtless to glory," which he would not have said, had he been going to speak the things which he said of another man. For wherefore is it "not expedient to glory" about another? But it was himself that was counted worthy of these things; and therefore it is that he goes on to say, ¹¹ Ver. 7. "And that I should not be exalted overmuch, through the exceeding greatness of the revelations, there was given to me a thorn in the flesh, a messenger of Satan, to buffet me."

¹² What sayest thou? He that counted not the kingdom to be any thing; no, nor yet hell in respect of his longing after Christ; did he deem honor from the many to be any thing, so as both to be lifted up and to need that curb continually? for he did not say, 'that he "might" buffet me,' but "that he" may "buffet me. Yet who is there would say this? What then is the meaning of what is said? When we have explained what is meant at all by the "thorn," and who is this "messenger of Satan," then will we declare this also.

There are some then who have said that he means a kind of pain in the head which was inflicted of the devil; but God forbid! For the body of Paul never could have been given over to the hands of the devil, seeing that the devil himself submitted to the same Paul at his mere bidding; and he set him laws and bounds, when he delivered over the fornicator for the destruction of the flesh, and he dared not to transgress them. What then is the meaning of what is said? An adversary is called, in the Hebrew, Satan; and in the third Book of Kings the Scripture has so termed such as were adversaries; and speaking of Solomon, says, 'In his days there was no Satan,' that is, no adversary, enemy, or opponent. (1 Kings chapter 5, verse 4) What he says then is this:

13 God would not permit the Preaching to progress, in order to check our high thoughts; but permitted the adversaries to set upon us. For this indeed was enough to pluck down his high thoughts; not so that, pains in the head. And so by the "messenger of Satan," he means Alexander the coppersmith, the party of Hymenaeus and Philetus, all the adversaries of the word; those who contended with and fought against him, those that cast him into a prison, those that beat him, that led him away to death; for they did Satan's business. As then he calls those Jews children of the devil, who were imitating his deeds, so also he calls a "messenger of Satan" every one that opposeth. He says therefore, "There was given to me a thorn to buffet me; "not as if God putteth arms into such men's hands, God forbid! not that He doth chastise or punish, but for the time alloweth and permitteth them.

14 [3.] Ver. 8. "Concerning this thing I besought the Lord thrice." That is, oftentimes. This also is a mark of great lowliness of mind, his not concealing that he could not bear those insidious plottings, that he fainted under them and was reduced to pray for deliverance. Ver. 9. "And He said unto me, My grace is sufficient for thee; for my power is made perfect in weakness." 15 That is to say, 'It is sufficient for thee that thou raisest the dead, that thou curest the blind, that thou cleansest lepers, that thou workest those other miracles; seek not also exemption from danger and fear and to preach without annoyances. But art thou pained and dejected lest it should seem to be owing to My weakness, that there are many who plot against and beat thee and harass and scourge thee? Why this very thing doth show My power. "For My power," He saith, "is made perfect in weakness," when being persecuted ye overcome your persecutors; when being harassed ye get the better of them that harass you;

when being put in bonds ye convert them that put you in bonds. Seek not then more than is needed.' Seest thou how he himself assigns one reason, and God another? For he himself says, "Lest I should be exalted overmuch, there was given to me a thorn;" but he says that God said He permitted it in order to show His power. 'Thou seekest therefore a thing which is not only not needed, but which also obscureth the glory of My power.' For by the words, "is sufficient for thee," He would signify this, that nothing else need be added, but the whole was complete. So that from this also it is plain that he does not intend pains in the head; for in truth they did not preach when they were sick, for they could not preach when ill; but that harassed and persecuted, they overcame all. 'After having heard this then,' he says,

16 "Most gladly therefore will I glory in my weaknesses." For that they may not sink down, when those false Apostles are glorying over their contrary lot and these are suffering persecution, he shows that he shineth all the brighter for this, and that thus the power of God shines forth the rather, and what happens is just matter for glorying. Wherefore he says, "Most gladly therefore will I glory." 'Not as therefore sorrowing did I speak of the things which I enumerated, or of that which I have just now said, "there was given to me a thorn;" but as priding myself upon them and drawing to myself greater power.' Wherefore also he adds, "That the strength of Christ may rest upon me." Here he hints at another thing also, namely, that in proportion as the trials waxed in intensity, in the same proportion the grace was increased and continued.

17 Ver. 10. "Wherefore I take pleasure in many weaknesses." Of what sort? tell me. "In injuries, in persecutions, in necessities, in distresses." "Seest thou how he has now revealed it in the clearest manner? For in mentioning the species of the infirmity he spake not of fevers, nor any return of that sort, nor any other bodily ailment, but of "injuries, persecutions, distresses." Seest thou a single-minded soul? He longs to be delivered from those dangers; but when he heard God's answer that this befitteth not, he was not only not sorry that he was disappointed of his prayer, but was even glad. Wherefore he said, "I take pleasure," 'I rejoice, I long, to be injured, persecuted, distressed for Christ's sake.' And he said these things both to check those, and to raise the spirits of these that they might not be ashamed at Paul's sufferings. For that ground was enough to make them shine brighter than all men. Then he mentions another reason also.

18 "For when I am weak, then am I strong." "Why marvellest thou that the power of God is then conspicuous? I too am strong "then;" for then most of all did grace come upon him. "For as His sufferings abound, so doth our consolation abound also." (Chap. i. 5.) [4.] Where affliction is, there is also consolation; where consolation, there is grace also. For instance when he was thrown into the prison, then it was he wrought those marvellous things; when he was shipwrecked and cast away upon that barbarous country, then more than ever was he glorified. When he went bound into the judgment-hall, then he overcame even the judge. And so it was too in the Old Testament; by their trials the righteous flourished. So it was with the three children, so with Daniel, with Moses, and Joseph; thence did they all shine and were counted worthy of great crowns. For then the soul also is purified, when it is afflicted for God's sake: it then enjoys greater assistance as needing more help and worthy of more grace. And truly, before the reward which is proposed to it by God, it reaps a rich harvest of good things by becoming philosophic. For affliction rends pride away and prunes out all listlessness and exerciseth unto patience: it revealeth the meanness of human things and leads unto much philosophy. For all the passions give way before it, envy, emulation, lust, rule desire of riches, of beauty, boastfulness, pride, anger; and the whole remaining swarm of these distempers. And if thou desirest to see this in actual working, I shall be able to show thee both a single individual and a whole people, as well under affliction as at ease; and so to teach thee how great advantage cometh of the one, and how great listlessness from the other.

19 For the people of the Hebrews, when they were vexed and persecuted, groaned and besought God, and drew down upon themselves great influences from above: but when they waxed fat, they kicked. The Ninevites again, when they were in the enjoyment of security, so exasperated God that He threatened to pluck up the entire city from its foundations: but after they had been humbled by that preaching, they displayed all virtue. But if thou wouldest see also a single individual, consider Solomon. For he, when deliberating with anxiety and trouble concerning the government of that nation, was vouchsafed that vision: but when he was in the enjoyment of luxury, he slid into the very pit of iniquity. And what did his father? When was he admirable and passing belief? Was it not when he was in trials? And Absalom, was he not sober-minded, whilst still an exile; but after his return, became

both tyrannical and a parricide? And what did Job? He indeed shone even in prosperity, but showed yet brighter after his affliction. And why must one speak of the old and ancient things? for if one do but examine our own state at present, he will see how great is the advantage of affliction. For now indeed that we are in the enjoyment of peace, we are become supine, and lax and have filled the Church with countless evils; but when we were persecuted, we were more sober-minded, and kinder, and more earnest, and more ready as to these assemblies and as to hearing.

20 For what fire is to gold, that is affliction unto souls; wiping away filth, rendering men clean, making them bright and shining. It leadeth unto the kingdom, that unto hell. And therefore the one way is broad, the other narrow. Wherefore also, He Himself said, "In the world ye shall have tribulation," (John chapter 16, verse 33) as though he were leaving some great good behind unto us. If then thou art a disciple, travel thou the straight and narrow way, and be not disgusted nor discouraged. For even if thou be not afflicted in that way; thou must inevitably be afflicted on other grounds, of no advantage to thee. For the envious man also, and the lover of money, and he that burneth for an harlot, and the vainglorious, and each one of the rest that follow whatsoever is evil, endureth many disheartenings and afflictions, and is not less afflicted than they who mourn. And if he doth not weep nor mourn, it is for shame and insensibility: since if thou shouldst look into his soul, thou wilt see it filled with countless waves. Since then whether we follow this way of life or that, we must needs be afflicted: wherefore choose we not this way which along with affliction bringeth crowns innumerable? For thus hath God led all the saints through affliction and distress, at once doing them service, and securing the rest of men against entertaining a higher opinion of them than they deserve. For thus it was that idolatries gained ground at first;

21 men being held in admiration beyond their desert. Thus the Roman senate decreed Alexander to be the thirteenth God, for it possessed the privilege of electing and enrolling Gods. For instance, when all about Christ had been reported, the ruler of the nation sent to inquire, whether they would be pleased to elect Him also a God. They however refused their consent, being angry and indignant that previous to their vote and decree, the Power of the Crucified flashing abroad had won over the whole world to its own worship. But thus it was ordered even against their will that the Divinity of Christ was

not proclaimed by man's decree, nor was He counted one of the many that were by them elected. For they counted even boxers to be Gods, and the favorite of Hadrian; after whom the city Antinous is named. For since death testifies against their moral nature, the devil invented another way, that of the soul's immortality; and mingling therewith that excessive flattery, he seduced many into impiety. And observe what wicked artifice. When we advance that doctrine for a good purpose, he overthrows our words; but when he himself is desirous of framing an argument for mischief, he is very zealous in setting it up. And if any one ask, 'How is Alexander a God.? Is he not dead? and miserably too?' 'Yes, but the soul is immortal?' he replies. Now thou arguest and philosophizest for immortality, to detach men from the God Who is over all:

22 but when we declare that this is God's greatest gift, thou persuadest thy dupes that men are low and grovelling, and in no better case than the brutes. And if we say, 'the Crucified lives,' laughter follows immediately: although the whole world proclaims it, both in old time and now; in old time by miracles, now by converts; for truly these successes are not those of a dead man: but if one say, 'Alexander lives,' thou believest, although thou hast no miracle to allege. 23 [5.] 'Yes,' one replies; 'I have; for when he lived he wrought many and great achievements; for he subdued both nations and cities, and in many wars and battles he conquered, and erected trophies.' 24 If then I shall show [somewhat] which he when alive never dreamed of, neither he, nor any other man that ever lived, what other proof of the resurrection wilt thou require? For that whilst alive one should win battles and victories, being a king and having armies at his disposal, is nothing marvelous, no, nor startling or novel; but that after a Cross and Tomb one should perform such great things throughout every land and sea, this it is which is most especially replete with such amazement, and proclaims His divine and unutterable Power. And Alexander indeed after his decease never restored again his kingdom which had been rent in pieces and quite abolished: indeed how was it likely he, dead, should do so? but Christ then most of all set up His after He was dead. And why speak I of Christ? seeing that He granted to His disciples also, after their deaths, to shine? For, tell me, where is the tomb of Alexander? show it me and tell me the day on which he died. But of the servants of Christ the very tombs are glorious, seeing they have taken possession of the most loyal city; and their days are well known, making festivals for the world. And his tomb

even his own people know not, but this man's the very barbarians know. And the tombs of the servants of the Crucified are more splendid than the palaces of kings;

25 not for the size and beauty of the buildings, (yet even in this they surpass them,) but, what is far more, in the zeal of those who frequent them. For he that wears the purple himself goes to embrace those tombs, and, laying aside his pride, stands begging the saints to be his advocates with God, and he that hath the diadem implores the tent-maker and the fisherman, though dead, to be his patrons. Wilt thou dare then, tell me, to call the Lord of these dead; whose servants even after their decease are the patrons of the kings of the world? And this one may see take place not in Rome only, but in Constantinople also. For there also Constantine the Great, his son considered he should be honoring with great honor, if he buried him in the porch of the fisherman; and what porters are to kings in their palaces, that kings are at the tomb to fisherman. And these indeed as lords of the place occupy the inside, whilst the others as though but sojourners and neighbors were glad to have the gate of the porch assigned them; showing by what is done in this world, even to the unbelievers, that in the Resurrection the fisherman will be yet more their superiors. For if here it is so in the burial [of each], much more will it in the resurrection. And their rank is interchanged; kings assume that of servants and ministers, and subjects the dignity of kings, yea rather a brighter still.

26 And that this is no piece of flattery, the truth itself demonstrates; for by those these have become more illustrious. For far greater reverence is paid to these tombs than to the other royal sepulchres; for there indeed is profound solitude, whilst here there is an immense concourse. But if thou wilt compare these tombs with the royal palaces, here again the palm remains with them. For there indeed there are many who keep off, but here many who invite and draw to them rich, poor, men, women, bond, free; there, is much fear; here, pleasure unutterable. 'But,' saith one, 'it is a sweet sight to look on a king covered with gold and crowned, and standing by his side, generals, commanders, captains of horse and foot, lieutenants. Well, but this of ours is so much grander and more awful that that must be judged, compared with it, to be stage scenery and child's play. For the instant thou hast stepped across the thresh-hold, at once the place sends up thy thoughts to heaven, to the King above, to the army of the Angels, to the lofty throne, to

the unapproachable glory. And here indeed He hath put in the ruler's power, of his subjects to loose one, and bind another; but the bones of the saints possess no such pitiful and mean authority, but that which is far greater. For they summon demons and put them to the torture, and loose from those bitterest of all bonds, them that are bound. What is more fearful than this tribunal?

27 Though no one is seen, though no one piles the sides of the demon, yet are there cries, and tearings, lashes, tortures, burning tongues, because the demon cannot endure that marvellous power. And they that once wore bodies, are victorious over bodiless powers; [their] dust and bones and ashes rack those invisible natures. And therefore in truth it is that none would ever travel abroad to see the palaces of kings, but many kings and have often traveled to see this spectacle. For the Martyries of the saints exhibit outlines and symbols of the judgment to come; in that demons are scourged, men chastened and delivered. Seest thou the power of saints, even dead? seest thou the weakness of sinners, even living? Flee then wickedness, that thou mayest have power over such; and pursue virtue with all thy might. For if the case be thus here, consider what it will be in the world to come. And as being evermore possessed with this love, lay hold on the life eternal; whereunto may we all attain, through the grace and love towards men of our Lord Jesus Christ, with Whom to the Father together with the Holy Ghost, be glory, might, honor, now and ever, and world without end. Amen.

HOMILY 27

1 2 Corinthians chapter 12, verse 11. I am become foolish in glorying; ye compelled me: for I ought to have been commended of you. 2 Having fully completed what he had to say about his own praises, he did not stay at this; but again excuses himself and asks pardon for for what he said, declaring that his doing so was of necessity and not of choice. Still nevertheless, although there was necessity, he calls himself "a fool." And when he began indeed, he said, "As foolish receive me, "and" as in foolishness;" but now, leaving out the 'as,' he calls himself "foolish." For after he had established the point he wished by saying what he did, he afterwards boldly and unsparingly grapples with all failing of the sort, teaching all persons that none should ever praise himself where there is no necessity, seeing that even where a reason for it existed, Paul termed himself a fool [for so doing]. Then he turns the blame also of his so speaking not upon the false Apostles, but wholly upon

the disciples. For "ye," he saith, "compelled me." 'For if they gloried, but were not by doing so leading you astray nor causing your destruction, I should not have been thus led on to descend unto this discussion: but because they were corrupting the whole Church, with a view to your advantage I was compelled to become foolish.' And he did not say, 'For I feared lest if they obtained the highest estimation with you, they should sow their doctrines,' yet this indeed he set down above when he said, "I fear, lest by any means, as the serpent deceived Eve, so your minds should be corrupted." (Chap. xi. 3.) Here however he does not so express himself, but in a more commanding manner and with more authority, having gained boldness from what he had said, "For I ought to have been commended of you." Then he also assigns the reason; and again he mentions not his revelations nor his miracles only, but his temptations also.

3 "For in nothing was I behind the chiefest Apostles." See how he here too again speaks out with greater authoritativeness. For, before indeed he said, "I reckon I am not a whit behind," but here, after those proofs, he now boldly speaks out asserting the fact, as I said, thus absolutely. Not that even thus he departs from the mean, nor from his proper character. For as though he had uttered something great and exceeding his deserts, in that he numbered himself with the Apostles, he thus again speaks modestly, and adds, Ver. 12. "Although I be nothing, the signs of an Apostle were wrought among you." 'Look not thou at this,' he says, 'whether I be mean and little, but whether thou hast not enjoyed those things which from an Apostle it was meet thou shouldest enjoy.' Yet he did not say 'mean,' but what was lower, "nothing." For where is the good of being great, and of use to nobody? even as there is no advantage in a skilful physician if he heals none of those that be sick. 'Do not then,' he says, 'scrutinize this that I am nothing, but consider that, that wherein ye ought to have been benefitted, I have failed in nothing, but have given proof of mine Apostleship. There ought then to have been no need for me to say aught.' Now he thus spoke, not as wanting to be commended, (for how should he, he who counted heaven itself to be a small thing in comparison with his longing after Christ?) but as desiring their salvation. Then lest they should say, 'And what is it to us, even though thou wast not a whit behind the very chiefest Apostles?' he therefore added,

4 "The signs of an Apostle were wrought among you in all patience, and by signs and wonders." Amazing! what a sea of good works hath he traversed

in a few words! And observe what it is he puts first, "patience." For this is the note of an Apostle, bearing all things nobly. This then he expressed shortly by a single word; but upon the miracles, which were not of his own achieving, he employs more. For consider how many prisons, how many stripes, how many dangers, how many conspiracies, how many sleet-showers of temptations, how many civil, how many foreign wars, how many pains, how many attacks he has implied here in that word, "patience!" And by "signs" again, how many dead raised, how many blind healed, how many lepers cleansed, how many devils cast out! Hearing these things, let us learn if we happen upon a necessity for such recitals to cut our good deeds short, as he too did.

5[2.] Then lest any should say, Well! if thou be both great, and have wrought many things, still thou hast not wrought such great things, as the Apostles have in the other Churches, he added, Ver. 13. "For what is there wherein ye were made inferior to the rest of the Churches?" 'Ye were partakers,' he says, 'of no less grace than the others.' But perhaps some one will say, 'What can be the reason that he turns the discourse upon the Apostles, abandoning the contest against the false Apostles?' Because he is desirous to erect their spirits yet further, and to show that he is not only superior to them, but not even inferior to the great Apostles. Therefore, surely, when he is speaking of those he says, "I am more;" but when he compares himself with the Apostles, he considers it a great thing not to be "behind," although he labored more than they. And thence he shows that they insult the Apostles, in holding him who is their equal second to these men.

6 "Except it be that I myself was not a burden to you?" Again he has pronounced their rebuke with great severity. And what follows is of yet more odious import. 7 "Forgive me this wrong. Still, nevertheless, this severity contains both words of love and a commendation of themselves; if, that is, they consider it a wrong done to them, that the Apostle did not consent to receive aught from them, nor relied on them enough to be supported by them. 'If,' says he, 'ye blame me for this:' he did not say, 'Ye blame me wrongly,' but with great sweetness, 'I ask your pardon, forgive me this fault.' And observe his prudence. For because the mooring this continually tended to bring disgrace upon them, he continually softens it down; saying above, for instance, "As the truth of Christ is in me, this boasting shall not be stopped in me; (Chap. xi. 10. then again, "Because I love you not? God

knoweth.But that I may cut off occasion from them that desire occasion, and that wherein they glory, they may be found even as we." (Chap. xi. xx, 12. And in the former Epistle "What is my reward then? Verily, "that when I preach the Gospel, I may make the Gospel without charge. (1 Corinthians chapter 9, verse 18) And here; Forgive me this wrong. For every where he avoids showing that it is on account of their weakness he taketh not [from them]; and here not to wound them. And therefore here he thus expresses himself; 'If ye think this to be an offense, I ask forgiveness.' Now he spoke thus, at once to wound and to heal.

8 For do not say this, I pray thee; 'If thou meanest to wound, why excuse it? but if thou excusest it, why wound?' For this is wisdom's part, at once to lance, and to bind up the sore. Then that he may not seem, as he also said before, to be continually harping upon this for the sake of receiving from them, he remedies this [suspicion], even in his former Epistle, saying, "But I write not these things that it may be so done in my case; for it were good for me rather to die, than that any man should make my glorying void; (1 Corinthians chapter 9, verse 15) but here with more sweetness and gentleness. How, and in what manner? 9 Ver. 14 "Behold this is the third time I am ready to come to you, and I will not be a burden to you; for I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children." What he says is this; 'It is not because I do not receive of you that I do not come to you; nay, I have already come twice; and I am prepared to come this third time, "and I will not be a burden to you.'" And the reason is a noble one. For he did not say, 'because ye are mean,' 'because ye are hurt at it,' 'because, ye are weak:' but what? "For I seek not yours, but you." 'I seek greater things; souls instead of goods; instead of gold, salvation.' Then because there still hung about the matter some suspicion, as if he were displeased at them; he therefore even states an argument. For since it was likely they would say, 'Can you not have both us and ours?' he adds with much grace this excuse for them, saying, "For the children ought not to lay up for the parents, but the parents for the children;" instead of teachers and disciples, employing the term parents and children, and showing that he does as a matter of duty what was not of duty. For Christ did not so command, but he says this to spare them; and therefore he adds also something further. For he did not only say that "the children ought not to lay up," but also that the parents ought to. Therefore since it is meet to give,

¹⁰ Ver. 15. "I will most gladly spend and be spent for your souls." 'For the law of nature indeed has commanded the parents to lay up for the children; but I do not do this only, but I give myself also besides.' And this lavishness of his, the not only not receiving, but giving also besides, is not in common sort but accompanied with great liberality, and out of his own want; for the words, "I will be spent," are of one who would imply this. 'For should it be necessary to spend my very flesh, I will not spare it for your salvation.' And that which follows contains at once accusation and love, "though the more abundantly I love you, the less I be loved." 'And I do this,' he says, 'for the sake of those who are beloved by me, yet love me not equally.' Observe then, now, how many steps there are in this matter. He had a right to receive, but he did not receive; here is good work the first: and this, though in want; [good work] the second; and though preaching to them, the third; he gives besides, the fourth; and not merely gives, but lavishly too, the fifth; not money only, but himself, the sixth; for those who loved him not greatly, the seventh; and for those whom he greatly loved, the eighth.

¹¹[3. Let us then also emulate this man! For it is a serious charge, the not loving even; but becomes more serious, when although one is loved he loveth not. For if he that loveth one that loveth him be no better than the publicans; (Matthew chapter 5, verse 46) he that doth not so much as this ranks with the beasts; yea rather, is even below them. What sayest thou, O man? Lovest thou not him that loveth thee? What then dost thou live for? Wherein wilt thou be of use hereafter? in what sort of matters? in public? in private? By no means; for nothing is more useless than a man that knows not to love. This law even robbers have oftentimes respected, and murderers, and housebreakers; and having only taken salt with one, have been made his friends, letting the board change their disposition, and thou that sharest not salt only, but words and deeds, and comings in and goings out, with him, dost thou not love? Nay: those that live impurely lavish even whole estates on their strumpets; and thou who hast a worthy love, art thou so cold, and weak, and unmanly, as not to be willing to love, even when it costs thee nothing? 'And who,' one asks, 'would be so vile, who such a wild beast, as to turn away from and to hate him that loves him?' Thou dost well indeed to disbelieve it, because of the unnaturalness of the thing;

¹² but if I shall show that there are many such persons, how shall we then bear the shame? For when thou speakest ill of him whom thou lovest, when

thou hearest another speak ill of him and thou defendest him not, when thou grudgest that he should be well accounted of, what sort of affection is this? And yet it is not sufficient proof of love, not grudging, nor yet again not being at enmity or war with, but only supporting and advancing him that loves thee: but when a man does and says everything to pull down his neighbor even, what can be more wretched than such a spirit? Yesterday and the day before his friend, thou didst both converse and eat with him: then because all at once thou sawest thine own member highly thought of, casting off the mask of friendship, thou didst put on that of enmity, or rather of madness. For glaring madness it is, to be annoyed at the goodness of neighbors; for this is the act of mad and rabid dogs. For like them, these also fly at all men's faces, exasperated with envy. Better to have a serpent twining about one's entrails than envy crawling in us. For that it is often possible to vomit up by means of medicines, or by food to quiet: but envy twineth not in entrails but harboreth in the bosom of the soul, and is a passion hard to be effaced.

13 And indeed if such a serpent were within one, it would not touch men's bodies so long as it had a supply of food; but envy, even though thou spread for it ever so endless a banquet, devoureth the soul itself, gnawing on every side, tearing, tugging, and it is not possible to find any palliative whereby to make it quit its madness, save one only, the adversity of the prosperous; so is it appeased, nay rather, not so even. For even should this man suffer adversity, yet still he sees some other prosperous, and is possessed by the same pangs, and everywhere are wounds, everywhere blows. For it is not possible to live in the world and not see persons well reputed of. And such is the extravagance of this distemper, that even if one should shut its victim up at home, he envies the men of old who are dead.

14 Now, that men of the world should feel in this way, is indeed a grievous thing, yet it is not so very dreadful; but that those who are freed from the turmoils of busy life should be possessed by this distemper,—this is most grievous of all. And I could have wished indeed to be silent: and if silence took away too the disgrace of those doings, it were a gain to say nothing: if however, though I should hold my peace the doings will cry out more loudly than my tongue, no harm will accrue from my words, because of their parading these evils before us, but possibly some gain and advantage. For this distemper has infected even the Church, it has turned everything topsy-turvy,

and dissevered the connection of the body, and we stand opposed to each other, and envy supplies us arms. Therefore great is the disruption. For if when all build up, it is a great thing if our disciples stand; when all at once are pulling down, what will the end be?

¹⁵[4.] What doest thou, O man? Thou thinkest to pull down thy neighbor's; but before his thou pullest down thine own. Seest thou not them that are gardeners, that are husbandmen, how they all concur in one object? One hath dug the soil, another planted, a third carefully covered the roots, another watereth what is planted, another hedges it round and fortifies it, another drives off the cattle; and all look to one end, the safety of the plant. Here, however, it is not so: but I plant indeed myself, and another shakes and disturbs [the plant.] At least, allow it to get nicely fixed, that it may be strong enough to resist the assault. Thou destroyest not my work, but abandonest thine own. I planted, thou oughtest to have watered. If then thou shake it, thou hast torn it up by the roots, and hast not wherein to display thy watering. But thou seest the planter highly esteemed. Fear not: neither am I anything, nor thou. "For neither is he that planteth nor he that watereth anything;" (1 Corinthians chapter 3, verse 7) one's is the work, God's. So it is with Him thou tightest and warrest, in plucking up what is planted.

¹⁶Let us then at length come to our sober senses again, let us watch. For I fear not so much the battle without, as the fight within; for the root also, when it is well fitted into the ground, will suffer no damage from the winds; but if it be itself shaken, a worm gnawing through it from within, the tree will fall, even though none molest it. How long gnaw we the root of the Church like worms? For of earth such imaginings are begotten also, or rather not of earth, but of dung, having corruption for their mother; and they cease not from the detestable flattery that is from women. Let us at length be generous men, let us be champions of philosophy, let us drive back the violent career of these evils. For I behold the mass of the Church prostrate now, as though it were a corpse. And as in a body newly dead, one may see eyes and hands and feet and neck and head, and yet no one limb performing its proper office; so, truly, here also, all who are here are of the faithful, but their faith is not active; for we have quenched its warmth and made the body of Christ a corpse. Now if this sounds awful when said, it is much more awful when it appears in actions. For we have indeed the name of

brothers, but do the deeds of foes; and whilst all are called members, we are divided against each other like wild beasts.

¹⁷ I have said this not from a desire to parade our condition, but to shame you and make you desist. Such and such a man goes into a house; honor is paid to him; thou oughtest to give God thanks because thy member is honored and God is glorified; but thou doest the contrary: thou speakest evil of him to the man that honored him, so that thou trippest up the heels of both, and, besides, disgracest thyself. And wherefore, wretched and miserable one? Hast thou heard thy brother praised, either amongst men or women? Add to his praises, for so thou shalt praise thyself also. But if thou overthrow the praise, first, thou hast spoken evil of thyself, having so acquired an ill character, and thou hast raised him the higher. When thou hearest one praised, become thou a partner in what is said; if not in thy life and virtue, yet still in rejoicing over his excellencies. Hath such an one praised? Do thou too admire: so shall he praise thee ago as good and candid. Fear not, as though thou wast ruining thine own interest by thy praises of another: for this is [rather] the result of accusation of him. For mankind is of a contentious spirit; and when it sees thee speaking ill of any, it heaps on its praises, wishing to mortify by so doing; and reprobates those that are accusers, both in its own mind arid to others. Seest thou what disgrace we are the causes of to ourselves?

¹⁸ how we destroy and rend the flock? Let us at length be members (of one another), let us become one body. And let him that is praised repudiate the praises, and transfer the encomium to his brother; and let him that hears another praised, feel pleasure to himself. If we thus come together ourselves, we shall also draw unto ourselves the Head; but if we live parted" from each other, we shall also put from us the aid which comes from thence; and when that is put aside, the body will receive great damage, not being bound together from above. That this then may not happen, let us, banishing ill will and envy, and despising what the many may think of us, embrace love and concord. For thus we shall obtain both the present good things and those to come; where-unto may we all attain, through the grace and love towards men of our Lord Jesus Christ, with Whom to the Father together with the Holy Ghost, be glory, might, honor, now and forever, and world without end. Amen.

HOMILY 28

¹2 COR. XII. 16-18. But be it so, I myself did not burden you: but being crafty, I caught you with guile. Did I take advantage of you by any one of them whom I have sent unto you? I exhorted Titus, and with him I sent the brother. Did Titus take any advantage of you? Walked we not by the same spirit? walked we not in the same steps? ²Paul has spoken these words very obscurely, but not without a meaning or purpose. For seeing he was speaking about money, and his defence on that score, it is reasonable that what he says must be wrapt in obscurity. What then is the meaning of what he says? He had said, 'I received not, nay I am ready even to give besides, and to spend;' and much discourse is made on this subject both in the former Epistle and in this. Now he says something else, introducing the subject in the form of an objection and meeting it by anticipation. What he says is something like this; 'I indeed have not made a gain of you: but perhaps some one has it to say that I did not receive [of you] indeed myself, but, being crafty, I procured those who were sent by me to ask for something of you as for themselves, and through them I myself received, yet keeping myself clear of seeming to receive, by receiving through others. But none can have this to say either; and you are witnesses.' Wherefore also he proceeds by question, saying, "I exhorted Titus, and with him I sent the brother. Did Titus make a gain of you?" 'walked he not just as I walked.' That is to say, neither did he receive.

³Seest thou how intense a strictness [is here], in that he not only keeps himself clear of that receiving, but so modulates those also who are sent by him that he may not give so much as a slight pretence to those who were desirous of attacking him. For this is far greater than that which the Patriarch did. (Genesis chapter 14, verse 24) For he indeed, when he had returned from his victory, and the king would have given him the 'spoil, refused to accept aught save what the men had eaten; but this man neither himself enjoyed [from them] his necessary food, nor allowed his partners to partake of such: thus abundantly stopping the mouths of the shameless. Wherefore he makes no assertion, nor does he say that they did not receive either; but what was far more than this, he cites the Corinthians themselves as witnesses that they had received nothing, that he may not seem to be witnessing in his own person, but by their verdict;

⁴which course we are accustomed to take in matters fully admitted and about which we are confident. 'For tell me,' he says, 'Did any one of those

who were sent by us make unfair gain of you?' He did not say, 'Did any one receive aught from you?' but he calls the things 'unfair gain;' attacking them and shaming them exceedingly, and showing that to receive of an unwilling [giver] is 'unfair gain.' And he said not 'did Titus?' but, "did any?" 'For ye cannot say this either,' he says, 'that such an one certainly did not receive, but another did. No single one of those who came did so.' "I exhorted Titus. This too is severely said. For he did not say, 'I sent Titus,' but, 'I exhorted' him; showing that if he had received even, he would have done so justly; but, nevertheless, even so he remained pure. Wherefore he asks them again, saying, "Did Titus take any advantage of you? Walked we not by the same spirit? What means, "by the same spirit? He ascribes the whole to grace and shows that the whole of this praise is the good result not of our labors, but of the gift of the Spirit and of Grace. For it was a very great instance of grace that although both in want and hunger they would receive nothing for the edification of the disciples. "Walked we not in the same steps? That is to say, they did not depart the least from this strictness, but preserved the same rule entire.

5 [2.] Ver. 19. "Again, think ye that we are excusing ourselves unto you? " Seest thou how he is continually in fear, lest he should incur the suspicion of flattery? Seest thou an Apostle's prudence, how constantly he mentions this? For he said before, "We commend not ourselves again, but give you occasion to glory;" (2 Corinthians chapter 5, verse 12) and in the commencement of the Epistle, "Do we need letters of commendation?" (ib. iii. 1.) "But all things are for your edifying." Again he is soothing them. And he does not here either say clearly, 'on this account we receive not, because of your weakness;' but, 'in order that we may edify you;' speaking out indeed more clearly than he did before, and revealing that wherewith he travailed; but yet without severity. For he did not say, 'because of your weakness;' but, 'that ye may be edified.' Ver. 20. "For I fear, lest by any means when I come, I should not find you such as I would, and should myself be found of you such as ye would not."

6 He is going to say something great and offensive. And therefore he also inserts this excuse [for it], both by saying, "All things are for your edifying," and by adding, "I fear," softening the harshness of what was presently going to be said. For it was not here out of arrogance nor the authority of a teacher, but out of a father's tender concern, when he is more fearful and trembling than the sinners themselves at that which is likely to reform them. And not

even so does he run them down or make an absolute assertion; but says doubtfully, "lest by any means when I come, I should not find you such as I would." He did not say, 'not virtuous,' but "not such as I would," everywhere employing the terms of affection. And the words, "I should find," are of one who would express what is out of natural expectation, as are also those, "I shall be found by you." For the thing is not of deliberate choice, but of a necessity originating with you. Wherefore he says, "I should be found such as ye would not." He said not here, "such as I would not," but, with more severity, "such as ye wish not." For it would in that case become his own will, not indeed what he would first have willed, but his will nevertheless. For he might indeed have said again, 'such as I would not,' and so have showed his love: but he wishes not to relax his hearer. Yea rather, his words would in that case have been even harsher; but now he has at once dealt them a smarter blow and showed himself more gentle. For this is the characteristic of his wisdom; cutting more deeply, to strike more gently. Then, because he had spoken obscurely, he unveils his meaning, saying,

7 "Lest there be strife, jealousy, wraths, backbitings, whisperings, swellings." And what he might well put first, that he puts last: for they were very proud against him. Therefore, that he may not seem principally to be seeking his own, he first mentions what was common. For all these things were gendered of envy, their slanderings, accusations, dissensions. For just like some evil root, envy produced wrath, accusation, pride, and all thee other evils, and by them was increased further, Vet. 21. And "lest when I come again, my God should humble me among you." 8 And the word "again," too, is as smiting them. For he means, 'What happened before is enough;' as he said also in the beginning [of the Epistle], "to spare you, I came not as yet to Corinth." (Chap. i. 18, 23.) Seest thou how he shows both indignation and tender affection? But what means, "will humble me?" And yet this is glorious rather, to accuse, to take vengeance, to call to account, to be seated in the place of judge; howbeit he calls it a humbling. So far was he from being ashamed of that [cause of] humbling, because, "his bodily presence was weak, and his speech of no account," that he wished to be even for ever in that case, and deprecated the contrary. And he says this more clearly as he proceeds; and he counts this to be especially humbling, to be involved in such a necessity as the present, of punishing and taking vengeance. And wherefore did he not say, 'lest when I come I shall be humbled,' but, "lest when I come my

God will humble me." 'Because had it not been for His sake, I should have paid no attention nor been anxious. For it is not as possessing authority and for my own pleasure, that I demand satisfaction, but because of His commandment.' Now above, indeed, he expressed himself thus, "I shall be found;" here, however, he relaxes and adopts milder and gentler language, saying,

⁹"I shall mourn for many of them who have sinned." Not simply, "who have sinned," but, "Who have not repented." And he said not, 'all,' but "many;" nor made it clear who these were either, thereby making the return unto repentance easy to them; and to make it plain that a repentance is able to right transgressions, he bewails those that repent not, those who are incurably diseased, those who continue in their wounds. Observe then Apostolic virtue, in that, conscious of no evil in himself, he laments over the evils of others and is humbled for other men's transgressions. For this is the especial mark of a teacher, so to sympathize with the calamities of his disciples, and to mourn over the wounds of those who are under him. Then he mentions also the specific sin. "Of the lasciviousness and uncleanness which they committed." Now in these words he alludes indeed to fornication; but if one carefully examine the subject, every kind of sin can be called by this name. For although the fornicator and adulterer is preeminently styled unclean, yet still the other sins also produce uncleanness in the soul. And therefore it is that Christ also calls the Jews unclean, not charging them with fornication only, but with wickedness of other kinds as well. Wherefore also He says that they made the outside clean, and that "not the things which enter in defile the man, but those which come out from him;" (Matthew chapter 15, verse 11) and it is said in another place, "Every one that is proud in heart is unclean before the Lord." (Proverbs chapter 16, verse 5. LXX.)

¹⁰[3. For nothing is purer than virtue, nothing uncleaner than vice; for the one is brighter than the sun, the other more stinking than mire. And to this they will themselves bear witness, who are wallowing in that mire and living in that darkness; at any rate, when one prepares them a little to see clearly. For as long as they are by themselves, and inebriate with the passion, just as if living in darkness they lie in unseemly wise to their much infamy, conscious even then where they are, although not fully; but after they have seen any of those who live in virtue reproving them or even showing himself, then they understand their own wretchedness more clearly; and as if a sun-

beam had darted upon them, they cover up their own unseemliness and blush before those who know of their doings, yea, though the one be a slave and the other free, though the one be a king and the other a subject. Thus when Ahab saw Elijah, he was ashamed, even when he had as yet said nothing; standing convicted by the mere sight of him; and when his accuser was silent, he pronounced a judgment condemnatory of himself; uttering the language of such as are caught, and saying, "Thou hast found me, O mine enemy! (1 Kings chapter 21, verse 20. Thus Elijah himself conversed with that tyrant then with great boldness.

¹¹ Thus Herod, unable to bear the shame of those reproofs, (which [shame] the sound of the prophet's tongue with mighty and transparent clearness exposed more evidently,) cast John into the prison: like one who was naked and attempting to put out the light, that he might be in the dark again; or rather he himself dared not put it out, but, as it were, placed it in the house under a bushel; and that wretched and miserable woman compelled it to be done. But not even so could they cover the reproof, nay, they lit it up the more. For both they that asked, Wherefore doth John dwell in prison? learnt the reason, and all they that since have dwelt on land or sea, who then lived, or now live, and who shall be hereafter, both have known and shall know clearly these wicked tragedies, both that of their lewdness and that of their bloodguiltiness, and no time shall be able to wipe out the remembrance of them.

¹² So great a thing is virtue: so immortal is its memory, so completely even by words only cloth it strike down its adversaries. For wherefore did he cast him into the prison? Wherefore did he not despise him? Was he going to drag him before the judgment-seat? Did he demand vengeance upon him for his adultery? Was not what he said then simply a reproof? Why then doth he fear and tremble? Was it not words and talk merely? But they stung him more than deeds. He led him not to any judgment-seat, but he dragged him before that other tribunal of conscience; and he sets as judges upon him all who freely gave their verdicts in their thought. Therefore the tyrant trembled, unable to endure the lustre of virtue. Seest thou how great a thing is philosophy? It made a prisoner more lustrous than a king, and the latter is afraid and trembles before him. He indeed only put him in bonds; but that polluted woman rushed on to his slaughter also, although the rebuke was leveled rather against him, [than herself. For he did not then meet "her" and

say, Why cohabitest thou with the king? not that she was guiltless, (how should she be so? but he wished by that other means to put all to rights. Wherefore he blamed the king, and yet not him with violence of manner.

¹³ For he did not say, O polluted and all-polluted and lawless and profane one, thou hast trodden under foot the law of God, thou hast despised the commandments, thou hast made thy might law. None of these things; but even in his rebukings great was the gentleness of the man, great his meekness. For, "It is not lawful for! thee," he says, "to have thy brother Philip's wife. The words are those of one who teacheth rather than reproveth, instructeth rather than chasteneth, who composeth to order rather than exposeth, who amendeth rather than trampleth on him. But, as I said, the light is hateful to the thief, and the mere sight of the just man is odious to sinners; "for he is grievous unto us even to behold. (Wisdom of Solomon chapter 2, verse 15) For they cannot bear his radiance, even as diseased eyes cannot bear the sun's. But to many of the wicked he is grievous not to behold only, but even to hear of. And therefore that polluted and all-polluted woman, the procuress of her girl, yea rather her murderess, although she had never seen him nor heard his voice, rushed on to his slaughter; and prepareth her whom she brought up in lasciviousness to proceed also to murder, so extravagantly did she fear him.

¹⁴ [4. And what says she? "Give me here in a charger the head of John the Baptist. (Matthew chapter 14, verse 8) Whither rushest thou over precipices, wretched and miserable one? What? is the accuser before thee? is he in sight and troubleth thee? Others said, "He is grievous unto us even to behold; but to her, as I said, he was grievous to even hear of. Wherefore she saith, "Give me here in a charger the head of John. And yet because of thee he inhabits a prison, and is laden with chains, and thou art free to wanton over thy love and to say, 'So completely have I subdued the king, that though publicly reproached he yielded not, nor desisted from his passion, nor tore asunder his adulterous connection with me, but even put him that reproached him in bonds.' Why art thou mad and rabid, when even after that reproof of his sin thou retainest thy paramour? Why seekest thou a table of furies, and preparest a banquet of avenging demons? Seest thou how nothing-worth, how cowardly, how unmanly, is vice; how when it shall most succeed, it then becomes more feeble? For this woman was not so much disturbed before she

had cast John into prison, as she is troubled after he is bound, and she is urgent, saying, "Give me here in a charger the head of John.

15 And wherefore so? 'I fear,' she says, 'lest there be any hushing up of his murder, lest any should rescue him from his peril.' And wherefore requirest thou not the whole corpse, but the head? 'The tongue,' she says, 'that pained me, that I long to see silent.' But the contrary will happen, as indeed it also hath done, thou wretched and miserable one! it will cry louder afterwards, when it is cut out. For then indeed it cried in Judaea only, but now it will reach to the ends of the world; and wheresoever thou enterest into a church, whether it be among the Moors, or among the Persians, or even unto the British isles themselves, thou hearest John crying, "It is not lawful for thee to have thy brother Phillip's wife. But she, unknowing to reason in any such way, urges and presses, and thrusts on the senseless tyrant to the murder, fearing lest he change his mind. But from this too learn thou again the power of virtue. Not even when he was shut up and bound and silent, does she bear the righteous man. Seest thou how weak a thing vice is? how unclean? For in the place of meats it bringeth in a human head upon a charger. What is more polluted, what more accursed, what more immodest, than that damsel? what a voice she uttered in that theatre of the devil, in that banquet of demons! Seest thou this tongue and that;

16 the one bringing healthful medicines, the other one with poison on it, and made the purveyor to a devilish banquet. But wherefore did she not command him to be murdered within there, at the feast, when her pleasure would have been greater? She feared lest if he should come thither and be seen, he should change them all by his look, by his boldness. Therefore surely it is that she demandeth his head, wishing to set up a bright trophy of fornication; and give it to her mother. Seest thou the wages of dancing, seest thou the spoils of that devilish plot? I mean not the head of John, but her paramour himself. For if one examine it carefully, against the king that trophy was set up, and the victress was vanquished, and the beheaded was crowned, and proclaimed victor, even after his death shaking more vehemently the hearts of the offenders. And that what I have said is no [mere] boast, ask of Herod himself; who, when he heard of the miracles of Christ, said, "This is John, he is risen from the dead: and therefore do these powers work in him. (Matthew chapter 14, verse 2) So lively was the fear, so abiding the agony he retained; and none had power to cast down the terror of his

conscience, but that incorruptible Judge continued to take him by the throat, and day by day to demand of him satisfaction for the murder. Knowing, then, these things, let us not fear to suffer evil, but to do evil;

¹⁷ for that indeed is victory, but this defeat. ¹⁸ Wherefore also Paul said, "Why not rather take wrong, why not rather be defrauded. Nay, ye yourselves do wrong, and defraud, and that your brethren." For by the suffering evil [come] those crowns, those prizes, that proclamation [of victory]. And this may be seen in all the saints. Since then they all were thus crowned, thus proclaimed, let us too travel this road, and let us pray indeed that we enter not into temptation; but if it should come, let us make stand with much manliness and display the proper readiness of mind, that we may obtain the good things to come, through the grace and love towards men of our Lord Jesus Christ, with Whom to the Father, together with the Holy Ghost, be glory, might, honor, now and for ever, and world without end. Amen.

HOMILY 29

¹ 2 COR. XIII. 1. This is the third time I am coming to you. At the mouth of two witnesses or three shall every word be established. ² The wisdom of Paul and his much tender affection, one may observe in many other circumstances, but especially in this, his being so abundant and vehement in his admonitions, but so tardy and procrastinating in his punishments. For he did not chastise them immediately on their sinning, but warned them once and again; and not even so, upon their paying no attention, does he exact punishment, but warns again, saying, "This is the third time I am coming to you; "and 'before I come I write again.' Then, that his procrastinating may not produce indifference, see how he corrects this result also, by threatening continually and holding the blow suspended over them, and saying, "If I come again I will not spare; and "lest when I come again I should mourn for many. These things, then, he doeth and speaketh, in this too imitating the Lord of all: because that God also threateneth indeed continually and warneth often, but not often chastiseth and punisheth. And so in truth also doth Paul, and therefore he said also before, "To spare you I came not as yet to Corinth. What is, "to spare you? Lest finding you to have sinned and to continue unamended, I should visit with chastisement and punishment. And here, "This is the third time I am coming to you. At the mouth of two witnesses or three shall every word be established. He joins the unwritten to the

written, as he has done also in another place, saying, "He that is joined to an harlot is one body;

³ for the twain," saith He, "shall become one flesh. (1 Corinthians chapter 6, verse 16) Howbeit, this was spoken of lawful marriage; but he diverted its application unto this thing conveniently, so as to terrify them the more. And so he doth here also, setting his comings and his warnings in the place of witnesses. And what he says is this: 'I spoke once and again when I was with you; I speak also now by letter. And if indeed ye attend to me, what I desired is accomplished; but if ye pay no attention, it is necessary henceforth to stop speaking, and to inflict the punishment.' Wherefore he says, ⁴ Ver. 2. "I have said beforehand, and I do say beforehand when I was present the second time; so now being absent I write to them that sinned heretofore and to all the rest, that if I come again, I will not spare."

⁵ 'For if at the mouth of two witnesses or three every word shall be established, and I have come twice and spoken, and speak now also by this Epistle; it follows, I must after this keep my word. For think not, I pray you, that my writing is of less account than my coming; for as I spoke when present, so now I write also when absent.' Seest thou his fraternal solicitude? Seest thou forethought becoming a teacher? He neither kept silence nor punished, but he both foretells often, and continues ever threatening, and puts off the punishment, and if they should continue unamended, then he threatens to bring it to the proof.' But what didst thou tell them before when present, and when absent writest?' "That if I come again, I will not spare. Having showed before that he is unable to do this unless he is compelled, and having called the thing a mourning, and a humbling; (for he saith, "lest my God should humble me before you, and I should mourn for them that have sinned heretofore, and not repented;-Chap. xii. 21. and having made his excuse unto them, namely, that he had told them before, once and twice and thrice, and that he does and contrives all he can so as to hold back the punishment, and by the fear of his words to make them better, he then used this displeasing and terrifying expression, "If I come again, I will not spare.

⁶ He did not say, 'I will avenge and punish and exact satisfaction:' but again expresses even punishment itself in paternal language; showing his tender affection, and his heart to be grieved along with them; be, cause that he always to "spare" them put off. Then that they may not think now also that there will be again a putting off, and merely a threat in words, therefore

he both said before, "At the mouth of two witnesses or three shall every word be established; "and [now], "If I come again, I will not spare. Now what he means is this: 'I will no longer put off, if (which God forbid) I find you un-amended; but will certainly Visit it, and make good what I have said.' 7 [2.] Then with much anger and vehement indignation against those who make a mock of him as weak, and ridicule his presence, and say, "his presence is weak, and his speech of no account;" (Chap. x. 10.) aiming his efforts at these men, he says, Ver. 3. "Seeing that ye seek a proof of Christ that speaketh in me." For he said this, dealing at once a blow at these, and at the same time lashing those also. Now what he means is this; 'Since ye are desirous of proving whether Christ dwelleth in me, and call me to an account, and on this score make a mock of me as mean and despicable, as I 'were destitute of that Power; ye shall know that we are not destitute, if ye give us occasion, which God forbid.' What then? tell me. Dost thou therefore punish, because they seek a proof? 'No,' he says; for had he sought this, he would have punished them at the first on their sinning, and would not have put off. But that he does not seek this, he has shown more clearly as he proceeds, saying, "Now I pray that ye do no evil, not that we may appear approved, but that ye may be approved, though we be as reprobates." (Ver. 7.)

8 He doth not employ those words then as assigning a reason, but rather in indignation, rather as attacking those that despise him. 'For,' he says, 'I have no desire indeed to give you such a proof, but if you yourselves should furnish cause and should choose to challenge me, ye shall know by very deeds.' And observe how grievous he makes what he says. For he said not, 'Since ye seek a proof of me,' but "of Christ that speakest in me, showing that it was against Him they sinned." And he did not say merely, 'dwelling in me,' but "speaking in me," showing that his words are spiritual. But if he doth not display His power nor punish, (for thenceforward the Apostle transferred what he said from himself to Christ, thus making his threat more fearful,) it is not from weakness; for He can do it: but from long suffering. Let none then think His forbearance to be weakness. For why marvellest thou that He doth not now proceed against sinners, nor in his forbearance and long suffering exacts satisfaction, seeing that He endured even to be crucified, and though suffering such things punished not? Wherefore also he added,

9 Ver. 3, 4. "Who to you-ward is not weak, but is mighty in you. For though He was crucified through weakness, yet He liveth through the Power

of God." ¹⁰ These words have much obscurity and give disturbance to the weaker sort. Wherefore it is necessary to unfold them more clearly, and to explain the signification of the expression as to which the obscurity exists, that no one may be offended, even of the simpler sort. What then, at all, is that which is here said, and what the term "weakness" designates, and in what signification it is used, it is necessary to learn. For the term is indeed one, but it has many meanings. For bodily sickness is termed 'weakness:' whence it is even said in the Gospel, "Behold, he whom Thou lovest is weak," (John chapter 11, verse 3 and John chapter 11, verse 4) concerning Lazarus; and He Himself said, "This weakness is not unto death; and Paul, speaking of Epaphras, "For indeed he was weak nigh unto death, but God had mercy on him; (Philippians chapter 2, verse 57) and of Timothy, "Use a little wine for thy stomach's sake and thine often weaknesses. (1 Timothy chapter 5, verse 23) For all these denote bodily sickness. Again, the not being established firmly in the faith is called 'weakness;' the not being perfect and complete. And denoting this Paul said, "Him that is weak in the faith receive ye but not to doubtful disputations: (Romans chapter 14, verse 1 and Romans chapter 14, verse 2) and again, "One believeth that he may eat all things; another, who is weak, eateth herbs," denoting him who is weak in the faith.

¹¹ Here then are two significations of the term 'weakness;' there is yet a third thing which is called 'weakness.' What then is this? Persecutions, plottings, insults, trials, assaults. And denoting this Paul said, "For this thing I besought the Lord thrice. And He said unto me, My grace is sufficient for thee: for My power is made perfect in weakness. (Chap. xii., 8, 9. What is "in weakness? In persecutions, in dangers, in trials, in plottings, in deaths. And denoting this he said, Wherefore, I take pleasure in weakness. Then showing what kind of weakness he means, he spake not of fever, nor of doubt about the faith; but what? "in injuries, in necessities, in distresses, in stripes, in imprisonments, that the power of Christ may rest upon me. For when I am weak, then am I strong. (Chap. xii. 10. That is to say 'when I am persecuted, when I am driven up and down, when I am plotted against, then am I strong, then the rather I prevail over, and get the better of them that plot against me. because that grace resteth upon me, more largely, It is then in this third sense that Paul useth "weakness; and this is what he means by it; aiming again, as I said also before, at that point, his seeming to them to be mean and contemptible.

¹²For indeed he had no desire to boast, nor to seem to be what he really was, nor yet to display the power which he possessed of punishing and revenging; whence also he was accounted to be mean. When then as so accounting they were going on in great indifference and insensibility, and repented not of their sins, he seizes a favorable opportunity, discourses with much vigor upon these points also, and shows that it was not from weakness he did nothing, but from long-suffering. ¹³[3.] Then, as I said, by transferring the argument from himself to Christ, he enhances their fear, he increases his threat. And what he says is this; 'for even supposing I should do something and chastise and take vengeance on the guilty ones, is it I that chastise and take vengeance? it is He that dwelleth in me, Christ Himself. But if ye do not believe this, but are desirous of receiving a proof by deeds of Him that dwelleth in me, ye shall know presently; "For he is not weak to you-ward, but is even powerful.'" And wherefore added he "to you-ward," seeing He is mighty everywhere? for should He be minded to punish unbelievers, He is able; or demons, or anything whatsoever. What then is the import of the addition? The expression is either as shaming them exceedingly by remembrance of the proofs they have already received; or else as declaring this, that meanwhile He shows His power in you who ought to be corrected. As he said also in another place, "For what have I to do to judge them also that are without?" (1 Corinthians chapter 5, verse 12) 'For those that are without,' he says, 'He will then call to account in the day of judgment, but you even now, so as to rescue you from that punishment.' But nevertheless even this instance of his solicitude, although arising from tender affection, observe how he combines with fear and much anger, saying, "Who to you-ward is not weak, but is powerful in you."

¹⁴Ver. 4. "For though He was crucified through weakness, yet He liveth through the Power of God." ¹⁵What is, "though He was crucified through weakness?" 'For though He chose,' he says, 'to endure a thing which seems to carry a notion of weakness, still this in no way breaks in upon His Power. That still remains invincible, and that thing which seemeth to be of weakness, hath nothing harmed it, nay this very thing itself shows His Power most of all, in that He endured even such a thing, and yet His Power was not mutilated.' Let not then the expression "weakness" disturb thee; for elsewhere also he says, "The foolishness of God is wiser than men, and the weakness of God is stronger than men; (1 Corinthians chapter 1, verse 55) although in

God is nothing either foolish or weak: but he called the Cross so, as setting forth the conception of the unbelieving regarding it. Hear him, at least, interpreting himself. "For the preaching of the Cross is to them that perish foolishness, but unto us which are saved it is the power of God. (Ib. 18. And again; "But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God. (Ib. 23, 24. And again; "But the natural man receiveth not the things of the Spirit, for they are foolishness unto him. (1 Corinthians chapter 2, verse 14) Observe, how in every place he expresseth the conception of the unbelieving, who look upon the Cross as foolishness and weakness.

16 And so, in truth, here also he means not "weakness" really such, but what was suspected to be such with the unbelieving. He doth not then say this, that because He was weak He was crucified. Away with the thought! For that He had it in His power not to have been crucified He showed throughout; when He now cast men down prostrate, now turned back the beams of the sun, and withered a fig-tree, and blinded their eyes that came against Him, and wrought ten thousand other things. What then is this which he says, "through weakness! That even although He was crucified after enduring peril and treachery, (for we have showed that peril and treachery are called weakness,) yet still He was nothing harmed thereby. And he said this to draw the example unto his own case. For since the Corinthians beheld them persecuted, driven about, despised, and not avenging nor visiting it, in order to teach them that neither do they so suffer from want of power, nor from being unable to visit it, he leads on the argument up to The Master, because 'He too,' saith he, 'was crucified, was bound, suffered ten thousand things, and He visited them not, but continued to endure things which appeared to argue weakness, and in this way displaying His Power, in that although He punishes not nor requites, He is not injured any thing at all.

17 For instance, the Cross did not cut asunder His life, nor yet impeded His resurrection, but He both rose again and liveth.' And when thou hearest of the Cross and of life, expect to find the doctrine concerning the Incarnation for all that is said here hath reference to that. And if he says "though the Power of God," it is not as though He were Himself void of strength to quicken His flesh; but it was indifferent with him to mention either Father or Son. For when he said, "the Power of God, he said by His own Power. For

that both He Himself raised it up and sustains it, hear Him saying, "Destroy this temple, and in three days I will raise it up. (John chapter 2, verse 19) But if that which is His, this he saith to be the Father's, be not disturbed; "For," He saith, "all My Father's things are Mine. (John chapter 16, verse 15) And again, "All Mine are Thine, and Thine are Mine. (Ib. xvii. 10.) 'As then He that was crucified was nothing harmed,' he says, 'so neither are we when persecuted and warred against;' wherefore also he adds,

18 "For even we also if we are weak in Him, yet we shall live with Him through the Power of God." What is the meaning of "we are weak in Him?" We are persecuted, are driven here and there, suffer extremity. But what is "with Him?" 'Because of the preaching,' he says, 'and our faith in Him. But if for His sake we undergo what is sad and disagreeable, it is quite plain that we shall what is pleasant also:' andso he added, "but we are saved with Him by the Power of God." [4.] Ver. 5, 6. "Try your own selves, whether ye be in the faith, prove your own selves. Know ye not as to your own selves, that Christ is in you, unless indeed ye be reprobate? But I hope that ye shall know that we are not reprobate." 19 For since by what he has said he hath shown that even if he does not punish, it is not because he hath not Christ in himself, but because he intimates His long-suffering, Who was crucified and yet avenged not Himself; he again, in another manner, produces the same effect, and still more irrefragably, establishing his argument by the disciples. 'For why speak I of myself,' he says 'the teacher, who have so much care upon me and am entrusted with the whole world and have done such great miracles. For if ye will but examine yourselves who are in the rank of disciples, ye will see that Christ is in you also. But if in you, then much more in your teacher. For if ye have faith, Christ is in you also.' For they who then believed wrought miracles. Wherefore also he added, "Try your own selves, prove your own selves, whether ye be in the faith. Know ye not as to your own selves, unless indeed that Christ is in you, ye be reprobate?" 'But if in you, much more in your teacher?' He seems to me here to speak of the "faith" which relates to miracles. 'For if ye have faith,' he says, "Christ is in you, except ye have become reprobates. Seest thou how again he terrifies them, and shows even to superfluity that Christ is with Him. For he seems to me to be here alluding to them, even as to their lives.

20 For since faith is not enough [by itself] to draw down the energy of the Spirit, and he had said that "'if ye are in the faith" ye have Christ in you,' and

it happened that many who had faith were destitute of that energy; in order to solve the difficulty, he says, "except ye be reprobate," except [that is] ye are corrupt in life. "But I hope that ye shall know that we are not reprobate. What followed naturally was to have said, "but if ye have become reprobate, yet we have not. He doth not, however, say so, for fear of wounding them, but he hints it in an obscure manner, without either making the assertion thus, 'ye are reprobate,' or proceeding by question and saying, 'But if ye are reprobate,' but leaving out even this way of putting it by question, he indicates it obscurely by adding, "But I hope that ye shall know that we are not reprobate. Here also again, great is the threat, great the alarm. 'For since ye desire,' he says, 'in this way, by your own punishment to receive the proof, we shall have no difficulty in giving you that demonstration.' But he does not indeed so express himself, but with more weight and threatening. "But I hope that ye shall know that we are not reprobate." 'For ye ought indeed,' he saith, 'to have known even without this what we are, and that we have Christ speaking and working in us;

²¹ but since ye desire to receive the proof of it by deeds also, ye shall know that we are not reprobate.' Then when he has held the threat suspended over their heads, and brought the punishment now up to their doors, and has set them a trembling, and made them look for vengeance; see how again he sweetens down his words and soothes their fear, and shows his unambitious temper, his tender solicitude towards his disciples, his high-principledness of purpose, his loftiness and freedom from vain-glory. For he exhibits all these qualities in what he adds, saying, ²² Ver. 7, 8, 9. "Now I pray to God that ye do no evil, not that we may appear approved, but that ye may do that which is honorable, though we be as reprobate. For we can do nothing against the truth but for the truth. For we rejoice when we are weak, and ye are strong. For this also we pray for even your perfecting.

²³ [5. What can be equal to this soul? He was despised, he was spit upon, he was ridiculed, he was mocked, as mean, as contemptible, as a braggart, as boastful in his words but in his deeds unable to make even a little show; and although seeing so great a necessity for showing his own power, he not only puts off, not only shrinks back, but even prays that he may not fall into such a position. For he says, "I pray that ye do no evil, not that we may appear approved, but that ye may do that which is honorable, though we be as reprobate. What is it he says? 'I entreat God. I beseech Him,' he says, 'that I may

find no one unreformed, may find no one' that has not repented? yea, rather, not this alone, but that none may have sinned at all. For,' he says, 'that ye have done no [evil], but if ye have perchance sinned, then that ye may have changed your conduct, and been beforehand with me in reforming, and arresting all wrath. For this is not what I am eager about, that we should be approved in this way, but clean the contrary, that we should not appear approved. For if ye should continue,' he says, 'sinning and not repenting, it will be necessary for us to chastise, to punish, to maim your bodies; (as happened in the case of Sapphira and of Magus; and we have given proof of our power.

24 But we pray not for this, but the contrary, that we may not be shown to be approved in this way, that we may not in this way exhibit the proof of the power which is in us, by chastising you and punishing you as sinning and as incurably diseased, but what? "That ye should do that which is honorable," we pray for this, that ye should ever live in virtue, ever in amendment; "and we should be as reprobate," not displaying our power of punishing.' And he said not, "reprobate" for he would not "be" reprobate, even though he did not punish, nay rather for this very reason he would be "approved;" 'but even if some suspect us,' he says, 'on account of our not displaying our power, to be contemptible and cast away, we care nothing for this. Better we should be so deemed of by those, than display the power which God hath given to us in those stripes, and in that unreformedness of heart.'

25 "For we can do nothing against the truth, but for the truth. For that he may not seem [merely] to be gratifying them, (for this is what one who was void of vain-glory might do,) but to be doing what the nature of the thing demanded, he added this, "for we can do nothing against the truth." 'For if we find you,' he says, 'in good repute, having driven away your sins by repentance and having boldness towards God; we shall not be able thereafter, were we never so willing, to punish you, but should we attempt it even, God will not work with us. For to this end gave He us our power that the judgment we give should be true and righteous, not contrary to the truth.' Seest thou how in every way he can, he makes what he says void of offensiveness, and softens the harshness of his menace? Moreover as he has eagerly endeavored this, so is he desirous also to show that his mind was quite joined to them; wherefore also he added, "For we rejoice when we are weak and ye are strong, and this also we pray for even your perfecting." 'For most certainly,' he says, 'we cannot do any thing against the truth, that is, punish you if you

are well pleasing [to God]; besides, because we cannot, we therefore do not wish it, and even desire the contrary.

²⁶ Nay, we are particularly glad of this very thing, when we find you giving us no occasion to show that power of ours for punishment. For even if the doing of such things shows men glorious and approved and strong; still we desire the contrary, that ye should be approved and unblamable, and that we should never at any time reap the glory thence arising.' Wherefore he says, "For we are glad when we are weak. What is, "are weak?" When we may be thought weak.' Not when we are weak, but when we are thought weak; for they were thought so by their enemies, because they displayed not their power of punishing. 'But still we are glad, when your behavior is of such a sort as to give us no pretence for punishing you. And it is a pleasure to us to be in this way considered weak, so that only ye be blameless;' wherefore he adds, "and ye are strong," that is, 'are approved, are virtuous. And we do not only wish for this, but we pray for this, that ye may be blameless, perfect, and afford us no handle.'

²⁷ [6. This is paternal affection, to prefer the salvation of the disciples before his own good name. This is the part of a soul free from vainglory; this best releaseth from the bonds of the body and makes one to rise aloft from earth to heaven, the being pure from vain-glory; just as therefore the contrary leadeth unto many sins. For it is impossible that one who is not from vain-glory, should be lofty and great and noble; but he must needs grovel on the ground, and do much damage, whilst the slave of a polluted mistress, more cruel than any barbarian. For what can be fiercer than she who, when most courted, is then most savage? Even wild beasts are not this, but are tamed by much attention. But vain-glory is quite the contrary, by being contemned she is made tame, by being honored she is made savage and is armed against her honorer. The Jews honored her and were punished with exceeding severity; the disciples slighted her and were crowned. And why speak I of punishment and crowns? for to this very point of being seen to be glorious, it contributes more than any thing, to spit upon vainglory. And thou shalt see even in this world that they who honor it are damaged, whilst those who slight it are benefited. For the disciples who slighted it, (for there is no obstacle to our using the same example again,) and preferred the things of God, outshine the sun, having gained themselves an immortal memory even after their death;

28 whilst the Jews who crouched to it are become cityless, heartless, degraded, fugitives, exiles, mean, contemptible. Do thou, therefore, if thou desirest to receive glory, repel glory; but if thou pursuest glory, thou shalt miss glory. And, if ye will, let us also try this doctrine in worldly matters. For whom do we make sport of in our jests? Is it not of those whose minds are set upon it? Certainly then, these men are the most entirely destitute of it, having countless accusers and being slighted by all. And whom do we admire, tell me; is it not those who despise it? Certainly then, these are they that are glorified. For as he is rich, not who is in need of many things, but who is in need of nothing; so he is glorious, not who loveth glory, but who despiseth it; for this glory is but a shadow of glory. No one having seen a loaf painted, though he should be pressed with hunger ever so much, will attack the picture. Neither then do thou pursue these shadows, for this is a shadow of glory, not glory. And that thou mayest know that this is the manner of it and that it is a shadow, consider this that it must be so, when the thing hath a bad name amongst men, when all consider it a thing to be avoided, they even who desire it;

29 and when he who hath it and he covets it are ashamed to be called after it. ' Whence then is this desire,' saith one, ' and how is the passion engendered?' By littleness of soul, (for one ought not only to accuse it, but also to correct it,) by an imperfect mind, by a childish judgment. Let us then cease to be children, and let us become men: and let us every where pursue the reality, not the shadows, both in wealth, and in pleasure, and in luxury, and in glory, and in power; and this disease will cease, and many others also. For to pursue shadows is a madman's part. Wherefore also Paul said, "Awake up righteously and sin not. (1 Corinthians chapter 15, verse 34) For there is yet another madness, sorer than that caused by devils, than that from frenzy. For that admits of forgiveness, but this is destitute of excuse, seeing the soul itself is corrupted and its right judgment lost; and that of frenzy indeed is an affection of the body, but this madness hath its seat in the artificer mind. As then of fevers those are sorer, yea incurable, which seize upon firm bodies and lurk in the recesses of the nerves and are hidden away in the veins, so truly is this madness also, seeing it lurks in the recesses of the mind itself, perverting and destroying it.

30 For how is it not clear and evident madness, yea, a distemper sorer than any madness, to despise the things which abide forever, and to cling with

great eagerness to those which perish? For, tell me, if one were to chase the wind or try to hold it, should we not say that he was mad? And what? if one should grasp a shadow and neglect the reality; if one should hate his own wife and embrace her shadow; or loathe his son and again love his shadow, wouldest thou seek any other clearer sign in proof of madness? Such are they also who greedily follow the present things. For they are all shadow, yea, whether thou mention glory, or power, or good report, or wealth, or luxury, or any other thing of this life. And therefore truly it is that the prophet said, "Surely man walketh in a shadow, yea, he disquieth himself in vain; (Psalms chapter 39, verse 6) and again, "Our days decline like a shadow. (Psalms chapter 102, verse 11) And in another place, he calls human things smoke and the flower of grass. But it is not only his good things which are shadow, but his evils also, whether it be death thou mention, or poverty, or disease, or any other thing. What then are those things which abide, both good and evil? The eternal kingdom and the everlasting hell. For "neither shall the worm die, nor shall the fire be quenched: (Mark chapter 9, verse 44) and "these shall rise again to everlasting life:

³¹ and these to everlasting punishment. (Mark chapter 25, verse 46) That then we may escape the one and enjoy the other, letting go the shadow, let us cling to the real things with all earnestness, for so shall we obtain the kingdom of heaven, which may we all obtain though the grace and love towards men of our Lord Jesus Christ, to Whom be glory and might for ever and ever Amen.

HOMILY 30

¹ 2 Corinthians chapter 13, verse 10. For this cause I write these things while absent, that I may not when present deal sharply, according to the authority which the Lord gave me for building up, and not for casting down. ² HE was sensible he had spoken more vehemently than his wont, and especially towards the end of the Epistle. For he said before, "Now I Paul myself entreat you by the meekness and gentleness of Christ; I who in your presence am lowly among you, but being absent am of good courage towards you: Yea, I beseech you, that I may not be bold when I am present, with the confidence wherewith I count to be bold against some which count of us as if we walked according to the flesh; (Chap. x. 1, 2. and, "being in readiness to avenge all disobedience when your obedience shall be fulfilled: (Ib. 6. and, "I fear lest when I come, I should find you not such as I would, and should myself be

found of you such as ye would not; (Chap. xii. 20. and again, "lest when I come my God should humble me before you, and that I should mourn many of them which have sinned heretofore, and repented not of the lasciviousness and uncleanness which they committed: (Ib. 21. and afterwards, "I told you before and foretell you, as if I were present the second time, and being absent now I write, that, if I come again, I will not spare; seeing that ye seek a proof of Christ, that speaketh in me. (Chap. xiii. 2, 3.

³ Since then he had said these things and more besides, terrifying, shaming, reproaching, lashing them, he says, in excuse for all, "For this cause I write these things while absent, that I may not when present dea. sharply. For I am desirous the sharpness should lie in my letters and not in my deeds. I wish my threats to be vehement, that they may continue threats and never go forth into action. Again even in this his apology he makes what he says more terrible, showing that it is not himself who is to punish, but God; for he added, "according to the authority which the Lord gave me; and again, to show that he desires not to use his power to their punishment, he added, "not for casting down, but for building up. And he hinted indeed this now, as I said, but he left it to them to draw the conclusion that if they should continue unamended, even this again is building up, to punish those that are of such a mind. For so it is, and he knew it and showed it by his deeds.

⁴ Ver. 11. "For the rest, brethren, rejoice, be perfected, be comforted, be of the same mind, live in peace, and the God of love and peace shall be with you." What means, "for the rest, brethren, rejoice?" Thou hast pained, terrified, thrown them into an agony, made them to tremble and fear, and how biddest thou them rejoice? 'Why, for this very reason I bid them rejoice. For,' he says, 'if what is your part follow' upon mine, there will be nothing to prevent that joy. For all my part has been done; I have suffered long, I have delayed, I have forborne to cut off, I have besought, I have advised, I have alarmed, I have threatened, so as by every means to gather you in unto the fruit of repentance. And now it behoveth that your part be done, and so your joy will be unfading.' "Be perfected." What is, "be perfected?" 'Be complete, fill up what is deficient.'

⁵ "Be comforted." For, since their trials were numerous, and their perils great, he says, ' "be comforted," both by one another, and by us, and by your change unto the better. For if ye should have joy of conscience and become complete, nothing is wanting unto your cheerfulness and comfort. For

nothing doth so produce comfort as a pure conscience, yea, though innumerable trials surround.' "Be of the same mind, live in peace." The request he made in the former Epistle also, at the opening. For it is possible to be of one mind, and yet not to live in peace, [for instance], when people agree in doctrine, but in their dealings with each other are at variance. But Paul requires both. "And the God of love and peace shall be with you." For truly he not only recommends and advises, but also prays. For either he prays for this, or else foretells what shall happen; or rather, both. 'For if ye do these things,' he says, 'for instance, if ye be "of one mind" and "live in peace," God also will be with you, for He is "the God of love and of peace," and in these things He delighteth, He rejoiceth. Hence shall peace also be yours from His love; hence shall every evil be removed. This saved the world, this ended the long war, this blended together heaven and earth, this made men angels. This then let us also imitate, for love is the mother of countless good things. By this we were saved, by this all those unspeakable good things [come] to us.'

6[2.] Then to lead them on unto it, he says, Ver. 12. "Salute one another with a holy kiss." 7 What is "holy?" not hollow, not treacherous, like the kiss which Judas gave to Christ. For therefore is the kiss given, that it may be fuel unto love, that it may kindle the disposition, that we may so love each other, as brothers brothers, as children parents, as parents children; yea, rather even far more. For those things are a disposition implanted by nature, but these by spiritual grace. Thus our souls bound unto each other. And therefore when we return after an absence we kiss each other, our souls hastening unto mutual intercourse. For this is that member which most of all declares to us the workings of the soul. But about this holy kiss somewhat else may yet be said. To what effect? We are the temple of Christ; we kiss then the porch and entrance of the temple when we kiss each other. See ye not how many kiss even the porch of this temple, some stooping clown, others grasping it with their hand, and putting their hand to their mouth. And through these gates and doors Christ both had entered into us, and doth enter, whensoever we communicate. Ye who partake of the mysteries understand what I say. For it is in no common manner that our lips are honored, when they receive the Lord's Body. It is for this reason chiefly that we here kiss. Let them give ear who speak filthy things, who utter railing, and let them shudder to think what that mouth is they dishonor; let those give ear who kiss obscenely.

8 Hear what things God hath proclaimed by thy mouth, and keep it undefiled. He hath discoursed of the life to come, of the resurrection, of immortality, that death is not death, of those other innumerable mysteries. For he that is about to be initiated comes to the priest's mouth as it were an oracle, to hear things full of awe. For he lost his life even from his forefathers, and comes to seek it again, and to ask how he may haply find and get it back. Then God announceth to him how it may be found, and that mouth becomes more awful than the very mercy-seat. For that mercy-seat never sent forth a voice like this, but spake much of lesser things, of wars and such peace as is here below: but this speaks all about heaven and the life to come, and things new and that pass understanding. And having said,

9 Ver. 13. "Salute one another with an holy kiss," he added, "All the saints salute you." By this also giving them good hopes. He has added this in the place of the kiss, knitting them together by the salutation, for the words also proceed from the same mouth from which the kiss. Seest thou how he brings them all together, both those who are widely separated in the body and those who are near, these by the kiss and those by the written message? 10 [3. Ver. 14. "The grace of our Lord Jesus Christ, and the love of God," and the Father, "and the communion of the Holy Ghost, be with you all. After having united them to one other by the salutations and the kisses, he again closes his speech with prayer, with much carefulness uniting them unto God also. Where now are they who say that because the Holy Spirit is not inserted in the beginnings of the Epistles, He is not of the same substance? For, behold, he hath now enumerated Him with the Father and Son. And besides this, one may remark, that when writing to the Colossians and saying, "Grace to you, and peace from God our Father," he was silent of the Son, and added not, as in all his Epistles, and from the Lord Jesus Christ. Is then the Son not of the same substance either, because of this? Nay, these reasonings are of extreme folly. For this very thing especially shows Him to be of the same substance, that Paul useth the expression [or not] indifferently. And that what is here said is no conjecture, hear how he mentions Son and Spirit, and is quite silent of the Father. For, writing to the Corinthians, he says, "But ye were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ, and in the Spirit of our God. (1 Corinthians chapter 6, verse 11) What then, tell me? were these not baptized into the Father?

¹¹ Then assuredly they were neither washed nor sanctified. But did they baptize them? doubtless then just as also they did baptize. How then did he not say, 'Ye are washed in the name of the Father?' Because it was indifferent in his view, at one time to make mention of this, at another of that Person; and you may observe this custom in many places of the Epistles. For writing to the Romans he says, "I beseech you therefore by the mercies of God," (Romans chapter 12, verse 1) although those mercies are of the Son; and, "I beseech you by the love of the Spirit," (Romans chapter 15, verse 30) although love is of the Father. Wherefore then mentioned he not the Son in "the mercies," nor the Father in "the love? Because as being things plain and admitted, he was silent about them. Moreover, he will be found again, to put the gifts also themselves transposedly. For having said here, "The grace of Christ, and the love of God and the Father, and the communion of the Holy Ghost; he in another place speaks of "the communion of the Son," and of "the love of the Spirit. For, "I beseech you," he says, "by the love of the Spirit. (Romans chapter 15, verse 30) And in his Epistle to the Corinthians, "God is faithful, by Whom ye were called into the communion of His Son. (1 Corinthians chapter 1, verse 9) Thus the things of the Trinity are undivided:

¹² and whereas the communion is of the Spirit, it hath been found of the Son; and whereas the grace is of the Son, it is also of the Father and of the Holy Spirit; for [we read], "Grace be to you from God the Father. And in another place, having enumerated many forms of it, he added, "But all these worketh the one and the same Spirit, dividing to each one severally as He will. (1 Corinthians chapter 12, verse 11) And I say these things, not confounding the Persons, (away with the thought!)but knowing both the individuality and distinctness of These, and the Unity of the Substance. ¹³[4. Let us then continue both to hold these doctrines in their strictness, and to draw to us the love of God. For before indeed He loved us when hating Him, and reconciled us who were His enemies; but henceforth He wishes to love us as loving Him. Let us then continue to love Him, so that we may be also loved by Him. For if when beloved by powerful men we are formidable to all, much more when[beloved] by God, And should it be needful to give wealth, or body, or even life itself for this love, let us not grudge them. For it is not enough to say in words that we love, but we ought to give also the proof of deeds; for neither did He show love by words only, but by deeds also. Do thou then also show this by thy deeds and do those things which please Him, for

so shalt thou thyself reap again the advantage. For He needeth nothing that we have to bestow, and this is also a special proof of a sincere love, when one who needeth nothing and is not in any necessity, doth all for the sake of being loved by us. Wherefore also Moses said, "For what doth the Lord God require of you, but to love Him, and that thou shouldest be ready to walk after Him? (Deuteronomy chapter 10 verse 12) So that when He biddeth thee love Him, He then most of all showeth that He loves thee.

¹⁴ For nothing doth so secure our salvation as to love Him. See then, how that all His commandments even tend together to our repose and salvation and good report. For when he says, "Blessed are the merciful, blessed are the pure in heart, blessed are the meek, blessed are the poor in spirit, blessed are the peacemakers; (Matthew chapter 5, verse 3-Matthew chapter 5, verse 9) He Himself indeed reaps no advantage from these, but he enjoins them for our adorning and attuning; and when He says, "I was an hungred," it is not as needing that ministry from us, but as exciting thee to humanity. For He was well able even without thee to feed the poor man; but as bestowing upon thee an exceeding treasure, he laid these commands upon thee. For if the sun, which is but a creature, needeth not our eyes; for he abideth in his own proper brightness, even though none should look upon him, and we it is who are the gainers when we enjoy his beams; much more is this so with God. But that thou mayest learn this in yet another way; how great wilt thou have the distance to be between God and us? as great as between gnats and us, or much greater? Quite plainly it is much greater, yea, infinite. If then we vainglorious creatures need not service nor honor from gnats, much rather the Divine Nature [none from us], seeing It is impassible and needing nothing.

¹⁵ The measure of that which He enjoyeth by us is but the greatness of our benefit, and the delight He taketh in our salvation. For this reason He also oftentimes relinquisheth His own, and seeketh thine. "For if any," he saith, "have a wife that believeth not, and she be pleased to dwell with him, let him not put her away; (1 Corinthians chapter 7, verse 12) and, "He that putteth away his wife, saving for the cause of fornication, causeth her to commit adultery. Seest thou what unspeakable goodness? ' If a wife be a harlot,' He says, ' I do not compel the husband to live with her; and if she be an unbeliever, I do not forbid him,' Again, ' if thou be grieved against any one, I command him that hath grieved thee to leave My gift and to run to thee.' For He saith, "If thou art offering thy gift, and there remember that thy

brother hath aught against thee, leave thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. (Matthew chapter 5, verse 23 and Matthew chapter 5, verse 24) And what saith the parable of him that had devoured his all? (Matthew chapter 18, verse 24, &c. Doth it not show this? For when he had eaten up those ten thousand talents, He had mercy on him, and let him go;

¹⁶ but when he demanded of his fellowservant an hundred pence, he both called him wicked and delivered him over to the punishment. So great account doth He make of thy ease. The barbarian was about to sin against the wife of the just man, and He says, "I spared thee from sinning against me. (Genesis chapter 20, verse 6) Paul persecuted the Apostles, and He saith to him, "Why persecutest thou Me? Others are hungry, and He Himself saith He is an hungred, and wanders about naked and a stranger, wishing to shame thee, and so to force thee into the way of almsgiving. ¹⁷ Reflecting then upon the love, how great He hath shown in all things, and still shows it to be, both having vouchsafed to make Himself known to us, (which is the greatest crown of good things, and light to the understanding and instruction in virtue,) and to lay down laws for the best mode of life, and having done all things for our sakes, having given His Son, and promised a kingdom, and invited us to those unspeakable good things, and prepared for us a most blessed life, let us do and say every thing so as both to appear worthy of His love and to obtain the good things to come; whereunto may we all attain, through the grace and love towards men of our Lord Jesus Christ; with Whom to the Father, with the Holy Spirit, be glory now and ever, and world without end. Amen.parpapar

P A R T T H R E E

Commentary on Galatians

Chrysostom's commentary on the Letter to the Galatians.

Commentary on Galatians

JOHN CHRYSOSTOM

c. AD 349–407

This is Chrysostom's commentary on the Letter to the Galatians, a running exposition of the letter that follows Paul's argument chapter by chapter.

INTRODUCTION

¹St. Chrysostom's Commentary on the Epistle to the Galatians is continuous, according to chapter and verse, instead of being arranged in Homilies, with a moral or practical application at their close, as in his exposition of other Epistles. It was written in Antioch, as Montfaucon infers from a reference which the Author, makes upon Chap. i. ver. 16 (p. 20) to other of his writings, which certainly were written about the same time in that city. Vid. Hom. de Mutal. Nom., Tom. III., p. 98, Ed. Ben. The year is uncertain, but seems not to have been earlier than a.d. 395. The Homilies on the Epistle to the Ephesians have been by some critics assigned to the Episcopate at Constantinople, in consequence of certain imperfections in their composition, which seemed to argue absence of the comparative leisure which he enjoyed at Antioch. There is a passage too in Homily XI., pp. 231, 232, which certainly is very apposite to the Authors's circumstance in the court of Eudoxia. Yet there are strong reasons for deciding that they too were delivered at Antioch. St. Babylas and St. Julian, both saints at Antioch, are mentioned familiarly, the former in Homily IX, p. 205, the latter in Homily XXI., pp. 342, 343. Monastic establishments in mountains in the neighborhood are spoken of in Homily VI., p. 165, and XIII., p. 248; and those near Antioch are famous in St. Chrysostom's history. A schism too is alluded to in Homily XI., p. 230, as existing in the community he was addressing, and that not about a question of doctrine; circumstances which are accurately fulfilled in the contemporary history of Antioch, and which are more or less noticed in the Homilies on 1 Corinthians, which were certainly delivered at Antioch.

² Moreover, he makes mention of the prevalence of superstitions, Gentile and Jewish, among the people whome he was addressing, in Homily VI., fin., p. 166, Homily XII., fin., p. 240, which is a frequent ground of complaint in his other writings against the Christians of Antioch: vid. in Gal. p. 15; in 1 Cor., Homily XII., §§13, 14; in Col., Homily VIII., fin.; Contr. Jud. I., pp. 386-388. Since Evagrius, the last Bishop of the Latin succession in the schism, died in a.d. 392, these Homilies must have been composed before that date. As to the Translations, the Editors have been favored with the former by a friend who conceals his name; and with the latter, by the Rev. William John Copeland, M.A., Fellow of Trinity College, Oxford. J.H. Newman

CHAPTER I.

¹ Verse 1-3.-"Paul, an Apostle, (not from men, neither through man, but through Jesus Christ and God the Father, who raised Him from the dead;) and all the brethren which are with me, unto the Churches of Galatia: Grace to you and peace from God the Father, and our Lord Jesus Christ." ² The exordium is full of a vehement and lofty spirit, and not the exordium only, but also, so to speak, the whole Epistle. For always to address one's disciples with mildness, even when they need severity is not the part of a teacher but it would be the part of a corrupter and enemy. Wherefore our Lord too, though He generally spoke gently to His disciples, here and there uses sterner language, and at one time pronounces a blessing, at another a rebuke. Thus, having said to Peter, "Blessed art thou, Simon Barjona," (Matt. xvi: 17.) and having promised to lay the foundation of the Church upon his confession, shortly afterwards He says, "Get thee behind Me, Satan: thou art a stumbling block unto Me." (Matt. xvi: 23.) Again, on another occasion, "Are ye also even yet without understanding?" (Matt. xv: 16.) And what awe He inspired them with appears from John's saying, that, when they beheld Him conversing with the Samaritan woman, though they reminded Him to take food, no one ventured to say, "What seekest Thou, or why speakest thou with her?" (John iv: 27.) Thus taught, and walking in the steps of his Master, Paul hath varied his discourse according to the need of his disciples, at one time using knife and cautery, at another, applying mild remedies. To the Corinthians he says, "What will ye? shall I come unto you with a rod, or in love, and in a spirit of meekness?" (I Cor. vi: 21.) but to the Galatians, "O foolish Galatians." (Gal. iii: 1.) And not once only, but a second time, also he has

employed this reproof, and towards the conclusion he says with a reproachful allusion to them, "Let no man trouble me;" (Gal. vi: 17.) but he soothes them again with the words, "My little children, of whom "I am again in travail:" (Gal. iv: 19) and so in many other instances.

³ Now that this Epistle breathes an indignant spirit, is obvious to every one even on the first perusal; but I must explain the cause of his anger against the disciples. Slight and unimportant it could not be, or he would not have used such vehemence. For to be exasperated by common matters is the part of the little-minded, morose, and peevish; just as it is that of the more redolent and sluggish to lose heart in weighty ones. Such a one was not Paul, What then was the offence which roused him? it was grave and momentous, one which was estranging them all from Christ, as he himself says further on, "Behold, I Paul say unto you, that if ye receive circumcision, Christ will profit you nothing; (Gal. v: 2. and again, "Ye who would be justified by the Law, ye are fallen away from Grace. (Gal. v: 4. What then is this? For it must be explained more clearly. Some of the Jews who believed, being held down by the prepossessions of Judaism, and at the same time intoxicated by vain-glory, and desirous of obtaining for themselves the dignity of teachers, came to the Galatians, and taught them that the observance of circumcision, sabbaths, and new-moons, was necessary, and that Paul in abolishing these things was not to be borne. For, said they, Peter and James and John, the chiefs of the Apostles and the companions of Christ, forbade them not.

⁴ Now in fact they did not forbid these things, but this was not by way of delivering positive doctrine, but in condescension to the weakness of the Jewish believers, which condescension Paul had no need of when preaching to the Gentiles; but when he was in Judaea, he employed it himself also. But these deceivers, by withholding the causes both of Paul's condescension and that of his brethren, misled the simpler ones, saying that he was not to be tolerated, for he appeared but yesterday, while Peter and his colleagues were from the first, -that he was a disciple of the Apostles, but they of Christ, -that he was single, but they were many, and pillars of the Church. They accused him too of acting a part; saying, that this very man who forbids circumcision observes the rite elsewhere, and preaches one way to you and another way to others. ⁵ Since Paul then saw the whole Galatian people in a state of excitement, a flame kindled against their Church, and the edifice shaken and tottering to its fall, filled with the mixed feelings of just anger and despond-

ency, (which he has expressed in the words, "I could wish to be present with you now, and to change my voice,"-Gal. iv: 20. he writes the Epistle as an answer to these charges. This is his aim from the very commencement, for the underminers of his reputation had said, The others were disciples of Christ but this man of the "Apostles. Wherefore he begins thus, "Paul, an Apostle not from men, neither through man. For, these deceivers, as I was saying before, had said that this man was the last of all the Apostles and was taught by them, for Peter, James, and John, were both first called, and held a primacy among the disciples, and had also received their doctrines from Christ Himself; and that it was therefore fitting to obey them rather than this man; and that they forbade not circumcision nor the observance of the Law. By this and similar language and by depreciating Paul, and exalting the honor of the other Apostles, though not spoken for the sake of praising them, but of deceiving the Galatians, they induced them to adhere unseasonably to the Law. Hence the propriety of his commencement.

6 As they disparaged his doctrine, saying it came from men, while that of Peter came from Christ, he immediately addresses himself to this point, declaring himself an apostle "not from men, neither through man. It was Ananias who baptized him, but it was not he who delivered him from the way of error and initiated him into the faith; but Christ Himself sent from on high that wondrous voice, whereby He inclosed him in his net. For Peter and his brother, and John and his brother, He called when walking by the seaside, (Matt. iv: 18. but Paul after His ascension into heaven. (Acts. ix: 3, Acts ix: 4. And just as these did not require a second call, but straightway left their nets and all that they had, and followed Him, so this man at his first vocation pressed vigorously forward, waging, as soon as he was baptized, an implacable war with the jews. In this respect he chiefly excelled the other Apostles, as he says, "I labored more abundantly than they all; (I Cor. xv: 10. at present, however, he makes no such claim, but is content to be placed on a level with them. Indeed his end object was, not to establish any superiority for himself, but, to overthrow the foundation of their error. The not being "from men" has reference to all alike for the Gospel's root and origin is divine, but the not being "through man" is peculiar to the Apostles; for He called them not by men's agency, but by His own.

7 But why does he not speak of his vocation rather than his apostolate, and say, "Paul" called "not by man?" Because here lay the whole question; for

they said that the office of a teacher had been committed to him by men, namely by the Apostles, whom therefore it behooved him to obey. But that it was not entrusted to him by men, Luke declares in the words, "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul." (Acts xiii: 2.) 8 From this passage it is manifest that the power of the Son and Spirit is one, for being commissioned by the Spirit, he says that he was commissioned by Christ. This appears in another place, from his ascription of the things of God to the Spirit, in the words which he addresses to the elders at Miletus: "Take heed unto yourselves, and to all the flock, in the which the Holy Ghost hath made you bishops. (Acts xx: 28. Yet in another Epistle he says, "And God hath set some in the Church, first Apostles, secondly prophets, thirdly teachers. (I Cor. xii: 28. Thus he ascribes indifferently the things of the Spirit to God, and the things of God to the Spirit. Here too he stops the mouths of heretics, by the words "through Jesus Christ and God the Father; for, inasmuch as they said this term "through" was applied to the Son as importing inferiority, see what he does. He ascribes it to the Father, thus teaching us not to prescribe laws to the ineffable Nature, nor define the degrees of Godhead which belong to the Father and Son. For to the words "through Jesus Christ" he has added, "and God the Father; for if at the mention of the Father alone he had introduced the phrase "through whom," they might have argued sophistically that it was peculiarly applicable to the Father, in that the acts of the Son were to be referred to Him.

9 But he leaves no opening for this cavil, by mentioning at once both the Son and the Father, and making his language apply to both. This he does, not as referring the acts of the Son to the Father, but to show that the expression implies no distinction of Essence. Further, what can now be said by those, who have gathered a notion of inferiority from the Baptismal formula,-from our being baptized into the name of the Father, Son, and Holy Spirit? For if the Son be inferior because He is named after the Father, what will they say seeing that, in the passage before us, the Apostle beginning from Christ proceeds to mention the Father?-but let us not even utter such a blasphemy, let us not swerve from the truth in our contention with them; rather let us preserve, even if they rave ten thousand times, the due measures of reverence. Since then it would be the height of madness and impiety to argue that the Son was greater than the Father because Christ was first named,

so we dare not hold that the Son is inferior to the Father, because He is placed after Him in the Baptismal formula.

¹⁰ "Who raised Him from the dead." ¹¹ Wherefore is it, O Paul, that, wishing to bring these Judaizers to the faith, you introduce none of those great and illustrious topics which occur in your Epistle to the Philippians, as, "Who, being in the form of God, counted it not a prize to be on an equality with God," (Phil. ii: 6. or which you afterwards declared in that to the Hebrews, "the effulgence of his glory, and the very image of His substance; (Heb. i: 3. or again, what in the opening of his Gospel the son of thunder sounded forth, "In the beginning was the Word, and the Word was with God, and the Word was God; (John i: 1). or what Jesus Himself oftentimes declared to the Jews, "that His power and authority was equal to the Father's? (John v: 19, John v: 27, &c) Do you omit all these, and make mention of the economy of His Incarnation only, bringing forward His cross and dying? "Yes," would Paul answer. For had this discourse been addressed to those who had unworthy conceptions of Christ, it would have been well to mention those things; but, inasmuch as the disturbance comes from persons who fear to incur punishment should they abandon the Law, he therefore mentions that whereby all need of the Law is excluded, I mean the benefit conferred on all through the Cross and the Resurrection.

¹² To have said that "in the beginning was the Word," and that "He was in the form of God, and made Himself equal with God," and the like, would have declared the divinity of the Word, but would have contributed nothing to the matter in hand. Whereas it was highly pertinent thereto to add, "Who raised Him from the dead," for our chiefest benefit was thus brought to remembrance, and men in general are less interested by discourses concerning the majesty of God, than by those which set forth the benefits which come to mankind. Wherefore, omitting the former topic, he discourses of the benefits which had been conferred on us. ¹³ But here the heretics insultingly exclaim, "Lo, the Father raises the Son!" For when once infected, they are wilfully deaf to all sublimer doctrines; and taking by itself and insisting on what is of a less exalted nature, and expressed in less exalted terms, either on account of the Son's humanity, or in honor of the Father, or for some other temporary purpose, they outrage, I will not say the Scripture, but themselves. I would fain ask such persons, why they say this? do they hope to prove the Son weak and powerless to raise one body? Nay, verily, faith in Him enabled

the very shadows of those who believed in Him. to effect the resurrection of the dead. (Acts. v: 15.) Then believers in Him, though mortal, yet by the very shadows of their earthly bodies, and by the garments which had touched these bodies, could raise the dead, but He could not raise Himself? Is not this manifest madness, a great stretch of folly? Hast thou not heard His saying, "Destroy this Temple, and in three days I will raise it up?" (John ii: 19.) and again, "I have power to lay down my life, and I have power to take it again?" (John x: 18.) Wherefore then is the Father said to have raised Him up, as also to have done other things which the Son Himself did? It is in honor of the Father, and in compassion to the weakness of the hearers.

14 "And all the brethren which are with me." Why is it that he has on no other occasion in sending an epistle added this phrase? For either he puts his own name only or that of two or three others, but here has mentioned the whole number and so has mentioned no one by name. On what account then does he this? They made the slanderous charge that he was singular in his preaching, and desired to introduce novelty in Christian teaching. Wishing therefore to remove their suspicion, and to show he had many to support him in his doctrine, he has associated with himself "the brethren," to show that what he wrote he wrote with their accord. "Unto the Churches of Galatia." Thus it appears, that the flame of error had spread over not one or two cities merely, but the whole Galatian people. Consider too the grave indignation contained in the phrase, "unto the Churches of Galatia:" he does not say, "to the beloved" or "to the sanctified," and this omission of all names of affection or respect, and this speaking of them as a society merely, without the addition "Churches of God," for it is simply "Churches of Galatia," is strongly expressive of deep concern and sorrow. Here at the outset, as well as elsewhere, he attacks their irregularities, and therefore gives them the name of "Churches," in order to shame them, and reduce them to unity. For persons split into many parties cannot properly claim this appellation, for the name of "Church" is a name of harmony and concord.

15 "Grace to you and peace from God the Father, and our Lord Jesus Christ." This he always mentions as indispensable, and in this Epistle to the Galatians especially; for since they were in danger of falling from grace he prays that they may recover it again, and since they had come to be at war with God, he beseeches God to restore them to the same peace. "God the Father." Here again is a plain confutation of the heretics, who say that John

in the opening of his Gospel, where he says "the Word was God," used the word *Qeoj* without the article, to imply an inferiority in the Son's Godhead; and that Paul, where he says that the Son was "in the form of God," did not mean the Father, because the word *Qeoj* without the article. For what can they say here, where Paul says, *apo Qeou Patroj*, and not *apo tou Qeou*>✓ And it is in no indulgent mood towards them that he calls God, "Father," but by way of severe rebuke, and suggestion of the source whence they became sons, for the honor was vouch-safed to them not through the Law, but through the washing of regeneration. Thus everywhere, even in his exordium, he scatters traces of the goodness of God, and we may conceive him speaking thus: "O ye who were lately slaves, enemies and aliens, what right have ye suddenly acquired to call God your Father? it was not the Law which conferred upon you this relationship; why do ye therefore desert Him who brought you so near to God, and return to your tutor?"

16 But the Name of the Son, as well as that of the Father, had been sufficient to declare to them these blessings. This will appear, if we consider the Name of the Lord Jesus Christ with attention; for it is said, "thou shalt call His Name Jesus; for it is He that shall save His people from their sins;" (Matt. i: 21.) and the appellation of "Christ" calls to mind the unction of the Spirit. Ver 4.4. "Who gave himself for our sins." Thus it appears, that the ministry which He undertook was free and uncompelled; that He was delivered up by Himself, not by another. Let not therefore the words of John, "that the Father gave His only-begotten Son" (Jo. iii: 16.) for us, lead you to derogate from the dignity of the Only-begotten, or to infer therefrom that He is only human. For the Father is said to have given Him, not as implying that the Son's ministry was a servile one, but to teach us that it seemed good to the Father, as Paul too has shown in the immediate context: "according to the will of our God, and Father." He says not "by the command," but "according to the will," for inasmuch as there is an unity of will in the Father and the Son, that which the Son wills, the Father wills also.

17 "For our sins," says the Apostle; we had pierced ourselves with ten thousand evils, and had deserved the gravest punishment; and the Law not only did not deliver us, but it even condemned us, making sin more manifest, without the power to release us from it, or to stay the anger of God. But the Son of God made this impossibility possible for he remitted our sins, He restored us from enmity to the condition of friends, He freely bestowed on us

numberless other blessings. Ver. 4. "That He might deliver us out of this present evil world." ¹⁸ Another class of heretics seize upon these words of Paul, and pervert his testimony to an accusation of the present life. Lo, say they, he has called this present world evil, and pray tell me what does "world" [age] aiwn mean but time measured by days and seasons? Is then the distinction of days and the course of the sun evil? no one would assert this even if he be carried away to the extreme of unreasonableness. "But" they say, "it is not the 'time,' but the present 'life,' which he hath called evil." Now the words themselves do not in fact say this; but the heretics do not rest in the words, and frame their charge from them, but propose to themselves a new mode of interpretation. At least therefore they must allow us to produce our interpretation, and the rather in that it is both pious and rational. We assert then that evil cannot be the cause of good, yet that the present life is productive of a thousand prizes and rewards. And so the blessed Paul himself extols it abundantly in the words, "But if to live in the flesh, if this is the fruit of my work, then what I shall choose I wont not; (Phil. i: 22. and then placing before himself the alternative of living upon earth, and departing and being with Christ, he decides for the former.

¹⁹ But were this life evil, he would not have thus spoken of it, nor could any one, however strenuous his endeavor, draw it aside into the service of virtue. For no one would ever use evil for good, fornication for chastity, envy for benevolence. And so, when he says, that "the mind of the flesh is not subject to the law of God, neither indeed can it be, (Rom. viii: 7. he means that vice, as such, cannot become virtue; and the expression, "evil world," must be understood to mean evil actions, and a depraved moral principle. Again, Christ came not to put us to death and deliver us from the present life in that sense, but to leave us in the world, and prepare us for a worthy participation of our heavenly abode. Wherefore He saith to the Father, "And these are in the world, and I come to Thee; I pray not that Thou shouldest take them from the world, but that Thou shouldest keep them from the evil," (Jo. xvii: 11, Jo xvii: 15. i.e., from sin. Further, those who will not allow this, but insist that the present life is evil, should not blame those who destroy themselves; for as he who withdraws himself from evil is not blamed, but deemed worthy of a crown, so he who by a violent death, by hanging or otherwise, puts an end to his life, ought not to be condemned. Whereas God punishes such men more than murderers, and we all regard them with horror, and justly;

²⁰ for if it is base to destroy others, much more is it to destroy one's self. Moreover, if this life be evil, murderers would deserve a crown, as rescuing us from evil. Besides this, they are caught by their own words, for in that they place the sun in the first, and the moon in the second rank of their deities, and worship them as the givers of many goods, their statements are contradictory. For the use of these and the other heavenly bodies, is none other than to contribute to our present life, which they say is evil, by nourishing and giving light to the bodies of men and animals and bringing plants to maturity. How is it then that the constitution of this "evil life is so ministered to by those, who according to you are gods? Gods indeed they are not, far from it, but works of God created for our use; nor is this world evil. And if you tell me of murderers, of adulterers, of tomb-robbers, these things have nothing to do with the present life, for these offences proceed not from that life which we live in the flesh, but from a depraved will. For, if they were necessarily connected with this life, as embraced in one lot with it, no man would be free or pure from them, for no man can escape the characteristic accidents of humanity, such as, to eat and drink, to sleep and grow, to hunger and thirst, to be born and die, and the like;

²¹ no man can ever become superior to these, neither sinner nor just man, king nor peasant, We all are subject to the necessity of nature. And so if vice were an essential element of this life, no one could avoid it, any more than the things just mentioned. And let me not be told that good men are rare, for natural necessity is insuperable by all, so that as long as one virtuous man shall be found, my argument will in no wise be invalidated. Miserable, wretched man! what is it thou sayest? Is this life evil, wherein we have learnt to know God, and meditate on things to come, and have become angels instead of men, and take part in the choirs of the heavenly powers? What other proof do we need of an evil and depraved mind? ²² "Why then," they say, "does Paul call the, present life evil?" In calling the present world [age] evil, he has accommodated himself to our usage, who are wont to say, "I have had a bad day," thereby complaining not of the time itself, out of actions or circumstances And so Paul in complaining of evil principles of action has used these customary forms of speech; and he shows that Christ hath both delivered us from our offences, and secured us for the future. The first he has declared in the words, "Who gave Himself for our sins;" and by adding, "that He might deliver us out of this present evil world," he has pronounced our

future safety. For neither of these did the Law avail, but grace was sufficient for both. Ver. 4. "According to the will of our God and Father." Since they were terrified by their notion that by deserting that old Law and adhering to the new, they should disobey God, who gave the Law, he corrects their error, and says, that this seemed good to the Father also: and not simply "the Father," but "our Father," which he does in order to affect them by showing that Christ has made His Father our Father.

23 Ver. 5. "To whom be the glory for ever and ever. Amen." This too is new and unusual, for we never find the word, "Amen" placed at the beginning of an Epistle, but a good way on; here, however he has it in his beginning, to show that what he had already said contained a sufficient charge against the Galatians, and that his argument was complete, for a manifest offence does not require an elaborate crimination. Having spoken of the Cross, and Resurrection, of redemption from sin and security for the future, of the purpose of the Father, and the will of the Son, of grace and peace and His whole gift, he concludes with an ascription of praise. Another reason for it is the exceeding astonishment into which he was thrown by the magnitude of the gift, the superabundance of the grace, the consideration who we were, and what God had wrought, and that at once and in a single moment of time. Unable to express this in words, he breaks out into a doxology, sending up for the whole world an eulogium, not indeed worthy of the subject, but such as was possible to him. Hence too he proceeds to use more vehement language; as if greatly kindled by a sense of the Divine benefits, for having said, "To whom be the glory for ever and ever, Amen," he commences with a more severe reproof.

24 Ver. 6.6 "I marvel that ye are so quickly removing from Him that called you in the grace of Christ, unto a different Gospel." 25 Like the Jews who persecuted Christ, they imagined their observance of the Law was acceptable to the Father, and he therefore shows that in doing this they displeased not only Christ, but the Father also, for that they fell away thereby not from Christ only, but from the Father also. As the old covenant was given not by the Father only, but also by the Son, so the covenant of grace proceeded from the Father as well as the Son, and Their every act is common: "All things whatsoever the Father hath are Mine. (John xv: 16. By saying that they had fallen off from the Father, he brings a twofold charge against them, of an apostasy, and of an immediate apostasy. The opposite extreme a

late apostasy, is also blameworthy, but he who falls away at the first onset, and in the very skirmishing, displays an example of the most extreme cowardice, of which very thing he accuses them also saying: "How is this that your seducers need not even time for their designs, but the first approaches suffice for your overthrow and capture? And what excuse can ye have? If this is a crime among friends, and he who deserts old and useful associates is to be condemned, consider what punishment he is obnoxious to who revolts from God that called him.

²⁶ He says, "I marvel," not only byway of reproof, that after such bounty, such a remission of their sins, such overflowing kindness, they had deserted to the yoke of servitude, but also in order to show, that the opinion he had had of them was a favorable and exalted one. For, had he ranked them among ordinary and easily deceived persons, he would not have felt surprise. "But since you," he says, "are of the noble sort and have suffered, much, I do marvel. Surely this was enough to recover and lead them back to their first expressions. He alludes to it also in the middle of the Epistle, "Did ye suffer so many things in vain? if it be indeed in vain. (Gal. iii: 4. "Ye are removing; he says not, "ye are removed," that is, "I will not believe or suppose that your seduction is complete; this is the language of one about to recover them, which further on he expresses yet more clearly in the words, "I have confidence to you-ward in the Lord that ye will be none otherwise minded. (Gal. v: 10.)

²⁷ "From Him that called you in the grace of Christ." The calling is from the Father, but the cause of it is the Son. He it is who hath brought about reconciliation and bestowed it as a gift, for we were not saved by works in righteousness: or I should rather say that these blessings proceed from Both; as He says, "Mine are Thine, and Thine are Mine." (John xvii: 10.) He says not "ye are removing from the Gospel" but "from God who called you," a more frightful expression, and more likely to affect them. Their seducers did not act abruptly but gradually, and while they removed them from the faith in fact, left names unchanged. It is the policy of Satan not to set his snares in open view; had they urged them to fall away from Christ, they would have been shunned as deceivers and corrupters, but suffering them so far to continue in the faith, and putting upon their error the name of the Gospel, without fear they undermined the building employing the terms which they used as a sort of curtain to conceal the destroyers themselves. As therefore

they gave the name of Gospel to this their imposture, he contends against the very name, and boldly says, "unto a different Gospel,"-

28 Ver. 7. "Which is not another Gospel." And justly, for there is not another. Nevertheless the Marcionites are misled by this phrase, as diseased persons are injured even by healthy food, for they have seized upon it, and exclaim, "So Paul himself has declared there is no other Gospel." For they do not allow all the Evangelists, but one only, and him mutilated and confused according to their, pleasure. Their explanation of the words, "according to my Gospel and the preaching of Jesus Christ," (Rom. xvi: 25.) is sufficiently ridiculous; nevertheless, for the sake of those who are easily seduced, it is necessary to refute it. We assert, therefore, that, although a thousand Gospels were written, if the contents of all were the same, they would still be one, and their unity no wise infringed by the number of writers. So, on the other hand, if there were one writer only, but he were to contradict himself, the unity of the things written would be destroyed. For the oneness of a work depends not on the number of its authors, but on the agreement or contradictoriness of its contents. Whence it is clear that the four Gospels are one Gospel; for, as the four say the same thing, its oneness is preserved by the harmony of the contents, and not impaired by the difference of persons. And Paul is not now speaking of the number but of the discrepancy of the things spoken. With justice might they lay hold of this expression, if the Gospels of Matthew and Luke differed in the signification of their contents, and in their doctrinal accuracy; but as they are one and the same, let them cease being senseless and pretending to be ignorant of these things which are plain to the very children.

29 Ver. 7. "Only there are some that trouble you, and would pervert the Gospel of Christ." That is to say, ye will not recognize another Gospel, so long as your mind is sane, so long as your vision remains healthy, and free from distorted and imaginary phantoms. For as the disordered eye mistakes the object presented to it, so does the mind when made turbid by the confusion of evil thoughts. Thus the madman confounds objects; but this insanity is more dangerous than a physical malady, for it works injury not in the regions of sense, but of the mind; it creates confusion not in the organ of bodily vision, but in the eye of the understanding. 30 "And would pervert the Gospel of Christ. They had, in fact, only introduced one or two commandments, circumcision and the observance of days, but he says that the Gospel

was subverted, in order to show that a slight adulteration vitiates the whole. For as he who but partially pares away the image on a royal coin renders the whole spurious, so he who swerves ever so little from the pure faith, soon proceeds from this to graver errors, and becomes entirely corrupted. Where then are those who charge us with being contentious in separating from heretics, and say that there is no real difference between us except what arises from our ambition? Let them hear Paul's assertion, that those who had but slightly innovated, subverted the Gospel. Not to say that the Son of God is a created Being, is a small matter. Know you not that even under the elder covenant, a man who gathered sticks on the sabbath, and transgressed a single commandment, and that not a great one, was punished with death? (Num. xv: 32, Num. xv: 36. and that Uzzah, who supported the Ark when on the point of being overturned, was struck suddenly dead, because he had intruded upon an office which did not pertain to him? (2 Sam. vi: 6, 2 Sam. vi: 7.

³¹ Wherefore if to transgress the sabbath, and to touch the falling Ark, drew down the wrath of God so signally as to deprive the offender of even a momentary respite, shall he who corrupts unutterably awful doctrines find excuse and pardon? Assuredly not. A want of zeal in small matters is the cause of all our calamities; and because slight errors escape fitting correction, greater ones creep in. As in the body, a neglect of wounds generates fever, mortification, and death; so in the soul, slight evils overlooked open the door to graver ones. It is accounted a trivial fault that one man should neglect fasting; that another, who is established in the pure faith, dissembling on account of circumstances, should surrender his bold profession of it, neither is this anything great or dreadful; that a third should be irritated, and threaten to depart from the true faith, is excused on the plea of passion and resentment. Thus a thousand similar errors are daily introduced into the Church, and we are become a laughing-stock to Jews and Greeks, seeing that the Church is divided into a thousand parties. But if a proper rebuke had at first been given to those who attempted slight perversions, and a deflection from the divine oracles, such a pestilence would not have been generated, nor such a storm have seized upon the Churches. You will now understand why Paul calls circumcision a subversion of the Gospel.

³² There are many among us now, who fast on the same day as the Jews, and keep the sabbaths in the same manner; and we endure it nobly or rather

ignobly and basely. And why do I speak of Jews seeing that many Gentile customs are observed by some among us; omens, auguries, presages, distinctions of days, a curious attention to the circumstances of their children's birth, and, as soon as they are born, tablets with impious inscriptions are placed upon their unhappy heads, thereby teaching them from the first to lay aside virtuous endeavors, and drawing part of them at least under the false domination of fate. But if Christ in no way profits those that are circumcised, what shall faith hereafter avail to the salvation of those who have introduced such corruptions? Although circumcision was given by God, yet Paul used every effort to abolish it, because its unseasonable observance was injurious to the Gospel. If then he was so earnest against the undue maintenance of Jewish customs, what excuse can we have for not abrogating Gentile ones? Hence our affairs are now in confusion and trouble, hence have our learners being filled with pride, reversed the order of things throwing every thing into confusion, and their discipline having been neglected by us their governors, they spurn our reproof however gentle. And yet if their superiors were even more worthless and full of numberless evils, it would not be right for the disciple to disobey.

³³ It is said of the Jewish doctors, that as they sat in Moses' seat, their disciples were bound to obey them, though their works were so evil, that the Lord forbade His disciples to imitate them. What excuse therefore is there for those who insult and trample on men, rulers of the Church, and living, by the grace of God, holy lives? If it be unlawful for us to judge each other, much more is it to judge our teachers. ³⁴ Ver. 8, 9. "But though we, or an angel from heaven, should preach unto you any Gospel other than that which we preached unto you, let him be anathema." ³⁵ See the Apostle's wisdom; to obviate the objection that he was prompted by vainglory to applaud his own doctrine, he includes himself also in his anathema; and as they betook themselves to authority, that of James and John, he mentions angels also saying, "Tell me not of James and John; if one of the most exalted angels of heaven corrupt the Gospel, let him be anathema. The phrase "of heaven" is purposely added, because priests are also called angels. "For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger [angel] of the Lord of hosts. (Mal. ii: 7. Lest therefore it should be thought that priests are here meant, by the term "angels," he points out the celestial intelligences by the addition, "from heaven. And he

says not, if they preach a contrary Gospel, or subvert the whole of the true one, let them be anathema; but, if they even slightly vary, or incidentally disturb, my doctrine. "As we have said before, so say I now again. That his words might not seem to be spoken in anger, or with exaggeration, or with recklessness he now repeats them. Sentiments may perhaps change, when an expression has been called forth by anger, but to repeat it a second time proves that it is spoken advisedly, and was previously approved by the judgment. When Abraham was requested to send Lazarus, he replied, "They have Moses and the Prophets; let them hear them:

³⁶ if they hear them not, neither will they be persuaded, if one rise from the dead. (Luke xvi: 31. And Christ introduces Abraham thus speaking, to show that He would have the Scriptures accounted more worthy of credence, even than one raised from the dead: Paul too, (and when I say Paul, I mean Christ, who directed his mind,) prefers them before an angel come down from heaven. And justly, for the angels, though mighty, are but servants and ministers, but the Scriptures were all written and sent, not by servants, but by God the Lord of all. He says, if "any man" preach another Gospel to you than that which we have preached,—not "if this or that man: and herein appears his prudence, and care of giving offence, for what needed there still any mention of names, when he had used such extensive terms as to embrace all, both in heaven and earth? In that he anathemized evangelists and angels, he included every dignity, and his mention of himself included every intimacy and affinity. "Tell me not," he exclaims, "that my fellow-apostles and colleagues have so spoken; I spare not myself if I preach such doctrine. And he says this not as condemning the Apostles for swerving from the message they were commissioned to deliver; far from it, (for he says, whether we or they thus preach; but to show, that in the discussion of truth the dignity of persons is not to be considered.

³⁷ Ver. 10. "For am I now persuading men: or God?" or am I seeking to please men? if I were still pleasing men, I should not be a servant of Christ." Granting, says he, that I might deceive you by these doctrines, could I deceive God, who knows my yet unuttered thoughts, and to please whom is my unceasing endeavor? See here the Apostolical spirit, the Evangelical loftiness! So too he writes to the Corinthians, "For we are not again commending ourselves unto you, but speak as giving you occasion of glorying;" (2 Cor. v: 12.) and again, "But with me it is a very small thing that I should be judged of

you, or of man's judgment." (I Cor. iv: 3.) For since he is compelled to justify himself to his disciples, being their teacher, he submits to it; but he is grieved at it, not on account of chagrin, far from it, but on account of the instability of the minds of those led away and on account of not being fully trusted by them. Wherefore Paul now speaks, as it were, thus:-Is my account to be rendered to you? Shall I be judged by men? My account is to God, and all my acts are with a view to that inquisition, nor am I so miserably abandoned as to pervert my doctrine, seeing that I am to justify what I preach before the Lord of all.

³⁸ He thus expressed himself, as much with a view of withstanding their opinions, as in self-defence; for it becomes disciples to obey, not to judge, their master. But now, says he, that the order is reversed, and ye sit as judges, know that I am but little concerned to defend myself before you; all, I do for God's sake, and in order that I may answer to Him concerning my doctrine. He who wishes to persuade men, is led to act tortuously and insincerely, and to employ deceit and falsehood, in order to engage the assent of his hearers. But he who addresses himself to God, and desires to please Him, needs simplicity and purity of mind, for God cannot be deceived. Whence it is plain that I have thus written to you not from the love of rule, or to gain disciples, or to receive honor at your hands. My endeavor has been to please God, not man. Were it otherwise, I should still consort with the Jews, still persecute the Church, I who have cast off my country altogether, my companions, my friends, my kindred, and all my reputation, and taken in exchange for these, persecution, enmity, strife, and daily-impending death, have given a signal proof that I speak not from love of human applause. This he says, being about to narrate his former life, and sudden conversion, and to demonstrate clearly that it was sincere.

³⁹ And that they might not be elevated by a notion that he did this by way of self-vindication to them, he premises, "For do I now persuade men? He well knew how, on a fitting occasion, to correct his disciples, in a grave and lofty tone: assuredly he had other sources whence to demonstrate the truth of his preaching,-by signs and miracles, by dangers, by prisons, by daily deaths, by hunger and thirst, by nakedness, and the like. Now however that he is speaking not of false apostles, but of the true, who had shared these very perils, he employs another method. For when his discourse was pointed towards false apostles, he institutes a comparison by bringing forward his en-

duration of danger, saying, "Are they ministers of Christ? (I speak as one beside himself) I more; in labors more abundantly, in prisons more abundantly, in stripes above measure, in deaths oft. (2 Cor. xi: 23. But now he speaks of his former manner of life and says,

⁴⁰ Ver. 11, 12. "For I make known to you, brethren, as touching the Gospel which was preached by me that it is not after man. For neither did I receive it from man, nor was I taught it, but it came to me through revelation of Jesus Christ." You observe how sedulously he affirms that he was taught of Christ, who Himself, without human intervention, condescended to reveal to him all knowledge. And if he were asked for his proof that God Himself thus immediately revealed to him these ineffable mysteries, he would instance his former manner of life, arguing that his conversion would not have been so sudden, had it not been by Divine revelation. For when men have been vehement and eager on the contrary side, their conviction, if it is effected by human means, requires much time and ingenuity. It is clear therefore that he, whose conversion is sudden, and who has been sobered in the very height of his madness, must have been vouchsafed a Divine revelation and teaching, and so have at once arrived at complete sanity. On this account he is obliged to relate his former life, and to call the Galatians as witnesses of past events. That the Only-Begotten Son of God had Himself from heaven vouchsafed to call me, says he, you who were not present, could not know, but that I was a persecutor you do know. For my violence even reached your ears, and the distance between Palestine and Galatia is so great, that the report would not have extended thither, had not my acts exceeded all bounds and endurance. Wherefore he says,

⁴¹ Ver. 13. "For ye have heard of my manner of life in time past in the Jews' religion, how that beyond measure I persecuted the Church of God, and made havoc of it." Observe how he shrinks not from aggravating each point; not saying simply that he "persecuted" but "beyond measure," and not only "persecuted" but "made havoc of it," which signifies an attempt to extinguish, to pull down, to destroy, to annihilate, the Church. Ver. 14. "And I advanced in the Jews' religion beyond many of mine own age among my countrymen, being more exceedingly zealous for the traditions of my fathers." To obviate the notion that his persecution arose from passion, vain-glory, or enmity, he shows that he was actuated by zeal, not indeed "according to knowledge," (Rom. x: 2.) still by a zealous admiration of the traditions of his

fathers. This is his argument; -if my efforts against the Church sprung not from human motives, but from religious though mistaken zeal, why should I be actuated by vain-glory, now that I am contending for the Church, and have embraced the truth? If it was not this motive, but a godly zeal, which possessed me when I was in error, much more now that I have come to know the truth, ought I to be free from such a suspicion. As soon as I passed over to the doctrines of the Church I shook off my Jewish prejudices, manifesting on that side a zeal still more ardent; and this is a proof that my conversion is sincere, and that the zeal which possesses me is from above. What other inducement could I have to make such a change, and to barter honor for contempt, repose for peril, security for distress? none surely but the love of truth.

⁴² Ver. 15, 16. "But when it was the good pleasure of God, Who separated me, even from my mother's womb, and called me through His grace, to reveal His Son in me, that I might preach Him among the Gentiles, immediately I conferred not with flesh and blood." Here his object is to show, that it was by some secret providence that he was left for a time to himself. For if he was set apart from his mother's womb to be an Apostle and to be called to that ministry, yet was not actually called till that juncture, which summons he instantly obeyed, it is evident that God had some hidden reason for this delay. What this purpose was, you are perhaps eager to learn from me, and primarily, why he was not called with the twelve. But in order not to protract this discourse by digressing from that which is more pressing, I must entreat your love not to require all things from me, but to search for it by yourselves, and to beg of God to reveal it to you. Moreover I partly discussed this subject when I discoursed before you on the change of his name from Saul to Paul; which, if you have forgotten, you will fully gather from a perusal of that volume. At present let us pursue the thread of our discourse, and consider the proof he now adduces that no natural event had befallen him,-that God Himself had providentially ordered the occurrence.

⁴³ "And called me through His grace." God indeed says that He called him on account of his excellent capacity, as He said to Ananias, "for he is a chosen vessel unto Me, to bear my name before the Gentiles, and kings," (Acts ix: 15.) that is to say, capable of service, and the accomplishment of great deeds. God gives this as the reason for his call. But he himself everywhere ascribes it to grace, and to God's inexpressible mercy, as in the words, "Howbeit for this cause I obtained mercy," not that I was sufficient or even

serviceable, but "that in me as chief might Jesus Christ show forth all His long-suffering, for an ensample of them which should hereafter believe on Him unto eternal life." (I Tim. i: 16.) Behold his overflowing humility; I obtained mercy, says he, that no one might despair, when the worst of men had shared His bounty. For this is the force of the words, "that He might show forth all His long-suffering for an ensample of them which should hereafter believe on Him."

⁴⁴ "To reveal His Son in me." Christ says in another place, "No one knoweth who the Son is, save the Father; and who the Father is, save the Son, and he to whomsoever the Son willeth to reveal Him." (Luke x: 22.) You observe that the Father reveals the Son, and the Son the Father; so it is as to Their glory, the Son glorifies the Father, and the Father the Son; "glorify Thy Son, that the Son may glorify Thee," and, "as I have glorified Thee." (John xvii: 1, John xvii: 4) But why does he say, "to reveal His Son in me," and not "to me?" it is to signify, that he had not only been instructed in the faith by words, but that he was richly endowed with the Spirit;-that the revelation had enlightened his whole soul, and that he had Christ speaking within him. "That I might preach Him among the Gentiles." For not only his faith, but his election to the Apostolic office proceeded from God. The object, says he, of His thus specially revealing Himself to me, was not only that I might myself behold Him, but that I might also manifest Him to others. And he says not merely, "others," but, "that I might preach Him among the Gentiles," thus touching beforehand on that great ground of his defence which lay in the respective characters of the disciples; for it was necessary to preach differently to the Jews and to the heathen.

⁴⁵ "Immediately I conferred not with flesh and blood." Here he alludes to the Apostles, naming them after their physical nature; however, that he may have meant to include all mankind, I shall not deny. Ver. 17. "Neither went I up to Jerusalem to them which were Apostles before me." ⁴⁶ These words weighed by themselves seem to breath an arrogant spirit, and to be foreign to the Apostolic temper. For to give one's suffrage for one's self, and to admit no man to share one's counsel, is a sign of folly. It is said, "Seest thou a man wise in his own conceit? there is more hope of a fool than of him; (Prov: xxvi: 12. and, "Woe unto them that are wise in their own eyes, and prudent in their own sight! (Isa. v: 21. and Paul himself in another place, "Be not wise in your own conceits. (Rom. xii: 16. Surely one who had been thus taught, and

had thus admonished others, would not fall into such an error, even were he an ordinary man; much less then Paul himself. Nevertheless, as I said, this expression nakedly considered may easily prove a snare and offence to many hearers. But if the cause of it is subjoined, all will applaud and admire the speaker. This then let us do; for it is not the right course to weigh the mere words, nor examine the language by itself, as many errors will be the consequence, but to attend to the intention of the writer. And unless we pursue this method in our own discourses, and examine into the mind of the speaker, we shall make many enemies, and every thing will be thrown into disorder. Nor is this confined to words, but the same result will follow, if this rule is not observed in actions.

⁴⁷ For surgeons often cut and break certain of the bones; so do robbers; yet it would be miserable indeed not to be able to distinguish one from the other. Again, homicides and martyrs, when tortured, suffer the same pangs, yet is the difference between them great. Unless we attend to this rule, we shall not be able to discriminate in these matters; but shall call Elijah and Samuel and Phineas homicides, and Abraham a son-slayer; that is, if we go about to scrutinize the bare facts, without taking into account the intention of the agents. Let us then inquire into the intention of Paul in thus writing, let us consider his scope, and general deportment towards the Apostles, that we may arrive at his present meaning. Neither formerly, nor in this case, did he speak with a view of disparaging the Apostles or of extolling himself, (how so? when he included himself under his anathema? but always in order to guard the integrity of the Gospel. Since the troublers of the Church said that they ought to obey the Apostles who suffered these observances, and not Paul who forbade them, and hence the Judaizing heresy had gradually crept in, it was necessary for him manfully to resist them, from a desire of repressing the arrogance of those who improperly exalted themselves, and not of speaking ill of the Apostles. And therefore he says, "I conferred not with flesh and blood; for it would have been extremely absurd for one who had been taught by God, afterwards to refer himself to men.

⁴⁸ For it is right that he who learns from men should in turn take men as his counsellors. But he to whom that divine and blessed voice had been vouchsafed, and who had been fully instructed by Him that possesses all the treasures of wisdom, wherefore should he afterwards confer with men? It were meet that he should teach, not be taught by them. Therefore he thus

spoke, not arrogantly, but to exhibit the dignity of his own commission. "Neither went I up," says he, "to Jerusalem to them which were Apostles before me. Because they were continually repeating that the Apostles were before him, and were called before him, he says, "I went not up to them. Had it been needful for him to communicate with them, He, who revealed to him his commission, would have given him this injunction. Is it true, however, that he did not go up thither? nay, he went up, and not merely so, but in order to learn somewhat of them. When a question arose on our present subject in the city of Antioch, in the Church which had from the beginning shown so much zeal, and it was discussed whether the Gentile believers ought to be circumcised, or were under no necessity to undergo the rite, this very Paul himself and Silas went up. How is it then that he says, I went not up, nor conferred? First, because he went not up of his own accord, but was sent by others; next, because he came not to learn.

⁴⁹ but to bring others over. For he was from the first of that opinion, which the Apostles subsequently ratified, that circumcision was unnecessary. But when these persons deemed him unworthy of credit and applied to those at Jerusalem he went up not to be farther instructed, but to convince the gain-sayers that those at Jerusalem agreed with him. Thus he perceived from the first the fitting line of conduct, and needed no teacher, but, primarily and before any discussion, maintained without wavering what the Apostles, after much discussion, (Acts xv: 2, 7. subsequently ratified. This Luke shows by his own account, that Paul argued much at length with them on this subject before he went to Jerusalem. But since the brethren chose to be informed on this subject, by those at Jerusalem, he went up on their own account, not on his own. And his expression, "I went not up," signifies that he neither went at the outset of his teaching, nor for the purpose of being instructed. Both are implied by the phrase, "Immediately I conferred not with flesh and blood. He says not, "I conferred," merely, but, "immediately; and his subsequent journey was not to gain any additional instruction.

⁵⁰ Ver. 17. "But I went away into Arabia." Behold a fervent soul! he longed to occupy regions not yet tilled, but lying in a wild state. Had he remained with the Apostles, as he had nothing to learn, his preaching would have been straitened, for it behooved them to spread the word every where. Thus this blessed man, fervent in spirit, straightway undertook to teach wild barbarians, choosing a life full of battle and labor. Having said, "I went into Ara-

bia," he adds, "and again I returned unto Damascus." Here observe his humility; he speaks not of his successes, nor of whom or of how many he instructed. Yet such was his zeal immediately on his baptism, that he confounded the Jews, and so exasperated them, that they and the Greeks lay in wait for him with a view to kill him. This would not have been the case, had he not greatly added to the numbers of the faithful; since they were vanquished in doctrine, they had recourse to murder, which was a manifest sign of Paul's superiority. But Christ suffered him not to be put to death, preserving him for his mission. Of these successes, however, he says nothing, and so in all his discourses, his motive is not ambition, nor to be honored more highly than the Apostles, nor because he is mortified at being lightly esteemed, but it is a fear lest any detriment should accrue to his mission. For he calls himself, "one born out of due time," and, "the first of sinners," and "the last of the Apostles," and, "not meet to be called an Apostle." And this he said, who had labored more than all of them; which is real humility; for he who, conscious of no excellence, speaks humbly of himself, is candid but not humble; but to say so after such trophies, is to be practised in self-control.

⁵¹ Ver. 17. "And again I returned unto Damascus." But what great things did he not probably achieve in this city? for he tells us that the governor under Aretas the king set guards about the whole of it, hoping to entrap this blessed man. Which is a proof of the strongest kind that he was violently persecuted by the Jews. Here, however, he says nothing of this, but mentioning his arrival and departure is silent concerning the events which there occurred, nor would he have mentioned them in the place I have referred to, (2 Cor. xi: 32.) had not circumstances required their narration. Ver. 18. "Then after three years I went up to Jerusalem to visit Cephas." ⁵² What can be more lowly than such a soul? After such successes, wanting nothing of Peter, not even his assent, but being of equal dignity with him, (for at present I will say no more,) he comes to him as his elder and superior. And the only object of this journey was to visit Peter; thus he pays due respect to the Apostles, and esteems himself not only not their better but not their equal. Which is plain from this journey, for Paul was induced to visit Peter by the same feeling from which many of our brethren sojourn with holy men: or rather by a humbler feeling for they do so for their own benefit, but this blessed man, not for his own instruction or correction, but merely for the sake of beholding and honoring Peter by his presence. He says, "to visit Peter; he does not

say to see, (idein,) but to visit and survey, (istorhsai,) a word which those, who seek to become acquainted with great and splendid cities, apply to themselves. Worthy of such trouble did he consider the very sight of Peter; and this appears from the Acts of the Apostles also. (Acts xxi: 17, 18 etc. For on his arrival at Jerusalem, on another occasion, after having converted many Gentiles, and, with labors far surpassing the rest, reformed and brought to Christ Pamphylia, Lycaonia, Cilicia, and all nations in that quarter of the world, he first addresses himself with great humility to James, as to his elder and superior.

⁵³Next he submits to his counsel, and that counsel contrary to this Epistle. "Thou seest, brother, how many thousands there are among the Jews of them which have believed; therefore shave thy head, and purify thyself. (Acts xxi: 20 f. Accordingly he shaved his head, and observed all the Jewish ceremonies; for where the Gospel was not affected, he was the humblest of all men. But where by such humility he saw any injured, he gave up that undue exercise of it, for that was no longer to be humble but to outrage and destroy the disciples. ⁵⁴Ver. 18. "And tarried with him fifteen days." To take a journey on account of him was a mark of respect; but to remain so many days, of friendship and the most earnest affection. Ver. 19. "But other of the Apostles saw I none, save James, the Lord's brother." See what great friends he was with Peter especially; on his account he left his home, and with him he tarried. This I frequently repeat, and desire you to remember, that no one, when he hears what this Apostle seems to have spoken against Peter, may conceive a suspicion of him. He premises this, that when he says, "I resisted Peter," no one may suppose that these words imply enmity and contention; for he honored and loved his person more than all and took this journey for his sake only, not for any of the others. "But other of the Apostles saw I none, save James." "I saw him merely, I did not learn from him," he means. But observe how honorably he mentions him, he says not "James" merely, but adds this illustrious title, so free is he from all envy. Had he only wished to point out whom he meant, he might have shown this by another appellation, and called him the son of Cleophas, as the Evangelist does. But as he considered that he had a share in the august titles of the Apostles, he exalts himself by honoring James; and this he does by calling him "the Lord's brother," although he was not by birth His brother, but only so reputed. Yet this did not

deter him from giving the title; and in many other instances he displays towards all the Apostles that noble disposition, which beseeemed him.

⁵⁵ Ver. 20. "Now touching the things which I write unto you, behold, before God, I lie not." Observe throughout the transparent humility of this holy soul; his earnestness in his own vindication is as great as if he had to render an account of his deeds, and was pleading for his life in a court of justice. Ver. 21. "Then I came into the regions of Syria and Cilicia." After his interview with Peter, he resumes his preaching and the task which lay before him, avoiding Judaea, both because of his mission being to the Gentiles, and of his unwillingness to "build upon another man's foundation." Wherefore there was not even a chance meeting, as appears from what follows. Ver. 22, 23. "And I was still unknown by face unto the Churches of Judaea; but they only heard say, he that once persecuted us now preacheth the faith of which he once made havoc."

⁵⁶ What modesty in thus again mentioning the facts of his persecuting and laying waste the Church, and in thus making infamous his former life, while he passes over the illustrious deeds he was about to achieve! He might have told, had he wished it, all his successes, but he mentions none of these and stepping with one word over a vast expanse, he says merely, "I came into the regions of Syria and Cilicia;" and, "they had heard, that he, which once persecuted us, now preacheth the faith of which he once made havoc." The purpose of the words, "I was unknown to the Churches of Judaea," is to show, that so far from preaching to them the necessity of circumcision, he was not known to them even by sight. Ver. 24. "And they glorified God in me." See here again how accurately he observes the rule of his humility; he says not, they admired me, they applauded or were astonished at me, but ascribes all to Divine grace by the words, "they glorified God in me."

CHAPTER II.

¹ Verse 1-2.—"Then after the space of fourteen year's, I went up again to Jerusalem with Barnabas, taking Titus also with me. And I went up by revelation." His first journey was owing to his desire to visit Peter, his second, he says, arose from a revelation of the Spirit. Ver. 2. "And I laid before them the Gospel which I preach among the Gentiles, but privately before them who were of repute, lest by any means I should be running or had run in vain." ² What is this, O Paul! thou who neither at the beginning nor after three years wouldest confer with the Apostles, dost thou now confer with them, after

fourteen years are past, lest thou shouldest be running in vain? Better would it have been to have done so at first, than after so many years; and why didst thou run at all, if not satisfied that thou wert not running in vain? Who would be so senseless as to preach for so many years, without being sure that his preaching was true? And what enhances the difficulty is, that he says he went up by revelation; this difficulty, however, will afford a solution of the former one. Had he gone up of his own accord, it would have been most unreasonable, nor is it possible that this blessed soul should have fallen into such folly; for it is himself who says, "I therefore so run, as not uncertainly; so fight I, as not beating the air. (1 Cor. ix: 26. If therefore he runs, "not uncertainly," how can he say, "lest I should be running, or had run, in vain? It is evident from this, that if he had gone up without a revelation, he would have committed an act of folly. But the actual case involved no such absurdity; who shall dare to still harbor this suspicion, when it was the grace of the Spirit which drew him? On this account he added the words "by revelation," lest, before the question was solved, he should be condemned of folly;

³ well knowing that it was no human occurrence, but a deep Divine Providence concerning the present and future. What then is the reason of this journey of his? As when he went up before from Antioch to Jerusalem, it was not for his own sake, (for he saw clearly that his duty was simply to obey the doctrines of Christ,) but from a desire to reconcile the contentious; so now his object was the complete satisfaction of his accusers, not any wish of his own to learn that he had not run in vain. They conceived that Peter and John, of whom they thought more highly than of Paul, differed from him in that he omitted circumcision in his preaching, while the former allowed it, and they believed that in this he acted unlawfully, and was running in vain. I went up, says he, and communicated unto them my Gospel, not that I might learn aught myself, (as appears more clearly further on,) but that I might convince these suspicious persons that I do not run in vain. The Spirit foreseeing this contention had provided that he should go up and make this communication.

⁴ Wherefore he says that he went up by revelation, and, taking Barnabas and Titus as witnesses of his preaching, communicated to them the Gospel which he preached to the Gentiles, that is, with the omission of circumcision. "But privately before them who were of repute." What means "privately?" Rather, he who wishes to reform doctrines held in common,

proposes them, not privately, but before all in common; but Paul did this privately, for his object was, not to learn or reform any thing, but to cut off the grounds of those who would fain deceive. All at Jerusalem were offended, if the law was transgressed, or the use of circumcision forbidden; as James says, "Thou seest, brother, how many thousands there are among the Jews of them which have believed; and they are informed of thee, that thou teachest to forsake the law." (Acts xxi: 20, et seq.) Since then they were offended he did not condescend to come forward publicly and declare what his preaching was, but he conferred privately with those who were of reputation before Barnabas and Titus, that they might credibly testify to his accusers, that the Apostles found no discrepancy in his preaching, but confirmed it. The expression, "those that were of repute," (toij doxousin) does not impugn the reality of their greatness; for he says of himself, "And I also seem (doxw) to have the Spirit of God," thereby not denying the fact, but stating it modestly. And here the phrase implies his own assent to the common opinion.

⁵ Ver. 3. "But not even Titus, who was with me, being a Greek, was compelled to be circumcised." What means, "being a Greek?" Of Greek extraction, and not circumcised; for not only did I so preach but Titus so acted, nor did the Apostles compel him to be circumcised. A plain proof this that the Apostles did not condemn Paul's doctrine or his practice. Nay more, even the urgent representations of the adverse party, who were aware of these facts, did not oblige the Apostles to enjoin circumcision, as appears by his own words, - Ver. 4. "And that because of the false brethren, privily brought in."

⁶ Here arises a very important question, Who were these false brethren? If the Apostles permitted circumcision at Jerusalem, why are those who enjoined it, in accordance with the Apostolic sentence, to be called false brethren? First; because there is a difference between commanding an act to be done, and allowing it after it is done. He who enjoins an act, does it with zeal as necessary, and of primary importance; but he who, without himself commanding it, alloweth another to do it who wishes yields not from a sense of its being necessary but in order to subserve some purpose. We have a similar instance, in Paul's Epistle to the Corinthians, in his command to husbands and wives to come together again. To which, that he might not be thought to be legislating for them, he subjoins, "But this I say by way of permission, not of commandment. (1 Cor. vii: 5. For this was not a judgment authoritatively given but an indulgence to their incontinence; as he says, "for

your incontinency. Would you know Paul's sentence in this matter? hear his words, "I would that all men were even as I myself,"(1 Cor. vii: 7. in continence. And so here, the Apostles made this concession, not as vindicating the law, but as condescending to the infirmities of Judaism. Had they been vindicating the law, they would not have preached to the Jews in one way, and to the Gentiles in another.

7 Had the observance been necessary for unbelievers, then indeed it would plainly have likewise been necessary for all the faithful. But by their decision not to harass the Gentiles on this point, they showed that they permitted it by way of condescension to the Jews. Whereas the purpose of the false brethren was to cast them out of grace, and reduce them under the yoke of slavery again. This is the first difference, and a very wide one. The second is, that the Apostles so acted in Judaea, where the Law was in force, but the false brethren, every where, for all the Galatians were influenced by them. Whence it appears that their intention was, not to build up, but entirely to pull down the Gospel, and that the thing was permitted by the Apostles on one ground and zealously practiced by the false brethren on another. 8 Ver. 4. "Who came in privily to spy out our liberty, which we have in Christ Jesus, that they might bring us into bondage." He points out their hostility by calling them spies; for the sole object of a spy is to obtain for himself facilities of devastation and destruction, by becoming acquainted with his adversary's position. And this is what those did, who wished to bring the disciples back to their old servitude. Hence too appears how very contrary their purpose was to that of the Apostles; the latter made concessions that they might gradually extricate them from their servitude, but the former plotted to subject them to one more severe. Therefore they looked round and observed accurately and made themselves busybodies to find out who were uncircumcised; as Paul says, "they came in privily to spy out our liberty," thus pointing out their machinations not only by the term "spies," but by this expression of a furtive entrance and creeping in.

9 Ver. 5. "To whom we gave place in the way of subjection, no, not for an hour." Observe the force and emphasis of the phrase; he says not, "by argument," but, "by subjection," for their object was not to teach good doctrine, but to subjugate and enslave them. Wherefore, says he, we yielded to the Apostles, but not to these. Ver. 5. "That the truth of the Gospel might continue with you." 10 That we may confirm, says he, by our deeds what we have

already declared by words,-namely, that the "old things are passed away, behold they are become new; and that "if any man is in Christ he is a new creature; (2 Cor. v: 17. and that "if ye receive circumcision, Christ will profit you nothing. (Gal. v: 2. In maintaining this truth we gave place not even for an hour. Then, as he was directly met by the conduct of the Apostles, and the reason of their enjoining the rite would probably be asked, he proceeds to solve this objection. This he does with great skill, for he does not give the actual reason, which was, that the Apostles acted by way of condescension and in the use of a scheme, (*oioxonomia*) as it were; for otherwise his hearers would have been injured. For those, who are to derive benefit from a scheme should be unacquainted with the design of it; all will be undone, if this appears. Wherefore, he who is to take part in it should know the drift of it; those who are to benefit by it should not. To make my meaning more evident, I will take an example from our present subject. The blessed Paul himself, who meant to abrogate circumcision, when he was about to send Timothy to teach the Jews, first circumcised him and so sent him. This he did, that his hearers might the more readily receive him; he began by circumcising, that in the end he might abolish it.

¹¹ But this reason he imparted to Timothy only, and told it not to the disciples. Had they known that the very purpose of his circumcision was the abolition of the rite, they would never have listened to his preaching, and the whole benefit would have been lost. But now their ignorance was of the greatest use to them, for their idea that his conduct proceeded from a regard to the Law, led them to receive both him and his doctrine with kindness and courtesy, and having gradually received him, and become instructed, they abandoned their old customs. Now this would not have happened had they known his reasons from the first; for they would have turned away from him, and being turned away would not have given him a hearing, and not hearing, would have continued in their former error. To prevent this, he did not disclose his reasons; here too he does not explain the occasion of the scheme, (*oioxonomia*), but shapes his discourse differently; thus:

¹² Ver. 6 "But from those who were reputed to be somewhat (whatsoever they were, it maketh no matter to me, God accepteth no man's person)"

¹³ Here he not only does not defend the Apostles, but even presses hard upon those holy men, for the benefit of the weak. His meaning is this: although they permit circumcision, they shall render an account to God, for God will

not accept their persons, because they are great and in station. But he does not speak so plainly, but with caution. He says not, if they vitiate their doctrine, and swerve from the appointed rule of their preaching, they shall be judged with the utmost rigor, and suffer punishment; but he alludes to them more reverently, in the words, "of those who were reputed to be somewhat, whatsoever they were." He says not, "whatsoever they are," but "were," showing that they too had thenceforth ceased so to preach, the doctrine having extended itself universally. The phrase, "whatsoever they were," implies, that if they so preached they should render account, for they had to justify themselves before God, not before men. This he said, not as doubtful or ignorant of the rectitude of their procedure, but (as I said before) from a sense of the expediency of so forming his discourse. Then, that he may not seem to take the opposite side and to accuse them, and so create a suspicion of their disagreement, he straightway subjoins this correction: "for those who were reputed to be somewhat, in conference imparted nothing to me." This is his meaning; What you may say, I know not; this I know well, that the Apostles did not oppose me, but our sentiments conspired and accorded. This appears from his expression, "they gave me the right hand of fellowship;" but he does not say this at present, but only that they neither informed or corrected him on any point, nor added to his knowledge.

14 Ver. 6. "For those who were reputed to be somewhat, imparted nothing to me:" That is to say, when told of my proceedings, they added nothing, they corrected nothing, and though aware that the object of my journey was to communicate with them, that I had come by revelation of the Spirit, and that I had Titus with me who was uncircumcised, they neither circumcised him, nor imparted to me any additional knowledge. Ver. 7 "But contrariwise." 15 Some hold his meaning to be, not only that the Apostles did not instruct him, but that they were instructed by him. But I would not say this, for what could they, each of whom was himself perfectly instructed, have learnt from him? He does not therefore intend this by the expression, "contrariwise," but that so far were they from blaming, that they praised him: for praise is the contrary of blame. Some would probably here reply: Why did not the Apostles, if they praised your procedure, as the proper consequence abolish circumcision? Now to assert that they did abolish it Paul considered much too bold, and inconsistent with his own admission. On the other hand, to admit that they had sanctioned circumcision, would necessarily ex-

pose him to another objection. For it would be said, if the Apostles praised your preaching, yet sanctioned circumcision, they were inconsistent with themselves. What then is the solution? is he to say that they acted thus out of condescension to Judaism? To say this would have shaken the very foundation of the economy. Wherefore he leaves the subject in suspense and uncertainty, by the words, "but of those who were reputed to be somewhat; it maketh no matter to me." Which is in effect to say, I accuse not, nor traduce those holy men; they know what it is they have done; to God must they render their account. What I am desirous to prove is, that they neither reversed nor corrected my procedure, nor added to it as in their opinion defective, but gave it their approbation and assent; and to this Titus and Barnabas bear witness. Then he adds,

16 Ver. 7. "When they saw that I had been entrusted with the Gospel of the Uncircumcision even as Peter with the Gospel of the Circumcision," - The Circumcision and Uncircumcision; meaning, not the things themselves, but the nations known by these distinctions; wherefore he adds, Ver. 8 "For He that wrought for Peter unto the Apostleship of the Circumcision wrought for me also unto the Gentiles." He calls the Gentiles the Uncircumcision and the Jews the Circumcision, and declares his own rank to be equal to that of the Apostles; and, by comparing himself with their Leader not with the others, he shows that the dignity of each was the same. After he had established the proof of their unanimity, he takes courage, and proceeds confidently in his argument, not stopping at the Apostles, but advances to Christ Himself, and to the grace which He had conferred upon him, and calls the Apostles as his witnesses, saying,

17 Ver. 9. "And when they perceived the grace that was given unto me, James and Cephas and John, they who were reputed to be pillars, gave to me and Barnabas the right hands of fellowship." He says not when they "heard," but when they "perceived," that is, were assured by the facts themselves, "they gave to me and Barnabas the right hands of fellowship." Observe how he gradually proves that his doctrine was ratified both by Christ and by the Apostles. For grace would neither have been implanted, nor been operative in him, had not his preaching been approved by Christ. Where it was for the purpose of comparison with himself, he mentioned Peter alone; here, when he calls them as witnesses, he names the three together, "Cephas, James, John," and with an encomium, "who were reputed to be pillars." Here again

the expression "who were reputed" does not impugn the reality of the fact, but adopts the estimate of others, and implies that these great and distinguished men, whose fame was universal, bare witness that his preaching was ratified by Christ, that they were practically informed and convinced by experience concerning it. "Therefore they gave the right hands of fellowship" to me, and not to me only, but also to Barnabas, "that we should go unto the Gentiles, and they unto the Circumcision." Here indeed is exceeding prudence as well as an incontrovertible proof of their concord. For it shows that his and their doctrine was interchangeable, and that both approved the samething, that they should so preach to the Jews, and he to the Gentiles. Wherefore he adds,

18 Ver. 9. "That we should go unto the Gentiles and they unto the Circumcision." Observe that here also he means by "the Circumcision," not the rite, but the Jews; whenever he speaks of the rite, and wishes to contrast it, he adds the word "uncircumcision;" as when he says, "For circumcision indeed profiteth, if thou be a doer of the law; but if thou be a transgressor of the law, thy circumcision is become uncircumcision." (Ro. ii: 25.) And again, "Neither circumcision availeth any thing, nor uncircumcision." But when it is to the Jews and not to the deed that he gives this name, and wishes to signify the nation, he opposes to it not uncircumcision in its literal sense, but the Gentiles. For the Jews are the contradistinction to the Gentiles, the Circumcision to the Uncircumcision. Thus when he says above, "For He that wrought for Peter into the Apostleship of the Circumcision, wrought for me also unto the Gentiles;" and again, "We unto the Gentiles and they unto the Circumcision," he means not the rite itself, but the Jewish nation, thus distinguishing them from the Gentiles.

19 Ver. 10. "Only they would that we should remember the poor; which very thing I was also zealous to do." This is his meaning: In our preaching we divided the world between us, I took the Gentiles and they the Jews, according to the Divine decree; but to the sustenance of the poor among the Jews I also contributed my share, which, had there been any dissension between us, they would not have accepted. Next, who were these poor persons? Many of the believing Jews in Palestine had been deprived of all their goods, and scattered over the world, as he mentions in the Epistle to the Hebrews, "For ye took joyfully the spoiling of your possessions;" and in writing to the Thesalonians, (1 Thes. ii: 14.) he extols their fortitude, "Ye became imitators of

the Churches of God which are in Judaea, ...for ye also suffered the same thing of your own countrymen, even as they did of the Jews." And he shows throughout that those Greeks who believed were not under persecution from the rest, such as the believing Jews were suffering from their own kindred, for there is no nation of a temper so cruel. Wherefore he exercises much zeal, as appears in the Epistles to the Romans (Ro. xv: 25-27.) and Corinthians (1 Cor. xvi: 1-3.) that these persons should meet with much attention; and Paul not only collects money for them, but himself conveys it, as he says, "But now I go unto Jerusalem ministering unto the saints," (Ro. xv: 25.) for they were without the necessities of life. And he here shows that in this instance having resolved to assist them, he had undertaken and would not abandon it.

²⁰ Having by these means declared the unanimity and harmony between the Apostles and himself, he is obliged to proceed to mention his debate with Peter at Antioch. Ver. 11, 12. "But when Cephas came to Antioch, I resisted him to the face, because he stood condemned. For before that certain came from James, he did eat with the Gentiles: but when they came, he drew back and separated himself, fearing them that were of the circumcision."

²¹ Many, on a superficial reading of this part of the Epistle, suppose that Paul accused Peter of hypocrisy. But this is not so, indeed it is not, far from it; we shall discover great wisdom, both of Paul and Peter, concealed herein for the benefit of their hearers. But first a word must be said about Peter's freedom in speech, and how it was ever his way to outstrip the other disciples. Indeed it was upon one such occasion that he gained his name from the unbending and impregnable character of his faith. For when all were interrogated in common, he stepped before the others and answered, "Thou art the Christ, the Son of the living God. (Mat. xvi: 16. This was when the keys of heaven were committed to him. So too, he appears to have been the only speaker on the Mount; (Mat. xvii: 4. and when Christ spoke of His crucifixion, and the others kept silence, he said, "Be it far from Thee. (Mat. xvi: 22. These words evince, if not a cautious temper, at least a fervent love; and in all instances we find him more vehement than the others, and rushing forward into danger. So when Christ was seen on the beach, and the others were pushing the boat in, he was too impatient to wait for its coming to land. (John xxi: 7.

²² And after the Resurrection, when the Jews were murderous and maddened, and sought to tear the Apostles in pieces, he first dared to come

forward, and to declare, that the Crucified was taken up into heaven. (Acts ii: 14, Acts 2:36) It is a greater thing to open a closed door, and to commence an action, than to be free-spoken afterwards. How could he ever dissemble who had exposed his life to such a populace? He who when scourged and bound would not bate a jot of his courage, and this at the beginning of his mission, and in the heart of the chief city where there was so much danger, - how could he, long afterwards in Antioch, where no danger was at hand, and his character had received lustre from the testimony of his actions, feel any apprehension of the believing Jews? How could he, I say, who at the very first and in their chief city feared not the Jews while Jews, after a long time and in a foreign city, fear those of them who had been converted? Paul therefore does not speak this against Peter, but with the same meaning in which he said, "for they who were reputed to be somewhat, whatsoever they were, it maketh no matter to me. But to remove any doubt on this point, we must unfold the reason of these expressions.

23 The Apostles, as I said before, permitted circumcision at Jerusalem, an abrupt severance from the law not being practicable; but when they come to Antioch, they no longer continued this observance, but lived indiscriminately with the believing Gentiles which thing Peter also was at that time doing. But when some came from Jerusalem who had heard the doctrine he delivered there, he no longer did so fearing to perplex them, but he changed his course, with two objects secretly in view, both to avoid offending those Jews, and to give Paul a reasonable pretext for rebuking him. For had he, having allowed circumcision when preaching at Jerusalem, changed his course at Antioch, his conduct would have appeared to those Jews to proceed from fear of Paul, and his disciples would have condemned his excess of pliancy. And this would have created no small offence; but in Paul, who was well acquainted with all the facts, his withdrawal would have raised no such suspicion, as knowing the intention with which he acted. Wherefore Paul rebukes, and Peter submits, that when the master is blamed, yet keeps silence, the disciples may more readily come over. Without this occurrence Paul's exhortation would have had little effect, but the occasion hereby afforded of delivering a severe reproof, impressed Peter's disciples with a more lively fear. Had Peter disputed Paul's sentence, he might justly have been blamed as upsetting the plan, but now that the one reproves and the other keeps silence, the Jewish party are filled with serious alarm; and this is why he used Peter so

severely. Observe too Paul's careful choice of expressions, whereby he points out to the discerning, that he uses them in pursuance of the plan, (*oixonomia*) and not from anger.

²⁴ His words are, "When Cephas came to Antioch, I resisted him to the face, because he stood condemned;" that is, not by me but by others; had he himself condemned him, he would not have shrunk from saying so. And the words, "I resisted him to the face," imply a scheme for had their discussion been real, they would not have rebuked each other in the presence of the disciples, for it would have been a great stumblingblock to them. But now this apparent contest was much to their advantage; as Paul had yielded to the Apostles at Jerusalem, so in turn they yield to him at Antioch. The cause of censure is this, "For before that certain came from James," who was the teacher at Jerusalem, "he did eat with the Gentiles, but when they came he drew back and separated himself, fearing them that were of the Circumcision:" his cause of fear was not his own danger, (for if he feared not in the beginning, much less would he do so then,) but their defection. As Paul himself says to the Galatians, "I am afraid of you, lest by any means I have bestowed labor upon you in vain:" (Gal. iv: xx.) and again, "I fear lest by any means as the serpent beguiled Eve, ...so your minds should be corrupted." (2 Cor. xi: 3.) Thus the fear of death they knew not, but the fear lest their disciples should perish, agitated their inmost soul.

²⁵ Ver. 13. "Inasmuch that even Barnabas was carried away with their dissimulation." Be not surprised at his giving this proceeding the name of dissimulation, for he is unwilling, as I said before, to disclose the true state of the case, in order to the correction of his disciples. On account of their vehement attachment to the Law, he calls the present proceeding "dissimulation," and severely rebukes it, in order effectually to eradicate their prejudice. And Peter too, hearing this joins in the feint, as if he had erred, that they might be corrected by means of the rebuke administered to him. Had Paul reproved these Jews, they would have spurned at it with indignation, for they held him in slight esteem; but now, when they saw their Teacher silent under rebuke, they were unable to despise or resist Paul's sentence. Ver. 14. "But when I saw that they walked not uprightly according to the truth of the Gospel."

²⁶ Neither let this phrase disturb you, for in using it he does not condemn Peter, but so expresses himself for the benefit of those who were to be re-

formed by the reproof of Peter. Ver. 14. "I said unto Cephas before them all." Observe his mode of correcting the others; he speaks "before them all," that the hearers might be alarmed thereby. And this is what he says, - Ver. 14. "If thou, being a Jew, livest as do the Gentiles, and not as do the Jews, how compellest thou the Gentiles to live as do the Jews?" ²⁷ But it was the Jews and not the Gentiles who were carried away together with Peter; why then does Paul impute what was not done, instead of directing his remarks, not against the Gentiles, but against the dissembling Jews? And why does he accuse Peter alone, when the rest also dissembled together with him? Let us consider the terms of his charge; "If thou, being a Jew, livest as do the Gentiles, and not as do the Jews, how compellest thou the Gentiles to live as do the Jews? for in fact Peter alone had withdrawn himself. His object then is to remove suspicion from his rebuke; had he blamed Peter for observing the Law, the Jews would have censured him for his boldness towards their Teacher. But now arraigning him in behalf of his own peculiar disciples, I mean the Gentiles, he facilitates thereby the reception of what he has to say I which he also does by abstaining from reproof of the others, and addressing it all to the Apostle. "If thou," he says, "being a Jew, livest as do the Gentiles, and not as do the Jews; which almost amounts to an explicit exhortation to imitate their Teacher, who, himself a Jew, lived after the manner of the Gentiles. This however he says not, for they could not have received such advice, but under color of reproving him in behalf of the Gentiles, he discloses Peter's real sentiments. On the other hand, if he had said, Wherefore do you compel these Jews to Judaize?

²⁸ his language would have been too severe. But now he effects their correction by appearing to espouse the part, not of the Jewish, but of the Gentile, disciples; for rebukes, which are moderately severe, secure the readiest reception. And none of the Gentiles could object to Paul that he took up the defense of the Jews. The whole difficulty was removed by Peter's submitting in silence to the imputation of dissimulation, in order that he might deliver the Jews from its reality. At first Paul directs his argument to the character which Peter wore, "If thou, being a Jew: but he generalizes as he goes on, and includes himself in the phrase, ²⁹ Ver. 15. "We being Jews by nature, and not sinners of the Gentiles." These words are hortatory, but are couched in the form of a reproof, on account of those Jews. So elsewhere, trader cover of one meaning he conveys another; as where he says in his Epistle to the Romans,

"But now I go unto Jerusalem, ministering unto the saints." (Rom. xv: 25.) Here his object was not simply to inform them of the motive of his journey to Jerusalem, but to excite them to emulation in the giving of alms. Had he merely wished to explain his motive, it would have sufficed to say, "I go to ministering unto the saints;" but now observe what he says in addition; "For it hath been the good pleasure of Macedonia and Achaia to make a certain contribution for the poor among the saints that are at Jerusalem. Yea, it hath been their good pleasure and their debtors they are." And again, "For if the Gentiles have been made partakers of their spiritual things, they owe it to them, also to minister unto them in carnal things." (Rom. xv: 26, 27)

³⁰ Observe how he represses the high thoughts of the Jews; preparing for one thing by means of another, and his language is authoritative. "We being Jews by nature, and not sinners of the Gentiles." The phrase, "Jews by nature," implies that we, who are not proselytes, but educated from early youth in the Law, have relinquished our habitual mode of life, and be taken ourselves to the faith which is in Christ. Ver. 16. "Knowing that a man is not justified by the works of the Law, save through faith, in Jesus Christ, even we believed on Christ Jesus." Observe here too how cautiously he expresses himself; he does not say that they had abandoned the Law as evil, but as weak. If the law cannot confer righteousness, it follows that circumcision is superfluous; and so far he now proves; but he proceeds to show that it is not only superfluous but dangerous. It deserves especial notice, how at the outset he says that a man is not justified by the works of the Law; but as he proceeds he speaks more strongly;

³¹ Ver. 17. "But if, while we sought to be justified in Christ, we ourselves also were found sinners is Christ a minister of sin?" ³² If faith in Him, says he, avail not for our justification, but it be necessary again to embrace the Law, and if, having forsaken the Law for Christ's sake, we are not justified but condemned for such abandonment,-then shall we find Him, for whose sake we forsook the Law and went over to faith the author of our condemnation. Observe how, he has resolved the matter to a necessary absurdity. And mark how earnestly and strongly he argues. For if, he says, it behooved us not to abandon the Law, and we have so abandoned it for Christ's sake, we shall be judged. Wherefore do you urge this upon Peter, who is more intimately acquainted with it than any one? Hath not God declared to him, that an uncircumcised man ought not to be judged by circumcision; and did he

not in his discussion with the Jews rest his bold opposition upon the vision which he saw? Did he not send from Jerusalem unequivocal decrees upon this subject? Paul's object is not therefore to correct Peter, but his animadversion required to be addressed to him, though it was pointed at the disciples; and not only at the Galatians, but also at others who labor under the same error with them. For though few are now circumcised, yet, by fasting and observing the sabbath with the Jews, they equally exclude themselves from grace.

³³ If Christ avails not to those who are only circumcised, much more is peril to be feared where fasting and sabbatizing are observed, and thus two commandments of the Law are kept in the place of one. And this is aggravated by a consideration of time: for they so acted at first while the city and temple and other institutions yet existed; but these who with the punishment of the Jews, and the destruction of the city before their eyes, observe more precepts of the Law than the others did, what apology can they find for such observance, at the very time when the Jews themselves, in spite of their strong desire, cannot keep it? Thou hast put on Christ, thou hast become a member of the Lord, and been enrolled in the heavenly city, and dost thou still grovel in the Law? How is it possible for thee to obtain the kingdom? Listen to Paul's words, that the observance of the Law overthrows the Gospel, and learn, if thou wilt, how this comes to pass, and tremble, and shun this pitfall. Wherefore dost thou keep the sabbath, and fast with the Jews? Is it that thou fearest the Law and abandonment of its letter? But thou wouldest not entertain this fear, didst thou not disparage faith as weak, and by itself powerless to save. A fear to omit the sabbath plainly shows that you fear the Law as still in force;

³⁴ and if the Law is needful, it is so as a whole, not in part, nor in one commandment only; and if as a whole, the righteousness which is by faith is little by little shut out. If thou keep the sabbath, why not also be circumcised? and if circumcised, why not also offer sacrifices? If the Law is to be observed, it must be observed as a whole, or not at all. If omitting one part makes you fear condemnation, this fear attaches equally to all the parts. If a transgression of the whole is not punishable, much less is the transgression of a part; on the other hand, if the latter be punishable, much more is the former. But if we are bound to keep the whole, we are bound to disobey Christ, or by obedience to Him become transgressors of the Law. If it ought

to be kept, those who keep it not are transgressors, and Christ will be found to be the cause of this transgression, for He annulled the Law as regards these things Himself, and bid others annul it. Do you not understand what these Judaizers are compassing? They would make Christ, who is to us the Author of righteousness, the Author of sin, as Paul says, "Therefore Christ is the minister of sin. Having thus reduced the proposition to an absurdity, he had nothing further to do by way of overthrowing it, but was satisfied with the simple protestation,

35 Ver. 17. "God forbid:" for shamelessness and irreverence need not be met by processes of reasoning, but a mere protest is enough. Ver. 18. "For if I build up again those things which I destroyed, I prove myself a transgressor." Observe the Apostle's discernment; his opponents endeavored to show, that he who kept not the Law was a transgressor, but he retorts the argument upon them, and shows that he who did keep the Law was a transgressor, not merely of faith, but of the Law itself. "I build up again the things which I destroyed," that is, the Law; he means as follows: the Law has confessedly ceased, and we have abandoned it, and betaken ourselves to the salvation which comes of faith. But if we make a point of setting it up again, we become by that very act transgressors, striving to keep what what God has annulled. Next he shows how it has been annulled.

36 Ver. 19. "For I through the Law died unto the Law." This may be viewed in two ways; it is either the law of grace which he speaks of, for he is wont to call this a law, as in the words, "For the law of the Spirit of life made me free:" (Rom. viii: 2) or it is the old Law, of which he says, that by the Law itself he has become dead to the Law. That is to say, the Law itself has taught me no longer to obey itself, and therefore if I do so, I shall be transgressing even its teaching. How, in what way has it so taught? Moses says, speaking of Christ, "The Lord God will raise up unto thee a Prophet from the midst of thee of thy brethren, like unto me; unto Him shall ye hearken." (Deut. xviii: 15) Therefore they who do not obey Him, transgress the Law. Again, the expression, "I through the Law died unto the Law," may be understood in another sense: the Law commands all its precepts to be performed, and punishes the transgressor; therefore we are all dead to it, for no man has fulfilled it. Here observe, how guardedly he assails it; he says not, "the Law is dead to me;" but, "I am dead to the Law;" the meaning of which is, that, as it is impossible for a dead corpse to obey the commands of the Law, so also is it for

me who have perished by its curse, for by its word am I slain. Let it not therefore lay commands on the dead, dead by its own act, dead not in body only, but in soul, which has involved the death of the body. This he shows in what follows:

³⁷ Ver. 19, 20. "That i might live unto God, I have been crucified with Christ." Having said, "I am dead," lest it should be objected, how then dost thou live? he adds the cause of his living, and shows that when alive the Law slew him, but that when dead Christ through death restored him to life. He shows the wonder to be twofold; that by Christ both the dead was begotten into life, and that by means of death. He here means the immortal life, for this is the meaning of the words, "That I might live unto God I am crucified with Christ" How, it is asked, can a man now living and breathing have been crucified? That Christ hath been crucified is manifest, but how canst thou have been crucified, and yet live/ He explains it thus; 20. "Yet I live; and yet no longer I, but Christ liveth in me."

³⁸ In these words, "I am crucified with Christ," he alludes to Baptism and in the words "nevertheless I live, yet not I," our subsequent manner of life whereby our members are mortified. By saying "Christ liveth in me," he means nothing is done by me, which Christ disapproves; for as by death he signifies not what is commonly understood, but a death to sin; so by life, he signifies a delivery from sin. For a man cannot live to God, otherwise than by dying to sin; and as Christ suffered bodily death, so does Paul a death to sin. "Mortify," says he "your members which are upon the earth; fornication, uncleanness, passion; (Col. iii: 5), and again, "our old man was crucified," (Rom. vi: 6) which took place in the Bath. After which, if thou remainest dead to sin, thou livest to God, but if thou let it live again, thou art the ruin of thy new life. This however did not Paul, but continued wholly dead; if then, he says, I live to God a life other than that in the Law, and am dead to the Law, I cannot possibly keep any part of the Law. Consider how perfect was his walk, and thou wilt be transported with admiration of this blessed soul. He says not, "I live," but, "Christ liveth in me; who is bold enough to utter such words?

³⁹ Paul indeed, who had harnessed himself to Christ's yoke, and cast away all worldly things, and was paying universal obedience to His will, says not, "I live to Christ," but what is far higher, "Christ liveth in me. As sin, when it has the mastery, is itself the vital principle, and leads the soul whither it will,

so, when it is slain and the will of Christ obeyed, this life is no longer earthly, but Christ liveth, that is, works, has mastery within us. His saying, "I am crucified with Him" "I no longer live," but "am dead," seeming incredible to many, he adds, ⁴⁰ Ver. 20. "And that life which I now live in the flesh, I live in faith, the faith which is in the Son of God." The foregoing, says he, relates to our spiritual life, but this life of sense too, if considered, will be found owing to my faith in Christ. For as regards the former Dispensation and Law, I had incurred the severest punishment, and had long ago perished, "for all have sinned, and come short of the glory of God." (Rom. iii: 23) And we, who lay under sentence, have been liberated by Christ, for all of us are dead, if not in fact, at least by sentence; and He has delivered us from the expected blow. When the Law had accused, and God condemned us, Christ came, and by giving Himself up to death, rescued us all from death. So that "the life which I now live in the flesh, I live in faith." Had not this been, nothing could have averted a destruction as general as that which took place at the flood, but His advent arrested the wrath of God, and caused us to live by faith. That such is his meaning appears from what follows. After saying, that "the life which I now live in the flesh, I live in faith," he adds,

⁴¹ Ver. 20. "In the Son of God, Who loved me, and gave Himself up for me." ⁴² How is this, O Paul! why dost thou appropriate a general benefit, and make thine own what was done for the whole world's sake? for he says not, "Who loved us," but, "Who loved me. And besides the Evangelist says, "God so loved the world; (John iii: 16) and Paul himself, "He that spared not His own Son, but delivered Him up, not for Paul only, but, "for us all; (Rom. viii: 32) and again, "that He might purify unto himself a people for his own possession, (Tit. ii: 14) But considering the desperate condition of human nature, and the ineffably tender solicitude of Christ, in what He delivered us from, and what He freely gave us, and kindled by the yearning of affection towards Him, he thus expresses himself. Thus the Prophets often appropriate to themselves Him who is God of all, as in the words, "O God, thou art my God, early will I seek Thee. (Psalm lxxiii: 1) Moreover, this language teaches that each individual justly owes as a great debt of gratitude to Christ, as if He had come for his sake alone, for He would not have grudged this His condescension though but for one, so that the measure of His love to each is as great as to the whole world. Truly the Sacrifice was offered for all mankind, and was sufficient to save all, but those who enjoy the blessing are the believ-

ing only. Nevertheless it did not deter Him from His so great condescension, that not all would come;

⁴³ but He acted after the pattern of the supper in the Gospel, which He prepared for all, (Luke xiv: 16) yet when the guests came not, instead of withdrawing the viands, He called in others. So too He did not despise that sheep, though one only, which had strayed from the ninety and nine. (Mat. xviii: 12) This too in like manner St. Paul intimates, when he says, speaking about the Jews, "For what if some were without faith, shall their want of faith make of none effect the faithfulness of God? God forbid: yea let God be found true, but every man a liar. (Rom. iii: 3, 4) When He so loved thee as to give Himself up to bring thee who wast without hope to a life so great and blessed, canst thou, thus gifted, have recourse to things gone by? His reasoning being completed, he concludes with a vehement asseveration, saying,

⁴⁴ Ver. 21. "I do not make void the grace of God." Let those, who even now Judaize and adhere to the Law, listen to this, for it applies to them. Ver. 21. "For if righteousness is through the Law, then Christ died for naught." What can be more heinous than this sin? what more fit to put one to shame than these words? Christ's death is a plain proof of the inability of the Law to justify us; and if it does justify, then is His death superfluous. Yet how could it be reasonable to say that has been done heedlessly and in vain which is so awful, so surpassing human reason, a mystery so ineffable, with which Patriarchs travailed, which Prophets foretold, which Angels gazed on with consternation, which all men confess as the summit of the Divine tenderness? Reflecting how utterly out of place it would be if they should say that so great and high a deed had been done superfluously, (for this is what their conduct came to,) he even uses violent language against them, as we find in the words which follow.

CHAPTER III

¹ Verse 1.-"O foolish Galatians who did bewitch you, before whose eyes Jesus Christ was openly set forth, crucified?" ² Here he passes to another subject; in the former chapters he had shown himself not to be an Apostle of men, nor by men, nor in want of Apostolic instruction. Now, having established his authority as a teacher, he proceeds to discourse more confidently, and draws a comparison between faith and the Law. At the outset he said, "I marvel that ye are so quickly removing; (Gal. i: 6) but here, "O foolish Galatians; then, his indignation was in its birth, but now, after his refutation of the

charges against himself, and his proofs, it bursts forth. Let not his calling them "foolish" surprise you; for it is not a transgression of Christ's command not to call one's brother a fool, but rather a strict observance of it. For it is not said simply, "Whosoever shall say to his brother, Thou fool," (Mat. v: 22) but, whosoever shall do so, "without a cause. And who more fittingly than they could so be called, who after so great events, adhered to past things, as if nothing else had ever happened? If on this account Paul is to be called a "reviler," Peter may likewise, on account of Annanias and Sapphira, be called a homicide; but as it would be wildness to do so in that case, much more in this. Moreover it is to be considered, that this vehemence is not used at the beginning, but after these evidences and proofs, which, rather than Paul himself, might now be held to administer the rebuke.

³ For after he had shown that they rejected the faith, and made the death of Christ to be without a purpose, he introduces his reproof, which, even as it is, is less severe than they merited. Observe too how soon he stays his arm; for he adds not, Who has seduced you? who has perverted you? who has been sophistical with you? but, "Who hath cast an envious eye on you? thus tempering his reprimand with somewhat of praise. For it implies that their previous course had excited jealousy, and that the present occurrence arose from the malignity of a demon, whose breath had blasted their prosperous estate.

⁴ And when you hear of jealousy in this place, and in the Gospel, of an evil eye, which means the same, you must not suppose that the glance of the eye has any natural power to injure those who look upon it. For the eye, that is, the organ itself, cannot be evil; but Christ in that place means jealousy by the term. To behold, simply, is the function of the eye, but to behold in an evil manner belongs to a mind depraved within. As through this sense the knowledge of visible objects enters the soul, and as jealousy is for the most part generated by wealth, and wealth and sovereignty and pomp are perceived by the eye, therefore he calls the eye evil; not as beholding merely, but as beholding enviously from some moral depravity. Therefore by the words, "Who hath looked enviously on you," he implies that the persons in question acted, not from concern, not to supply defects, but to mutilate what existed. For envy, far from supplying what is wanting, subtracts from what is complete, and vitiates the whole. And he speaks thus, not as if envy had any power of itself, but meaning, that the teachers of these doctrines did so from envious motives.

5 Ver. 1. "Before whose eyes Jesus Christ was openly set forth, crucified." Yet was He not crucified in Galatia, but at Jerusalem. His reason for saying, "among you," is to declare the power of faith to see events which are at a distance. He says not, "crucified," but, "openly set forth crucified," signifying that by the eye of faith they saw more distinctly than some who were present as spectators. For many of the latter received no benefit, but the former, who were not eye-witnesses, yet saw it by faith more clearly. These words convey both praise and blame; praise, for their implicit acceptance of the truth; blame, because Him whom they had seen, for their sakes, stripped naked, transfixed, nailed to the cross, spit upon, mocked, fed with vinegar, upbraided by thieves, pierced with a spear; (for all this is implied in the words, "openly set forth, crucified,") Him had they left, and betaken themselves to the Law, unshamed by any of those sufferings. Here observe how Paul, leaving all mention of heaven, earth, and sea, every where preaches the power of Christ, bearing about as he did, and holding up His cross: for this is the sum of the Divine love. toward us.

6 Ver. 2. "This only would I learn from you, Received ye the Spirit by the works of the Law, or by the hearing of faith?" As ye do not attend, says he, to long discourses, nor are willing to contemplate the magnitude of this Economy, I am desirous, (seeing your extreme ignorance,) to convince you by concise arguments and a summary method of proof. Before, he had convinced them by what he said to Peter; now, he encounters them entirely with arguments, drawn not from what had occurred elsewhere, but from what had happened among themselves. And his persuasives and proofs are adduced, not merely from what was given them in common with others, but from what was especially conferred on themselves. Therefore he says, "This only would I learn from you, Received ye the Spirit by the works of the Law, or by the hearing of faith." Ye have received, he says, the Holy Spirit, ye have done many mighty works, ye have effected miracles in raising the dead, in cleansing lepers, in prophesying, in speaking with tongues,—did the Law confer this great power upon you? was it not rather Faith, seeing that, before, ye could do no such things? Is it not then the height of madness for these who have received such benefits from Faith, to abandon it, and desert back to the Law which can offer you nothing of the same kind?

7 Ver. 3. "Are ye so foolish? having begun in the Spirit, are ye now perfected in the flesh?" Here again he seasonably interposes a rebuke; time, he says,

should have brought improvement; but, so far from advancing, ye have even retrograded. Those who start from small beginnings make progress to higher things; ye, who began with the high, have relapsed to the low. Even had your outset been carnal, your advance should have been spiritual, but now, after starting from things spiritual, ye have ended your journey in that which is carnal; for to work miracles is spiritual, but to be circumcised is carnal. And after miracles ye have passed to circumcision, after having apprehended the truth ye have fallen back to types, after gazing on the sun ye seek a candle, after having strong meat ye run for milk. He says, "made perfect," which means not "initiated" merely, but "sacrificed," signifying that their teachers took and slew them like animals, while they resigned themselves to suffer what those teachers pleased. As if some captain, or distinguished man, after a thousand victories and trophies, were to subject himself to infamy as a deserter, and offer his body to be branded at the will of others.

8 Ver. 4. "Did ye suffer so many things in vain? if it be indeed in vain." This remark is far more piercing than the former, for the remembrance of their miracles would not be so powerful as the exhibition of their contests and endurance of sufferings for Christ's sake. All that you have endured, says he, these men would strip you of, and would rob you of your crown. Then, lest he should dismay and unnerve, he proceeds not to a formal judgment, but subjoins, "if it be indeed in vain;" if you have but a mind to shake off drowsiness and recover yourselves, he says, it is not in vain. Where then be those who would cut off repentance? Here were men who had received the Spirit, worked miracles, become confessors, encountered a thousand perils and persecutions for Christ's sake, and after so many achievements had fallen from grace; nevertheless he says, if ye have the purpose, ye may recover yourselves.

9 Ver. 5. "He therefore that supplieth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?" Have ye been vouchsafed, he says, so great a gift, and achieved such wonders, because ye observed the Law, or because ye adhered to Faith? plainly on account of Faith. Seeing that they played this argument to and fro, that apart from the Law, Faith had no force, he proves the contrary, viz., that if the Commandments be added, Faith no longer avails; for Faith then has efficacy when things from the Law are not added to it. "Ye who would be justified by the Law, ye are fallen away from grace:" (Gal. v: 4) This he says later,

when his language has grown bolder, employing the vantage-ground by that time gained; meanwhile while gaining it, he argues from their past experience. For it was when ye obeyed Faith, he says, not the Law, that ye received the Spirit and wrought miracles.

¹⁰ And here, as the Law was the subject of discussion, he moots another special point of controversy, and very opportunely and with much cogency introduces a notice of Abraham. Ver. 6. "Even as Abraham believed God, and it was reckoned unto him for righteousness." Even the miracles done by themselves, he says, declare the power of Faith, but I shall attempt if you will suffer me to draw my proofs from ancient narratives also. Then, as they made great account of the Patriarch, he brings his example forward, and shows that he too was justified by Faith. And if he who was before grace, was justified by Faith, although plentiful in works, much more we. For what loss was it to him, not being under the Law? None, for his faith sufficed unto righteousness. The Law did not then exist, he says, neither does it now exist, any more than then. In disproving the need of the Law, he introduces one who was justified before the Law, lest an objection should also be made to him; for as then it was not yet given, so now, having been given, it was abrogated. And as they made much of their descent from Abraham, and feared lest, abandoning the Law, they should be considered strangers to his kin; Paul removes this fear by turning their argument against themselves, and proves that faith is especially concerned in connecting them with Abraham. He draws out this argument more at length in the Epistle to the Romans; however he urges it also here in, the words,

¹¹ Ver. 7. "Know therefore, that they which be of faith, the same are sons of Abraham." Which he proves by ancient testimony thus: Ver. 8 "And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the Gospel Beforehand unto Abraham, saying, In thee shall all the nations be blessed." If then those were Abraham's sons, not, who were related to him by blood, but who follow his faith, for this is the meaning of the words, "In thee all the nations," it is plain that the heathen are brought into kindred with him. Hereby too is proved another important point. It perplexed them that the Law was the older, and Faith afterwards. Now he removes this notion by showing that Faith was anterior to the Law; as is evident from Abraham's case, who was justified before the giving of the Law. He shows too that late events fell out according to prophecy; "The Scripture," says he, "fore-see-

ing that God would justify the Gentiles by faith, preached the Gospel beforehand unto Abraham." Attend to this point. He Himself who gave the Law, had decreed, before He gave it, that the heathen should be justified by Faith. And he says not "revealed," but, "preached the Gospel," to signify that the patriarch was in joy at this method of justification, and in great desire for its accomplishment.

¹² Further, they were possessed with another apprehension; it was written, "Cursed is every one that continueth not in all things that are written in the book of the Law, to do them." (Deut. xxvii: 26) And this he removes, with great skill and prudence, turning their argument against themselves, and showing that those who relinquish the Law are not only not cursed, but blessed; and they who keep it, not only not blessed but cursed. They said that he who kept not the Law was cursed, but he proves that he who kept it was cursed, and he who kept it not, blessed. Again, they said that he who adhered to Faith alone was cursed, but he shows that he who adhered to Faith alone, is blessed. And how does he prove all this? for it is no common thing which we have promised; wherefore it is necessary to give close attention to what follows. He had already shown this, by referring to the words spoken to the Patriarch, "In thee shall all nations be blessed," (Gen. xii: 4) at a time, that is, when Faith existed, not the Law; so he adds by way of conclusion,

¹³ Ver. 9. "So then they which be of faith are blessed with the faithful Abraham." Then, that they might not turn round, and object that, true it was Abraham was justified by Faith, for the Law was not then given, but what instance would be found of Faith justifying after the delivery of the Law? he addresses himself to this, and proves more than they required: namely, not only that Faith was justifying, but that the Law brought its adherents under a curse. To be sure of this, listen to the very words of the Apostle. Ver. 10. "For as many as are of the works of the Law are under a curse." This is what he lays down, before proving it; and what is the proof? it is from the Law itself:- Ver. 10, 11. "For it is written, Cursed is every one that continueth not in all things that are written in the book of the Law to do them. Now that no man is justified by the Law is evident."

¹⁴ For all have sinned, and are under the curse. However he does not say this yet, lest he should seem to lay it down of himself, but here again establishes his point by a text which concisely states both points; that no man has fulfilled the Law, (wherefore they are under the curse,) and, that Faith justi-

fies. What then is the text? It is in the book of the prophet Habakkuk, "The just shall live by faith," (Hab. ii: 4) which not only establishes the righteousness that is of Faith, but also that there is no salvation through the Law. As no one, he says, kept the Law, but all were under the curse, on account of transgression, an easy way was provided, that from Faith, which is in itself a strong proof that no man can be justified by the Law. For the prophet says not, "The just shall live by the Law," but, "by faith:"

¹⁵ Ver. 12. "And the Law is not of faith; but He that doeth them shall live in them." For the Law requires not only Faith but works also, but grace saves and justifies by Faith. (Eph. ii: 8) You see how he proves that they are under the curse who cleave to the Law, because it is impossible to fulfill it; next, how comes Faith to have this justifying power? for to this doctrine he already stood pledged, and now maintains it with great force of argument. The Law being too weak to lead man to righteousness, an effectual remedy was provided in Faith, which is the means of rendering that possible which was "impossible by the Law." (Rom. viii: 3) Now as the Scripture says, "the just shall live by faith," thus repudiating salvation by the Law, and moreover as Abraham was justified by Faith, it is evident that its efficacy is very great. And it is also clear, that he who abides not by the Law is cursed, and that he who keeps to Faith is just. But, you may ask me, how I prove that this curse is not still of force? Abraham lived before the Law, but we, who once were subject to the yoke of bondage, have made ourselves liable to the curse; and who shall release us therefrom? Observe his ready answer to this; his former remark was sufficient; for, if a man be once justified, and has died to the Law and embraced a novel life, how can such a one be subject to the curse? however, this is not enough for him, so he begins with a fresh argument, as follows:-

¹⁶ Ver. 13. "Christ redeemed us from the curse of the Law, having become a curse for us: for it is written, Cursed is every one that hangeth on a tree." In reality, the people were subject to another curse, which says, "Cursed is every one that continueth not in the things that are written in the book of the Law." (Deut. xxvii: 26) To this curse, I say, people were subject, for no man had continued in, or was a keeper of, the whole Law; but Christ exchanged this curse for the other, "Cursed is every one that hangeth on a tree." As then both he who hanged on a tree, and he who transgresses the Law, is cursed, and as it was necessary for him who is about to relieve from a curse himself to

be free from it, but to receive another instead of it, therefore Christ took upon Him such another, and thereby relieved us from the curse. It was like an innocent man's undertaking to die for another sentenced to death, and so rescuing him from punishment. For Christ took upon Him not the curse of transgression, but the other curse, in order to remove that of others. For, "He had done no violence neither was any deceit in His mouth." (Isa. liii: 9; 1 Peter ii: 22) And as by dying He rescued from death those who were dying, so by taking upon Himself the curse, He delivered them from it.

¹⁷ Ver. 14. "That upon the Gentiles might come the blessing of Abraham." How on the Gentiles? It is said, "In thy seed shall all the nations of the earth be blessed:" (Gen. xxii: 18; xxvi: 4) that is to say, in Christ. If this were said of the Jews, how would it be reasonable that they who were themselves subject to the curse, on account of transgression, should become the authors of a blessing to others? an accursed person cannot impart to others that blessing of which he is himself deprived. Plainly then it all refers to Christ who was the Seed of Abraham, and through whom the Gentiles are blessed. And thus the promise of the Spirit is added, as Paul himself declares, "that we might receive the promise of the Spirit through faith." As the grace of the Spirit could not possibly descend on the graceless and offending, they are first blessed the curse having been removed; then being justified by faith, they draw unto themselves the grace of the Spirit. Thus the Cross removed the curse, Faith brought in righteousness, righteousness drew on the grace of the Spirit.

¹⁸ Ver. 15. "Brethren, I speak after the manner of men; Though it be but a man's covenant, yet when it hath been confirmed, no one maketh it void or addeth thereto." ¹⁹ "To speak after the manner of men" means to use human examples. Having founded his argument on the Scriptures, on the miracles wrought among themselves, on the sufferings of Christ, and on the Patriarch, he proceeds to common usages; and this he does invariably, in order to sweeten his discourse, and render it more acceptable and intelligible to the duller sort. Thus he argues with the Corinthians, "Who feedeth a flock, and eateth not of the milk of the flock? Who planteth a vineyard, and eateth not the fruit thereof? (1 Cor. ix: 7) and again with the Hebrews, "For a testament is of force where there hath been death; for doth it ever avail while he that made it liveth? (Heb. ix: 17) One may find him dwelling with pleasure on such arguments. In the Old Testament God does the same thing in many in-

stances, as, "Can a woman forget her sucking child? (Isa. xlix: 15) and again, "Shall the clay say to him that fashioneth it, What makest thou? (Isa. xlv: 9) and in Hosea, He represents a husband set at nought by his wife. (Hos. ii: 5, f) This use of human examples frequently occurs in types also, as when the prophet takes the girdle, (Jer. xiii 1-9) and goes down to the potter's house (Jer. xviii: 1-6) The meaning of the present example is, that Faith is more ancient than the Law, which is later and only temporary, and delivered in order to pave the way for Faith.

²⁰ Hence he says, "Brethren, I speak after the manner of men; above he had called them "foolish," now he calls them "brethren," at once chiding and encouraging them. "Though it be but a man's covenant, yet when it hath been confirmed. If a man, says he, makes a covenant, does any one dare to come afterwards and overturn it, or subjoin aught to it? for this is the meaning of "or addeth thereto. Much less then when God makes a covenant; and with whom did God make a covenant? ²¹ Ver. 16, 17, 18. "Now to Abraham were the promises spoken and to his seed. He saith not, And to seeds, as of many; but as of One, And to thy seed, which is Christ. Now this I say, A covenant, confirmed before hand by God the Law, which came four hundred and thirty years after, doth not disannul, so as to make the promise of none effect. For if the inheritance is of the Law, it is no more of promise: but God hath granted it to Abraham by promise." Thus God made a covenant with Abraham, promising that in his seed the blessing should come upon the heathen; and this blessing the Law cannot turn aside. As this example was not in all respects appropriate to the matter in hand, he introduces it thus, "I speak after the manner of men," that nothing might be deduced from it derogatory to the majesty of God. But let us go to the bottom of this illustration. It was promised Abraham that by his seed the heathen should be blessed; and his seed according to the flesh is Christ; four hundred and thirty years after came the Law; now, if the Law bestows the blessings even life and righteousness, that promise is annulled. And so while no one annuls a man's covenant, the covenant of God after four hundred and thirty years is annulled; for if not that covenant but another instead of it bestows what is promised, then is it set aside, which is most unreasonable.

²² Ver. 19. "What then is the Law? it was added because of transgressions." This remark again is not superfluous; observe too how he glances round at every thing, as if he had an hundred eyes. Having exalted Faith, and proved

its eider claims, that the Law may not be considered superfluous, he sets right this side of the doctrine also, and proves that the Law was not given without a view, but altogether profitably. "Because of transgressions;" that is to say, that the Jews might not be let live carelessly, and plunge into the depth of wickedness, but that the Law might be placed upon them as a bridle, guiding, regulating, and checking them from transgressing, if not all, at least some of the commandments. Not slight then was the advantage of the Law; but for how long? Ver. 19. "Till the seed should come to whom the promise hath been made."

²³ This is said of Christ; if then it was given until His advent, why do you protract it beyond its natural period? Ver. 19. "And it was ordained through Angels by the hand of a Mediator." He either calls the priests Angels, or he declares that the Angels themselves ministered to the delivery of the Law. By Mediator here he means Christ, and shows that He was before it, and Himself the Giver of it. Ver. 20. "Now a mediator is not a mediator of one, but God is one." What can the heretics say to this? for as, according to them, the expression "the Only True God" excludes the Son from being true God, so here the phrase "God is One," excludes Him from being God in any sense. But if, although the Father is called "One God," the Son is nevertheless God, it is very plain that though the Father is called "Very God," the Son is very God likewise. Now a mediator, says he, is between two parties; of whom then is Christ the Mediator? plainly of God and of men. Observe, he says, that Christ also gave the Law; what therefore it was His to give, it is His to annul.

²⁴ Ver. 21. "Is the Law then against the promises of God?" For if the blessing is given in the seed of Abraham, but the Law brings in the curse, it must be contrary to the promises. This objection he meets, first, by a protest, in the words, Ver. 21. "God forbid:" And next he brings his proof; Ver. 21. "For if there had been a law given which could make alive. verily righteousness would have been of the Law." His meaning is as follows; If we had our hope of life in the Law, and our salvation depended on it, the objection might be valid. But if it save you, by means of Faith, though it brings you under the curse, you suffer nothing from it, gain no harm, in that Faith comes and sets all right. Had the promise been by the Law, you had reasonably feared lest, separating from the Law, you should separate from righteousness, but if it was given in order to shut up all, that is, to convince all and expose their in-

dividual sins, far from excluding you from the promises, it now aids you in obtaining them. This is shown by the words,

25 Ver. 22. "Howbeit the scripture hath shut up all things trader sin, that the promise by faith in Jesus Christ might be given to them that believe." As the Jews were not even conscious of their own sins, and in consequence did not even desire remission; the Law was given to probe their wounds, that they might long for a physician. And the word "shut up" means "convinced" and conviction held them in fear. You see then it is not only not against, but was given for the promises. Had it arrogated to itself the work and the authority, the objection would stand; but if its drift is something else, and it acted for that, how is it against the promises of God? Had the Law not been given, all would have been wrecked upon wickedness, and there would have been no Jews to listen to Christ; but now being given, it has effected two things; it has schooled its followers in a certain degree of virtue, and has pressed on them the knowledge of their own sins. And this especially made them more zealous to seek the Son, for those who disbelieved, disbelieved from having no sense of their own sins, as Paul shows; "For being ignorant of God's righteousness, and seeking to establish their own righteousness, they did not subject themselves to the righteousness of God." (Rom. x: 3)

26 Ver. 23. "But before faith came, we were kept inward under the Law, shut up unto the faith which should afterwards be revealed." Here he clearly puts forward what I have stated: for the expressions "we were kept" and "shut up," signify nothing else than the security given by the commandments of the Law; which like a fortress fenced them round with fear and a life conformable to itself, and so preserved them unto Faith. Ver. 24. "So that the Law hath been our tutor to bring us unto Christ, that we might be justified by faith." Now the Tutor is not opposed to the Preceptor, but cooperates with him, ridding the youth from all vice, and having all leisure to fit him for receiving instructions from his Preceptor. But when the youth's habits are formed, then the Tutor leaves him, as Paul says. Ver. 25, 26. "But now that faith is come which leads to perfect manhood we are no longer under a tutor. For ye are all sons of God through faith in Christ Jesus."

27 The Law then, as it was our tutor, and we were kept shut up under it, is not the adversary but the fellow-worker of grace; but if when grace is come, it continues to hold us down, it becomes an adversary; for if it confines those who ought to go forward to grace, then it is the destruction of our salvation.

If a candle which gave light by night, kept us, when it became day, from the sun, it would not only not benefit, it would injure us; and so doth the Law, if it stands between us and greater benefits. Those then are the greatest traducers of the Law, who still keep it, just as the tutor makes a youth ridiculous, by retaining him with himself, when time calls for his departure. Hence Paul says, "But after faith is come, we are no longer under a tutor." We are then no longer under a tutor, "for ye are all sons of God." Wonderful! see how mighty is the power of Faith, and how he unfolds as he proceeds! Before, he showed that it made them sons of the Patriarch, "Know therefore," says he, "that they which be of faith, the same are sons of Abraham;" now he proves that they are sons of God also, "For ye are all," says he, "sons of God through faith, which is in Christ Jesus;" by Faith, not by the Law. Then, when he has said this great and wonderful thing, he names also the mode of their adoption,

28 Ver. 27. "For as many of you as were baptized into Christ, did put on Christ." Why does he not say, "For as many of you as have been baptized into Christ, have been born of God?" for this was what directly went to prove that they were sons;-because he states it in a much more awful point of view; If Christ be the Son of God, and thou hast put on Him, thou who hast the Son within thee, and art fashioned after His pattern, hast been brought into one kindred and nature with Him. Ver. 28. "There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female: for ye all are one in Christ Jesus." See what an insatiable soul! for having said, "We are all made children of God through Faith," he does not stop there, but tries to find something more exact, which may serve to convey a still closer oneness with Christ. Having said, "ye have put on Christ," even this does not suffice Him, but by way of penetrating more deeply into this union, he comments on it thus: "Ye are all One in Christ Jesus," that is, ye have all one form and one mould, even Christ's. What can be more awful than these words! He that was a Greek, or Jew, or bond-man yesterday, carries about with him the form, not of an Angel or Archangel, but of the Lord of all, yea displays in his own person the Christ.

29 Ver. 29. "And if ye are Christ's, then are ye Abraham's seed, heirs according to promise." Here, you observe, he proves what he had before stated concerning the seed of Abraham,-that to him and to his seed the promises were given.

CHAPTER IV.

¹ Verse 1-3.-"But I say, that so long as the heir is a child, he differeth nothing from a bond-servant, though he is lord of all; but is under guardians and stewards, until the term appointed of the father. So we also when we were children, were held in bondage under the rudiments of the world." The word "child" in this place denotes not age but understanding; meaning that God had from the beginning designed for us these gifts, but, as we yet continued childish, He let us be under the elements of the world, that is, new moons and sabbaths, for these days are regulated by the course of sun and moon. If then also now they bring you under law they do nothing else but lead you backward now in the time of your perfect age and maturity. And see what is the consequence of observing days; the Lord, the Master of the house, the Sovereign Ruler, is thereby reduced to the rank of a servant.

² Ver. 4, 5. "But when the fulness of the time came God sent forth His Son, born of a woman, under the Law that he might redeem them which were under the Law, that we might receive the adoption of sons." Here he states two objects and effects of the Incarnation, deliverance from evil and supply of good, things which none could compass but Christ. They are these; deliverance from the curse of the Law, and promotion to sonship. Fitly does he say, that we might "receive," "[be paid,]" implying that it was due; for the promise was of old time made for these objects to Abraham, as the Apostle has himself shown at great length. And how does it appear that we have become sons? he has told us one mode, in that we have put on Christ who is the Son; and now he mentions another, in that we have received the Spirit of adoption.

³ Ver. 6, 7. "And because ye are sons, God sent forth the Spirit of His Son into your hearts, crying, Abba, Father. So that thou art no longer a bond-servant, but a son; and if a son, then an heir through God." Had not we been first made sons, we could not have called Him Father. If then grace hath made us freemen instead of slaves, men instead of children, heirs and sons instead of aliens, is it not utter absurdity and stupidity to desert this grace, and to turn away backwards? Ver. 8, 9. "Howbeit at that time not knowing God, ye were bondage to them which by nature are no gods. But now, that ye have come to know God, or rather to be known of God, how turn ye back again to the weak and beggarly rudiments whereunto ye desire to be in bondage over again." Here turning to the Gentile believers he says that it is

an idolatry, this rigid observance of days, and now incurs a severe punishment. To enforce this, and inspire them with a deeper anxiety, he calls the elements "not by nature Gods." And his meaning is, -Then indeed, as being benighted and bewildered, ye lay grovelling upon the earth, but now that ye have known God or rather are known of Him, how great and bitter will be the chastisement ye draw upon you, if, after such a treatment, ye relapse into the same disease. It was not by your own pains that ye found out God, but while ye continued in error, He drew you to Himself. He says "weak and beggarly rudiments," in that they avail nothing towards the good things held out to us.

4 Ver. 10. "Ye observe days, and months, and seasons, and years." Hence is plain that their teachers were preaching to them not only circumcision, but also the feast-days and new-moons. Ver. 11. "I am afraid of you, lest by any means I have bestowed labor upon you in vain." Observe the tender compassion of the Apostle; they were shaken and he trembles and fears. And hence he has put it so as thoroughly to shame them, "I have bestowed labor upon you," saying, as it were, make not vain the labors which have cost me sweat and pain. By saying "I fear," and subjoining the word "lest," he both inspires alarm, and encourages good hope. He says not "I have labored in vain," but "lest," which is as much as to say, the wreck has not happened, but I see the storm big with it; so I am in fear, yet not in despair; ye have the power to set all right, and to return into your former calm. Then, as it were stretching out a hand to them thus tempest-tost, he brings himself into the midst, saying,

5 Ver. 12. "I beseech you, brethren, be as I am; for I am as you are." This is addressed to his Jewish disciples, and he brings his own example forward, to induce them thereby to abandon their old customs. Though you had none other for a pattern, he says, to look at me only would have sufficed for such a change, and for your taking courage. Therefore gaze on me; I too was once in your state of mind, especially so; I had a burning zeal for the Law; yet afterwards I feared not to abandon the Law, to withdraw from that rule of life. And this ye know full well how obstinately I clung hold of Judaism, and how with yet greater force I let it go. He does well to place this last in order: for most men, though they are given a thousand reasons, and those just ones, are more readily influenced by that which is like their own case, and more firmly hold to that which they see done by others.

⁶ Ver. 12. "Ye did me no wrong." Observe how he again addresses them by a title of honor, which was a reminder moreover of the doctrine of grace. Having chid them seriously, and brought things together from all quarters, and shown their violations of the Law, and hit them on many sides, he gives in and conciliates them speaking more tenderly. For as to do nothing but conciliate causes negligence, so to be constantly talked at with sharpness sours a man; so that it is proper to observe due proportion everywhere. See then how he excuses to them what he has said, and shows that it proceeded not simply because he did not like them, but from anxiety. After giving them a deep cut, he pours in this encouragement like oil; and, showing that his words were not words of hate or enmity, he reminds them of the love which they had evinced toward him, mixing his self-vindication with praises. Therefore he says, "ye did me no wrong."

⁷ Ver. 13, 14. "But ye know that because of an infirmity of the flesh I preached the Gospel unto you the first time. And that which was a temptation in my flesh ye despised not, nor rejected." ⁸ Not to have injured one is indeed no great thing, for no man whatever would choose to hurt wantonly and without object to annoy another who had never injured him. But for you, not only have ye not injured me, but ye have shown me great and inexpressible kindness, and it is impossible that one who has been treated with such attention should speak thus from any malevolent motive. My language then cannot be caused by ill-will; it follows, that it proceeds from affection and solicitude. "Ye did me no wrong; ye know that because of an infirmity of the flesh I preached the Gospel unto you." What can be gentler than this holy soul, what sweeter, or more affectionate! And the words he had already used, arose not from an unreasoning anger, nor from a passionate emotion, but from much solicitude. And why do I say, ye have not injured me? Rather have ye evinced a great and sincere regard for me. For "ye know," he says, "that because of an infirmity of the flesh I preached the Gospel unto you; and that which was a temptation to you in my flesh ye despised not, nor rejected." What does he mean? While I preached to you, I was driven about, I was scourged, I suffered a thousand deaths, yet ye thought no scorn of me; for this is meant by that which was a temptation to you in my flesh ye despised not, nor rejected." Observe his spiritual skill; in the midst of his self-vindication, he again appeals to their feelings by showing what he had suffered for their sakes. This however, says he, did not at all offend you, nor did ye reject

me on account of my sufferings and persecutions; or, as he now calls them, his infirmity and temptation.

⁹ Ver. 14. "But ye received me as an Angel of God." Was it not then absurd in them to receive him as an Angel of God, when he was persecuted and driven about, and then not to receive him when pressing on them what was fitting? Ver. 15, 16. "Where then is that gratulation of yourselves? for I bear you witness, that, if possible, ye would have plucked out your eyes, and given them to me. So then am I become your enemy, because I tell you the truth?" Here he shows perplexity and amazement, and desires to learn of themselves the reason of their change. Who, says he, hath deceived you, and caused a difference in your disposition towards me? Are ye not the same who attended and ministered to me, counting me more precious than your own eyes? what then has happened? whence this dislike? whence this suspicion? Is it because I have told you the truth? You ought on this very account to pay me increased honor and attention; instead of which "I am become your enemy, because I tell you the truth,"-for I can find no other reason but this. Observe too what humbleness of mind appears in his defence of himself; he proves not by his conduct to them, but by theirs to him that his language could not possibly have proceeded from unkind feeling. For he says not; How is it supposable that one, who has been scourged and driven about, and ill-treated a thousand things for your sakes, should now have schemes against you? But he argues from what they had reason to boast of, saying, How can one who has been honored by you, and received as an Angel, repay you by conduct the very opposite?

¹⁰ Ver. 17. "They zealously seek you in no good way; nay, they desire to shut you out that ye may seek them." It is a wholesome emulation which leads to an imitation of virtue, but an evil one, which seduces from virtue him who is in the right path. And this is the object of those persons, who would deprive you of perfect knowledge, and impart to you that which is mutilated and spurious, and this for no other purpose than that they may occupy the rank of teachers, and degrade you, who now stand higher than themselves, to the position of disciples. For this is the meaning of the words "that ye may seek them." But I, says he, desire the reverse, that ye may become a model for them, and a pattern of a higher perfection: a thing which actually happened when I was present with you. Wherefore he adds,

¹¹ Ver. 18. "But it is good to be zealously sought in a good matter at all times, and not only when I am present with you." Here he hints that his absence had been the cause of this, and that the true blessing was for disciples to hold right opinions not only in the presence but also in the absence of their master. But as they had not arrived at this point of perfection, he makes every effort to place them there. Ver. 19. "My little children, of whom I am again in travail until Christ be formed in you." Observe his perplexity and perturbation, "Brethren, I beseech you:" "My little children, of whom I am again in travail:" He resembles a mother trembling for her children. "Until Christ be formed in you." Behold his paternal tenderness, behold this despondency worthy of an Apostle. Observe what a wail he utters, far more piercing than of a woman in travail;—Ye have defaced the likeness, ye have destroyed the kinship, ye have changed the form, ye need another regeneration and refashioning; nevertheless I call you children, abortions and monsters though ye be. However, he does not express himself in this way, but spares them, unwilling to strike, and to inflict wound upon wound. Wise physicians do not cure those who have fallen into a long sickness all at once, but little by little, lest they should faint and die. And so is it with this blessed man; for these pangs were more severe in proportion as the force of his affection was stronger. And the offense was of no trivial kind. And as I have ever said and ever will say, even a slight fault mars the appearance and distorts the figure of the whole.

¹² Ver. 20. "Yea, I could wish to be present with you now, and to change my voice." Observe his warmth, his inability to refrain himself, and to conceal these his feelings; such is the nature of love; nor is he satisfied with words, but desires to be present with them, and so, as he says, to change his voice, that is, to change to lamentation, to shed tears, to turn every thing into mourning. For he could not by letter show his tears or cries of grief, and therefore he ardently desires to be present with them. ¹³ Ver. 20. "For I am perplexed about you. I know not, says he, what to say, or what to think. How is it, that ye who by dangers, which ye endured for the faith's sake, and by miracles, which ye performed through faith, had ascended to the highest heaven, should suddenly be brought to such a depth of degradation as to be drawn aside to circumcision or sabbaths, and should rely wholly upon Judaizers? Hence in the beginning he says, "I marvel that ye are so quickly removing," and here, "I am perplexed about you," as if he said, What am I to speak?

What am I to utter? What am I to think? I am bitterly perplexed. And so he must needs weep, as the prophets do when in perplexity; for not only admonition but mourning also is a form in which solicitous attention is often manifested. And what he said in his speech to those at Miletus, "By the space of three years I ceased not to warn every one with tears, he says here also, "and to change my voice. (Acts xx: 31. When we find ourselves overcome by perplexity and helplessness which come contrary to expectation, we are driven to tears; and so Paul admonished them sharply, and endeavored to shame them, then in turn soothed them, and lastly he wept. And this weeping is not only a reproof but a blandishment;

¹⁴ it does not exasperate like reproof, nor relax like indulgent treatment, but is a mixed remedy, and of great efficacy in the way of exhortation. Having thus softened and powerfully engaged their hearts by his tears, he again advances to the contest, and lays down a larger proposition, proving that the Law itself was opposed to its being kept. Before, he produced the example of Abraham, but now (what is more cogent) he brings forward the Law itself enjoining them not to keep itself, but to leave off. So that, says he, you must abandon the Law, if you would obey it, for this is its own wish: this however he does not say expressly, but enforces it in another mode, mixing up with it an account of facts. ¹⁵ Ver. 21. "Tell me," he says, "ye that desire to be under the Law, do ye not hear the Law?" He says rightly, "ye that desire," for the matter was not one of a proper and orderly succession of things but of their own unseasonable contentiousness. It is the Book of Creation which he here calls the Law, which name he often gives to the whole Old Testament. Ver. 22. "For it is written, (Gen. xv: 16.) that Abraham had two sons, one by the hand-maid and the other by the freewoman." He returns again to Abraham, not in the way of repetition, but, inasmuch as the Patriarch's fame was great among the Jews, to show that the types had their origin from thence, and that present events were pictured aforetime in him. Having previously shown that the Galatians were sons of Abraham, now, in that the Patriarch's sons were not of equal dignity, one being by a bondwoman, the other by a free-woman, he shows that they were not only his sons, but sons in the same sense as he that was freeborn and noble. Such is the power of Faith.

¹⁶ Ver 23. "Howbeit the son by the handmaid is born after the flesh; but the son by the freewoman is born through promise." What is the meaning of "after the flesh?" Having said that Faith united us to Abraham, and it having

seemed incredible to his hearers, that those who were not begotten by Abraham should be called his sons, he proves that this paradox had actually happened long ago; for that Isaac, born not according to the order of nature, nor the law of marriage, nor the power of the flesh, was yet truly his own son. He was the issue of bodies that were dead, and of a womb that was dead; his conception was not by the flesh, nor his birth by the seed, for the womb was dead both through age and barrenness, but the Word of God fashioned Him. Not so in the case of the bondman; He came by virtue of the laws of nature, and after the manner of marriage. Nevertheless, he that was not according to the flesh was more honorable than he that was born after the flesh. Therefore let it not disturb you that ye are not born after the flesh; for from the very reason that ye are not so born, are ye most of all Abraham's kindred. The being born after the flesh renders one not more honorable, but less so, for a birth not after the flesh is more marvellous and more spiritual. And this is plain from the case of those who were born of old time; Ishmael, for instance, who was born according to the flesh, was not only a bondman, but was cast out of his father's house; but Isaac, who was born according to the promise, being a true son and free, was lord of all.

¹⁷ Ver. 24. "Which things contain an allegory." Contrary to usage, he calls a type an allegory; his meaning is as follows; this history not only declares that which appears on the face of it, but announces somewhat farther, whence it is called an allegory. And what hath it announced? no less than all the things now present. Ver. 24. "For these women" he says, "are two covenants; one from mount Sinai, bearing children unto bondage, which is Hagar." "These:"who? the mothers of those children, Sarah and Hagar; and what are they? Two covenants, two laws. As the names of the women were given in the history, he abides by this designation of the two races, showing how much follows from the very names. How from the names? Ver. 25. "Now this Hagar is Mount Sinai in Arabia:" The bond-woman was called Hagar, and "Hagar" is the word for Mount Sinai in the language of that country. So that it is necessary that all who are born of the Old Covenant should be bondmen, for that mountain where the Old Covenant was delivered hath a name in common with the bondwoman. And it includes Jerusalem, for this is the meaning of,

¹⁸ Ver. 25. "And answereth to Jerusalem that now is." That is, it borders on, and is contiguous to it. Ver. 25. "For she is in bondage with her children."

What follows from hence? Not only that she was in bondage and brought forth bondmen, but that this Covenant is so too, whereof the bondwoman was a type. For Jerusalem is adjacent to the mountain of the same name with the bondwoman, and in this mountain the Covenant was delivered. Now where is the type of Sarah? Ver. 26. "But Jerusalem that is above is free." Those therefore, who are born of her are not bondmen. Thus the type of the Jerusalem below was Hagar, as is plain from the mountain being so called; but of that which is above is the Church. Nevertheless he is not content with these types, but adds the testimony of Isaiah to what he has spoken. Having said that Jerusalem which is above "is our Mother," and having given that name to the Church, he cites the suffrage of the Prophet in his favor,

19 Ver. 27. "Rejoice, thou barren that bearest not, break forth and cry, thou that travailest not, for more are the children of the desolate than of her which hath the husband." (Isa. liv: I.) Who is this who before was "barren," and "desolate?" Clearly it is the Church of the Gentiles, that was before deprived of the knowledge of God? Who, "she which hath the husband?" plainly the Synagogue. Yet the barren woman surpassed her in the number of her children, for the other embraces one nation, but the children of the Church have filled the country of the Greeks and of the Barbarians, the earth and sea, the whole habitable world. Observe how Sarah by acts, and the Prophet by words, have described the events about to befall us. Observe too, that he whom Isaiah called barren, Paul hath proved to have many children, which also happened typically in the case of Sarah. For she too, although barren, became the mother of a numerous progeny. This however does not suffice Paul, but he carefully follows out the mode whereby the barren woman became a mother, that in this particular likewise the type might harmonize with the truth. Wherefore he adds

20 Ver. 28. "Now we, brethren, as Isaac was, are children of promise." It is not merely that the Church was barren like Sarah, or became a mother of many children like her, but she bore them in the way Sarah did. As it was not nature but the promise of God which rendered Sarah a mother, [for the word of God which said, "At the time appointed I will return unto thee, and Sarah shall have a son," (Gen. xviii: 14.) this entered into the womb and formed the babe,] so also in our regeneration it is not nature, but the Words of God spoken by the Priest, (the faithful know them,) which in the Bath of water as in a sort of womb, form and regenerate him who is baptized.

Wherefore if we are sons of the barren woman, then are we free. But what kind of freedom, it might be objected, is this, when the Jews seize and scourge the believers, and those who have this pretence of liberty are persecuted? for these things then occurred, in the persecution of the faithful. Neither let this disturb you, he replies, this also is anticipated in the type, for Isaac, who was free, was persecuted by Ishmael the bondman. Wherefore he adds,

²¹ Ver. 29, 30. "But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. Howbeit what saith the Scripture? (Gen. xxi: 10.) Cast out the handmaid and her son: for the son of the handmaid shall not inherit with the son of the freewoman." ²² What! does all this consolation consist in showing that freemen are persecuted by bond-men? By no means, he says, I do not stop here, listen to what follows, and then, if you be not pusillanimous under persecution, you will be sufficiently comforted. And what is it that follows? "Cast out the son of the handmaid, for he shall not inherit with the son of the freewoman. Behold the reward of tyranny for a season, and of recklessness out of season! the son is cast out of his father's house, and becomes, together with his mother, an exile and a wanderer. And consider too the wisdom of the remark; for he says not that he was cast forth merely because he persecuted, but that he should not be heir. For this punishment was not exacted from him on account of his temporary persecution, (for that would have been of little moment, and nothing to the point,) but he was not suffered to participate in the inheritance provided for the son. And this proves that, putting the persecution aside, this very thing had been typified from the beginning, and did not originate in the persecution, but in the purpose of God. Nor does he say, "the son of Abraham shall not be heir," but, "the son of the handmaid," distinguishing him by his inferior descent. Now Sarah was barren, and so is the Gentile Church;

²³ observe how the type is preserved in every particular, as the former, through all the by-gone years, conceived not, and in extreme old age became a mother, so the latter, when the fulness of time is come, brings forth. And this the prophets have proclaimed, saying, "Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not; for more are the children of the desolate than of her which hath the husband. And hereby they intend the Church; for she knew not God, but as soon as she knew Him, she sur-

passed the fruitful synagogue. ²⁴ Ver 31. "Wherefore, brethren, we are not children of a handmaid but of the freewoman." He turns and discusses this on all sides, desiring to prove that what had taken place was no novelty, but had been before typified many ages ago. How then can it be otherwise than absurd for those who had been set apart so long and who had obtained freedom, willingly to subject themselves to the yoke of bondage? Next he states another inducement to them to abide in his doctrine.

CHAPTER V.

¹ Verse 1.-"With freedom did Christ set us free; stand fast therefore. " Have ye wrought your own deliverance, that ye run back again to the dominion ye were under before? It is Another who hath redeemed you, it is Another who hath paid the ransom for you. Observe in how many ways he leads them away from the error of Judaism; by showing, first, that it was the extreme of folly for those, who had become free instead of slaves, to desire to become slaves instead of free; secondly, that they would be convicted of neglect and ingratitude to their Benefactor, in despising Him who had delivered, and loving him who had enslaved them; thirdly, that it was impossible. For Another having once for all redeemed all of us from it, the Law ceases to have any sway. By the word, "stand fast," he indicates their vacillation. Ver 1. "And be not entangled again in a yoke of bondage."

² By the word "yoke" he signifies to them the burdensomeness of such a course, and by the word "again" he points out their utter senselessness. Had ye never experienced this burden, ye would not have deserved so severe a censure, but for you who by trial have learnt how irksome this yoke is, again to subject yourself to it, is justly unpardonable. Ver 2. "Behold, I Paul say unto you, that if ye receive circumcision, Christ will profit you nothing." Lo, what a threat! reasonably then did he anathematize even angels. How then shall Christ profit them nothing? for he has not supported this by argument, but only declared it, the credence due to his authority, compensating, as it were, for all subsequent proof. Wherefore he sets out by saying, "Behold, I Paul say unto you," which is the expression of one who has confidence in what he asserts. We will subjoin what we can ourselves as to how Christ shall profit nothing them who are circumcised.

³ He that is circumcised is circumcised for fear of the Law, and he who fears the Law, distrusts the power of grace, and he who distrusts can receive no benefit from that which is distrusted. Or again thus, he that is circum-

cised makes the Law of force; but thus considering it to be of force and yet transgressing it in the greater part while keeping it in the lesser, he puts himself again under the curse. But how can he be saved who submits himself to the curse, and repels the liberty which is of Faith? If one may say what seems a paradox, such an one believes neither Christ nor the Law, but stands between them, desiring to benefit both by one and the other, whereas he will reap fruit from neither. Having said that Christ shall profit them nothing, he lays down the proof of it shortly and sententiously, thus:

4 Ver 3. "Yea, I testify again to every man that receiveth circumcision that he is a debtor to do the whole Law." 5 That you may not suppose that this is spoken from ill-will, I say not to you alone, he says, but to every one who receiveth circumcision, that he is a debtor to do the whole Law. The parts of the Law are linked one to the other. As he who from being free has enrolled himself as a slave, no longer does what he pleases, but is bound by all the laws of slavery, so in the case of the Law, if you take upon you a small portion of it, and submit to the yoke, you draw down upon yourself its whole domination. And so it is in a worldly inheritance: he who touches no part of it, is free from all matters which are consequent on the heirship to the deceased, but if he takes a small portion, though not the whole, yet by that part he has rendered himself liable for every thing. And this occurs in the Law, not only in the way I have mentioned, but in another also, for Legal observances are linked together. For example; Circumcision has sacrifice connected with it, and the observance of days; sacrifice again has the observance both of day and of place; place has the details of endless purifications; purifications involve a perfect swarm of manifold observances. For it is unlawful for the unclean to sacrifice, to enter the holy shrines, to do any other such act. Thus the Law introduces many things even by the one commandment.

6 If then thou art circumcised, but not on the eighth day, or on the eighth day, but no sacrifice is offered, or a sacrifice is offered, but not in the prescribed place, or in the prescribed place, but not the accustomed objects, or if the accustomed objects, but thou be unclean, or if clean yet not purified by proper rules, every thing is frustrated. Wherefore he says, "that he is a debtor to the the whole Law. Fulfil not a part, but the whole, if the Law is of force; but if it be not of force, not even a part." 7 Ver 4. "Ye are severed from Christ, ye who would be justified by the Law; ye are fallen away from grace." Having established his point, he at length declares their danger of the

severest punishment. When a man recurs to the Law, which cannot save him, and falls from grace, what remains but an inexorable retribution, the Law being powerless, and grace rejecting him? Thus having aggravated their alarm, and disquieted their mind, and shown them all the shipwreck they were about to suffer, he opens to them the haven of grace which was near at hand. This is ever his wont, and he shows that in this quarter salvation is easy and secure, sub-joining the words, Ver 5. "For we through the Spirit by faith wait for the hope of righteousness." We need none of those legal observances, he says; faith suffices to obtain for us the Spirit, and by Him righteousness, and many and great benefits.

8 Ver 6. "For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith working through love." Observe the great boldness with which he now encounters them; Let him that hath put on Christ, he says, no longer be careful about such matters. Having before said that Circumcision was hurtful, how is it that he now considers it indifferent? It is indifferent as to those who had it previously to the Faith, but not as to those who are circumcised after the Faith was given. Observe too the view in which he places it, by setting it by the side of Uncircumcision; it is Faith that makes the difference. As in the selection of wrestlers, whether they be hook-nosed or flat-nosed, black or white, is of no importance in their trial, it is only necessary to seek that they be strong and skilful; so all these bodily accidents do not injure one who is to be enrolled under the New Covenant, nor does their presence assist him.

9 What is the meaning of "working through love?" Here he gives them a hard blow, by showing that this error had crept in because the love of Christ had not been rooted within them. For to believe is not all that is required, but also to abide in love. It is as if he had said, Had ye loved Christ as ye ought, ye would not have deserted to bondage, nor abandoned Him who redeemed you, nor treated with contumely Him who gave you freedom. Here he also hints at those who have plotted against them, implying that they would not have dared to do so, had they felt affection towards them. He wishes too by these words to correct their course of life. Ver 7. "Ye were running well; who did hinder you? This is not an interrogation, but an expression of doubt and sorrow. How hath such a course been cut short? who hath been able to do this? ye who were superior to all and in the rank of teachers, have not even continued in the position of disciples. What has happened?

who could do this? these are rather the words of one who is exclaiming and lamenting, as he said before, "Who did bewitch you?" (Gal. iii: 1.)

¹⁰ Ver 8. "This persuasion came not of him that calleth you." He who called you, called you not to such fluctuations, he did not lay down a Law, that you should judaize. Then, that no one might object, "Why do you thus magnify and aggravate the matter by your words; one commandment only of the Law have we kept, and yet you make this great outcry?" hear how he terrifies them, not by things present but future in these words: Ver 7. "A little leaven leaveneth the whole lump." And thus this slight error, he says, if not corrected, will have power (as the leaven has with the lump) to lead you into complete Judaism. Ver. 10. "I have confidence to you-ward in the Lord, that ye will be none otherwise minded." He does not say, "ye are not minded," but, "ye will not be minded;" that is, you will be set right. And how does he know this? he says not "I know," but "I trust in God, and invoking His aid in order to your correction, I am in hopes;" and he says, not merely, "I have confidence in the Lord," but, "I have confidence towards you in the Lord." Every where he connects complaint with his praises; here it is as if he had said, I know my disciples, I know your readiness to be set right. I have good hopes, partly because of the Lord who suffers nothing, however trivial, to perish, partly because of you who are quickly to recover yourselves. At the same time he exhorts them to use diligence on their own parts, it not being possible to obtain aid from God, if our own efforts are not contributed.

¹¹ Ver. 10. "But he that troubleth you shall bear his judgment, whosoever he be." Not only by words of encouragement, but by uttering a curse or a prophecy against their teachers, he applies to them an incentive. And observe that he never mentions the name of these plotters, that they might not become more shameless. His meaning is as follows. Not because "ye will be none otherwise minded," are the authors of your seduction relieved from punishment. They shall be punished; for it is not proper that the good conduct of the one should become an encouragement to the evil disposition of the other. This is said that they might not make a second attempt upon others. And he says not merely, "he that troubleth," but, "whosoever he be," in the way of aggravation. Ver 11. "But I, brethren, if I still preach circumcision, why am I still persecuted?" ¹² Observe how clearly he exonerates himself from the charge, that in every place he judaized and played the hypocrite in his preaching. Of this he calls them as witnesses; for ye know, he says, that my

command to abandon the Law was made the pretext for persecuting me. "If I still preach circumcision, why am I still persecuted? for this is the only charge which they of the Jewish descent have to bring against me. Had I permitted them to receive the Faith, still retaining the customs of their fathers, neither believers nor unbelievers would have laid snares for me, seeing that none of their own usages were disturbed. What then! did he not preach circumcision? did he not circumcise Timothy? Truly he did. How then can he say, "I preach it not?" Here observe his accuracy; he says not, "I do not perform circumcision," but, "I preach it not," that is, I do not bid men so to believe. Do not therefore consider it any confirmation of your doctrine, for though I circumcised, I did not preach circumcision.

¹³ Ver 11. "Then hath the stumbling block of the cross been done away." That is, if this which ye assert be true, the obstacle, the hindrance, is removed; for not even the Cross was so great an offence to the Jews, as the doctrine that their father's customs ought not to be obeyed. When they brought Stephen before the council, they said not that this man adores the Crucified, but that he speaks "against this holy place and the Law." (Acts vi: 13.) And it was of this they accused Jesus, that He broke the Law. Wherefore Paul says, If Circumcision be conceded, the strife you are involved in is appeased; hereafter no enmity to the Cross and our preaching remains. But why do they bring this charge against us, while waiting day after day to murder us? it is because I brought an uncircumcised man into the Temple (Acts xxi: 29.) that they fell upon me. Am I then, he says, so senseless, after giving up the point of Circumcision, vainly and idly to expose myself to such injuries, and to place such a stumbling-block before the Cross? For ye observe, that they attack us for nothing with such vehemence as about Circumcision. Am I then so senseless as to suffer affliction for nothing at all, and to give offence to others? He calls it the offence of the Cross, because it was enjoined by the doctrine of the Cross; and it was this which principally offended the Jews, and hindered their reception of the Cross, namely, the command to abandon the usages of their fathers.

¹⁴ Ver. 12. "I would that they which unsettle you, would even cut themselves off." ¹⁵ Observe how bitterly he speaks here against their deceivers. At the outset he directed his charge against those who were deceived, and called them foolish, once and again. Now, having sufficiently corrected and instructed them, he turns to their deceivers. And you should remark his wis-

dom in the manner in which he admonishes and chastens the former as his own children, and as capable of receiving correction, but their deceivers he cuts off, as aliens and incurably depraved. And this he does, partly, when he says, "he shall bear his judgment whosoever he be; partly when he utters the imprecation against them, "I would that they which unsettle you would even cut themselves off. And he says well "that unsettle you. For they had compelled them to abandon their own fatherland, their liberty, and their heavenly kindred, and to seek an alien and foreign one; they had cast them out of Jerusalem which is above and free, and compelled them to wander forth as captives and emigrants. On this account he curses them; and his meaning is as follows, For them I have no concern, "A man that is heretical after the first and second admonition refuse. (Tit. iii: 10) If they will, let them not only be circumcised, but mutilated. Where then are those who dare to mutilate themselves ; seeing that they draw down the Apostolic curse, and accuse the workmanship of God, and take part with the Manichees? For the latter call the body a treacherous thing, and from the evil principle;

¹⁶and the former by their acts give countenance to these wretched doctrines, cutting off the member as being hostile and treacherous. Ought they not much rather to put out the eyes, for it is through the eyes that desire enters the soul? But in truth neither the eye nor any other part of us is to blame, but the depraved will only. But if you will not allow this, why do you not mutilate the tongue for blasphemy, the hands for rapine, the feet for their evil courses, in short, the whole body? For the ear enchanted by the sound of a flute hath often enervated the soul; and the perception of a sweet perfume by the nostrils hath bewitched the mind, and made it frantic for pleasure. Yet this would be extreme wickedness and satanic madness. The evil spirit, ever delighting in slaughter, hath seduced them to crush the instrument, as if its Maker had erred, whereas it was only necessary to correct the unruly passion of the soul. How then does it happen, one may say, that when the body is pampered, lust is inflamed? Observe here too that it is the sin of the soul, for to pamper the flesh is not an act of the flesh but of the soul, for if the soul choose to mortify it, it would possess absolute power over it.

¹⁷But what you do is just the same as if one seeing a man lighting a fire, and heaping on fuel, and setting fire to a house, were to blame the fire, instead of him who kindled it, because it had caught this heap of fuel, and risen to a great height. Yet the blame would attach not to the fire but to the

one who kindled it; for it was given for the purpose of dressing food, affording light, and other like ministries, not for burning houses. In like manner desire is implanted for the rearing of families and the ensuring of life, not for adultery, or fornication, or lasciviousness; that a man may become a father, not an adulterer; a lawful husband, not a seducer; leaving heirs after him, not doing damage to another man's. For adultery arises not from nature, but from wantonness against nature, which prescribes the use not the misuse. These remarks I have not made at random, but as a prelude to a dispute, as skirmishing against those who assert that the workmanship of God is evil, and who neglecting the sloth of the soul, madly inveigh against the body, and traduce our flesh, whereof Paul afterwards discourses, accusing not the flesh, but devilish thoughts.

¹⁸ Ver 13. "For ye, brethren, were called for freedom; only use not your freedom for an occasion to the flesh." ¹⁹ Henceforward he appears to digress into a moral discourse, but in a new manner, which does not occur in any other of his Epistles. For all of them are divided into two parts, and in the first he discusses doctrine, in the last the rule of life, but here, after having entered upon the moral discourse, he again unites with it the doctrinal part. For this passage has reference to doctrine in the controversy with the Manichees. What is the meaning of, "Use not your freedom for an occasion to the flesh?" Christ hath delivered us, he says, from the yoke of bondage, He hath left us free to act as we will, not that we may use our liberty for evil, but that we may have ground for receiving a higher reward, advancing to a higher philosophy. Lest any one should suspect, from his calling the Law over and over again a yoke of bondage, and a bringing on of the curse, that his object in enjoining an abandonment of the Law, was that one might live lawlessly, he corrects this notion, and states his object to be, not that our course of life might be lawless, but that our philosophy might surpass the Law. For the bonds of the Law are broken, and I say this not that our standard may be lowered, but that it may be exalted. For both he who commits fornication, and he who leads a virgin life, pass the bounds of the Law, but not in the same direction; the one is led away to the worse, the other is elevated to the better; the one transgresses the Law, the other transcends it. Thus Paul says that Christ hath removed the yoke from you, not that ye may prance and kick, but that though without the yoke ye may proceed at a well-measured

pace. And next he shows the mode whereby this may be readily effected; and what is this mode? he says,

²⁰ Ver 13. "But through love be servants one to another." Here again he hints that strife and party-spirit, love of rule and presumptuousness, had been the causes of their error, for the desire of rule is the mother of heresies. By saying, "Be servants one to another," he shows that the evil had arisen from this presumptuous and arrogant spirit, and therefore he applies a corresponding remedy. As your divisions arose from your desire to domineer over each other, "serve one another;" thus will ye be reconciled again. However, he does not openly express their fault, but he openly tells them its corrective, that through this they may become aware of that; as if one were not to tell an immodest person of his immodesty, but were continually to exhort him to chastity. He that loves his neighbor as he ought, declines not to be servant to him more humbly than any servant. As fire, brought into contact with wax, easily softens it, so does the warmth of love dissolve all arrogance and presumption more powerfully than fire. Wherefore he says not, "love one another," merely, but, "be servants one to another," thus signifying the intensity of the affection. When the yoke of the Law was taken off them that they might not caper off and away another was laid on, that of love, stronger than the former, yet far lighter and pleasanter; and, to point out the way to obey it, he adds;

²¹ Ver. 14. "For the whole law is fulfilled in one word, even in this; Thou shalt love thy neighbor as thyself." Seeing that they made so much of the Law, he says, "If you wish to fulfill it, do not be circumcised, for it is fulfilled not in circumcision but in love." Observe how he cannot forget his grief, but constantly touches upon what troubled him, even when launched into his moral discourse. Ver. 15. "But if ye bite and devour one another, take heed that ye be not consumed one of another." ²² That he may not distress them, he does not assert this, though he knew it was the case, but mentions it ambiguously. For he does not say, "Inasmuch as ye bite one another," nor again does he assert, in the clause following, that they shall be consumed by each other; but "take heed that ye be not consumed one of another," and this is the language of apprehension and warning, not of condemnation. And the words which he uses are expressly significant; he says not merely, "ye bite," which one might do in a passion, but also "ye devour," which implies a bearing of malice. To bite is to satisfy the feeling of anger, but to devour is a

proof of the most savage ferocity. The biting and devouring he speaks of are not bodily, but of a much more cruel kind; for it is not such an injury to taste the flesh of man, as to fix one's fangs in his soul. In proportion as the soul is more precious than the body, is damage to it more serious. "Take heed that ye be not consumed one of another." For those who commit injury and lay plots, do so in order to destroy others; therefore he says, Take heed that this evil fall not on your own heads. For strife and dissensions are the ruin and destruction as well of those who admit as of those who introduce them, and eats out every thing worse than a moth does.

²³ Ver. 16. "But I say, Walk by the Spirit, and ye shall not fulfil the lust of the flesh." Here he points out another path which makes duty easy, and secures what had been said, a path whereby love is generated, and which is fenced in by love. For nothing, nothing I say, renders us so susceptible of love, as to be spiritual, and nothing is such an inducement to the Spirit to abide in us, as the strength of love. Therefore he says, "Walk by the Spirit and ye shall not fulfil the lust of the flesh:" having spoken of the cause of the disease, he likewise mentions the remedy which confers health. And what is this, what is the destruction of the evils we have spoken of, but the life in the Spirit? hence he says, "Walk by the Spirit and ye shall not fulfil the lust of the flesh."

²⁴ Ver. 17. "For the flesh lusteth against the Spirit, and the Spirit against the flesh, for these are contrary the one to the other: that ye may not do the things that ye would." ²⁵ Here some make the charge that the Apostle has divided man into two parts, and that he states the essence of which he is compounded to be conflicting with itself, and that the body has a contest with the soul. But this is not so, most certainly; for by "the flesh," he does not mean the body; if he did, what would be the sense of the clause immediately following, "for it lusteth," he says, "against the Spirit? yet the body moves not, but is moved, is not an agent, but is acted upon. How then does it lust, for lust belongs to the soul not to the body, for in another place it is said, "My soul longeth," (Ps. lxxx iv: 2. and, "Whatsoever thy soul desireth, I will even do it for thee," (1 Sam. xx: 4. and, "Walk not according to the desires of thy heart," and, "So panteth my soul. (Ps. xlii: 1. Wherefore then does Paul say, "the flesh lusteth against the Spirit? he is wont to call the flesh, not the natural body but the depraved will, as where he says, "But ye are not in the flesh, but in the Spirit," (Rom. viii: 8, Rom. viii: 9. and again, "They that are

in the flesh cannot please God. What then? Is the flesh to be destroyed? was not he who thus spoke clothed with flesh? such doctrines are not of the flesh, but from the Devil, for "he was a murderer from the beginning. (John viii: 44. What then is his meaning?

²⁶ it is the earthly mind, slothful and careless, that he here calls the flesh, and this is not an accusation of the body, but a charge against the slothful soul. The flesh is an instrument, and no one feels aversion and hatred to an instrument, but to him who abuses it. For it is not the iron instrument but the murderer, whom we hate and punish. But it may be said that the very calling of the faults of the soul by the name of the flesh is in itself an accusation of the body. And I admit that the flesh is inferior to the soul, yet it too is good, for that which is inferior to what is good may itself be good, but evil is not inferior to good, but opposed to it. Now if you are able to prove to me that evil originates from the body, you are at liberty to accuse it; but if your endeavor is to turn its name into a charge against it, you ought to accuse the soul likewise. For he that is deprived of the truth is called "the natural man. (1 Cor. ii: 14. and the race of demons "the spirits of wickedness. (Eph. vi: 12.)

²⁷ Again, the Scripture is wont to give the name of the Flesh to the Mysteries of the Eucharist, and to the whole Church, calling them the Body of Christ. (Col. i: 24. Nay, to induce you to give the name of blessings to the things of which the flesh is the medium, you have only to imagine the extinction of the senses, and you will find the soul deprived of all discernment, and ignorant of what it before knew. For if the power of God is since "the creation of the world clearly seen, being perceived through the things that are made," (Rom. i: 20. how could we see them without eyes? and if "faith cometh of hearing," (Rom. x: 17. how shall we hear without ears? and preaching depends on making circuits wherein the tongue and feet are employed. "For how shall they preach, except they be sent? (Rom. x: 15. In the same way writing is performed by means of the hands. Do you not see that the ministry of the flesh produces for us a thousand benefits? In his expression, "the flesh lusteth against the Spirit," he means two mental states. For these are opposed to each other, namely virtue and vice, not the soul and the body. Were the two latter so opposed they would be destructive of one another, as fire of water, and darkness of light.

²⁸ But if the soul cares for the body, and takes great forethought on its account, and suffers a thousand things in order not to leave it, and resists being

separated from it, and if the body too ministers to the soul, and conveys to it much knowledge, and is adapted to its operations, how can they be contrary, and conflicting with each other? For my part, I perceive by their acts that they are not only not contrary but closely accordant and attached one to another. It is not therefore of these that he speaks as opposed to each other, but he refers to the contest of bad and good principles. (Compare Rom. vii: 23. To will and not to will belongs to the soul; wherefore he says, "these are contrary the one to the other," that you may not suffer the soul to proceed in its evil desires. For he speaks this like a Master and Teacher in a threatening way.

29 Ver. 18 18. "But if ye are led by the Spirit, ye are not under the Law." If it be asked in what way are these two connected, I answer, closely and plainly; for he that hath the Spirit as he ought, quenches thereby every evil desire, and he that is released from these needs no help from the Law, but is exalted far above its precepts. He who is never angry, what need has he to hear the command, Thou shalt not kill? He who never casts unchaste looks, what need hath he of the admonition, Thou shalt not commit adultery? Who would discourse about the fruits of wickedness with him who had plucked up the root itself? for anger is the root of murder, and of adultery the inquisitive gazing into faces. Hence he says, "If ye are led by the Spirit, ye are not under the Law;" wherein he appears to me to have pronounced a high and striking eulogy of the Law, if, at least, the Law stood, according to its power, in the place of the Spirit before the Spirit's coming upon us. But we are not on that account obliged to continue apart with our schoolmaster. Then we were justly subject to the Law, that by fear we might chasten our lusts, the Spirit not being manifested; but now that grace is given, which not only commands us to abstain from them, but both quenches them, and leads us to a higher rule of life, what more need is there of the Law? He who has attained an exalted excellence from an inner impulse, has no occasion for a schoolmaster, nor does any one, if he is a philosopher, require a grammarian. Why then do ye so degrade yourselves, as now to listen to the Law, having previously given yourselves to the Spirit?

30 Ver. 19, 20, 21. "Now the works of the flesh are manifest, which are these; fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wrath, factions, divisions, heresies, envyings, drunkenness, revellings, and such like: of the which I forewarn you even as I did forewarn

you, that they which practice such things shall not inherit the kingdom of God." Answer me now, thou that accusest thine own flesh, and supposest that this is said of it as of an enemy and adversary. Let it be allowed that adultery and fornication proceed, as you assert, from the flesh; yet hatred, variance, emulations, strife, heresies, and witchcraft, these arise merely from a depraved moral choice. And so it is with the others also, for how can they belong to the flesh? you observe that he is not here speaking of the flesh, but of earthly thoughts, which trail upon the ground. Wherefore also he alarms them by saying, that "they which practice such things shall not inherit the kingdom of God." If these things belonged to nature and not to a bad moral choice, his expression, "they practice," is inappropriate, it should be, "they suffer." And why should they be cast out of the kingdom, for rewards and punishments relate not to what proceeds from nature but from choice?

³¹ Ver. 22. "But the fruit of the Spirit is love, joy, peace." He says not, "the work of the Spirit," but, "the fruit of the Spirit." Is the soul, however, superfluous? the flesh and the Spirit are mentioned, but where is the soul? is he discoursing of beings without a soul? for if the things of the flesh be evil, and those of the Spirit good, the soul must be superfluous. By no means, for the mastery of the passions belongs to her, and concerns her; and being placed amid vice and virtue, if she has used the body fitly, she has wrought it to be spiritual, but if she separate from the Spirit and give herself up to evil desires, she makes herself more earthly. You observe throughout that his discourse does not relate to the substance of the flesh, but to the moral choice, which is or is not vicious. And why does he say, "the fruit of the Spirit?" it is because evil works originate in ourselves alone, and therefore he calls them "works," but good works require not only our diligence but God's loving kindness. He places first the root of these good things, and then proceeds to recount them, in these words, "Love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, temperance; against such there is no law." For who would lay any command on him who hath all things within himself, and who hath love for the finished mistress of philosophy? As horses, who are docile and do every thing of their own accord, need not the lash, so neither does the soul, which by the Spirit hath attained to excellence, need the admonitions of the Law. Here too he completely and strikingly casts out the Law, not as bad, but as inferior to the philosophy given by the Spirit.

³² Ver. 24. "And they that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof." That they might not object, "And who is such a man as this?" he points out by their works those who have attained to this perfection, here again giving the name of the "flesh" to evil actions. He does not mean that they had destroyed their flesh, otherwise how were they going to live? for that which is crucified is dead and inoperative, but he indicates the perfect rule of life. For the desires, although they are troublesome, rage in vain. Since then such is the power of the Spirit, let us live therein and be content therewith, as he adds himself, Ver. 25. "If we live by the Spirit, by the Spirit let us also walk," -being governed by His laws. For this is the force of the words "let us walk," that is, let us be content with the power of the Spirit, and seek no help from the Law. Then, signifying that those who would fain have introduced circumcision were actuated by ambitious motives, he says,

³³ Ver. 26. "Let us not be vainglorious," which is the cause of all evils, "provoking one another" to contentions and strife, "envying one another," for from vainglory comes envy and from envy all these countless evils.

CHAPTER VI

¹ Verse 1.-"Brethren, even if a man be overtaken in any trespass." Forasmuch as under cover of a rebuke they gratified their private feelings, and professing to do so for faults which had been committed, were advancing their own ambition, he says, "Brethren, if a man be overtaken." He said not if a man commit but if he be "overtaken" that is, if he be carried away. "Ye which are spiritual restore such a one," He says not "chastise" nor "judge," but "set right." Nor does he stop here, but in order to show that it behoved them to be very gentle towards those who had lost their footing, he subjoins, "In a spirit of meekness." He says not, "in meekness," but, "in a spirit of meekness," signifying thereby that this is acceptable to the Spirit, and that to be able to administer correction with mildness is a spiritual gift. Then, to prevent the one being unduly exalted by having to correct the other, puts him under the same fear, saying,

² "Looking to thyself, lest thou also be tempted." For as rich men convey contributions to the indigent, that in case they should be themselves involved in poverty they may receive the same bounty, so ought we also to do. And therefore he states this cogent reason, in these words, "looking to thyself, lest thou also be tempted." He apologizes for the offender, first, by say-

ing "if ye be overtaken;" next, by employing a term indicative of great infirmity ; lastly, by the words "lest thou also be tempted," thus arraigning the malice of the devil rather than the remissness of the soul. Ver. 2. "Bear ye one another's burdens." It being impossible for man to be without failings, he exhorts them not to scrutinize severely the offences of others, but even to bear their failings, that their own may in turn be borne by others. As, in the building of a house, all the stones hold not the same position, but one is fitted for a corner but not for the foundations, another for the foundations, and not for the corner so too is it in the body of the Church. The same thing holds in the frame of our own flesh; notwithstanding which, the one member bears with the other, and we do not require every thing from each, but what each contributes in common constitutes both the body and the building.

³ Ver. 2. "And so fulfil the law of Christ." He says not "fulfil," but, "complete ;" that is, make it up all of you in common, by the things wherein ye bear with one another. For example, this man is irascible, thou art dull-tempered; bear therefore with his vehemence that he in turn may bear with thy sluggishness; and thus neither will he transgress, being supported by thee, nor wilt thou offend in the points where thy defects lie, because of thy brother's forbearing with thee. So do ye by reaching forth a hand one to another when about to fall, fulfil the Law in common, each completing what is wanting in his neighbor by his own endurance. But if ye do not thus, but each of you will investigate the faults of his neighbor, nothing will ever be performed by you as it ought. For as in the case of the body, if one were to exact the same function from every member of it, the body could never consist, so must there be great strife among brethren if we were to require all things from all.

⁴ Ver. 3. "For if a man thinketh himself to be something, when he is nothing, he deceiveth himself." Here again he reflects on their arrogance. He that thinks himself to be something is nothing, and exhibits at the outset a proof of his worthlessness by such a disposition. Ver. 4. "But let each man prove his own work." Here he shows that we ought to be scrutinizers of our lives, and this not lightly, but carefully to weigh our actions; as for example, if thou hast performed a good deed, consider whether it was not from vain glory, or through necessity, or malevolence, or with hypocrisy, or from some other human motive. For as gold appears to be bright before it is placed in

the furnace, but when committed to the fire, is closely proved, and all that is spurious is separated from what is genuine, so too our works, if closely examined, will be distinctly made manifest, and we shall perceive that we have exposed ourselves to much censure.

⁵ Ver. 4. "And then shall he have his glorying in regard of himself alone and not of his neighbor." This he says, not as laying down a rule, but in the way of concession; and his meaning is this, -Boasting is senseless, but if thou wilt boast, boast not against thy neighbor, as the Pharisee did. For he that is so instructed will speedily give up boasting altogether; and therefore he concedes a part that he may gradually extirpate the whole. He that is wont to boast with reference to himself only, and not against others, will soon reform this failing also. For he that does not consider himself better than others, for this is the meaning of "not in regard of his neighbor, but becomes elated by examining himself by himself, will afterwards cease to be so. And that you may be sure this is what he desires to establish, observe how he checks him by fear, saying above, "let every man prove his own work," and adding here,

⁶ Ver. 5. "For each man shall bear his own burden." He appears to state a reason prohibitory of boasting against another; but at the same time he corrects the boaster, to that he may no more entertain high thoughts of himself by bringing to his remembrance his own errors, and pressing upon his conscience the idea of a burden, and of being heavily laden. Ver. 6. "But let him that is taught in the word communicate unto him that teacheth in all good things." ⁷ Here he proceeds to discourse concerning Teachers, to the effect that they ought to be tended with great assiduity by their disciples. Now what is the reason that Christ so commanded? For this law, "that they which preach the Gospel should live of the Gospel," (1 Cor. ix: 14. is laid down in the New Testament; and likewise in the Old, (Num. xxxi: 47; xxxv: 1-8. many revenues accrued to the Levites from the people; what is the reason, I say, that He so ordained? Was it not for the sake of laying a foundation beforehand of lowliness and love? For inasmuch as the dignity of a teacher oftentimes elates him who possesses it, He, in order to repress his spirit, hath imposed on him the necessity of requiring aid at the hands of his disciples. And to these in turn he hath given means of cultivating kindly feelings, by training them, through the kindness required of them to their Teacher, in gentleness towards others also. By this means no slight affection is generated on

both sides. Were not the cause of this what I have stated it to be, why should He, who fed the dull-minded Jews with manna, have reduced the Apostles to the necessity of asking for aid? Is it not manifest He aimed at the great benefits of humility and love, and that those who were under teaching might not be ashamed of Teachers who were in appearance despicable?

8 To ask for aid bears the semblance of disgrace, but it ceased to be so, when their Teachers with all boldness urged their claim, so that their disciples derived from hence no small benefit, taught hereby to despise all appearances. Wherefore he says, "But let him that is taught in the word communicate unto him that teacheth in all good things," that is, let him show to him all generosity; this he implies by the words, "in all good things. Let the disciple, says he, keep nothing to himself, but have every thing in common, for what he receives is better than what he gives,-as much better as heavenly are better than earthly things. This he expresses in another place, "If we sowed unto you spiritual things, is it a great matter if we shall reap your carnal things? (1 Cor. ix: 11. Wherefore he gives the procedure the name of a "communication," showing that an interchange takes place. Hereby too love is greatly fostered and confirmed. If the teacher asks merely for competency, he does not by receiving it derogate from his own dignity. For this is praiseworthy, so assiduously to apply to the Word, as to require the aid of others, and to be in manifold poverty, and to be regardless of all the means of subsistence. But if he exceed the due measure, he injures his dignity, not by mere receiving, but by receiving too much.

9 Then, lest the vice of the Teacher should render the disciple more remiss in this matter, and he should frequently pass him by, though poor, on account of his conduct, he proceeds to say, 10 Ver. 9. "And let us not be weary in well doing." And here he points out the difference between ambition of this kind, and in temporal affairs, by saying, "Be not deceived ; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life." As in the case of seeds, one who sows pulse cannot reap corn, for what is sown and what is reaped must both be of one kind, so is it in actions, he that plants in the flesh, wantonness, drunkenness, or inordinate desire, shall reap the fruits of these things. And what are these fruits? Punishment, retribution, shame, derision, destruction. For of sumptuous tables and viands the end is no other

than destruction; for they both perish themselves, and destroy the body too. But the fruit of the Spirit is of a nature not similar but contrary in all respects to these. For consider; hast thou sown alms-giving? the treasures of heaven and eternal glory await thee: hast thou sown temperance? honor and reward, and the applause of Angels, and a crown from the Judge await thee.

¹¹ Ver. 9, 10. "And let us not be weary in well-doing; for in due season we shall reap, if we faint not. So then as we have opportunity, let us work that which is good toward all men, especially toward them that are of the household of faith." ¹² Lest any one should suppose that their Teachers were to be cared for and supported, but that others might be neglected, he makes his discourse general, and opens the door of this charitable zeal to all; nay, he carries it to such a height, as to command us to show mercy both to Jews and Greeks, in the proper gradation indeed, but still to show mercy. And what is this gradation? it consists in bestowing greater care upon the faithful. His endeavor here is the same as in his other Epistles; he discourses not merely of showing mercy, but of doing it with zeal and perseverance, for the expressions of "sowing" and of "not fainting" imply this. Then, having exacted a great work, he places its reward close at hand, and makes mention of a new and wondrous harvest. Among husbandmen, not only the sower but also the reaper endures much labor, having to struggle with drought and dust and grievous toil, but in this case none of these exist, as he shows by the words, "for in due season we shall reap, if we faint not. By this means he stimulates and draws them on; and he also urges and presses them forward by another motive, saying, "As we have therefore opportunity, let us do good. As it is not always in our power to sow, so neither is it to show mercy; for when we have been carried hence, though we may desire it a thousand times, we shall be able to effect nothing more.

¹³ To this argument of ours the Ten Virgins (Mat. xxv: 1 ff) bear witness, who although they wished it a thousand times, yet were shut out from the bridegroom, because they brought with them no bountiful charity. And so does the rich man who neglected Lazarus (Luke xvi: 19. for he, being destitute of this succor, although he wept and made many entreaties, won no compassion from the Patriarch, or any one else, but continued destitute of all forgiveness, and tormented with perpetual fire. Therefore he says, "as we have opportunity, let us work that which is good toward all men," hereby especially also setting them free from the narrow-mindedness of the Jews. For

the whole of their benevolence was confined to their own race, but the rule of life which Grace gives invites both land and sea to the board of charity, only it shows a greater care for its own household.

¹⁴ Ver. 11, 12. "See with how large letters I have written unto you with mine own hand. As many as desire to make a fair show in the flesh, they compel you to be circumcised." Observe what grief possesses his blessed soul. As those who are oppressed with some sorrow, who have lost one of their own kindred, and suffered an unexpected calamity, rest neither by night nor day, because their grief besieges their soul, so the blessed Paul, after a short moral discourse, returns again to that former subject which chiefly disturbed his mind, saying as follows: "see with how large letters I have written unto you with mine own hand." By this he signifies that he had written the whole letter himself, which was a proof of great sincerity. In his other Epistles he himself only dictated, another wrote, as is plain from the Epistle to the Romans, for at its close it is said, "I Tertius, who write the Epistle, salute you;" (Rom. xvi: 22.) but in this instance he wrote the whole himself. And this he did by necessity, not from affection merely, but in order to remove an injurious suspicion. Being charged with acts wherein he had no part, and being reported to preach Circumcision yet to pretend to preach it not, he was compelled to write the Epistle with his own hand, thus laying up beforehand a written testimony. By the expression "what sized," he appears to me to signify, not the magnitude, but, the misshapen appearance of the letters, as if he had said, "Although not well skilled in writing, I have been compelled to write with my own hand to stop the mouth of these traducers."

¹⁵ Ver. 12, 13. "As many as desire to make a fair show in the flesh, they compel you to be circumcised; only that they may not be persecuted for the cross of Christ. For not even they who receive circumcision do themselves keep the Law; but they desire to have you circumcised, that they may glory in your flesh." Here he shows that they suffered this, not willingly but of necessity, and affords them an opportunity of retreat, almost speaking in their defence, and exhorting them to abandon their teachers with all speed. What is the meaning of "to make a fair show in the flesh?" it means, to be esteemed by men. As they were reviled by the Jews for deserting the customs of their fathers, they desire, says he, to injure you, that they may not have this charged against them, but vindicate themselves by means of your flesh. His object here is to show that they did not so act from respect to God; it is as if

he said, This procedure is not founded in piety, all this is done through human ambition; in order that the unbelievers may be gratified by the mutilation of the faithful, they choose to offend God that they may please men; for this is the meaning of, "to make a fair show in the flesh." Then, as a proof that for another reason too they are unpardonable, he again convinces them that, not only in order to please others, but for their own vain glory, they had enjoined this. Wherefore he adds, "that they may glory in your flesh," as if they had disciples, and were teachers. And what is the proof of this? "For not even they themselves," he says, "keep the Law;" even if they did keep it, they would incur grave censure, but now their very purpose is corrupt.

16 Ver. 14. "But far be it from me to glory, save in the cross of our Lord Jesus Christ." Truly this symbol is thought despicable; but it is so in the world's reckoning, and among men; in Heaven and among the faithful it is the highest glory. Poverty too is despicable, but it is our boast; and to be cheaply thought of by the public is a matter of laughter to them, but we are elated by it. So too is the Cross our boast. He does not say, "I boast not," nor, "I will not boast," but, "Far be it from me that I should," as if he abominated it as absurd, and invoked the aid of God in order to his success therein. And what is the boast of the Cross? That Christ for my sake took on Him the form of a slave, and bore His sufferings for me the slave, the enemy, the unfeeling one; yea He so loved me as to give Himself up to a curse for me. What can be comparable to this! If servants who only receive praise from their masters, to whom they are akin by nature, are elated thereby, how must we not boast when the Master who is very God is not ashamed of the Cross which was endured for us. Let us then not be ashamed of His unspeakable tenderness; He was not ashamed of being crucified for thy sake, and wilt thou be ashamed to confess His infinite solicitude? It is as if a prisoner who had not been ashamed of his King, should, after that King had come to the prison and himself loosed the chains, become ashamed of him on that account. Yet this would be the height of madness, for this very fact would be an especial ground for boasting.

17 Ver. 14. "Through which the world hath been crucified unto me, and I unto the world." What he here calls the world is not the heaven nor the earth, but the affairs of life, the praise of men, retinues, glory, wealth, and all such things as have a show of splendor. To me these things are dead. Such an one it behooves a Christian to be, and always to use this language. Nor was

he content with the former putting to death, but added another, saying, "and I unto the world," thus implying a double putting to death, and saying, They are dead to me, and I to them, neither can they captivate and overcome me, for they are dead once for all, nor can I desire them, for I too am dead to them. Nothing can be more blessed than this putting to death, for it is the foundation of the blessed life.

18 Ver. 15, 16. "For neither is circumcision any thing, nor uncircumcision, but a new creature. And as many as shall walk by this rule, peace be upon them, and mercy, and upon the Israel of God." Observe the power of the Cross, to what a pitch it hath raised him! not only hath it put to death for him all mundane affairs, but hath set him far above the Old Dispensation. What can be comparable to this power? for the Cross hath persuaded him, who was willing to be slain and to slay others for the sake of circumcision, to leave it on a level with uncircumcision, and to seek for things strange and marvellous and above the heavens. This our rule of life he calls "a new creature," both on account of what is past, and of what is to come; of what is past, because our soul, which had grown old with the oldness of sin, hath been all at once renewed by baptism, as if it had been created again. Wherefore we require a new and heavenly rule of life. And of things to come, because both the heaven and the earth, and all the creation, shall with our bodies be translated into incorruption. Tell me not then, he says, of circumcision, which now availeth nothing; (for how shall it appear, when all things have undergone such a change?) but seek the new things of grace. For they who pursue these things shall enjoy peace and amity, and may properly be called by the name of "Israel." While they who hold contrary sentiments, although they be descended from him (Israel) and bear his appellation, have yet fallen away from all these things, both the relationship and the name itself. But it is in their power to be true Israelites, who keep this rule, who desist from the old ways, and follow after grace.

19 Ver. 17. "From henceforth let no man trouble me." This he says not as though he were wearied or overpowered; he who chose to do and suffer all for his disciples' sake; he who said, "Be instant in season, out of season;" (2 Tim. iv: 2.) he who said, "If peradventure God may give them repentance unto the knowledge of the truth, and they may recover themselves out of the snare of the devil;" (2 Tim. ii: 25, 2 Tim. ii: 26.) how shall he now become relaxed and fall back? Wherefore does he say this? it is to gird up their slothful

mind, and to impress them with deeper fear, and to ratify the laws enacted by himself, and to restrain their perpetual fluctuations. Ver. 17. "For I bear branded on my body the marks of Jesus." ²⁰ He says not, "I have," but, "I bear," like a man priding himself on trophies and royal ensigns. Although on a second thought it seems a disgrace, yet does this man vaunt of his wounds, and like military standard-bearers, so does he exult in bearing about these wounds. And why does he say this? "More clearly by those wounds than by any argument, than by any language, do I vindicate myself," says he. For these wounds utter a voice louder than a trumpet against my opponents, and against those who say that I play the hypocrite in my teaching, and speak what may please men. For no one who saw a soldier retiring from the battle bathed in blood and with a thousand wounds, would dare to accuse him of cowardice and treachery, seeing that he bears on his body the proofs of his valor, and so ought ye, he says, to judge of me. And if any one desire to hear my defence, and to learn my sentiments, let him consider my wounds, which afford a stronger proof than these words and letters. At the outset of his Epistle he evinced his sincerity by the suddenness of his conversion, at its close he proves it by the perils which attended his conversion. That it might not be objected that he had changed his course with upright intentions, but that he had not continued in the same purpose, he produces his trials, his dangers, his stripes as witnesses that he had so continued.

²¹ Then having clearly justified himself in every particular, and proved that he had spoken nothing from anger or malevolence, but had preserved his affection towards them unimpaired, he again establishes this same point by concluding his discourse with a prayer teeming with a thousand blessings, in these words; Ver. 18. "The grace of our Lord Jesus Christ be with your spirit, brethren. Amen." By this last word he hath sealed all that preceded it. He says not merely, "with you," as elsewhere, but, "with your spirit," thus withdrawing them from carnal things, and displaying throughout the beneficence of God, and reminding them of the grace which they enjoyed, whereby he was able to recall them from all their judaizing errors. For to have received the Spirit came not of the poverty of the Law, but of the righteousness which is by Faith, and to preserve it when obtained came not from Circumcision but from Grace. On this account he concluded his exhortation with a prayer, reminding them of grace and the Spirit, and at the same time addressing them as brethren, and supplicating God that they might contin-

ue to enjoy these blessings, thus providing for them a twofold security. For both prayer and teaching, tended to the same thing and together became to them as a double wall. For teaching, reminding them of what benefits they enjoyed, the rather kept them in the doctrine of the Church; and prayer, invoking grace, and exhorting to an enduring constancy, permitted not the Spirit to depart from them. And He abiding in them, all the error of such doctrines as they held was shaken off like dust.

SOURCES AND CREDITS

Where each text comes from, and the licence under which it may be reused. The public-domain translations are unaltered apart from the division into numbered sections. Texts marked CC BY-SA 4.0 may be copied and adapted provided that credit is given and the result is shared under the same licence.

Homilies on 1 Corinthians 33–44

English translation: an older public-domain translation as collected in the Writings-Database (HistoricalChristianFaith), mostly from the Ante-Nicene, Nicene and Post-Nicene Fathers and similar nineteenth-century editions. SermonIndex has only divided it into chapters and short sections; the wording is the translator's own. No Greek or Latin text is shown beside it yet, and no modern English version has been made. *Licence: Public domain.*

Homilies on 2 Corinthians

English translation: an older public-domain translation as collected in the Writings-Database (HistoricalChristianFaith), mostly from the Ante-Nicene, Nicene and Post-Nicene Fathers and similar nineteenth-century editions. SermonIndex has only divided it into chapters and short sections; the wording is the translator's own. No Greek or Latin text is shown beside it yet, and no modern English version has been made. *Licence: Public domain.*

Commentary on Galatians

English translation: an older public-domain translation as collected in the Writings-Database (HistoricalChristianFaith), mostly from the Ante-Nicene, Nicene and Post-Nicene Fathers and similar nineteenth-century editions. SermonIndex has only divided it into chapters and short sections; the wording is the translator's own. No Greek or Latin text is shown beside it yet, and no modern English version has been made. *Licence: Public domain.*

