

The Early Church Fathers Writings

Volume 44

THE EARLY CHURCH FATHERS WRITINGS

Volume 44

John Chrysostom: Homilies on the Pastoral Letters,
Philemon and Hebrews

c. AD 386 – 407

S E R M O N I N D E X

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INTRODUCTION TO THIS VOLUME

How this book is arranged

This is the forty-fourth 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 Pastoral Letters, Philemon and Hebrews, 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 letters to Timothy and Titus are Paul's counsels to those who lead the church, and Chrysostom's homilies on them are full of advice for pastors. The Homilies on Hebrews close the series of his homilies on the New Testament letters in this collection.

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

The Pastoral Letters and Philemon

His homilies on the letters to Timothy, to Titus and to Philemon.

Homilies on 1 Timothy

JOHN CHRYSOSTOM

c. AD 349–407

In these eighteen homilies on the First Letter to Timothy John Chrysostom takes the text passage by passage and turns each part of it to the life of his hearers.

HOMILY 1

11 Timothy i. 1, 2.-"Paul, an Apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, which is our hope; unto Timothy, my own son in the faith: Grace, mercy, and peace, from God our Father and Jesus Christ our Lord." [The R. V. omits *kuri/ou* and translates: Christ Jesus our hope, *th=j e9lpi/doj h9mw=n.*] 2 I. Great and admirable is the dignity of an Apostle, and we find Paul constantly setting forth the causes of it, not as if he took the honor to himself, but as intrusted with it, and being under the necessity of so doing. For when he speaks of himself as "called," and that "by the will of God," and again elsewhere, "a necessity is laid upon me" (1 Cor. ix. 16.), and when he says, "for this I was separated," by these expressions all idea of arrogance and ambition is removed. For as he deserves the severest blame, who intrudes into an office which is not given him of God, so he who refuses, and shrinks from it when offered to him, incurs blame of another kind, that of rebellion and disobedience. Therefore Paul, in the beginning of this Epistle, thus expresses himself, "Paul, an Apostle of Jesus Christ by the commandment of God. He does not say here, "Paul called," but "by commandment. He begins in this manner, that Timothy may not feel any human infirmity from supposing that Paul addresses him on the same terms as his disciples. But where is this commandment given? We read in the Acts of the Apostles: "The Spirit said, Separate me Paul and Barnabas. (Acts xiii. 2. And everywhere in his writings Paul adds the name of Apostle, to instruct his hearers not to consider the doctrines he delivered as proceeding from man.

³ For an Apostle can say nothing of his own, and by calling himself an Apostle, he at once refers his hearers to Him that sent him. In all his Epistles therefore he begins by assuming this title, thus giving authority to his words, as here he says, "Paul, an Apostle of Jesus Christ according to the commandment of God our Saviour. Now it does not appear that the Father anywhere commanded him. It is everywhere Christ who addresses him. Thus, "He said unto me, Depart, for I will send thee far hence unto the Gentiles" (Acts xxii. 21); and again, "Thou must be brought before Caesar. (Acts xxvii. 24. But whatever the Son commands, this he considers to be the commandment of the Father, as those of the Spirit are the commandments of the Son. For he was sent by the Spirit, he was separated by the Spirit, and this he says was the commandment of God. What then? does it derogate from the power of the Son, that His Apostle was sent forth by the commandment of the Father? By no means. For observe, how he represents the power as common to both. For having said, "according to the commandment of God our Saviour"; he adds, "and Lord Jesus Christ, our hope. And observe, with what propriety he applies the titles. And indeed, the Psalmist applies this to the Father, saying, "The hope of all the ends of the earth. (Ps. lxiv. 5.

⁴ And again, the blessed Paul in another place writes, "For therefore we both labor, and suffer reproach, because we have hope in the living God. The teacher must suffer dangers even more than the disciple. "For I will smite the shepherd, (he says,) "and the sheep shall be scattered abroad. (Zech. xiii. 7. Therefore the devil rages with greater violence against teachers, because by their destruction the flock also is scattered. For by slaying the sheep, he has lessened the flock, but when he has made away with the shepherd, he has ruined the whole flock, so that he the rather assaults him, as working greater mischief by a less effort; and in one soul effecting the ruin of all. For this reason Paul, at the beginning, elevates and encourages the soul of Timothy, by saying, We have God for our Saviour and Christ for our hope. We suffer much, but our hopes are great; we are exposed to snares and perils, but to save us we have not man but God. Our Saviour is not weak, for He is God, and whatever be our dangers they will not overcome us; nor is our hope made ashamed, for it is Christ. For in two ways we are enabled to bear up against dangers, when we are either speedily delivered from them, or supposed by good hopes under them.

5 But Paul never calls himself the Apostle of the Father, but always of Christ. Because he makes everything common to both. The Gospel itself he calls "the Gospel of God." And ent are as nothing. "Unto Timothy, my own son in the faith." 6 This too is encouraging. For if he evinced such faith as to be called peculiarly Paul's "own" son, he might be confident also with respect to the future. For it is the part of faith not to be cast down or disturbed, though circumstances occur that seem contrary to the promises. But observe he says, "my son," and even "mine own son," and yet he is not of the same substance. But what? was he of irrational kind? "Well," says one, "he was not of Paul, so this does not imply 'being of another.'" What then? was he of another substance neither was it so, for after saying "mine own son," he adds, "in the faith," to show that he was really "his own son," and truly from him. There was no difference. The likeness he bore to him was in respect to his faith, as in human births there is a likeness in respect of substance. The son is like the father in human beings, but with respect to God the proximity is greater. For here a father and a son, though of the same substance, differ in many particulars, as in color, figure, understanding, age, bent of mind, endowments of soul and body, and in many other things they may be like or unlike, but there is no such dissimilarity in the divine Essence. "By commandment." This is a stronger expression than "called", as we learn from other passages. As he here calls Timothy "mine own son," in like manner he says to the Corinthians, "in Christ Jesus I have begotten you," i.e. in faith; but he adds the word "own," to show his particular likeness to himself, as well as his own love and great affection for him. Notice again the "in" applied to the faith. "My own son," he says, "in the faith." See what an honorable distinction, in that he calls him not only his "son," but his "own" son.

7 Ver. 2. "Grace, mercy, and peace from God our Father and Jesus Christ our Lord." Why is mercy mentioned here, and not in the other Epistles? This is a further mark of his affection. Upon his son he invokes greater blessings, with the anxious apprehension of a parent. For such was his anxiety, that he gives directions to Timothy, which he has done in no other case, to attend to his bodily health; where he says, "Use a little wine for thy stomach's sake, and thine often infirmities" (1 Tim. v. 23.) Teachers indeed stand more in need of mercy. "From God our Father," he says, "and Jesus Christ our Lord." Here too is consolation. For if God is our Father, He cares for us as sons, as Christ says,

"What man is there of you, whom if his son ask bread, will he give him a stone?" (Matt. vii. 9.)

8 Ver. 3. "As I besought thee to abide still at Ephesus, when I went into Macedonia." Observe the gentleness of the expression, more like that of a servant than of a master. For he does not say "I commanded," or "bade" or even "exhorted," but "I besought thee." But this tone is not for all: only meek and virtuous disciples are to be treated thus. The corrupt and insincere are to be dealt with in a different manner, as Paul himself elsewhere directs, "Rebuke them with all authority" (Tit. ii. 15); and here he says "charge," not "beseech," but "charge some that they teach no other doctrine" What means this? That Paul's Epistle which he sent them was not sufficient? Nay, it was sufficient; but men are apt sometimes to slight Epistles, or perhaps this may have been before the Epistles were written. He had himself passed some time in that city. There was the temple of Diana, and there he had been exposed to those great sufferings. For after the assembly in the Theater had been dissolved, and he had called to him and exhorted the disciples, he found it necessary to sail away, though afterwards he returned to them. It were worth enquiry, whether he stationed Timothy there at that time. For he says, that "thou mightest charge some that they teach no other doctrine": he does not mention the persons by name, that he might not, by the openness of his rebuke, render them more shameless. There were in that city certain false Apostles of the Jews, who wished to oblige the faithful to observe the Jewish law, a fault he is everywhere position to him. This is meant by "teaching another doctrine."

9 Ver. 4. "Neither give heed to fables and endless genealogies." 10 By "fables" he does not mean the law; far from it; but inventions and forgeries and counterfeit doctrines. For, it seems, the Jews wasted their whole discourse on these unprofitable points. knowledge and research. "That thou mightest charge some," he says, "that they teach no other doctrine, neither give heed to fables and endless genealogies. Why does he call them "endless"? It is because they had no end, or none of any use, or none easy for us to apprehend. Mark how he disapproves of questioning. For where faith exists, there is no need of question. Where there is no room for curiosity, questions are superfluous. Questioning is the subversion of faith. For he that seeks has not yet found. He who questions cannot believe. Therefore it is his advice that we should not be occupied with questions, since if we question, it is not

faith; for faith sets reasoning at rest. But why then does Christ say, "Seek and ye shall find, knock and it shall be opened unto you" (Matt. vii. 7); and, "Search the Scriptures, for in them ye think ye have eternal life"? (John v. 39. The seeking there is meant of prayer and vehement desire, and He bids "search the Scriptures," not to introduce the labors of questioning, but to end them, that we may ascertain and settle their true meaning, not that we may be ever questioning, but that we may have done with it.

¹¹ And he justly said, "Charge some that they teach no other doctrine, neither give heed to fables, and endless genealogies, which minister questions rather than the dispensation of God in faith. Justly has he which is the best medicine of our souls. This questioning therefore is opposed to the dispensation of God. For what is dispensed by faith? To recede His mercies and become better men; to doubt and dispute of nothing; but to repose in confidence. For what "ministers questions" displaces faith and that which faith hath wrought and builded. Christ has said that we must be saved by faith; this these teachers questioned and even denied. For since the announcement was present, but the issue of it future, faith was required. But they bring pre-occupied by legal observances threw impediments in the way of faith. He seems also here to glance at the Greeks, where he speaks of "fables and genealogies," for they enumerated their Gods.

¹² Moral. Let us not then give heed to questions. For we were called Faithful, that wemight unhesitatingly believe what is delivered to us, and entertain no doubt. For if the things asserted were human, we ought to examine them; but since they are of God, they are only to be revered and believed. If we believe not, how shall we be persuaded of the existence of a God? For how knowest thou that there is a God, when thou callest Him to account? The Him without proofs and demonstrations. Even the Greeks know this; for they believed their Gods telling them, saith one, even without proof; and what?—That they were the offspring of the Gods. But why do I speak of the Gods? In the case of the man, a deceiver and sorcerer, (I speak of Pythagoras,) they acted in like manner, for of him it was said, He said it. And over their temples was an image of Silence, and her finger on her mouth, compressing her lips, and significantly exhorting all that passed by to be silent. And were their doctrines so sacred, and are ours less so? and even to be ridiculed? What extreme madness is this! The tenets of the Greeks indeed are rightly questioned. For they were of that nature, being but disputes, conflicts of reason-

ings, and doubts, and conclusions. But ours are far from all these. For human wisdom invented theirs, but ours were taught by the grace of the Spirit. Their doctrines are madness and folly, ours are true wisdom. In their case there is neither teacher nor scholar; but all alike are disputants. Here whether teacher or scholar, each is to learn of him from whom he ought to learn, and not to doubt, but obey; not to dispute, but believe.

¹³ For all the ancients obtained a good report through faith, and without this everything is subverted. And why do I speak of it in heavenly things? We shall find upon examination that earthly things depend upon it no less. For without this there would be no trade nor contracts, nor anything of the sort. And if it be so necessary here in things that are false, how much more in those. doctrines, such, for instance, as relate to nativity and fate. If you believe that there is a resurrection and a judgment, you will be able to expel from your mind all those false opinions. Believe that there is a just God, and you will not believe that there can be an unjust nativity. Believe that there is a God, and a Providence, and you will not believe that there can be a nativity, that holds all things together. Believe that there is a place of punishment, and a Kingdom, and you will not brave in a nativity that takes away our free agency, and subjects us to necessity and force. Neither sow, nor plant, nor according to the course of nativity! What need have we more of Prayer? And why should you deserve to be a Christian, if there be this nativity? for you will not then be responsible. And whence proceed the arts of life? are these too from nativity? Yes, you say, and it is fated to one to become wise with labor. But can you show me one who has learnt an art without labor? You cannot. It is not then from nativity but from labor that he derives his skill.

¹⁴ But why does a man who is corrupt and wicked become rich, without inheriting it from raise, always arguing upon wealth and poverty, and never taking the case of vice and virtue. Now in this question talk not of that, but show me a man who has become bad, whilst he was striving to be good; or one that, without striving, has become good. For if Fate has any power, its power should be shown in the most important things; in vice and virtue, not in poverty and riches. Again you ask, why is one man sickly and another healthy? why is one honored, another disgraced? Why does ever thing succeed well with this man, whilst another meets with nothing but failure and impediments? Lay aside the notion of nativity, and you will know. Believe

firmly that there is a God and a Providence, and all these things will be cleared up. "But I cannot," you say, "conceive that honest man, and not to the virtuous? How can I believe this? for there must be facts to ground belief. Well then, do these cases proceed from a nativity that was just, or unjust? "Unjust," you say. Who then made it? "Not God," you say, "it was unbegotten. But how can the unbegotten produce these things? for they are contradictions. "These things are not then in any wise the works of God. Shall we then enquire who made the earth, the sea, the heavens, the seasons? "Nativity," you answer.

¹⁵ Did nativity then produce in things inanimate such order and harmony, but in us, for whom these things were made, so much disorder? As if one, in building a house, should be careful to make it magnificent, but bestow not a thought upon his household. But who preserves the succession of the seasons? Who established the regular laws of nature? Who appointed the courses of day and night? These things are superior to any such nativity. "But these," you say, "came to be of themselves. And yet how can such a well-ordered system spring up of itself? ¹⁶ "But whence" you say "come the rich, the healthy, the renowned, and how are some made rich by covetousness, some by inheritance, some by violence? and why does God suffer the wicked to be prosperous? We answer, Because the retribution, according to the desert of each, does not take place here, but is reserved for hereafter. Show me any such thing taking place Then! "Well," say you, "give me here, and I do not look for hereafter. But it is because you seek here, that you receive not. For if when earthly enjoyment is not within your reach, you seek present things so eagerly as to prefer them to future, what would you do if you were in possession of unmixed pleasure? God therefore shows you that these things are nothing, and indifferent; for if they were not indifferent, He would not bestow them on such men. You will own that it is a matter of indifference whether one be tall or short, black or white; so is it whether one be rich or poor. For, tell me, are not things necessary bestowed on all equally, as the capacity for virtue, the distribution of spiritual gifts? If you understood aright the mercies of God, you would not complain of wanting worldly things, whilst you enjoyed these best gifts equally with others; and knowing that equal distribution you would not desire superiority in the rest.

¹⁷ As if a servant enjoying from his master's bounty food, clothing, and lodging, and all other necessities equally with his fellow- this reason it is,

that God withdraws those things from us, to extinguish this madness, and transfer our affections from them to heaven. But nevertheless we do not learn wisdom. As if a child possessing a toy, should prefer it to things necessary, and his father, to lead him against his will to what was better for him, should deprive him of his toy; so God takes these things from us, that He may lead us to heaven. If you ask then why He permits the wicked to be rich, it is because they are not high in His esteem. And if the righteous too are rich, it is rather that He allows it to be, than that He makes them so. they might gain wealth, do not seek wealth; when they might enjoy health, mortify their bodies; when they might rise to glory, make it their aim to be despised. But there is no good man, who ever studied to be bad. Let us therefore desist from seeking things below, and let us seek heavenly things; for so we shall be able to attain them, and we shall enjoy eternal delights, by the grace and lovingkindness of our Lord Jesus Christ. To Whom with the Father and the Holy Ghost be glory, power, and honor, now, and ever, and world without end. Amen.

HOMILY 2

1 I Timothy i. 5-7.-"Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned:: From which some having swerved have turned aside unto vain jangling; Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm." 2 Nothing is so injurious to mankind as to undervalue friendship ; and not to cultivate it with the greatest care; as nothing, on the other hand, is so beneficial, as to pursue it to the utmost of our power. This Christ has shown, where He says, "If two of you shall agree on earth, as touching anything that they shall ask, it shall be done for them of My Father" (Matt. xviii. 19); and again, "Because iniquity shall abound, love shall wax cold. (Matt. xxiv. 12. It is this that has been the occasion of all heresies. For men, because they loved not their brethren, have envied those who were in high repute, and from envying, they have become eager for power, and from a love of power have introduced heresies. On this account Paul having said, "that thou mightest charge some that they teach no other doctrine," now shows that the manner in which this may be effected is by charity. As therefore when he says, "Christ is the end of the Law" (Rom. x. 4), that is, its fulfillment, and this is connected with the former, so this a commandment implied in love. The end of medicine is health, but where there is health, there is no need to

make much ado; so where there is love, there is no need of much commanding. But what sort of love does he speak of? That which is sincere, which is not merely in words but which flows from the disposition, from sentiment, and sympathy.

³ "From a pure heart," he says, either with respect to a right conversation, or sincere affection. For an impure life too produces divisions. "For every one that doeth evil, hateth the light. (John iii. 20. There is indeed a friendship even among the wicked. Robbers and murderers may love one another, but this is not "from a good conscience," not "from a pure" but from an impure "heart," not from "faith unfeigned," but from that which is false and hypocritical. For faith points out the truth, and a sincere faith produces love, which he who truly believes in God cannot endure to lay aside. ⁴ Ver. 6. "From which some having swerved have turned aside to vain jangling." He has well said, "swerved," for it requires skill, to shoot straight and not beside the mark, to have the direction of the Spirit. For there are many things to turn us aside from the right course, and we should look but to one object. Ver. 7. "Desiring to be teachers of the law." Here we see another cause of evil, the love of power. Wherefore Christ said, "Be not ye called Rabbi" (Matt. xxiii. 8); and the Apostle again, "For neither do they keep the law, but that they may glory in your flesh." (Gal. vi. 13.) They desire preëminence, he means, and on that account disregard truth. "Understanding neither what they say, nor whereof they affirm." Here he censures them, because they know not the end and aim of the Law, nor the period for which it was to have authority. But if it was from ignorance, why is it called a sin? Because it was incurred not only from their desiring to be teachers of the law, but from their not retaining love. Nay, and their very ignorance arose from these causes. For when the soul abandons itself to carnal things, the clearness of its vision is dimmed, and falling from love it drops into contentiousness, and the eye of the mind is blinded. For he that is possessed by any desire for these temporal things intoxicated, as he is, with passion, cannot be an impartial judge of truth. "Not knowing whereof they affirm."

⁵ For it is probable that they spoke of the law, and enlarged on its purifications and other bodily rites. The Apostle then forbearing to censure these, as either nothing, or at best a shadow and figure of spiritual things, proceeds in a more engaging way to praise the law, calling the Decalogue here the law, and by means of it discarding the rest. For if even these precepts punish

transgressors, and become useless to us, much more the others. Ver. 8, 9. "But we know that the law is good, if a man use it lawfully. Knowing this, that the law is not made for a righteous man." 6 The law, he seems to say, is good, and again, not good. What then? if one use it not lawfully, is it not good? Nay even so it is good. But what he means is this; if any one fulfills it in his actions; for that is to "use it lawfully" as here intended. But when they expound it in their words, and neglect it in their deeds, that is using it unlawfully. For such an one uses it, but not to his own profit. And another way may be named besides. What is it? that the law, if thou use it aright, sends thee to Christ. For since its aim is to justify man, and it fails to effect this, it remits us to Him who can do so. Another way again of using the law lawfully, is when we keep it, but as a thing superfluous. And how as a thing superfluous? As the bridle is properly used, not by the prancing horse that champs it, but by that which wears it only for the sake of appearance, so he uses the law lawfully, who governs himself, though not as constrained by the letter of it. He uses the law lawfully who is conscious that he does not need it, for he who is already so virtuous that he fulfills it not from fear of it, but from a principle of virtue, uses it lawfully and safely:

7 that is, if one so use it, not as being in fear of it, but having before his eyes rather the condemnation of conscience than the punishment hereafter. Moreover he calls him a righteous man, who has attained unto virtue. He therefore uses the law lawfully, who does not require to be instructed by it. For as points in reading are set before children; but he who does what they direct, without their aid, from other knowledge, shows more skill, and is a better reader; so he who is above the law, is not under the schooling of the law. For he keeps it in a much higher degree, who fulfills it not from fear, but from a virtuous inclination; since he that fears punishment does not fulfill it in the same manner as he that aims at reward. He that is under the law doth it not as he that is above the law. For to live above the law is to use it lawfully. He uses it lawfully, and keeps it, who achieves things beyond the law, and who does not need its instructions. For the law, for the most part, is prohibition of evil; now this alone does not make a man righteous, but the performance of good actions besides. Hence those, who abstain from evil like slaves, do not come up to the mark of the law. For it was appointed for the punishment of transgression. Such men indeed use it, but it is to dread its punishment.

⁸It is said, "Wilt thou not be afraid of the power? do that which is good" (Rom. xiii. 3): which implies, that the law threatens punishment only to the wicked. But of what use is the law to him whose actions deserve a crown? as the surgeon is of use only to him who hath some hurt, and not to the sound and healthy man. "But for the lawless and disobedient, for the ungodly and for sinners. He calls the Jews "lawless and disobedient" too. "The law (he says) worketh wrath," that is, to the evil doers. But what to him who is deserving of reward? "By the law is the knowledge of sin. (Rom. iii. 20. What then with respect to the righteous? "the law is not made," he says, "for a righteous man. Wherefore? Because he is exempted from its punishment, and he waits not to learn from it what is his duty, since he has the grace of the Spirit within to direct him. For the law was given that men might be chastened by fear of its threatenings. But the tractable horse needs not the curb, nor the man that can dispense with instruction the schoolmaster.

⁹"But for the lawless and disobedient, for the ungodly and for sinners, for the unholy and profane, for murderers of fathers and murderers of mothers." Thus he does not stop at the mention of sins in general, nor of these only, but goes over the several kinds of sin, to shame men, as it were, of being under the direction of the law; and having thus particularized some, he adds a reference to those omitted, though what he had enumerated were sufficient to withdraw men. Of whom then does he say these things? Of the Jews, for they were "murderers of fathers and murderers of mothers": they were "profane and unholy," for these too he means when he says, "ungodly and sinners," and being such, the law was necessarily given to them. For did they not repeatedly worship idols? did they not stone Moses? were not their hands imbrued in the blood of their kindred? Do not the prophets constantly accuse them of these things? But to those who are instructed by a heavenly philosophy, these commandments are superfluous. "For murderers of fathers and murderers of mothers, for manslayers, for whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine"; for all the things which he had mentioned were the passions of a corrupted soul, and contrary, therefore, to sound doctrine.

¹⁰Ver. 11. "According to the glorious Gospel of the blessed God, which was committed to my true." Thus the Law is still necessary for the confirmation of the Gospel, yet to those who obey it is unnecessary. And he calls the

Gospel "glorious." There were some who were ashamed of its persecutions, and of the sufferings of Christ, and so for the sake of these, as well as for others, he has called it "the glorious Gospel," thus showing that the sufferings of Christ are our glory. And perhaps he glances too at the future. For if our present state is exposed to shame and reproach, it will not be so hereafter; and it is to things future, and not to things present, that the Gospel belongs. Why then did the Angel say, "Behold, I bring you good tidings of great joy, for unto you is born a Saviour"? (Luke ii. 10.) Because He was born to be their Saviour, though His miracles did not commence from His birth. "According to the Gospel," he saith, "of the blessed God." The glory he means is either that of the service of God, or, in that if present things are filled with its glory, yet much more will things future be so; when "His enemies shall be put under His feet" (1 Cor. xv. 25), when there shall be nothing opposed, when the just shall behold all those blessed things, which "eye hath not seen, nor ear heard, and which hath not entered into the heart of man." (1 Cor. ii. 9.) "For I will" says our Saviour, "that they also may be with Me, where I am, that they may behold My glory, which Thou hast given Me." (John xvii. 24.)

¹¹ Moral. Let us then learn who these are, and let us esteem them blessed, considering what felicities they will then enjoy, of what light and glory they will then participate. The glory of this world is worthless and not enduring, or if it abides, it abides but till death, and after that is wholly extinguished. For "his glory," it says, "shall not descend after him." (Ps. xlix. 17.) And with many it lasts not even to the end of life. But no such thing is to be thought of in that glory; it abides, and will have no end. For such are the things of God, enduring, and above all change or end. For the glory of that state is not from without, but from within. I mean, it consists not in a multitude of servant, or of chariot, nor in costly garments. Independently of these things, the man himself is clothed with glory. Here, without these things, the man appears naked. In the baths, we see the illustrious the undistinguished, and the base, alike bare. Often have the great been exposed to danger in public, being left on some occasion by their servants. But in that world men carry their glory about with them, and the Saints, like the Angels, wherever they appear, have their glory in themselves. Yea rather as the sun needs no vestures, and requires no foreign aid, but wherever he appears, his glory at once shines forth; so shall it then be.

¹²Let us then pursue that glory, than which nothing is more venerable; and leave the glory of the world, as beyond anything worthless. "Boast not of thy clothing and raiment. (Ecclus. xi. 4. This was the advice given of old to the simple. Indeed the dancer, the harlot, the player, are arrayed in a gayer and more costly robe than thou. And besides, this boasting were of that, which if but moths attack, they can rob thee of its enjoyment. Dost thou see what an unstable thing it is, this glory of the present life? Thou pridest thyself upon that which insects make and destroy. For Indian insects, it is said, spin those fine threads of which your robes are made. But rather seek a clothing woven from things above, an admirable and radiant vesture, raiment of real gold; of gold not dug by malefactors' hands out of the mine, but the produce of virtue. Let us clothe ourselves with a robe not the manufacture of poor men or slaves, but wrought by our Lord Himself. But your garments, you say, are in-wrought with gold! And what is that to thee? He that wrought it, not he that wears it, is the object of admiration, for there it is really due. It is not the frame on which the garment is stretched at the fuller's, but the maker of it, that is admired. Yet the block wears it, and has it bound on itself.

¹³And as that wears it, but not for use, even so do some of these women, for the benefit of the garment, to air it, they say, that it may not be moth-eaten! Is it not then the extreme of folly to be solicitous about a thing so worthless, to do anything whatever, to risk your salvation for it, to make a mock at Hell, to set God at defiance, to overlook Christ hungering? Talk not of the precious spices of India, Arabia, and Persia, the moist and the dry, the perfumes and unguents, so costly and so useless. Why, O woman, dost thou lavish perfumes upon a body full of impurity within? why spend on what is offensive, as if one should waste perfumes upon dirt, or distill balms upon a brick. There is, if you desire it, a precious ointment and a fragrance, with which you might anoint your soul; not brought from Arabia, or Ethiopia, nor from Persia, but from heaven itself; purchased not by gold, but by a virtuous will, and by faith unfeigned. Buy this perfume, the odor of which is able to fill the world. It was of this the Apostles savored. "For we are (he says) a sweet savor, to some of death, to others of life. (2 Cor. ii. 15, 16. And what means this? That it is as they say, that the swine is suffocated by perfumes! But this spiritual fragrance scented not only the bodies but the garments of the Apostles;

¹⁴ and Paul's garments were so impregnated with it, that they cast out devils. What balmy leaf, what cassia, what myrrh so sweet or so efficacious as this perfume? For if it put devils to flight, what could it not effect? With this ointment let us furnish ourselves. And the grace of the Spirit will provide it through almsgiving. Of these we shall savor, when we go into the other world. And as here, he that is perfumed with sweet odors draws upon himself, the notice of all, and whether at the bath, or the assembly, or any other concourse of men, all follow him, and observe him; so, in that world, when souls come in that are fragrant with this spiritual savor, all arise and make room. And even here devils and all vices are afraid to approach it, and cannot endure it, for it chokes them. Let us then not bear about us that perfume which is a mark of effeminacy, but this, which is a mark of manhood, which is truly admirable, which fills us with a holy confidence. This is a spice which is not the produce of the earth, but springs from virtue, which withers not, but blooms for ever. This is it that renders those who possess it honorable. With this we are anointed at our Baptism, then we savor sweetly of it; but it must be by our care afterwards that we retain the savor.

¹⁵ Of old the Priests were anointed with ointment, as an emblem of the virtue, the fragrance of which a Priest should diffuse around him. ¹⁶ But nothing is more offensive than the savor of sin, which made the Psalmist say, "My wounds stink and are corrupt. (Ps. xxxviii. 5. For sin is more foul than putrefaction itself. What, for instance, is more offensive than fornication? And if this is not perceived at the time of its commission, yet, after it is committed, its offensive nature, the impurity contracted in it, and the curse, and the abomination of it is perceived. So it is with all sin. Before it is committed it has something of pleasure, but after its commission, the pleasure ceases and fades away, and pain and shame succeed. But with righteousness it is the reverse. At the beginning it is attended with toil, but in the end with pleasure and repose. But even here, as in the one case the pleasure of sin is no pleasure, because of the expectation of disgrace and punishment, so in the other the toil is not felt as toil, by reason of the hope of reward. And what is the pleasure of drunkenness? The poor gratification of drinking, and hardly that. For when insensibility follows, and the man sees nothing that is before him, and is in a worse state than a madman, what enjoyment remains? Nay, one might well say there is no pleasure in fornication itself. For when passion

has deprived the soul of its judgment, can there be any real delights? As well might we say that the itch is a pleasure!

¹⁷ I should call that true pleasure, when the soul is not affected by passion, not agitated nor overpowered by the body. For what pleasure can it be to grind the teeth, to distort the eyes, to be irritated and inflamed beyond decency? But so far is it from being pleasant, that men hasten to escape from it, and when it is over are in pain. But if it were pleasure, they would wish not to escape from it, but to continue it. It has therefore only the name of pleasure.

¹⁸ But not such are the pleasures enjoyed by us; they are truly delightful, they do not agitate nor inflame. They leave the soul free, and cheer and expand it. Such was the pleasure of Paul when he said, "In this I rejoice, yea, and I will rejoice"; and again, "Rejoice in the Lord always." (Phil. i. 18, and iv. 4.) For sinful pleasure is attended with shame and condemnation; it is indulged in secret, and is attended with infinite uneasiness. But from all these the true pleasure is exempt. This then let us pursue, that we may attain those good things to come, through the grace and mercy of our Lord Jesus Christ, to whom, &c.

HOMILY 3

¹¹ Timothy i. 12-14.-"And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry [R. V.: to his service, *eij diakonian*]; who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief. And the grace of our Lord was exceeding abundant, with faith and love which is in Christ Jesus." ² The advantages arising from humility are generally acknowledged, and yet it is a thing not easily to be met with. There is affectation of humble talking enough and to spare, but humbleness of mind is nowhere to be found. This quality was so cultivated by the blessed Paul, that he is ever looking out for inducements to be humble. They who are conscious to themselves of great merits must struggle much with themselves if they would be humble. And he too was one likely to be under violent temptations, his own good conscience swelling him up like a gathering humor. Observe therefore his method in this place. "I was intrusted," he had said, "with the glorious Gospel of God, of which they who still adhere to the law have no right to partake; for it is now opposed to the Gospel, and their difference is such, that those who are actuated by the one, are as yet unworthy to partake of the other; as we should say, that those who require pun-

ishments, and chains, have no right to be admitted into the train of philosophers. Being filled therefore with high thoughts, and having used magnificent expressions, he at once depresses himself, and engages others also to do the like. Having said therefore that "the Gospel was committed to his trust"; lest this should seem to be said from pride, he checks himself at once, adding by way of correction, "I thank Christ Jesus our Lord, who hath enabled me, for that He counted me faithful, putting me into the ministry.

³ Thus everywhere, we see, he conceals his own merit, and ascribes everything to God, yet so far only, as not to take away free will. For the unbeliever might perhaps say, If everything is of God, and we contribute nothing of ourselves, while He turns us, as if we were mere wood and stone, from wickedness to the love of wisdom, why then did He make Paul such as he was, and not Judas? To remove this objection, mark the prudence of his expression, "Which was committed," he says, "to my trust. This was his own excellence and merit, but not wholly his own; for he says, "I thank Christ Jesus, who enabled me. This is God's part: then his own again, "Because He counted me faithful. Surely because he would be serviceable of his own part. ⁴ Ver. 13. "Putting me into his service, who was before a blasphemer, and a persecutor, and injurious; but I obtained mercy, because I did it ignorantly in unbelief."

⁵ Thus we see him acknowledge both his own part and that of God, and whilst he ascribes the greater part to the providence of God, he extenuates his own, yet so far only, as we said before, as was consistent with free will. And what is this, "Who enabled me"? I will tell you. He had so heavy a burden to sustain, that he needed much aid from above. For think what it was to be exposed to daily insults, and mockeries, and snares, and dangers, scoffs, and reproaches, and deaths; and not to faint, or slip, or turn backward, but though assaulted every day with darts innumerable, to bear up manfully, and remain firm and imperturbable. This was the effect of no human power, and yet not of Divine influence alone, but of his own resolution also. For that Christ chose him with a foreknowledge of what he would be, is plain from the testimony He bore to him before the commencement of his preaching. "He is a chosen vessel unto me, to bear my name before the Gentiles and kings." (Acts ix. 15.) For as those who bear the royal standard in war require both strength and address, that they may not let it fall into the hands of the enemy; so those who sustain the name of Christ, not only in war but in peace, need a mighty strength, to presence it uninjured from the attacks of

accusers. Great indeed is the strength required to bear the name of Christ, and to sustain it well, and bear the Cross. For he who in action, or word, or thought, does anything unworthy of Christ, does not sustain His name, and has not Christ dwelling in him. For he that sustains that name bears it in triumph, not in the concourse of men, but through the very heavens, while all angels stand in awe, and attend upon him, and admire him.

⁶"I thank the Lord, who hath enabled me." Observe how he thanks God even for that which was his own part. For he acknowledges it as a favor from Him that he was "a chosen vessel." For this, O blessed Paul, was thy own part. "For God is no respecter of persons." But I thank Him that he "thought me worthy of this ministry." For this is a proof that He esteemed me faithful. The steward in a house is not only thankful to his master that he is trusted, but considers it as a sign that he holds him more faithful than others: so it is here. Then observe how he magnifies the mercy and loving-kindness of God, in describing his former life, "who was formerly," he says, "a blasphemer, and a persecutor, and injurious." And when he speaks of the still unbelieving Jews, he rather extenuates their guilt. "For I bear them record that they have a zeal for God, but not according to knowledge." (Rom. x. 2.) But of himself he says, "Who was a blasphemer and a persecutor." Observe his lowering of himself! So free was he from self-love, so full of humility, that he is not satisfied to call himself a persecutor and a blasphemer, but he aggravates his guilt, showing that it did not stop with himself, that it was not enough that he was a blasphemer, but in the madness of his blasphemy he persecuted those who were willing to be godly.

⁷"But I obtained mercy because I did it ignorantly in unbelief." ⁸Why then did other Jews not obtain mercy? Because what they did, they did not ignorantly, but willfully, well knowing what they did. For this we have the testimony of the Evangelist. "Many of the Jews believed on Him, but because of the Pharisees they did not confess Him. For they loved the praise of men more than the praise of God. (John xii. 42, 43. And Christ again said to them, "How can ye believe, who receive honor one of another" (John v. 44)? and the parents of the blind man "said these things for fear of the Jews, lest they should be put out of the synagogue. (John ix. 22) Nay the Jews themselves said, "Perceive ye how we avail nothing? behold, the world is gone after Him. (John xii. 19) Thus their love of power was everywhere in their way. When they admitted that no one can forgive sins but God only, and Christ

immediately did that very thing, which they had confessed to be a sign of divinity, this Could not be a case of ignorance. But where was Paul then? Perhaps one should say he was sitting at the feet of Gamaliel, and took no part with the multitude who conspired against Jesus: for Gamaliel does not appear to have been an ambitious man. Then how is it that afterwards Paul was found joining with the multitude? He saw the doctrine growing, and on the point of prevailing, and being generally embraced.

9 For in the lifetime of Christ, the disciples consorted with Him, and afterwards with their teachers, but when they were completely separated, Paul did not act as the other Jews did, from the love of power, but from zeal. For what was the motive of his journey to Damascus? He thought the doctrine pernicious, and was afraid that the preaching of it would spread everywhere. But with the Jews it was no concern for the multitude, but the love of power, that influenced their actions. Hence they say, "The Romans will come and take away both our place and nation. (John xi. 48. What fear was this that agitated them, but that of man? But it is worthy of enquiry, how one so skillful in the law as Paul could be ignorant? For it is he who says, "which He had promised before by His holy prophets. (Rom. iv. 2. How is it then that thou knowest not, thou who art zealous of the law of their fathers, who wert brought up at the feet of Gamaliel? Yet they who spent their days on lakes and rivers, and the very publicans, have embraced the Gospel, whilst thou that studieth the law art persecuting it! It is for this he condemns himself, saying, "I am not meet to be called an Apostle. (1 Cor. ix. 9. It is for this he confesses his ignorance, which was produced by unbelief. For this cause, he says, that he obtained "mercy. What then does he mean when he says, "He counted me faithful"?

10 He would give up no right of his Master's: even his own part he ascribed to Him, and assumed nothing to himself, nor claimed for his own the glory which was due to God. Hence in another place we find him exclaiming, "Sirs, why do ye these things to us? we also are men of like passions with you. (Acts xiv. 15. So again, "He counted me faithful. And again, "I labored more abundantly than they all, yet not I, but the grace of God which was with me. (1 Cor. xv. 10. And again, "It is He that worketh in us both to will and to do. (Phil. ii. 13. Thus in acknowledging that he "obtained mercy," he owns that he deserved punishment, since mercy is for such. And again in another place he says of the Jews, "Blindness in part is happened to Israel. (Rom. xi. 25)

¹¹ Ver. 14. "And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus." This is added, lest hearing that he obtained mercy, we should understand by it only, that being deserving of punishment, as a persecutor and blasphemer, nevertheless he was not punished. But mercy was not confined to this, that punishment was not inflicted; many other great favors are implied by it. For not only has God released us from the impending punishment, but He has made us "righteous" too, and "sons," and "brethren," and "heirs," and "joint-heirs." Therefore it is he says, that "grace was exceeding abundant." For the gifts bestowed were beyond mercy, since they are not such as would come of mercy only, but of affection and excessive love. Having thus enlarged upon the love of God which, not content with showing mercy to a blasphemer and persecutor, conferred upon him other blessings in abundance, he has guarded against that error of the unbelievers which takes away free will, by adding, "with faith and love which is in Christ Jesus." Thus much only, he says, did we contribute. We have believed that He is able to save us.

¹² Moral. Let us then love God through Christ. What means "through Christ"? That it is He, and not the Law, who has enabled us to do this. Observe what blessings we owe to Christ, and what to the Law. And he says not merely that grace has abounded, but "abounded exceedingly," in bringing at once to the adoption those who deserved infinite punishment. ¹³ And observe again that "in" is used for "through." For not only faith is necessary, but love. Since there are many still who believe that Christ is God, who yet love Him not, nor act like those who love Him. For how is it when they prefer everything to Him, money, nativity, fate, augury, divinations, omens? When we live in defiance of Him, pray, where is our love? Has any one a warm and affectionate friend? Let him love Christ but equally. So, if no more, let him love Him who gave His Son for us His enemies, who had no merits of our own. Merits did I say? who had committed numberless sins, who had dared Him beyond all daring, and without cause! yet He, after numberless instances of goodness and care, did not even then cast us off. At the very time when we did Him the greatest wrong, then did He give His Son for us. And still we, after so great benefits, after being made His friends, and counted worthy through Him of all blessings, have not loved Him as our friend! What hope then can be ours? You shudder perhaps at the word, but I would that you shuddered at the fact! What? How shall it appear that we do not love

God even as our friends, you say? I will endeavor to show you-and would that my words were groundless, and to no purpose! but I am afraid they are borne out by facts. For consider: friends, that are truly friends, will often suffer loss for those they love. But for Christ, no one will suffer loss, or even be content with his present state. For a friend we can readily submit to insults, and undertake quarrels; but for Christ, no one can endure enmity: and the saying is, "Be loved for nothing-but be not hated for nothing."

¹⁴ None of us would fail to relieve a friend who was hungering, but when Christ comes to us from day to day, and asks no great matter, but only bread, we do not even regard him, yea though we are nauseously over full, and swollen with gluttony: though our breath betrays the wine of yesterday, and we live in luxury, and waste our substance on harlots and parasites and flatterers, and even on monsters, idiots, and dwarfs; for men convert the natural defects of such into matter for amusement. Again, friends, that are truly such, we do not envy, nor are mortified at their success, yet we feel this toward (the minister of) Christ, and our friendship for men is seen to be more powerful than the fear of God, for the envious and the insincere plainly respect men more than God. And how is this? God sees the heart, yet man does not forbear to practice deceit in His sight; yet if the same man were detected in deceit by men, he thinks himself undone, and blushes for shame. And why speak of this? If a friend be in distress, we visit him, and should fear to be condemned, if we deferred it for a little time. But we do not visit Christ, though He die again and again in prison; nay, if we have friends among the faithful, we visit them, not because they are Christians, but because they are our friends.

¹⁵ Thus we do nothing from the fear or the love of God, but some things from friendship, some from custom. When we see a friend depart on travel, we weep and are troubled, and if we see his death, we bewail him, though we know that we shall not be long separated, that he will be restored to us at the Resurrection. But though Christ departs from us, or rather we reject Him daily, we do not grieve, nor think it strange, to injure, to offend, to provoke Him by doing what is displeasing to Him; and the fearful thing is not that we do not treat Him as a friend; for I will show that we even treat Him as an enemy. How, do you ask? because "the carnal mind is enmity against God," as Paul has said, and this we always carry about us. And we persecute Christ, when He advances toward us, and comes to our very doors. For wicked ac-

tions in effect do this, and every day we subject him to insults by our covetousness and our rapacity. And does any one by preaching His word, and benefiting His Church, obtain a good reputation? Then he is the object of envy, because he does the work of God. And we think that we envy him, but our envy passes on to Christ. We affect to wish the benefit to come not from others, but from ourselves. But this cannot be for Christ's sake, but for our own:

¹⁶ otherwise, it would be a matter of indifference, whether the good were done by others or ourselves. If a physician found himself unable to cure his son, who was threatened with blindness, would he reject the aid of another, who was able to effect the cure? Far from it! "Let my son be restored," he would almost say to him, "whether it is to be by you or by me. And why? Because he would not consider himself, but what was beneficial to his son. So, were our regard "to Christ," it would lead us to say, "Let good be done, whether by ourselves or by any other. As Paul said, "Whether in pretense or in truth Christ is preached. (Phil. i. 18). In the same spirit Moses answered, when some would have excited his displeasure against Eldad and Modad, because they prophesied, "Enviest thou for my sake? Would God that all the Lord's people were prophets! (Num. xi. 29. These jealous feelings proceed from vainglory; and are they not those of opponents and enemies? Doth any one speak ill of you? Love him! It is impossible, you say. Nay, if you will, it is quite possible. For if you love him only who speaks well of you, what thanks have you? It is not for the Lord's sake, but for the sake of the man's kind speech that you do it. Has any one injured you? Do him good! For in benefiting him who has benefited you there is little merit. Have you been deeply wronged and suffered loss?

¹⁷ Make a point of requiting it with the contrary. Yes, I entreat you. Let this be the way we do our own part. Let us cease from hating and injuring our enemies. He commands us "to love our enemies" (Matt. v. 44): but we persecute Him while He loves us. God forbid! we all say in words, but not so in deeds. So darkened are our minds by sin, that we tolerate in our actions what in words we think intolerable. Let us desist then from things that are injurious and ruinous to our salvation, that we may obtain those blessings which as His friends we may obtain. For Christ says, "I will that where I am, there My disciples may be also, that they may behold My glory" (John xvii. 24), which may we all attain, through the grace and love of Jesus Christ.

HOMILY 4

11 Timothy i. 15, 16.-"This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might show forth all longsuffering, for a pattern to them which should hereafter believe on Him to life everlasting." The favors of God so far exceed human hope and expectation, that often they are not believed. For God has bestowed upon us such things as the mind of man never looked for, never thought of. It is for this reason that the Apostles spend much discourse in securing a belief of the gifts that are granted us of God. For as men, upon receiving some great good, ask themselves if it is not a dream, as not believing it; so it is with respect to the gifts of God. What then was it that was thought incredible? That those who were enemies, and sinners, neither justified by the law, nor by works, should immediately through faith alone be advanced to the highest favor. Upon this head accordingly Paul has discoursed at length in his Epistle to the Romans, and here again at length. "This is a faithful saying," he says, "and worthy of all acceptation, that Christ Jesus came into the world to save sinners."

2 As the Jews were chiefly attracted by this, he persuades them not to give heed to the law, since they could not attain salvation by it without faith. Against this he contends; for it seemed to them incredible, that a man who had mis-spent all his former life in vain and wicked actions, should afterwards be saved by his faith alone. On this account he says, "It is a saying to be believed." But some not only disbelieved but even objected, as the Greeks do now. "Let us then do evil, that good may come." This was the consequence they drew in derision of our faith, from his words, "Where sin abounded grace did much more abound." (Rom. iii. 8, and v. 20.) So when we discourse to them of Hell they say, How can this be worthy of God? When man has found his servant offending, he forgives it, and thinks him worthy of pardon and does God punish eternally? And when we speak of the Layer, and of the remission of sins through it, this too they say is unworthy of God, that he who has committed offenses without number should have his sins remitted. What perverseness of mind is this, what a spirit of contention does it manifest! Surely if forgiveness is an evil, punishment is a good; but if punishment is an evil, remission of it is a good. I speak according to their notions, for according to ours, both are good. This I shall show at another time, for the

present would not suffice for a matter so deep, and which requires to be elaborately argued. I must lay it before your Charity at a fitting season. At present let us proceed with our proposed subject. "This is a faithful saying," he says. But why is it to be believed?

³ This appears both from what precedes and from what follows. Observe how he prepares us for this assertion, and how he then dwells upon it. For he hath previously declared that He showed mercy to me "a blasphemer and a persecutor"; this was in the way of preparation. And not only did He show mercy, but "He accounted me faithful." So far should we be he means, from disbelieving that He showed mercy. For no one, who should see a prisoner admitted into a palace, could doubt whether he obtained mercy. And this was visibly the situation of Paul, for he makes himself the example. Nor is he ashamed to call himself a sinner, but rather delights in it, as he thus can best demonstrate the miracle of God's regard for him, and that He had thought him worthy of such extraordinary kindness. ⁴ But how is it, that he here calls himself a sinner, nay, the chief of sinners, whereas he elsewhere asserts that he was "touching the righteousness which is in the law blameless"? (Phil. iii. 6.) Because with respect to the righteousness which God has wrought, the justification which is really sought, even those who are righteous in the law are sinners, "for all have sinned, and come short of the glory of God." (Rom. iii. 23.) Therefore he does not say righteousness simply, but "the righteousness which is in the law." As a man that has acquired wealth, with respect to himself appears rich, but upon a comparison with the treasures of kings is very poor and the chief of the poor; so it is in this case. Compared with Angels, even righteous men are sinners; and if Paul, who wrought the righteousness that is in the law, was the chief of sinners, what other man can be called righteous? For he says not this to condemn his own life as impure, let not this be imagined; but comparing his own legal righteousness with the righteousness of God, he shows it to be nothing worth, and not only so, but he proves those who possess it to be sinners.

⁵ Ver. 16. "Howbeit for this cause I obtained mercy, that in me first Jesus Christ might show forth all longsuffering, for a pattern to them which should hereafter believe on Him to life everlasting:" ⁶ See how he further humbles and depreciates himself, by naming a fresh and less creditable reason. For that he obtained mercy on account of his ignorance, does not so much imply that he who obtained mercy was a sinner, or under deep con-

demnation; but to say that he obtained mercy in order that no sinner hereafter might despair of finding mercy, but that each might feel sure of obtaining the like favor, this is an excess of humiliation, such that even in calling himself the chief of sinners, "a blasphemer and a persecutor, and one not meet to be called an Apostle," he had said nothing like it. This will appear by an example. Suppose a populous city, all whose inhabitants were wicked, some more so, and some less, but all deserving of condemnation; and let one among that multitude be more deserving of punishment than all the rest, and guilty of every kind of wickedness. If it were declared that the king was willing to pardon all, it would not be so readily believed, as if they were to see this most wicked wretch actually pardoned. There could then be no longer any doubt. This is what Paul says, that God, willing to give men full assurance that He pardons all their transgressions, chose, as the object of His mercy, him who was more a sinner than any; for when I obtained mercy, he argues, there could be no doubt of others: as familiarly speaking we might say, "If God pardons such an one, he will never punish anybody";

⁷ and thus he shows that he himself, though unworthy of pardon, for the sake of others' salvation, first obtained that pardon. Therefore, he says, since I am saved, let no one doubt of salvation. And observe the humility of this blessed man; he says not, "that in me he might show forth" His "longsuffering," but "all longsuffering"; as if he had said, greater longsuffering He could not show in any case than in mine, nor find a sinner that so required all His pardon, all His long-suffering; not a part only, like those who are only partially sinners, but "all" His longsuffering. ⁸ "For a pattern to those who should hereafter believe." This is said for comfort, for encouragement. But because he had spoken highly of the Son, and of the great love which He hath manifested, lest he should be thought to exclude the Father from this, he ascribes the glory to Him also. Ver. 17. "Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory for ever and ever. Amen."

⁹ For these things, then, we glorify not the Son only, but the Father. Here let us argue with the heretics. Speaking of the Father, he says, "To the only God. Is the Son then not God? "The only immortal. Is the Son then not immortal? Or does He not possess that Himself, which hereafter He will give to us? Yes, they say, He is God and immortal, but not such as the Father. What then? is He of inferior essence, and therefore of inferior immortality? What

then is a greater and a less immortality? For immortality is nothing else than the not being subject to destruction. For there is a greater and a less glory; but immortality does not admit of being greater or less: as neither is there a greater and a less health. For a thing must either be destructible, or altogether indestructible. Are we men then immortal even as He? God forbid! Surely not! Why? because He has it by nature, but we adventitiously. Why then do you make the difference? Because the Father, he says, is made such as He is by no other: but the Son is what He is, from the Father. This we also confess, not denying that the Son is generated from the Father incorruptibly. And we glorify the Father, he means, for having generated the Son, such as He is. Thus you see the Father is most glorified, when the Son hath done great things. For the glory of the Son is referred again to Him.

¹⁰ And since He generated Him omnipotent and such as He is in Himself, it is not more the glory of the Son than of the Father, that He is self-sufficient, and self-maintained, and free from infirmity. It has been said of the Son, "By whom He made the worlds. (Heb. i. 2) Now there is a distinction observed among us between creation and workmanship. For one works and toils and executes, another rules; and why? because he that executes is the inferior. But it is not so there; nor is the sovereignty with One, the workmanship with the Other. For when we hear, "By whom He made the worlds," we do not exclude the Father from creation. Nor when we say, "To the King immortal," do we deny dominion to the Son. For these are common to the One and the Other, and each belongs to Both. The Father created, in that He begat the creating Son; the Son rules, as being Lord of all things created. For He does not work for hire, nor in obedience to others, as workmen do among us, but from His own goodness and love for mankind. But has the Son ever been seen? No one can affirm this. What means then, "To the King immortal, invisible, the only wise God"? Or when it is said, "There is no other name whereby we must be saved": and again, "There is salvation in no other"? (Acts iv. 12)

¹¹ "To Him be honor and glory forever. Amen." Now honor and glory are not mere words; and since He has honored us not by words only, but by what He has done for us, so let us honor Him by works and deeds. Yet this honor touches us, while that reaches not Him, for He needs not the honor that comes from us, we do need that which is from Him. In honoring Him, therefore, we do honor to ourselves. He who opens his eyes to gaze on the

light of the sun, receives delight himself, as he admires the beauty of the star, but does no favor to that luminary, nor increases its splendor, for it continues what it was; much more is this true with respect to God. He who admires and honors God does so to his own salvation, and highest benefit; and how? Because he follows after virtue, and is honored by Him. For "them that honor Me," He says, "I will honor." (1 Sam. iv. 30) How then is He honored, if He enjoys no advantage from our honor? Just as He is said to hunger and thirst. For He assumes everything that is ours, that He may in anywise attract us to Him. He is said to receive honors, and even insults, that we may be afraid. But with all this we are not attracted towards Him!

¹² Moral. Let us then "glorify God," and bear God both "in our body and in our spirit. (1 Cor. vi. 20) And how is one to glorify Him in the body? saith one, and how in the spirit? The soul is here called the spirit to distinguish it from the body. But how may we glorify Him in the body and in the spirit? He glorifies Him in the body, who does not commit adultery or fornication, who avoids gluttony and drunkenness, who does not affect a showy exterior, who makes such provision for himself as is sufficient for health only: and so the woman, who does not perfume nor paint her person, but is satisfied to be such as God made her, and adds no device of her own. For why dost thou add thy own embellishments to the work which God made? Is not His workmanship sufficient for thee? or dost thou endeavor to add grace to it, as if forsooth thou wert the better artist? It is not for thyself, but to attract crowds of lovers, that thou thus adornest thy person, and insultest thy Creator. And do not say, "What can I do? It is no wish of my own, but I must do it for my husband. I cannot win his love except I consent to this. God made thee beautiful, that He might be admired even in thy beauty, and not that He might be insulted. Do not therefore make Him so ill a return, but requite Him with modesty and chastity.

¹³ God made thee beautiful, that He might increase the trials of thy modesty. For it is much harder for one that is lovely to be modest, than for one who has no such attractions, for which to be courted. Why does the Scripture tell us, that "Joseph was a goodly person, and well favored" (Gen. xxxix. 6), but that we might the more admire his modesty coupled with beauty? Has God made thee beautiful? Why dost thou make thyself otherwise? For as though one should overlay a golden statue with a daubing of mire, so it is with those women that use paints. Thou besmearest thyself with red and

white earth! But the homely, you say, may fairly have recourse to this. And why? To hide their ugliness? It is a vain attempt. For when was the natural appearance improved upon by that which is studied and artificial? And why shouldest thou be troubled at thy want of beauty, since it is no reproach? For hear the saying of the Wise Man, "Commend not a man for his beauty, neither abhor a man for his outward appearance. (Ecclus. xi. 2) Let God be rather admired, the best Artificer, and not man, who has no merit in being made such as he is. What are the advantages, tell me, of beauty? None. It exposes its possessor to greater trials, mishaps, perils, and suspicions. She that wants it escapes suspicion;

¹⁴ she that possesses it, except she practice a great and extraordinary reserve, incurs an evil report, and what is worse than all, the suspicion of her husband, who takes less pleasure in beholding her beauty, than he suffers pain from jealousy. And her beauty fades in his sight from familiarity, whilst she suffers in her character from the imputation of weakness, dissipation, and wantonness, and her very soul becomes degraded and full of haughtiness. To these evils personal beauty is exposed. But she who has not this attraction, escapes unmolested. The dogs do not assail her; she is like a lamb, reposing in a secure pasture, where no wolf intrudes to harass her, because the shepherd is at hand to protect her. ¹⁵ The real superiority is, not that one is fair, and the other homely, but it is a superiority that one, even if she is not fair, is unchaste, and the other is not wicked. Tell me wherein is the perfection of eyes? Is it in their being soft, and rolling, and round, and dark, or in their clearness and quicksightedness. Is it the perfection of a lamp to be elegantly formed, and finely turned, or to shine brightly, and to enlighten the whole house? We cannot say it is not this, for the other is indifferent, and this the real object. Accordingly we often say to the maid whose charge it is, "You have made a bad lamp of it." So entirely is it the use of a lamp to give light. So it matters not what is the appearance of the eye, whilst it performs its office with full efficiency. We call the eye bad, which is dim or disordered, and which, when open, does not see. For that is bad, which does not perform its proper office—and this is the fault of eyes. And for a nose, tell me, when is it a good one? When it is straight, and polished on either side, and finely proportioned? or when it is quick to receive odors, and transmit them to the brain? Any one can answer this.

16 Come now, let us illustrate this by an example—as of grippers, I mean the instruments so called; we say those are well-made, which are able to take up and hold things, not those which are only handsomely and elegantly shaped. So those are good teeth which are fit for the service of dividing and chewing our food, not those which are beautifully set. And applying the same reasoning to other parts of the body, we shall call those members beautiful, which are sound, and perform their proper functions aright. So we think any instrument, or plant, or animal good, not because of its form or color, but because it answers its purpose. And he is thought a good servant, who is useful and ready for our service, not one who is comely but dissolute. I trust ye now understand how it is in your power to be beautiful. And since the greatest and most important benefits are equally enjoyed by all, we are under no disadvantage. Whether we are beautiful or not, we alike behold this universe, the sun, the moon, and the stars; we breathe the same air, we partake alike of water, and the fruits of the earth. And if we may say what will sound strange, the homely are more healthy than the beautiful. For these, to preserve their beauty, engage in no labor, but give themselves up to indolence and delicate living, by which their bodily energies are impaired; whilst the others, having no such care, spend all their attention simply and entirely on active pursuits.

17 Let us then "glorify God, and take and bear Him in our body." (1 Cor. vi. 20) Let us not affect a beautiful appearance; that care is vain and unprofitable. Let us not teach our husbands to admire the mere outward form; for if such be thy adornment, his very habit of viewing thy face will make him easy to be captivated by a harlot. But if thou teachest him to love good manners, and modesty, he will not be ready to wander, for he will see no attractions in a harlot, in whom those qualities are not found, but the reverse. Neither teach him to be captivated by laughter, nor by a loose dress, lest thou prepare a poison against thyself. Accustom him to delight in modesty, and this thou wilt do, if thy attire be modest. But if thou hast a flaunting air, an unsteady manner, how canst thou address him in a serious strain? and who will not hold thee in contempt and derision?

18 But how is it possible to glorify God in our spirit? By practicing virtue, by adorning the soul. For such embellishment is not forbidden. Thus we glorify God, when we are good in every respect, and we shall be glorified by Him in a much higher degree in that great day. For "I reckon that the sufferings of this present time are not worthy to be compared with the glory that

shall be revealed in us." (Rom. viii. 18) Of which that we may all be partakers, God grant, by the grace and lovingkindness of our Lord Jesus Christ.

HOMILY 5

11 Timothy i. 18, 19.-"This charge I commit unto thee, son [my child, teknon] Timothy, according to the prophecies which went before on thee, that thou by them mightest [mayest] war a good warfare; holding faith, and a good conscience; which some having put away have made shipwreck concerning the faith." 2 The office of a Teacher and that of a Priest is of great dignity, and to bring forward one that is worthy requires a divine election. So it was of old, and so it is now, when we make a choice without human passion, not looking to any temporal consideration, swayed neither by friendship, nor enmity. For though we be not partakers of so great a measure of the Spirit as they, yet a good purpose is sufficient to draw unto us the election of God. For the Apostles, when they elected Matthias, had not yet received the Holy Spirit, but having committed the matter to prayer, they chose him into the number of the Apostles. For they looked not to human friendships. And so now too it ought to be with us. But we have advanced to the extreme of negligence; and even what is clearly evident, we let pass. Now when we overlook what is manifest, how will God reveal to us what is unseen? as it is said, "If ye have not been faithful in that which is little, who will commit to you that which is great and true? (Luke xvi. 11) But then, when nothing human was done, the appointment of Priests too was by prophecy. What is "by prophecy"? By the Holy Spirit. For prophecy is not only the telling of things future, but also of the present. It was by prophecy that Saul was discovered "hidden among the stuff. (1 Sam. x. 22) For God reveals things to the righteous.

3 So it was said by prophecy, "Separate me Barnabas and Saul. (Acts xiii. 2) In this way Timothy also was chosen, concerning whom he speaks of prophecies in the plural; that, perhaps, upon which he "took and circumcised him," and when he ordained him, as he himself says in his Epistle to him, "Neglect not the gift that is in thee. (1 Tim. iv: 14) Therefore to elevate him, and prepare him to be sober and watchful, he reminds him by whom he was chosen and ordained, as if he had said, "God hath chosen thee. He gave thee thy commission, thou wast not made by human vote. Do not therefore abuse or bring into disgrace the appointment of God. When again he speaks of a charge, which implies something burdensome, he adds, "This charge I com-

mit to thee, son Timothy. He charges him as his son, his own son, not so much with arbitrary or despotic authority as like a father, he says, "my son Timothy. The "committing," however, implies that it is to be diligently kept, and that it is not our own. For we did not obtain it for ourselves, but God conferred it upon us; and not it only, but also "faith and a good conscience. What He hath given us then, let us keep. For if He had not come, the faith had not been to be found, nor that pure life which we learn by education.

⁴ As if he had said, "It is not I that charge thee, but He who chose thee," and this is meant by "the prophecies that went before on thee. Listen to them, obey them. ⁵ And say; what chargest thou? "That by them thou shouldest war a good warfare." They chose thee, that then for which they chose thee do thou, "war a good warfare." He named "a good warfare," since there is a bad warfare, of which he says, "As ye have yielded your members instruments to uncleanness and to iniquity." (Rom. vi. 19) Those men serve under a tyrant, but thou servest under a King. And why calls he it a warfare? To show how mighty a contest is to be maintained by all, but especially by a Teacher; that we require strong arms, and sobriety, and awakenedness, and continual vigilance: that we must prepare ourselves for blood and conflicts, must be in battle array, and have nothing relaxed. "That thou shouldest war in them," he says. For as in an army all do not serve in the same capacity, but in their different stations; so also in the Church one has the office of a Teacher, another that of a disciple, another that of a private man. But thou art in this. And, because this is not sufficient he adds,

⁶ Ver. 19. "Holding faith, and a good conscience." For he that would be a Teacher must first teach himself. For as he who has not first been a good soldier, will never be a general, so it is with the Teacher; wherefore he says elsewhere, "Lest when I have preached to others, I myself should be a cast-away." (1 Cor. ix. 27) "Holding faith," he says, "and a good conscience," that so thou mayest preside over others. When we hear this, let us not disdain the exhortations of our superiors, though we be Teachers. For if Timothy, to whom all of us together are not worthy to be compared, receives commands and is instructed, and that being himself in the Teacher's office, much more should we. "Which some having put away, have made shipwreck concerning the faith." And this follows naturally. For when the life is corrupt, it engenders a doctrine congenial to it, and from this circumstance many are seen

to fall into a gulf of evil, and to turn aside into Heathenism. For that they may not be tormented with the fear of futurity, they endeavor to persuade their souls, that what we preach is false. And some turn aside from the faith, who seek out everything by reasoning; for reasoning produces shipwreck, while faith is as a safe ship.

⁷ They then who turn aside from the faith must suffer shipwreck; and this he shows by an example. Ver. 20. "Of whom are Hymenaeus and Alexander." And from them he would instruct us. You see how even from those times there have been seducing Teachers, curious enquirers, and men holding off from the faith, and searching out by their own reasonings. As the shipwrecked man is naked and destitute of all things, so is he that fails away from the faith without resource, he knows not where to stand or where to stay himself, nor has he the advantage of a good life so as to gain anything from that quarter. For when the head is disordered, what avails the rest of the body? and if faith without a good life is unavailing, much more is the converse true. If God despises His own for our sakes, much more ought we to despise our own for His sake. For so it is, where any one fails away from the faith, he has no steadiness, he swims this way and that, till at last he is lost in the deep.

⁸ "Whom I delivered to Satan, that they might be taught not to blaspheme! Thus it is blasphemy to search into divine things by our own reasonings. For what have human reasonings in common with them? But how does Satan instruct them not to blaspheme? can he instruct others, who has not yet taught himself, but is a blasphemmer still? It is not that "he should instruct," but that they should be instructed. It is not he that does it, though such is the result. As elsewhere he says in the case of the fornicator: "To deliver such an one to Satan for the destruction of the flesh. Not that he may save the body, but "that the spirit may be saved. (1 Cor. v. 5) Therefore it is spoken impersonally. How then is this effected? As executioners, though themselves laden with numberless crimes, are made the correctors of others; so it is here with the evil spirit. But why didst thou not punish them thyself, as thou didst that Bar-Jesus, and as Peter did Ananias, instead of delivering them to Satan? It was not that they might be punished, but that they might be instructed. For that he had the power appears from other passages, "What will ye? Shall I come unto you with a rod? (1 Cor. iv. 21) And again, "Lest I should use sharpness, according to the power which the Lord hath given me to edification,

and not to destruction. (2 Cor. xiii. 10) Why did he then call upon Satan to punish them?

⁹ That the disgrace might be greater, as the severity and the punishment was more striking. Or rather, they themselves chastised those who did not yet believe, but those who turned aside, they delivered to Satan. Why then did Peter punish Ananias? Because whilst he was tempting the Holy Ghost, he was still an unbeliever. That the unbelieving therefore might learn that they could not escape, they themselves inflicted punishment upon them; but those who had learnt this, yet afterwards turned aside, they delivered to Satan; showing that they were sustained not by their own power, but by their care for them; and as many as were lifted up into arrogance were delivered to him. For as kings with their own hands slay their enemies, but deliver their subjects to executioners for punishment, so it is in this case. And these acts were done to show the authority committed to the Apostles. Nor was it a slight power, to be able thus to subject the devil to their commands. For this shows that he served and obeyed them even against his will, and this was no little proof of the power of grace. And listen how he delivered them: "When ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan. (1 Cor. v. 4) He was then immediately expelled from the common assembly, he was separated from the fold, he became deserted and destitute; he was delivered to the wolf.

¹⁰ For as the cloud designated the camp of the Hebrews, so the Spirit distinguished the Church. If any one therefore was without, he was consumed, and it was by the judgment of the Apostles that he was cast out of the pale. So also the Lord delivered Judas to Satan. For immediately "after the sop Satan entered into him. (John xiii. 27) Or this may be said; that those whom they wished to amend, they did not themselves punish, but reserved their punishments for those who were incorrigible. Or otherwise, that they were the more dreaded for delivering them up to others. Job also was delivered to Satan, but not for his sins, but for fuller proof of his worth. ¹¹ Many such instances still occur. For since the Priests cannot know who are sinners, and unworthy partakers of the holy Mysteries, God often in this way delivers them to Satan. For when diseases, and attacks, and sorrows, and calamities, and the like occur, it is on this account that they are inflicted. This is shown by Paul. "For this cause many are weak and sickly among you, and many sleep. (1 Cor. xi. 30) But how? saith one, when we approach but once a year!

But this is indeed the evil, that you determine the worthiness of your approach, not by the purity of your minds, but by the interval of time. You think it a proper caution not to communicate often; not considering that you are seared by partaking unworthily, though only once, but to receive worthily, though often, is salutary. It is not presumptuous to receive often, but to receive unworthily, though but once in a whole life. But we are so miserably foolish, that, though we commit numberless offenses in the course of a year, we are not anxious to be absolved from them, but are satisfied, that we do not often make bold impudently to insult the Body of Christ, not remembering that those who crucified Christ, crucified Him but once. Is the offense then the less, because committed but once? Judas betrayed his Master but once. What then, did that exempt him from punishment? Why indeed is time to be considered in this matter? let our time of coming be when our conscience is pure.

12 The Mystery at Easter is not of more efficacy than that which is now celebrated. It is one and the same. There is the same grace of the Spirit, it is always a Passover. You who are initiated know this. On the Preparation, on the Sabbath, on the Lord's day, and on the day of Martyrs, it is the same Sacrifice that is performed. "For as often," he saith, "as ye eat this bread and drink this cup, ye do show the Lord's death. (1 Cor. xi. 26) No time is limited for the performance of this Sacrifice, why then is it then called the Paschal feast? Because Christ suffered for us then. Let not the time, therefore, make any difference in your approach. There is at all times the same power, the same dignity, the same grace, one and the same body; nor is one celebration of it more or less holy than another. And this you know, who see upon these occasions nothing new, save these worldly veils, and a more splendid attendance. The only thing that these days have more is that from them commenced the day of our salvation when Christ was sacrificed. But with respect to these mysteries, those days have no further preëminence.

13 When you approach to take bodily food, you wash your hands and your mouth, but when you draw nigh to this spiritual food, you do not cleanse your soul, but approach full of uncleanness. But you say, Are not the forty days' fastings sufficient to cleanse the huge heap of our sins? But of what use is it, tell me? If wishing to store up some precious unguent, you should make clean a place to receive it, and a little after having laid it up, should throw dung upon it, would not the fine odor vanish? This takes place with us too.

We make ourselves to the best of our power worthy to approach; then we defile ourselves again! What then is the good of it? This we say even of those who are able in those forty days to wash themselves clean. Let us then, I beseech you, not neglect our salvation, that our labor may not be in vain. For he who turns from his sins, and goes and commits the same again, is "like a dog that returneth to his vomit." (Prov. xxvi. 11) But if we act as we ought, and take heed to our ways, we shall be thought worthy of those high rewards, which that we may all obtain, God grant through the grace and lovingkindness of our Lord Jesus Christ, with whom, &c.

HOMILY 6

11 Timothy ii. 1-4.-"I exhort therefore that, first of all, supplications, prayers, intercessions, and giving of thanks be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth." [R. V.: who willet that all men should be saved, &c.]

2 The Priest is the common father, as it were, of all the world; it is proper therefore that he should care for all, even as God, Whom he serves. For this reason he says, "I exhort therefore that, first of all, supplications, prayers, intercessions, and giving of thanks be made for all men. From this, two advantages result. First, hatred towards those who are without is done away; for no one can feel hatred towards those for whom he prays: and they again are made better by the prayers that are offered for them, and by losing their ferocious disposition towards us. For nothing is so apt to draw men under teaching, as to love, and be loved. Think what it was for those who persecuted, scourged, banished, and slaughtered the Christians, to hear that those whom they treated so barbarously offered fervent prayers to God for them. Observe how he wishes a Christian to be superior to all ill-treatment. As a father who was struck on the face by a little child which he was carrying, would not lose anything of his affection for it; so we ought not to abate in our good will towards those who are without, even when we are stricken by them. What is "first of all"? It means in the daily Service; and the initiated know how this is done every day both in the evening and the morning, how we offer prayers for the whole world, for kings and all that are in authority.

3 But some one perhaps will say, he meant not for all men, but for all the faithful. How then does he speak of kings? for kings were not then wor-

shippers of God, for there was a long succession of ungodly princes. And that he might not seem to flatter them, he says first, "for all men," then "for kings"; for if he had only mentioned kings, that might have been suspected. And then since the soul of some Christians might be slow at hearing this, and reject the exhortation, if at the celebration of the holy Mysteries it was necessary to offer prayers for a heathen king, he shows them the advantage of it, thus at least to reconcile them to the advice, "that we may lead a quiet and peaceable life"; as much as to say, Their safety is a security to us; as also in his Epistle to the Romans, he exhorts them to obey their rulers, "not for wrath but for conscience' sake. (Rom. xiii. 5) For God has appointed government for the public good. When therefore they make war for this end, and stand on guard for our security, were it not unreasonable that we should not offer prayers for their safety in wars and dangers? It is not therefore flattery, but agreeable to the rules of justice. For if they were not preserved, and prospered in their wars, our affairs must necessarily be involved in confusion and trouble;

4 and if they were cut off, we must either serve ourselves, or be scattered up and down as fugitives. For they are a sort of bulwarks thrown up before us, within which those who are inclosed are in peace and safety. 5 He says, "supplications, prayers, intercessions, and giving of thanks." For we must give thanks to God for the good that befalls others, as that He maketh the sun to shine upon the evil and the good, and sendeth His rain both upon the just and the unjust. Observe how he would unite and bind us together, not only by prayer but by thanksgiving. For he who is urged to thank God for his neighbor's good, is also bound to love him, and be kindly disposed towards him. And if we must give thanks for our neighbor's good, much more for what happens to ourselves, and for what is unknown, and even for things against our will, and such as appear grievous to us, since God dispenses all things for our good.

6 Moral. Let every prayer of ours, then, be accompanied with thanksgiving. And if we are commanded to pray for our neighbors, not only for the faithful, but for the unbelieving also, consider how wrong it is to pray against your brethren. What? Has He commanded you to pray for your enemies, and do you pray against your brother? But your prayer is not against him, but against yourself. For you provoke God by uttering those impious words, "Show him the same!" "So do to him!" "Smite him!" "Recompense

him!" Far be such words from the disciple of Christ, who should be meek and mild. From the mouth that has been vouch-safed such holy Mysteries, let nothing bitter proceed. Let not the tongue that has touched the Lord's Body utter anything offensive, let it be kept pure, let not curses be borne upon it. For if "revilers shall not inherit the kingdom of God" (1 Cor. vi. 10), much less those who curse. For he that curses must be injurious; and injuriousness and prayer are at variance with each other, cursing and praying are far apart, accusation and prayer are wide asunder. Do you propitiate God with prayer, and then utter imprecations? If you forgive not, you will not be forgiven. (Matt. vi. 15) But instead of forgiving, you beseech God not to forgive; what excessive wickedness in this! If the unforgiving is not forgiven, he that prays his Lord not to forgive, how shall he be forgiven? The harm is to yourself, not him. For though your prayers were on the point of being heard for yourself, they would never be accepted in such a case, as offered with a polluted mouth. For surely the mouth that curses is polluted with all that is offensive and unclean.

7 When you ought to tremble for your own sins, to wrestle earnestly for the pardon of them, you come to move God against your brother—do you not fear, nor think of what concerns yourself? do you not see what you are doing? Imitate even the conduct of children at school. If they see their own class within giving account of their lessons, and all beaten for their idleness, and one by one severely examined and chastised with blows, they are frightened to death, and if one of their companions strikes them, and that severely, they cannot have while to be angry, nor complain to their master; so is their soul possessed with fear. They only look to one thing, that they may go in and come out without stripes, and their thoughts are on that time. And when they come out, whether beaten or not, the blows they have received from their play-fellows never enter their minds for the delight. And you, when you stand anxiously concerned for your own sins, how can you but shudder at making mention of others' faults? How can you implore pardon of God? For your own case is made worse on the terms of your imprecations against another, and you forbid Him to make allowance for your own faults. Might He not say, "If thou wouldest have Me so severe in exacting offenses against thee, how canst thou expect Me to pardon thy offenses against Me? Let us learn at last to be Christians!

8 If we know not how to pray, which is a very simple and easy thing, what else shall we know? Let us learn to pray like Christians. Those are the prayers of Gentiles, the supplications of Jews. The Christian's are the reverse, for the forgiveness and forgetting of offenses against us. "Being reviled," it is said, "we bless; being persecuted, we suffer it; being defamed, we entreat. (1 Cor. iv. 12, 13) Hear Stephen saying, "Lord, lay not this sin to their charge. (Acts vi. 60) Instead of praying against them, he prayed for them. You, instead of praying for them, utter imprecations against them. You then are wicked in the degree that he was excellent. Whom do we admire, tell me; those for whom he prayed, or him who prayed for them? Him certainly! and if we, much more then God. Would you have your enemy stricken? pray for him: yet not with such intention, not to strike him. That will indeed be the effect, but let it not be your object. That blessed martyr suffered all unjustly, yet he prayed for them: we suffer many things justly from our enemies. And if he who suffered unjustly durst not forbear to pray for his enemies, what punishment do we deserve, who suffer justly, and yet do not pray for them, nay, pray against them? Thou thinkest indeed that thou art inflicting a blow upon another, but in truth thou art thrusting the sword against thyself.

9 Thou sufferest not the Judge to be lenient to thy own offenses, by this way of urging Him to anger against others. For, "with what measure ye mete," He saith, "it shall be measured to you again; and with what judgment ye judge, ye shall be judged. (Matt. vii. 2) Let us therefore be disposed to pardon, that God may be so disposed towards us. 10 These things I wish you not only to hear, but to observe. For now the memory retains only the words, and perhaps hardly those. And after we are separated, if any one who was not present were to ask you, what had been our discourse, some could not tell: others would know merely the subject we had spoken of, and answer that there had been a Homily upon the subject of forgiving injuries, and praying for our enemies, but would omit all that had been said, as they could not remember: others remember a little, but still somewhat. If therefore you gain nothing by what you hear, I entreat you not even to attend at the discourse. For of what use is it? The condemnation is greater, the punishment more severe, if after so many exhortations, we continue in the same course. For this reason God has given us a definite form of prayer, that we might ask for nothing human, nothing worldly. And you that are faithful know what you ought to pray for, how the whole Prayer is common. But one says, "It is not

commanded there to pray for unbelievers. This you would not say, if you understood the force, the depth, the hidden treasure of that Prayer. Only unfold it, and you find this also comprised within it. For it is implied, when one says in prayer, "Thy will be done on earth, as it is in Heaven. Now, because in heaven there is no unbeliever nor offender;

¹¹ if therefore it was for the faithful alone, there would be no reason in that expression. If the faithful were to do the will of God and the unbelievers not to do it, His will were not done in earth as it is in heaven. But it means; As there is none wicked in heaven, so let there be none on earth; but draw all men to the fear of Thee, make all men angels, even those who hate us, and are our enemies. Dost thou not see how God is daily blasphemed and mocked by believers and unbelievers, both in word and in deed? What then? Has He for this extinguished the sun? or stayed the course of the moon? Has He crushed the heavens and uprooted the earth? Has He dried up the sea? Has He shut up the fountains of waters? or confounded the air? Nay, on the contrary, He makes His sun to rise, His rain to descend, gives the fruits of the earth in their seasons, and thus supplies yearly nourishment to the blasphemers, to the insensible, to the polluted, to persecutors; not for one day or two, but for their whole life. Imitate Him then, emulate Him as far as human powers admit. Canst thou not make the sun arise? Abstain from evil speaking. Canst thou not send rain? Forbear reviling. Canst thou not give food? Refrain from insolence. Such gifts from thee are sufficient. The goodness of God to His enemies is shown by His works. Do thou so at least by words:

¹² pray for thine enemies, so wilt thou be like thy Father who is in heaven. How many times have we discoursed upon this subject! nor shall we cease to discourse; only let something come of it. It is not that we are drowsy, and weary of speaking; only do not you that hear be annoyed. Now a person seems to be annoyed, when he will not do what one says. For he who practices, loves often to hear the same thing, and is not annoyed by it; for it is his own commendation. But annoyance arises simply from not doing what is prescribed. Hence the speaker is troublesome. If a man practices almsgiving, and hears another speak of alms-giving, he is not wearied, but pleased, for he hears his own good actions recommended and proclaimed. So that when we are displeased at hearing a discourse upon the forgiveness of injuries, it is because we have no interest in forbearance, it is not practiced by us; for if we

had the reality, we should not be pained at its being named. If therefore you would not have us wearisome or annoying, practice as we preach, exhibit in your actions the subject of our discourses. For we shall never cease discoursing upon these things till your conduct is agreeable to them. And this we do more especially from our concern and affection for you. For the trumpeter must sound his trumpet, though no one should go out to war; he must fulfill his part.

13 We do it, not as wishing to, bring heavier condemnation upon you, but to avert it from ourselves. And besides this, love for you constrains us, for it would tear and torture our hearts if that should befall you, which God avert! It is not any costly process that we recommend to you: it does not require the spoiling of goods, nor a long and toilsome journey. It is only to will. It is a word, it is a purpose of the mind. Let us only set a guard on our tongues, a door and a bar upon our lips, that we may utter nothing offensive to God. It is for our own advantage, not for theirs for whom we pray, to act thus. For let us ever consider, that he who blesses his enemy, blesses himself, he who curses his enemy, curses himself, and he who prays for his enemy, prays not for him, but for himself. If we thus act, we shall be able to reduce to practice this excellent virtue, and so to obtain the promised blessings, through the grace and lovingkindness of our Lord Jesus Christ.

HOMILY 7

11 Timothy ii. 2-4.-"That we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour; who willeth that all men should be saved, and come unto the knowledge of the truth." 2 If in order to put an end to public wars, and tumults, and battles, the Priest is exhorted to offer prayers for kings and governors, much more ought private individuals to do it. For there are three very grievous kinds of war. The one is public, when our soldiers are attacked by foreign armies: The second is, when even in time of peace, we are at war with one another: The third is, when the individual is at war with himself, which is the worst of all. For foreign war will not be able to hurt us greatly. What, I pray, though it slaughters and cuts us off? It injures not the soul. Neither will the second have power to harm us against our will; for though others be at war with us, we may be peaceable ourselves. For so says the Prophet, "For my love they are my adversaries, but I give myself unto prayer" (Ps. cix. 4); and again, "I was at peace with them that hate peace"; and, "I am for peace; but when I

speaking, they are for war. (Ps. cxx. 6, 7, Sept) But from the third, we cannot escape without danger. For when the body is at variance with the soul, and raises up evil desires, and arms against it sensual pleasures, or the bad passions of anger, and envy; we cannot attain the promised blessings, till this war is brought to an end; whoever does not still this tumult, must fall pierced by wounds that will bring that death that is in hell.

³ We have daily need therefore of care and great anxiety, that this war may not be stirred up within us, or that, if stirred up, it may not last, but be quelled and laid asleep. For what advantage is it, that the world enjoys profound peace, if thou art at war with thyself? This then is the peace we should keep. If we have it, nothing from without will be able to harm us. And to this end the public peace contributes no little: whence it is said, "That we may lead a quiet and peaceable life. But if any one is disturbed when there is quiet, he is a miserable creature. Seest thou that He speaks of this peace which I call the third kind? Therefore when he has said, "that we may lead a quiet and peaceable life," he does not stop there, but adds "in all godliness and honesty. But we cannot live in godliness and honesty, unless that peace be established. For when curious reasonings disturb our faith, what peace is there? or when spirits of uncleanness, what peace is there?"

⁴ For that we may not suppose that he speaks of that sort of life which all men live, when he says, "that we may lead a quiet and peaceable life," he adds, "in all godliness and honesty," since a quiet and peaceable life may be led by heathens, and profligates, and voluptuous and wanton persons may be found living such a life. That this cannot be meant, is plain, from what he adds, "in all godliness and honesty. Such a life is exposed to snares, and conflicts, and the soul is daily wounded by the tumults of its own thoughts. But what sort of life he really means is plain from the sequel, and plain too, in that he speaks not simply of godliness, but adds, of "all godliness. For in saying this he seems to insist on a godliness not only of doctrine, but such as is supported by life, for in both surely must godliness be required. For of what advantage is it to be godly as to doctrine, but ungodly in life? and that it is very possible to be ungodly in life, hear this same blessed Apostle saying elsewhere, "They profess that they know God, but in works they deny Him. (Tit. i. 16) And again, "He hath denied the faith, and is worse than an infidel. (1 Tim. v. 8) And, "If any man that is called a brother be a fornicator, or covetous, or an idolater" (1 Cor. v. 11), such a man honors not God.

⁵ And, "He that hateth his brother, knoweth not God. (1 John ii. 9) Such are the various ways of ungodliness. Therefore he says, "All godliness and good order. For not only is the fornicator not honest, but the covetous man may be called disorderly and intemperate. For avarice is a lust no less than the bodily appetites, which he who does not chastise, is called dissolute. For men are called dissolute from not restraining their desires, so that the passionate, the envious, the covetous, the deceitful, and every one that lives in sin, may be called dissolute, disorderly, and licentious. ⁶ Ver. 3. "For this is good and acceptable in the sight of God our Saviour." What is said to be "acceptable"? The praying for all men. This God accepts, this He wills. Ver. 4. "Who willeth that all men should be saved, and come to the knowledge of the truth." Imitate God! if He willeth that all men should be saved, there is reason why one should pray for all, if He hath willed that all should be saved, be thou willing also; and if thou wishest it, pray for it, for wishes lead to prayers. Observe how from every quarter He urges this upon the soul, to pray for the Heathen, showing how great advantage springs from it; "that we may lead a quiet and peaceable life"; and what is much more than this, that it is pleasing to God, and thus men become like Him, in that they will the same that He does. This is enough to shame a very brute. Fear not therefore to pray for the Gentiles, for God Himself wills it; but fear only to pray against any, for that He wills not. And if you pray for the Heathens, you ought of course to pray for Heretics also, for we are to pray for all men, and not to persecute. And this is good also for another reason, as we are partakers of the same nature, and God commands and accepts benevolence and affection towards one another.

⁷ But if the Lord Himself wills to give, you say, what need of my prayer? It is of great benefit both to them and to thyself. It draws them to love, and it inclines thee to humanity. It has the power of attracting others to the faith; (for many men have fallen away from God, from contentiousness towards one another;) and this is what he now calls the salvation of God, "who will have all men to be saved"; without this all other is nothing great, a mere nominal salvation, and only in words. "And to come to the knowledge of the truth." The truth: what truth? Faith in Him. And indeed he had previously said, "Charge some that they teach no other doctrine." But that no one may consider such as enemies, and on that account raise troubles against them; he

says that "He willeth that all men should be saved, and come to the knowledge of the truth"; and having said this, he adds,

⁸ Ver. 5. "For there is one God, and one Mediator between God and men."

⁹ He had before said, "to come to the knowledge of the truth," implying that the world is not in the truth. Now he says, "that there is one God," that is, not as some say, many, and that He has sent His Son as Mediator, thus giving proof that He will have all men to be saved. But is not the Son God? Most truly He is; why then does he say, "One God"? In contradistinction to the idols; not to the Son. For he is discoursing about truth and error. Now a mediator ought to have communion with both parties, between whom he is to mediate. For this is the property of a mediator, to be in close communion with each of those whose mediator he is. For he would be no longer a mediator, if he were connected with one but separated from the other. If therefore He partakes not of the nature of the Father, He is not a Mediator, but is separated. For as He is partaker of the nature of men, because He came to men, so is He partaker of the nature of God, because He came from God. Because He was to mediate between two natures, He must approximate to the two natures; for as the place situated between two others is joined to each place, so must that between natures be joined to either nature. As therefore He became Man, so was He also God. A man could not have become a mediator, because he must also plead with God.

¹⁰ God could not have been mediator, since those could not receive Him, toward whom He should have mediated. And as elsewhere he says, "There is one God the Father, ...and one Lord Jesus Christ" (1 Cor. viii. 6); so also here "One" God, and "One" Mediator; he does not say two; for he would not have that number wrested to Polytheism, of which he was speaking. So he wrote "One" and "One. You see how accurate are the expressions of Scripture! For though one and one are two, we are not to say this, though reason suggests it. And here thou sayest not one and one are two, and yet thou sayest what reason does not suggest. "If He begat He also suffered. "For there is one God," he says, "and one Mediator between God and men, the Man Christ Jesus." ¹¹ Ver. 6. "Who gave Himself a ransom for all to be testified in due time." Was Christ then a ransom for the Heathen? Undoubtedly Christ died even for Heathen; and you cannot bear to pray for them. Why then, you ask, did they not believe? Because they would not: but His part was done. His suffering was a "Testimony," he says; for He came, it is meant, "to bear witness to the truth"

of the Father, and was slain. Thus not only the Father bore witness to Him, but He to the Father. "For I came," He saith, "in my Father's name." (John v. 43) And again, "No man hath seen God at any time." (John i. 18) And again, "That they might know Thee, the only true God." (John xvii. 3) And, "God is a Spirit," (John iv, 24) And He bore witness even to the death. But this, "in due time," means, In the fittest time.

12 Ver. 7. "Whereunto I am ordained a preacher and an Apostle, (I speak the truth in Christ, and lie not:) a teacher of the Gentiles in faith and verity." Since therefore Christ suffered for the Gentiles, and I was separated to be a "teacher of the Gentiles," why dost thou refuse to pray for them? He fully shows his own credibility, by saying that he was "ordained" (Acts xiii. 2), that is, separated, for this purpose, the other Apostles being backward in teaching the Gentiles; he adds, "in faith and verity," to show that in that faith there was no deceit. Here is observable the extension of grace. For the Jews had no prayers for the Gentiles; but now grace is extended to them: and when he says that he was separated to be a Teacher of the Gentiles, he intimates that grace was now shed over every part of the world.

13 "He gave himself a ransom," he saith, how then was He delivered up by the Father? Because it was of His goodness. And what means "ransom"? God was about to punish them, but He forbore to do it. They were about to perish, but in their stead He gave His own Son, and sent us as heralds to proclaim the Cross. These things are sufficient to attract all, and to demonstrate the love of Christ. Moral. So truly, so inexpressibly great are the benefits which God has bestowed upon us. He sacrificed Himself for His enemies, who hated and rejected Him. What no one would do for friends, for brethren, for children, that the Lord hath done for His servants; a Lord not Himself such an one as His servants, but God for men; for men not deserving. For had they been deserving, had they done His pleasure, it would have been less wonderful; but that He died for such ungrateful, such obstinate creatures, this it is which strikes every mind with amazement. For what men would not do for their fellow-men, that has God done for us! Yet after such a display of love towards us, we hold back, and are not in earnest in our love of Christ. He has sacrificed Himself for us; for Him we make no sacrifice. We neglect Him when He wants necessary food; sick and naked we visit Him not. What do we not deserve, what wrath, what punishment, what hell? Were there no other inducement, it should be sufficient to prevail with every

one that He condescended to make human sufferings His own, to say I hunger, I thirst.

¹⁴ O the tyranny of wealth! or rather the wickedness of those who are its willing slaves! for it has no great power of itself, but through our weakness and servility: it is we that are mean and groveling, that are carnal and without understanding. For what power has money? It is mute and insensible. If the devil, that wicked spirit, that crafty confounder of all things, has no power, what power has money? When you look upon silver, fancy it is tin! Cannot you? Then hold it for what it really is; for earth it is. But if you cannot reason thus, consider that we too shall perish, that many of those who have possessed it have gained scarce any advantage by it, that thousands who gloried in it are now dust and ashes. That they are suffering extreme punishment, and far more beggarly than they that fed from glass and earthenware; that those who once reclined on ivory couches, are poorer now than those who are lying on the dunghill. But it delights the eyes! How many other things delight them more! The flowers, the pure sky, the firmament, the bright sun, are far more grateful to the eye. For it hath much of rust, whence some have asserted that it was black, which appears from the images that turn black. But there is no blackness in the sun, the heaven, the stars. Much greater delight is there in these brilliants than in its color. It is not therefore its brilliancy that makes it please, but covetousness and iniquity;

¹⁵ these, and not money, give the pleasure. Cast these from thy soul, and what appeared so precious will seem to thee more worthless than clay. Those who are in a fever long for mud when they see it, as if it were spring water; but those in sound health seldom wish even for water. Cast off this morbid longing, and thou wilt see things as they are. And to prove that I do not speak falsely, know, that I can point out many who have done so. Quench this flame, and thou wilt see that these things are of less worth than flowers.

¹⁶ Is gold good? Yes, it is good for almsgiving, for the relief of the poor; it is good, not for unprofitable use, to be hoarded up or buried in the earth, to be worn on the hands or the feet or the head. It was discovered for this end, that with it we should loose the captives, not form it into a chain for the image of God. Use thy gold for this, to loose him that is bound, not to chain her that is free. Tell me, why dost thou value above all things what is of so little worth? Is it the less a chain, because it is of gold? does the material make any difference? whether it be gold or iron, it is still a chain; nay the gold is the

heavier. What then makes it light, but vainglory, and the pleasure of being seen to wear a chain, of which you ought rather to be ashamed? To make this evident, fasten it, and place the wearer in a wilderness or where there is no one to see, and the chain will at once be felt heavy, and thought burdensome.

17 Beloved, let us fear, lest we be doomed to hear those terrible words, "Bind him hand and foot." (Matt. xxii. 13) And why, O woman, dost thou now do so to thyself? No prisoner has both his hands and his feet bound. Why bindest thou thy head too? For thou art not content with hands and feet, but bindest thy head and thy neck with many chains. I pass over the care that comes of these things, the fear, the alarm, the strife occasioned by them with thy husband if ever he wants them, the death it is to people when they lose any of them. Canst thou call this a pleasure? To gratify the eyes of others, dost thou subject thyself to chains, and cares, and perils, and uneasiness, and daily quarrels? This is deserving of every censure and condemnation. Nay, I entreat you, let us not do thus, let us burst every "bond of iniquity" (Acts viii. 23); let us break our bread to the hungry, and let us do all other things, which may ensure to us confidence before God, that we may obtain the blessings promised through Jesus Christ our Lord, with whom, &c.

HOMILY 8

11 Timothy ii. 8-10.-"I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting. In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with brodered hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." 2 "When thou prayest," saith Christ, "thou shalt not be as the hypocrites are; for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, they have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father, which is in secret; and thy Father, which seeth in secret, shall reward thee openly. (Matt. vi. 5, 6) What then says Paul? "I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting. This is not contrary to the other, God forbid, but quite in harmony with it. But how, and in what way? We must first consider what means, "enter into thy closet," and why Christ commands this, if we are to pray in every place? or whether we may not pray in the church, nor in any other part of the house, but the closet? What then means that saying? Christ is recommending us to

avoid ostentation, when He bids us offer our prayers not only privately, but secretly. For, when He says, "Let not thy left hand know what thy right hand doeth" (Matt. vi. 3), it is not the hands that He considers, but He is bidding them use the utmost caution against ostentation: and He is doing the like here; He did not limit prayer to one place, but required one thing alone, the absence of vainglory.

3 The object of Paul is to distinguish the Christian from the Jewish prayers, therefore observe what he says: "In every place lifting up holy hands," which was not permitted the Jews, for they were not allowed to approach God, to sacrifice and perform their services, elsewhere, but assembling from all parts of the world in one place, they were bound to perform all their worship in the temple. In opposition to this he introduces his precept, and freeing them from this necessity, he says in effect, Our ways are not like the Jewish; for as Christ commanded us to pray for all men because He died for all men, and I preach these things for all men, so it is good to "pray everywhere. Henceforth the consideration is not of the place but of the manner of the prayer; "pray everywhere," but "everywhere lift up holy hands. That is the thing required. And what is "holy"? Pure. And what is pure? Not washed with water, but free from covetousness, murder, rapacity, violence, "without wrath and doubting. What means this? Who is angry when he prays? It means, without bearing malice. Let the mind of him that prays be pure, freed from all passion. Let no one approach God in enmity, or in an unamiable temper, or with "doubting. What is "without doubting"? Let us hear. It implies that we should have no misgiving but that we shall be heard. For it is said, "whatever ye ask believing ye shall receive. (Matt.

4 xxi. 22) And again, "when ye stand praying forgive, if ye have aught against any one. (Mark xi. 25) This is to pray without wrath and doubting. But how can I believe that I shall obtain my request? By asking nothing opposed to that which He is ready to grant, nothing unworthy of the great King, nothing worldly, but all spiritual blessings; if you approach Him "without wrath," having pure hands, "holy hands": hands employed in almsgiving are holy. Approach Him thus, and you will certainly obtain your request. "For if ye being evil know how to give good gifts to your children, how much more shall your Father which is in Heaven give good things to them that ask Him? (Matt. vii. II) By doubting he means misgiving. In like manner he says, I will that women approach God without wrath and doubting,

lifting up holy hands: that they should not follow their own desires, nor be covetous or rapacious. For what if a woman does not rob or steal herself, but does it through means of her husband? Paul however requires something more of women, that they adorn themselves "in modest apparel, with shamefacedness and sobriety; not with broidered hair or gold or pearls or costly array; But (which becometh women professing godliness) with good works. But what is this "modest apparel"? Such attire as covers them completely, and decently, not with superfluous ornaments, for the one is becoming, the other is not.

5 Moral. What? Dost thou approach God to pray, with broidered hair and ornaments of gold? Art thou come to a dance? to a marriage? to a gay procession? There such a broidery, such costly garments, had been seasonable, here not one of them is wanted. Thou art come to pray, to supplicate for pardon of thy sins, to plead for thine offenses, beseeching the Lord, and hoping to render Him propitious to thee. Why dost thou adorn thyself? This is not the dress of a suppliant. How canst thou groan? How canst thou weep? How pray with fervency, when thus attired? Shouldest thou weep, thy tears will be the ridicule of the beholders. She that weeps ought not to be wearing gold. It were but acting, and hypocrisy. For is it not acting to pour forth tears from a soul so overgrown with extravagance and ambition? Away with such hypocrisy! God is not mocked! This is the attire of actors and dancers, that live upon the stage. Nothing of this sort becomes a modest woman, who should be adorned "with shamefacedness and sobriety."

6 Imitate not therefore the courtesans. For by such a dress they allure their many lovers; and hence many have incurred a disgraceful suspicion, and, instead of gaining any advantage from their ornaments, have injured many by bearing this character. For as the adulteress, though she may have a character for modesty, derives no benefit from that character, in the Day, when He who judges the secrets of men shall make all things manifest; so the modest woman, if she contrive by this dress to pass for an adulteress, will lose the advantage of her chastity. For many have suffered harm by this opinion. "What can I do," thou sayest, "if another suspects me?" But thou givest the occasion by thy dress, thy looks, thy gestures. It is for this reason that Paul discourses much of dress and much of modesty. And if he would remove those things which are only the indications of wealth, as gold, and pearls, and costly array; how much more those things which imply studied ornament, as

painting, coloring the eyes, a mincing gait, the affected voice, a languishing and wanton look; the exquisite care in putting on the cloak and bodice, the nicely wrought girdle, and the closely-fitted shoes? For he glances at all these things, in speaking of "modest apparel" and "shamefacedness." For such things are shameless and indecent.

7 Bear with me, I beseech you, for it is not my aim by this plain reproof to wound or pain you, but to remove from my flock all that is unbecoming to them. But if these prohibitions are addressed to those who have husbands, who are rich, and live luxuriously; much more to those who have professed virginity. But what virgin, you say, wears gold, or brodered hair? Yet there may be such a studied nicety in a simple dress, as that these are nothing to it. You may study appearance in a common garment more than those who wear gold. For when a very dark colored robe is drawn closely round the breast with the girdle(as dancers on the stage are attired), with such nicety that it may neither spread into breadth nor shrink into scantiness, but be between both; and when the bosom is set off with many folds, is not this more alluring than any silken robes? and when the shoe, shining through its blackness, ends in a sharp point, and imitates the elegance of painting, so that even the breadth of the sole is scarce visible-or when, though you do not indeed paint the face, you spend much time and pains on washing it, and spread a veil across the forehead, whiter than the face itself-and above that put on a hood, of which the blackness may set off the white by contrast-is there not in all this the vanity of dress? What can one say to the perpetual rolling of the eyes?

8 to the putting on of the stomacher; so artfully as sometimes to conceal, sometimes to disclose, the fastening? For this too they sometimes expose, so as to show the exquisiteness of the cincture, winding the hood entirely round the head. Then like the players, they wear gloves so closely fitted, that they seem to grow upon the hands: and we might speak of their walk, and other artifices more alluring than any ornament of gold. Let us fear, beloved, lest we also hear what the Prophet said to the Hebrew women who were so studious of outward ornament; "Instead of a girdle, thou shalt be girded with a halter, instead of well-set hair, baldness. (Isa. iii. 24, Sept) These things and many others, invented only to be seen and to attract beholders, are more alluring than golden ornaments. These are no trifling faults, but displeasing to God, and enough to mar all the self-denial of virginity.

9 Thou hast Christ for thy Bridegroom, O virgin, why dost thou seek to attract human lovers? He will judge thee as an adulteress. Why dost thou not wear the ornament that is pleasing to Him; modesty, chastity, orderliness, and sober apparel? This is meretricious, and disgraceful. We can no longer distinguish harlots and virgins, to such indecency have they advanced. A virgin's dress should not be studied, but plain, and without labor; but now they have many artifices to make their dress conspicuous. O woman, cease from this folly. Transfer this care to thy soul, to the inward adorning. For the outward ornament that invests thee, suffers not that within to become beautiful. He that is concerned for that which is without, despises that which is within, even as he that is unconcerned about the exterior, bestows all his care upon the interior. Say not, "Alas! I wear a threadbare garment, mean shoes, a worthless veil; what is there of ornament in these? Do not deceive thyself. It is impossible, as I said, to study appearance more by these than by costlier dresses; especially when they are close-fitted to the body, fashioned to an immodest show, and of shining neatness. Thou excuseth thyself to me, but what canst thou say to God, who knows the heart and the spirit with which thou doest these things? "It is not done for fornication! Perhaps not, but for admiration; and dost thou not blush for shame to be admired for such things?

10 But thou sayest, "It is but chance I am so dressed, and for no motive of this kind. God knoweth what thou sayest to me: is it to me thou must give account? Nay, it is to Him who is present at thy actions, and will one day require into them, to whom all things are naked and open. It is on this account that we now urge these things, that we may not let you be amenable to those severe judgments. Let us fear, therefore, lest He reprove you in the words of the Prophet to the Jewish women. "They come to be seen of me wantoning and mincing as they go, and making a tinkling with their feet. (Isa. iii. 16) 11 Ye have taken upon you a great contest, where wrestling, not ornament is required; where the battle awaits you, not sloth and ease. Observe the combatants and wrestlers in the games. Do they concern themselves about their walk or their dress? No, but scorning all these, and throwing about them a garment dripping with oil, they look only to one thing, to wound, and not be wounded. The devil stands grinding his teeth, watching to destroy thee every way, and thou remainest unconcerned, or concerned only about this satanic ornament. I say nothing about the voice, though much affectation is shown in this also, nor about perfumes, and other such

luxuries. It is for these things we are ridiculed by the women of the world. The respect for virginity is lost. No one honors a virgin as she ought to be honored. They have given occasion to their own dishonor. Ought not they to be looked up to in the Church of God, as women coming from heaven? but now they are despised, and deservedly, though not those among them who are discreet. But when one who has a husband and children, and presides over a household, sees thee, who ought to be crucified to the world, more devoted to the world than herself, will she not ridicule and despise thee? See what care! what pains! In thy humble dress, thou exceedest her who wears the costliest ornament, and art more studious of appearance than she who is arrayed in gold. What is becoming to thee thou seekest not;

¹² that which misbecomes thee thou pursuest, when thou oughtest to be occupied in good works. On this account virgins are less honored than women of the world. For they do not perform works worthy of their virgin profession. This is not said to all; or rather it is said to all; to those who are in fault, that they may learn modesty; to those who are free from blame, that they may teach modesty to others. But beware lest this rebuke be verified in deed. For we have not said these things that we may grieve, but that we may correct you, that we may glory in you. And may we all do those things which are acceptable to God, and live to His glory, that we may obtain the blessings promised by the grace and lovingkindness of our Lord Jesus Christ, with whom, &c.

HOMILY 9

¹ 1 Timothy ii. 11-15.-"Let the women learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression. Notwithstanding she shall be saved in [through the] child-bearing, if they continue in faith and charity and holiness with sobriety." ² Great modesty and great propriety does the blessed Paul require of women, and that not only with respect to their dress and appearance: he proceeds even to regulate their speech. And what says he? "Let the woman learn in silence"; that is, let her not speak at all in the church; which rule he has also given in his Epistle to the Corinthians, where he says, "It is a shame for women to speak in the church" (1 Cor. xiv. 35); and the reason is, that the law has made them subject to men. And again elsewhere, "And if they will learn anything, let them ask their

husbands at home." (Ibid) Then indeed the women, from such teaching, kept silence; but now there is apt to be great noise among them, much clamor and talking, and nowhere so much as in this place. They may all be seen here talking more than in the market, or at the bath. For, as if they came hither for recreation, they are all engaged in conversing upon unprofitable subjects. Thus all is confusion, and they seem not to understand, that unless they are quiet, they cannot learn anything that is useful. For when our discourse strains against the talking, and no one minds what is said, what good can it do to them? To such a degree should women be silent, that they are not allowed to speak not only about worldly matters, but not even about spiritual things, in the church. This is order, this is modesty, this will adorn her more than any garments. Thus clothed, she will be able to offer her prayers in the manner most becoming.

3 "But I suffer not a woman to teach." "I do not suffer," he says. What place has this command here? The fittest. He was speaking of quietness, of propriety, of modesty, so having said that he wished them not to speak in the church, to cut off all occasion of conversation, he says, let them not teach, but occupy the station of learners. For thus they will show submission by their silence. For the sex is naturally somewhat talkative: and for this reason he restrains them on all sides. "For Adam," says he, "was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression." If it be asked, what has this to do with women of the present day? it shows that the male sex enjoyed the higher honor. Man was first formed; and elsewhere he shows their superiority. "Neither was the man created for the woman, but the woman for the man." (1 Cor. xi. 9) Why then does he say this? He wishes the man to have the preeminence in every way; both for the reason given above, he means, let him have precedence, and on account of what occurred afterwards. For the woman taught the man once, and made him guilty of disobedience, and wrought our ruin. Therefore because she made a bad use of her power over the man, or rather her equality with him, God made her subject to her husband. "Thy desire shall be to thy husband:" (Gen. iii. 16) This had not been said to her before.

4 But how was Adam not deceived? If he was not deceived, he did not then transgress? Attend carefully. The woman said, "The serpent beguiled me. But the man did not say, The woman deceived me, but, "she gave me of the tree, and I did eat. Now it is not the same thing to be deceived by a fel-

low-creature, one of the same kind, as by an inferior and subordinate animal. This is truly to be deceived. Compared therefore with the woman, he is spoken of as "not deceived. For she was beguiled by an inferior and subject, he by an equal. Again, it is not said of the man, that he "saw the tree was good for food," but of the woman, and that she "did eat, and gave it to her husband": so that he transgressed, not captivated by appetite, but merely from the persuasion of his wife. The woman taught once, and ruined all. On this account therefore he saith, let her not teach. But what is it to other women, that she suffered this? It certainly concerns them; for the sex is weak and fickle, and he is speaking of the sex collectively. For he says not Eve, but "the woman," which is the common name of the whole sex, not her proper name. Was then the whole sex included in the transgression for her fault? As he said of Adam, "After the similitude of Adam's transgression, who is the figure of Him that was to come" (Rom. v. 14);

5 so here the female sex transgressed, and not the male. Shall not women then be saved? Yes, by means of children. For it is not of Eve that he says, "If they continue in faith and charity and holiness with sobriety. What faith? what charity? what holiness with sobriety? It is as if he had said, "Ye women, be not cast down, because your sex has incurred blame. God has granted you another opportunity of salvation, by the bringing up of children, so that you are saved, not only by yourselves, but by others. See how many questions are involved in this matter. "The woman," he says, "being deceived was in the transgression. What woman? Eve. Shall she then be saved by child-bearing? He does not say that, but, the race of women shall be saved. Was not it then involved in transgression? Yes, it was, still Eve transgressed, but the whole sex shall be saved, notwithstanding, "by childbearing. And why not by their own personal virtue? For has she excluded others from this salvation? And what will be the case with virgins, with the barren, with widows who have lost their husbands, before they had children? will they perish? is there no hope for them? yet virgins are held in the highest estimation. What then does he mean to say?

6 Some interpret his meaning thus. As what happened to the first woman occasioned the subjection of the whole sex, (for since Eve was formed second and made subject, he says, let the rest of the sex be in subjection,) so because she transgressed, the rest of the sex are also in transgression. But this is not fair reasoning; for at the creation all was the gift of God, but in this case, it is

the consequence of the woman's sin. But this is the amount of what he says. As all men died through one, because that one sinned, so the whole female race transgressed, because the woman was in the transgression. Let her not however grieve. God hath given her no small consolation, that of childbearing. And if it be said that this is of nature, so is that also of nature; for not only that which is of nature has been granted, but also the bringing up of children. "If they continue in faith and charity and holiness with sobriety"; that is, if after childbearing, they keep them in charity and purity. By these means they will have no small reward on their account, because they have trained up wrestlers for the service of Christ. By holiness he means good life, modesty, and sobriety.

7 Chap. iii. ver. 1. "This is a faithful saying." This relates to the present subject, not to what follows, respecting the office of a Bishop. For as it was doubted, he affirms it to be a true saying, that fathers may be benefited by the virtue of their children, and mothers also, when they have brought them up well. But what if she be herself addicted to wickedness and vice? Will she then be benefited by the bringing up of children? Is it not probable that she will bring them up to be like herself? It is not therefore of any woman, but of the virtuous woman, that it is said she shall receive a great recompense for this also. 8 Moral. Hear this, ye fathers and mothers, that your bringing up of children shall not lose its reward. This also he says, as he proceeds, "Well reported of for good works; if she have brought up children. (1 Tim. v. 10) Among other commendations he reckons this one, for it is no light praise to devote to God those children which are given them of God. For if the basis, the foundation which they lay be good, great will be their reward; as great, if they neglect it, will be their punishment. It was on account of his children that Eli perished. For he ought to have admonished them, and indeed he did admonish them, but not as he ought; but from his unwillingness to give them pain he destroyed both himself and them. Hear this, ye fathers, bring your children up with great care "in the nurture and admonition of the Lord. (Eph. vi. 4) Youth is wild, and requires many governors, teachers, directors, attendants, and tutors; and after all these, it is a happiness if it be restrained. For as a horse not broken in, or a wild beast untamed, such is youth. But if from the beginning, from the earliest age, we fix it in good rules, much pains will not be required afterwards; for good habits formed will be

to them as a law. Let us not suffer them to do anything which is agreeable, but injurious; nor let us indulge them, as forsooth but children.

9 Especially let us train them in chastity, for there is the very bane of youth. For this manystruggles, much attention will be necessary. Let us take wives for them early, so that their brides may receive their bodies pure and unpolluted, so their loves will be more ardent. He that is chaste before marriage, much more will he be chaste after it; and he that practiced fornication before, will practice it after marriage. "All bread," it is said, "is sweet to the fornicator. (Ecclus. xxiii. 17) Garlands are wont to be worn on the heads of bridegrooms, as a symbol of victory, betokening that they approach the marriage bed unconquered by pleasure. But if captivated by pleasure he has given himself up to harlots, why does he wear the garland, since he has been subdued? 10 Let us admonish them of these things. Let us employ sometimes advice, sometimes warnings, sometimes threatening. In children we have a great charge committed to us. Let us bestow great care upon them, and do everything that the Evil One may not rob us of them. But now our practice is the very reverse of this. We take all care indeed to have our farm in good order, and to commit it to a faithful manager, we look out for it an ass-driver, and muleteer, and bailiff, and a clever accomptant. But we do not look out for what is much more important, for a person to whom we may commit our son as the guardian of his morals, though this is a possession much more valuable than all others. It is for him indeed that we take such care of our estate. We take care of our possessions for our children, but of the children themselves we take no care at all. What an absurdity is this! Form the soul of thy son aright, and all the rest will be added hereafter. If that is not good, he will derive no advantage from his wealth, and if it is formed to goodness he will suffer no harm from poverty. Wouldest thou leave him rich? teach him to be good: for so he will be able to acquire wealth, or if not, he will not fare worse than they who possess it. But if he be wicked, though you leave him boundless wealth, you leave him no one to take care of it, and you render him worse than those who are reduced to extreme poverty. For poverty is better than riches for those children who are not well-disposed. For it retains them in some degree of virtue even against their will. Whereas money does not suffer those who would be sober to continue so, it leads them away, ruins them, and plunges them into infinite dangers.

11 Mothers, be specially careful to regulate your daughters well; for the management of them is easy. Be watchful over them, that they may be keepers at home. Above all, instruct them to be pious, modest, despisers of wealth, indifferent to ornament. In this way dispose of them in marriage. For if you form them in this way, you will save not only them, but the husband who is destined to marry them, and not the husband only, but the children, not the children only, but the grandchildren. For the root being made good, good branches will shoot forth, and still become better, and for all these you will receive a reward. Let us do all things therefore, as benefiting not only one soul, but many through that one. For they ought to go from their father's house to marriage, as combatants from the school of exercise, furnished with all necessary knowledge, and to be as leaven able to transform the whole lump to its own virtue. And let your sons be so modest, as to be distinguished for their steadiness and sobriety, that they may receive great praise both from God and men. Let them learn to govern their appetites, to avoid extravagance, to be good economists, affectionate, and submissive to rule. For so they will be able to secure a good reward to their parents, so all things will be done to the glory of God, and to our salvation, through Christ Jesus our Lord, with whom, &c.

HOMILY 10

11 Timothy iii. 1-4—"If a man desire the office of a Bishop, he desireth a good work. A Bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity." As now proceeding to discourse of the Episcopal office, he sets out with showing what sort of a person a Bishop ought to be. And here he does not do it as in the course of his exhortation to Timothy, but addresses all, and instructs others through him. And what says he? "If a man desire the office of a Bishop," I do not blame him, for it is a work of protection. If any one has this desire, so that he does not covet the dominion and authority, but wishes to protect the Church, I blame him not. "For he desireth a good work." Even Moses desired the office, though not the power, and his desire exposed him to that taunt, "Who made thee a ruler and a judge over us?" (Acts vii. 27 Ex. ii. 14) If any one, then, desire it in this way, let him desire it. For the Episcopate is so called from having the oversight of all.

² "A Bishop then," he says, "must be blameless, the husband of one wife. This he does not lay down as a rule, as if he must not be without one, but as prohibiting his having more than one. For even the Jews were allowed to contract second marriages, and even to have two wives at one time. For "marriage is honorable," (Heb. xiii. 4) Some however say, that this is said that he should be the husband of one wife. "Blameless. Every virtue is implied in this word; so that if any one be conscious to himself of any sins, he doth not well to desire an office for which his own actions have disqualified him. For such an one ought to be ruled, and not to rule others. For he who bears rule should be brighter than any luminary; his life should be unspotted, so that all should look up to him, and make his life the model of their own. But in employing this exhortation, he had no common object in view. For he too was about to appoint Bishops, (which also he exhorts Titus to do in his Epistle to him,) and as it was probable that many would desire that office, therefore he urges these admonitions. "Vigilant," he says, that is, circumspect, having a thousand eyes about him, quicksighted, not having the eyes of his mind dimmed. For many things occur which permit not a man to see clearly, to see things as they are.

³ For care and troubles, and a load of business on all sides press upon him. He must therefore be vigilant, not only over his own concerns, but over those of others. He must be well awake, he must be fervent in spirit, and, as it were, breathe fire he must labor and attend upon his duty by day and by night, even more than a general upon his army; he must be careful and concerned for all. "Sober, of good behavior, given to hospitality. Because these qualities are possessed by most of those who are under their rule, (for in these respects they ought to be equal to those who rule over them,) he, to show what is peculiar to the Bishops, adds, "apt to teach. For this is not required of him that is ruled, but is most essential to him who has this rule committed to him. ⁴ "Not given to wine": here he does not so much mean intemperate, as insolent and impudent. "No striker": this too does not mean a striker with the hands. What means then "no striker"? Because there are some who unseasonably smite the consciences of their brethren, it seems to be said with reference to them. "Not greedy of filthy lucre, but patient: not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity. If then "he who is married cares for the things of the world" (1 Cor. vii. 33), and a Bishop ought not to care for the things of the

world, why does he say the husband of one wife? Some indeed think that he says this with reference to one who remains free from a wife. But if otherwise, he that hath a wife may be as though he had none. (1 Cor. vii. 29) For that liberty was then properly granted, as suited to the nature of the circumstances then existing. And it is very possible, if a man will, so to regulate his conduct. For as riches make it difficult to enter into the kingdom of Heaven, yet rich men have often entered in, so it is with marriage. But why does he say, speaking of a Bishop, that he should be "not given to wine, hospitable," when he should name greater things? Why said he not that he should be an Angel, not subject to human passions?

5 Where are those great qualities of which Christ speaks, which even those under their rule ought to possess? To be crucified to the world, to be always ready to lay down their lives, as Christ said. "The good Shepherd giveth his life for the sheep" (John x. 11); and again, "He that taketh not his cross and followeth after me, is not worthy of me. (Matt. x. 38) But "not given to wine," he says; a good prospect indeed, if such are the things of which a Bishop is to be admonished! Why has he not said that he ought to be already raised above the world? But dost thou demand less of the Bishop, than even of those in the world? For to these he saith, "Mortify your members which are upon the earth" (Col. iii. 5), and "He that is dead, is freed from sin. (Rom. vi. 7) "They that are Christ's have crucified the flesh"; and Christ again says, "Whosoever forsaketh not all that he hath, he is not worthy of Me. (Luke xv. 33) Why are not these things required by Paul? Plainly because few could be found of such a character, and there was need of many Bishops, that one might preside in every city.

6 But because the Churches were to be exposed to attacks, he requires not that superior and highly exalted virtue, but a moderate degree of it; for to be sober, of good behavior, and temperate, were qualities common to many. "Having his children in subjection with all gravity." This is necessary, that an example might be exhibited in his own house. For who would believe that he who had not his own son in subjection, would keep a stranger under command? "One that ruleth well his own house." Even those who are without say this, that he who is a good manager of a house will be a good statesman. For the Church is, as it were, a small household, and as in a house there are children and wife and domestics, and the man has rule over them all; just so in the Church there are women, children, servants. And if he that presides in

the Church has partners in his power, so hath the man a partner, that is, his wife. Ought the Church to provide for her widows and virgins? so there are in a family servants, and daughters, to be provided for. And, in fact, it is easier to rule the house; therefore he asks, "if a man know not how to rule his own house, how shall he take care of the Church of God?"

7 Ver. 6. "Not a novice." He does not say, not a young man, but not a new convert. For he had said, "I have planted, Apollos watered, but God gave the increase." (1 Cor. iii. 6) Wishing them to point out such an one, he used this word. For, otherwise, what hindered him from saying, "Not a young man"? For if youth only was an objection, why did he himself appoint Timothy, a young man? (and this he proves by saying to him, "Let no man despise thy youth.") (1 Tim. iv. 12) Because he was aware of his great virtue, and his great strictness of life. Knowing which he writes, "From a child thou hast learned the holy Scriptures." (2 Tim. iii. 15) And that he practiced intense fasting is proved by the words, "Use a little wine for thine often infirmities"; which he wrote to him amongst other things, as, if he had not known of such good works of his, he would not have written, nor given any such charge to his disciple. But as there were many then who came over from the Heathen, and were baptized, he says, "Do not immediately advance to a station of dignity a novice, that is, one of these new converts." For, if before he had well been a disciple, he should at once be made a Teacher, he would be lifted up into insolence. If before he had learnt to be under rule, he should be appointed one of the rulers, he would be puffed up: therefore he adds, "Lest being lifted up with pride, he fall into the condemnation of the devil," that is, into the same condemnation which Satan incurred by his pride.

8 Ver. 7. "Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil." 9 This is rightly said, as he was certain to be reproached by them, and for the same reason perhaps he said, "the husband of one wife," though elsewhere he says, "I would that all men were even as I myself!" (1 Cor. vii. 7), that is, practicing continency. That he may not therefore confine them within too narrow a limit, by requiring an over-strict conversation, he is satisfied to prescribe moderate virtue. For it was necessary to appoint one to preside in every city, as he writes to Titus, "That thou shouldest ordain elders in every city, as I had appointed thee." (Tit. i. 5) But what if he should have a good report, and fair reputation, and not be worthy of it? In the first place this would not easily

happen. It is much for good men to obtain a good report among their enemies. But, in fact, he has not left this to stand by itself; a good report "also," he says, that is, besides other qualities. What then, if they should speak evil of him without a cause from envy, especially as they were Heathens? This was not to be expected. For even they will reverence a man of blameless life. Why then does he say, speaking of himself, "Through evil: report and good report"? (2 Cor. vi. 6) Because it was not his life that they assailed, but his preaching. Therefore he says, "through evil report." They were slandered as deceivers and impostors, on account of their preaching, and this because they could not attack their moral characters and lives. For why did no one say of the Apostles, that they were fornicators, unclean, or covetous persons, but that they were deceivers, which relates to their preaching only? Must it not be that their lives were irreproachable? It is manifest.

¹⁰ Therefore so let us too live, and no enemy, no unbeliever, will be able to speak evil of us. For he whose life is virtuous, is revered even by them. For truth stops the mouths even of enemies. But how does he "fall into a snare"? By falling often into the same sins, as those who are without. For if he be such a character, the evil one soon lays another snare for him, and they soon effect his destruction. But if he should have a good report from his enemies, much more will he have it from his friends. For that it is not likely that he, whose life is blameless, should be ill-reported of, we may infer from the words of Christ; "Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven." (Matt. v. 16) But what if one be falsely accused, and from peculiar circumstances be slandered? Well this is a possible case; but even such an one ought not to be promoted. For the result is much to be feared. Therefore it is said he should have "a good report," for your good works are to shine. As therefore no one will say that the sun is dark, not even the blind, (for he will be ashamed to oppose the opinion of all,) so him that is of remarkable goodness no one will blame. And though, on account of his doctrines, the Heathen will often slander him, yet they will not attack his virtuous life, but will join with others in admiring and revering it.

¹¹ Moral. Let us then so live, that the name of God be not blasphemed. Let us not, on the one hand, look to human reputation; nor on the other, subject ourselves to an evil report, but on both sides let us observe moderation; as he saith, "Among whom ye shine as lights in the world. (Phil. ii. 15)

For on this account He left us here, that we may be as luminaries. that we may be appointed Teachers of others, that we may be as leaven; that we may converse as angels among men, as men with children, as spiritual with natural men, that they may profit by us, that we may be as seed, and may bring forth much fruit. There were no need of words, if we so shone forth in our lives, there were no need of Teachers, did we but exhibit works. There would be no Heathen, if we were such Christians as we ought to be. If we kept the commandments of Christ, if we suffered injury, if we allowed advantage to be taken of us, if being reviled we blessed, if being ill-treated we did good (1 Cor. iv. 12); if this were the general practice among us, no one would be so brutal as not to become a convert to godliness. And to show this; Paul was but one man, yet how many did he draw after him? If we were all such as he, how many worlds might we not have drawn to us? Behold, Christians are more numerous than Heathens.

¹² And in other arts, one man can teach a hundred boys together; but here, where there are many more teachers, and many more than the learners, no one is brought over. For those who are taught, look to the virtue of their teachers: and when they see us manifesting the same desires, pursuing the same objects, power and honor, how can they admire Christianity? They see our lives open to reproach, our souls worldly. We admire wealth equally with them, and even more. We have the same horror of death, the same dread of poverty, the same impatience of disease, we are equally fond of glory and of rule. We harass ourselves to death from our love of money, and serve the time. How then can they believe? From miracles? But these are no longer wrought. From our conversation? It has become corrupt. From charity? Not a trace of it is anywhere to be seen. Therefore we shall have to give an account not only of our own sins, but of the injury done by them to others.

¹³ Let us then return to a sound mind; let us watch, and show forth a heavenly conversation upon earth. Let us say, "Our conversation is in heaven" (Phil. iii. 20), and let us upon earth maintain the contest. There have been great men, it may be said, amongst us, but "how," says the Greek, "shall I believe it? for I do not see anything like it in your conduct. If this is to be said, we too have had our philosophers, men admirable for their lives." "But show me another Paul, or a John: you cannot." Would he not then laugh at us for reasoning in this manner? Would he not continue to sit still in ignorance, seeing that the wisdom we profess is in words, not in works? For now

for a single halfpenny ye are ready to slay or be slain! For a handful of earth thou raisest lawsuit after lawsuit! For the death of a child thou turnest all upside down: I omit other things that might make us weep; your auguries, your omens, your superstitious observances, your casting of nativities, your signs, your amulets, your divinations, your incantations, your magic arts. These are crying sins, enough to provoke the anger of God; that after He has sent His own Son, you should venture on such things as these.

¹⁴ What then can we do but weep? For hardly is a small portion of the world in the way of salvation, and they who are perishing hear it, and rejoice that they are not destined to suffer alone, but in company with numbers. But what cause is this for joy? That very joy will subject them to punishment. For do not think that it is there as here, that to have companions in suffering affords consolation. And whence is this manifest? I will make it clear. Suppose that a man were commanded to be burnt, and that he saw his own son burning with him, and that the smell of his scorched flesh rose to his nostrils; would it not be of itself death to him? No doubt. And I will tell you how it is. If those who are not suffering, yet seeing those things are benumbed and faint with terror, much more will they be so affected, who are themselves sufferers. Wonder not at this. Hear a certain wise one saying, "Art thou become weak as we? art thou become like unto us? (Isa. xiv. 10) For human nature is disposed to sympathy, and the affections of others move us to pity. Will then a father seeing His son in the same condemnation, or a husband his wife, or a man his fellow-man, receive consolation, and not rather an aggravation of his sufferings? Are not we in such case the more overcome? But there, you say, there are no such feelings. I know there are not;

¹⁵ but there are others much more wretched. For there will be wailing inconsolable, all witnessing each other's torments. Do they who are furnishing derive comfort in their distress from the participation of others? It is no consolation surely to see a son, a father, a wife, or grandchildren, suffering the same punishment. If one sees friends in such a case, is it any comfort? None! None! It rather adds to the intensity of our own sufferings! Besides, there are evils, which by reason of their severity cannot be mitigated by being common. If two men were together thrown into the fire, would they comfort one another? Tell me; if we have ever been attacked by a violent fever, have we not found that all consolation has failed us? for there are calamities, so overwhelming as to leave no room for comfort in the soul. When a wife has

lost her husband, is it a lessening of her grief to number up the many who have suffered the like loss? Let us not therefore be supported by any such hope, rather let us find our sole consolation in repenting of our sins, in pursuing the good path that leads to Heaven, that we may obtain the kingdom of Heaven, by the grace and lovingkindness of Jesus Christ our Lord, with whom, &c.

HOMILY 11

11 Timothy iii. 8-10.-"Likewise must the Deacons be grave, not doubletongued, not given much to wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience. And let these also first be proved: then let them use the office of a Deacon, being found blameless." Discoursing of Bishops, and having described their character, and the qualities which they ought to possess, and having passed over the order of Presbyters, he proceeds to that of Deacons. The reason of this omission was, that between Presbyters and Bishops there was no great difference. Both had undertaken the office of Teachers and Presidents in the Church, and what he has said concerning Bishops is applicable to Presbyters. For they are only superior in having the power of ordination, and seem to have no other advantage over Presbyters. 2 "Likewise the Deacons." That is, they should have the same qualities as Bishops. And what are these same? To be blameless, sober, hospitable, patient, not brawlers, not covetous. And that he means this when he says "likewise," is evident from what he says in addition, "grave, not doubletongued"; that is, not hollow or deceitful. For nothing so debases a man as deceit, nothing is so pernicious in the Church as insincerity. "Not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience." Thus he explains what he means by "blameless." And here he requires, though in other words, that he be "not a novice," where he says, "Let these also first be proved," where the conjunction "also" is added, as connecting this with what had been said before of Bishops, for nothing intervenes between. And there is the same reason for the "not a novice" in that case. For would it not be absurd, that when a newly purchased slave is not entrusted with anything in a house, till he has by long trial given proofs of his character, yet that one should enter into the Church of God from a state of heathenism, and be at once placed in a station of preeminence?

³ Ver. 11. "Even so must the women be grave, not slanderers, sober, faithful in all things." Some have thought that this is said of women generally, but it is not so, for why should he introduce anything about women to interfere with his subject? He is speaking of those who hold the rank of Deaconesses. Ver. 12. "Let the Deacons be husbands of one wife." This must be understood therefore to relate to Deaconesses. For that order is necessary and useful and honorable in the Church. Observe how he requires the same virtue from the Deacons, as from the Bishops, for though they were not of equal rank, they must equally be blameless; equally pure. "Ruling their children and their own houses well." Ver. 13. "For they that have used the office of a Deacon well purchase to themselves a good degree, and much boldness in the faith which is in Christ Jesus."

⁴ Everywhere they are required to rule their children well, that others may not be scandalized by their misconduct. "They that use the office of a Deacon well, purchase to themselves a good degree," that is, advancement, "and much boldness in the faith of Jesus Christ"; as if he would say, that those who have been found vigilant in the lower degree will soon ascend to the higher. Ver. 14, 15. "These things write I unto thee, hoping to come unto thee shortly. But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the Church of the living God, the pillar and ground of the truth." That he may not plunge Timothy into dejection by giving him orders about such matters, he says, I write thus not as though I were not coming, but I will indeed come, still in case I should be delayed, that thou mayest not be distressed. And this he writes to him to prevent his being dejected, but to others in order to arouse them to greater earnestness. For his presence, though only promised, would have great effect. Nor let it seem strange that, though foreseeing everything through the Spirit, he was yet ignorant of this, and only says, I hope to come, but if I tarry, which implies uncertainty. For since he was led by the Spirit, and did not act from his own inclination, he was naturally uncertain about this matter.

⁵ "That thou mayest know," he says, "how thou oughtest to behave thyself in the house of God, which is the Church of the living God, the pillar and ground of the truth." Not like that Jewish house. For it is this that maintains the faith and the preaching of the Word. For the truth is the pillar and the ground of the Church. Ver. 16. "And without controversy great is the mystery

of godliness; God [He who] was manifest in the flesh, justified in the Spirit." 6 Here he speaks of the Dispensation in our behalf. Tell me not of the bells, nor of the holy of holies, nor of the high priest. The Church is the pillar of the world. Consider this mystery, and thou mayest be struck with awe: for it is indeed "a great mystery," and "a mystery of godliness," and that "without controversy" or question, for it is beyond all doubt. Since in his directions to the Priests he had required nothing like what is found in Leviticus he refers the whole matter to Another, saying, "God was manifest in the flesh." The Creator was seen incarnate. "He was justified in the Spirit." As it is said, "Wisdom is justified of her children," or because He practiced no guile, as the Prophet says, "Because he had done no violence, neither was guile found in his mouth." (Isa. liii. 9; 1 Pet. ii. 22) "Seen of Angels." So that Angels together with us saw the Son of God, not having before seen Him. Great, truly great, was this mystery! "Preached unto the Gentiles, believed on in the world." He was heard of and believed in through all parts of the world, as the Prophet foreshowed, saying, "Their sound is gone out into all the world." (Ps. xix. 4) Think not that these things are mere words, for they are not, but full of hidden realities. "Received up into glory." He ascended upon clouds. "This Jesus," it is said, "Who is taken up from you, shall so come in like manner as ye have seen Him go into heaven." (Acts i. 11)

7 The discretion of the blessed Paul is observable. When he would exhort the Deacons to avoid excess in wine, he does not say, "Be not drunken," but "not" even "given to much wine." A proper caution; for if those who served in the Temple did not taste wine at all, much more should not these, For wine produces disorder of mind, and where it does not cause drunkenness, it destroys the energies and relaxes the firmness of the soul. The dispensation in our behalf he calls a "mystery," and well may it be so called, since it is not manifest to all, nay, it was not manifest to the Angels, for how could it, when it was "made known by the Church"? (Eph. iii. 10) Therefore he says, "without controversy great is the mystery." Great indeed was it. For God became Man, and Man became God. A Man was seen without sin! A Man was received up, was preached in the world! Together with us the Angels saw Him. This is indeed a mystery! Let us not then expose this mystery. Let us not lay it forth everywhere, but let us live in a manner worthy of the mystery. They to whom a mystery is intrusted are great persons. We account it a mark of favor, if a king intrusts a secret to us. But God has committed His mystery

to us, yet are we ungrateful to our Benefactor, as if we had not received the greatest benefits. Our insensibility to such a kindness should strike us with horror. And how is that a mystery which all know? In the first place all do not know it, and before then too they knew it not, but now it is made manifest.

8 Moral. In keeping this mystery, then, let us be faithful to our trust. So great a mystery has He intrusted to us, and we do not trust Him even with our money, though He has bid us lay up our wealth with Him, where none can take it away, neither can moth nor thief waste it. And He promises to pay us a hundred-fold, yet we obey Him not. Yet here if we intrust any with a deposit, we receive nothing back in addition, but are thankful if that is restored which we deposited. If a thief steals it there, He saith, set that to My account; I say not to thee, a thief has taken it, or moth devoured it. He repays a hundred-fold here, and eternal life is superadded hereafter, yet do we not lay up our treasure there! "But," you say, "He repays slowly." Well this too is a proof of the greatness of His gift, that He does not repay here in this mortal life; or rather He does repay even here a hundred-fold. For did not Paul leave here his tools, Peter his rod and hook, and Matthew his seat of custom? and was not the whole world opened to them more than to kings? Were not all things laid at their feet? Were they not appointed rulers, and lords? Did not men commit their lives into their hands? suspend themselves wholly upon their counsel, and enlist in their service? And do we not see many similar occurrences even now? Many men of poor and humble means, who did but handle the spade, and had hardly a sufficiency of necessary food, having but the character of monks, have been celebrated above all men, and honored of kings.

9 Are these things inconsiderable? Well, consider that these are but additions, the principal sum is stored up for the life to come. Despise riches, if thou wouldest have riches. If thou wouldest be truly rich, become poor. For such are the paradoxes of God. He would not have thee rich from thy own care, but from His grace. Leave these things to Me, He says; make spiritual things thy concern, that thou mayest know My power. Flee from that yoke of slavery, which riches impose. As long as thou cleavest to them, thou art poor. When thou despisest them, thou art doubly rich, in that such things shall flow in upon thee from every side, and in that thou shall want none of those things, which the multitude want. For not to possess much, but to

need little, is to be rich indeed. The king, so long as he wants aught, differs not from the poor man. For this is poverty, to stand in need of others; and by this argument the king is poor, in so far as he stands in need of his subjects. But he that is crucified, to the world is not so; he wants for nothing; for his hands are sufficient for his subsistence, as Paul said, "These hands have ministered to my necessities, and to them that were with me." (Acts xx. 34) These are his words who says, "As having nothing, yet possessing all things." (2 Cor. vi. 20) This is he who was thought a God by the inhabitants of Lystra. If thou wouldest obtain worldly things, seek Heaven; if you wouldest enjoy things here, despise them. For, "Seek ye first the kingdom of God," He saith, "and all these things shall be added unto you." (Matt. vi. 33)

¹⁰ Why dost thou admire these trifles? Why long for things of no real worth? How long is one poor? how long a beggar? Raise thine eyes to heaven, think of the riches there, and smile at gold; think of how little use it is; that the enjoyment of it lasts but for the present life, and that compared with eternity, the present life is as a grain of sand, or as a drop of water to the boundless ocean. This wealth is not a possession, it is not property, it is a loan for use. For when thou diest, willingly or unwillingly, all that thou hast goes to others, and they again give it up to others, and they again to others. For we are all sojourners; and the tenant of the house is more truly perchance the owner of it, for the owner dies, and the tenant lives, and still enjoys the house. And if the latter hires it, the other might be said to hire it too: for he built it, and was at pains with it, and fitted it up. Property, in fact, is but a word: we are all owners in fact but of other men's possessions. Those things only are our own, which we have sent before us to the other world. Our goods here are not our own; we have only a life interest in them; or rather they fail us during our lives. Only the virtues of the soul are properly our own, as alms-giving and charity. Worldly goods, even by those without, were called external things, because they are without us. But let us make them internal. For we cannot take our wealth with us, when we depart hence, but we can take our charities. But let us rather send them before us, that they may prepare for us an abode in the eternal mansions. (Luke xvi. 9)

¹¹ Goods are named from use, not from lordship, and are not our own, and possessions are not a property but a loan. For how many masters has every estate had, and how many will it have! There is a sensible proverb, (and popular proverbs, when they contain any wisdom, are not to be despised,) "O

field, how many men's hast thou been, and how many men's wilt thou be?" This we should say to our houses and all our goods. Virtue alone is able to depart with us, and to accompany us to the world above. Let us then give up and extinguish that love of wealth, that we may kindle in us an affection for heavenly things. These two affections cannot possess one soul. For it is said, "Either he will hate the one, and love the other; or else he will hold to the one, and despise the other." (Matt. vi. 24) Seest thou a man with a long train of attendants, clearing a way along the streets, clothed in silken garments, riding aloft, and stiffening his neck? Be not overawed, but smile. As we laugh when we see children playing at kings, so laugh at his state, for it is no better than theirs, nor indeed so pleasant, for there is not the same innocence and simplicity as with children. With them it is laughter and pleasure, here is a man made ridiculous and contemptible.

¹² Glorify God, Who has kept thee free from this theatrical ostentation. For, if thou wilt, humble as thy station is, thou mayest be higher than he who is exalted in his chariot. And why? because, though his body is a little raised from the earth, his soul is fixed upon it, for "My strength," he saith, "cleaveth to my flesh" (Ps. cii. 6), but thou in thy spirit walkest in heaven. What though he has many attendants clearing his way? is he more honored by this than his horse? and what an absurdity is it, to drive men before one to clear the way for a beast to pass! Then what sort of honor is it to bestride a horse? an honor shared by his slaves Yet some are so vain of this, that they have it led after them even though they do not want it. What greater folly can there be? To wish to be distinguished by their horses, by the costliness of their garments, by their retinue! What can be more contemptible than glory which consists in horses, and servants? Art thou virtuous? use not such distinctions. Have ornaments in thyself. Be not indebted for thy glory to the presence of others. To such honor the most wicked, corrupt, and base of men may attain; all indeed who are rich. Actors and dancers may ride on horseback with a servant running before them, yet are they but actors and dancers still. Their horses and attendants procure them no respect.

¹³ For when the graces of the soul are wanting to such persons, the addition of these external things is superfluous and vain. And as when a wall is weak, or a body disordered, whatever you put upon it, it still remains unsound and decayed; so in this case; the soul continues the same, and receives no advantage from things without, not though the man wear a thousand or-

naments of gold. Let us not therefore be anxious for such things. Let us withdraw ourselves from temporal things, and pursue greater, even spiritual distinctions, which will render us truly objects of veneration, that we also may obtain the blessings of futurity, through the grace and lovingkindness of our Lord Jesus Christ, with whom, &c.

HOMILY 12

11 Timothy iv. 1-3.-"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of demons; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth." As those who adhere to the faith are fixed on a safe anchor, so those who fall from the faith can nowhere rest; but after many wanderings to and fro, they are borne at last into the very gulf of perdition. And this he had shown before, saying, that some had "already made shipwreck concerning the faith," and now he says, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits." This is said of the Manichaeans, the Encratites, and the Marcionites, and the whole of their tribe, that they should hereafter depart from the faith. Seest thou that this departure from the faith is the cause of all the evils that follow!

2 But what is "expressly"? Plainly, clearly, and beyond doubt. Marvel not, he says, if some having departed from the faith still adhere to Judaism. There will be a time, when even those who have partaken of the faith will fall into a worse error, not only with respect to meats, but to marriages, and other such things, introducing the most pernicious notions. This refers not to the Jews, (for "the latter times," and a "departure from the faith," is not applicable to them;) but to the Manichees, and the founders of these sects. And he calls them very justly, "seducing spirits," since it was by these they were actuated in speaking such things. "Speaking lies in hypocrisy." This implies that they utter not these falsehoods through ignorance and unknowingly, but as acting a part, knowing the truth, but "having their conscience seared," that is, being men of evil lives. 3 But why does he speak only of these heretics? Christ had before said, "Offenses must need come" (Matt. xviii. 7), and he had predicted the same in his parable of the sower, and of the springing up of the tares. But here admire with me the prophetic gift of Paul, who, before

the times in which they were to appear, specifies the time itself. As if he had said, Do not wonder, if, at the commencement of the faith, some endeavor to bring in these pernicious doctrines; since, after it has been established for a length of time, many shall depart from the faith. "Forbidding to marry, and commanding to abstain from meats." Why then has he mentioned no other heresies? Though not particularized, they are implied by the expressions of "seducing spirits and doctrines of demons." But he did not wish to instill these things into the minds of men before the time; but that which had already commenced, the case of meats, he specifies. "Which God hath created to be received with thanksgiving of them which believe and know the truth." Why did he not say, by the unbelievers too? How by the unbelievers, when they exclude themselves from them by their own rules? But is not luxury forbidden? Certainly it is. But why? if good things are created to be received. Because He created bread, and yet too much is forbidden; and wine also, and yet excess is forbidden; and we are not commanded to avoid dainties as if they were unclean in themselves, but as they corrupt the soul by excess.

⁴ Ver. 4. "For every creature of God is good, and nothing to be refused, if it be received with thanksgiving." If it be the creature of God, it is good. For "all things," it is said, "were very good." (Gen. i. 31) By speaking thus of things eatable, he by anticipation impugns the heresy of those who introduce an uncreated matter, and assert that these things proceed from it. But if it is good, why is it "sanctified by the word of God and prayers"? For it must be unclean, if it is to be sanctified? Not so, here he is speaking to those who thought that some of these things were common; therefore he lays down two positions: first, that no creature of God is unclean: secondly, that if it were become so, you have a remedy, seal it, give thanks, and glorify God, and all the uncleanness passes away. Can we then so cleanse that which is offered to an idol? If you know not that it was so offered. But if, knowing this, you partake of it, you will be unclean; not because it was offered to an idol, but because contrary to an express command, you thereby communicate with devils. So that it is not unclean by nature, but becomes so through your wilful disobedience. What then, is not swine's flesh unclean? By no means, when it is received with thanksgiving, and with the seal; nor is anything else. It is your unthankful disposition to God that is unclean.

5 Ver. 6. "If thou put the brethren in remembrance of these things, thou shall be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained." What are the things here meant? The same which he had before mentioned, that "great is the mystery"; that to abstain from meats is the doctrine of devils, that they are "cleansed by the word of God and prayer." Ver. 7. "But refuse profane and old wives' fables, and exercise thyself rather unto godliness." "Putting them in remembrance," he says; here you observe no authority; but all is condescension: he does not say "commanding" or "enjoining," but reminding them: that is, suggest these things as matter of advice, and so enter into discourses with them concerning the faith, "being nourished up," he says, meaning to imply constancy in application to these things. For as we set before us day by day this bodily nourishment, so he means, let us be continually receiving discourses concerning the faith, and ever be nourished with them. What is this, "being nourished up"? Ruminating upon them; attending ever to the same things, and practicing ever the same, for it is no common nourishment that they supply.

6 "But refuse profane and old wives' fables." By these are meant Jewish traditions, and he calls them "fables," either because of their falsehood or their unseasonableness. For what is seasonable is useful, but what is unseasonable is not only useless but injurious. Suppose a man of adult age to be suckled by a nurse, would he not be ridiculous, because it is unseasonable? "Profane and old wives' fables," he calls them, partly because of their obsolescence, and partly because they are impediments to faith. For to bring souls under fear, that are raised above these things, is an impious commandment. "Exercise thyself unto godliness." That is, unto a pure faith and a moral life; for this is godliness. So then we need "exercise." Ver. 8. "For bodily exercise profiteth little." This has by some been referred to fasting; but away with such a notion! for that is not a bodily but a spiritual exercise. If it were bodily it would nourish the body, whereas it wastes and makes it lean, so that it is not bodily. Hence he is not speaking of the discipline of the body. What we need, therefore, is the exercise of the soul. For the exercise of the body hath no profit, but may benefit the body a little, but the exercise of godliness yields fruit and advantage both here and hereafter.

7 "This is a faithful saying," that is, it is true that godliness is profitable both here and hereafter. Observe how everywhere he brings in this, he needs

no demonstration, but simply declares it, for he was addressing Timothy. So then even here, we have good hopes? For he who is conscious to himself of no evil, and who has been fruitful in good, rejoices even here: as the wicked man on the other hand is punished here as well as hereafter. He lives in perpetual fear, he can look no one in the face with confidence, he is pale, trembling, and full of anxiety. Is it not so with the fraudulent, and with thieves, who have no satisfaction even in what they possess? Is not the life of murderers and adulterers most wretched, who look upon the sun itself with suspicion? Is this to be called life? No; rather a horrid death!

8 Ver. 10. "For therefore we both labor and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of them that believe." This in effect is to say, wherefore do we mortify ourselves, unless we expect future blessings? Have we endured so many evils, submitted to so many reproaches, suffered such insults and calumnies, and such numerous calamities in vain? For if we did not trust in the living God, on what account did we submit to these things? But if God is here the Saviour of the unbelieving, much more is He of the faithful hereafter. What salvation does he speak of? That to come? "Who is the Saviour," he says, "of all men, specially of them that believe." At present he is speaking of that which is here. But how is He the Saviour of the faithful? Had he not been so, they must long since have been destroyed, for all men have made war upon them. He calls him here to endure perils, that having God for his Saviour he may not faint nor need any aid from others, but willingly and with fortitude endure all things. Even those who eagerly grasp at worldly advantages, supported by the hope of gain, cheerfully undertake laborious enterprises.

9 It is then the last time. For "in the latter times," he says, "some shall depart from the faith." "Forbidding to marry." And do not we forbid to marry? God forbid. We do not forbid those who wish to marry, but those who do not wish to marry, we exhort to virginity. It is one thing to forbid, and another to leave one to his own free choice. He that forbids, does it once for all, but he who recommends virginity as a higher state, does not forbid marriage, because he prefers virginity. "Forbidding to marry," he says, "and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth." It is well said, "who know the truth." The former things then were a type. For nothing is unclean by nature, but it becomes so through the conscience of him that

partakes of it. And what was the object of the prohibition of so many meats? To restrain excessive luxury. But had it been said, "eat not for the sake of luxury," it would not have been borne. They were therefore shut up under the necessity of the law, that they might abstain from the stronger principle of fear. The fish was not forbidden, though it was manifestly more unclean than the swine. But they might have learned how pernicious luxury was from that saying of Moses, "Jeshurun waxed fat, and kicked." (Deut. xxxii. 15) Another cause of these prohibitions might be, that being straitened for other food, they might be reduced to slaughter sheep and oxen; he therefore restrained them from other things, on account of Apis and the calf, which was an abomination, ungrateful, polluted, and profane.

¹⁰ "Put them in remembrance of these things, meditate upon these things," for by the expression, "nourished up in the words of faith and sound doctrine," is implied that he should not only recommend these things to others, but himself practice them. For he says, "Nourished up in the words of faith, and of good doctrine, whereunto thou hast attained. But refuse profane and old wives' fables." Why does he not say, abstain from them, but "refuse"? He thus intimates that they should be utterly rejected. His meaning is, that he should not enter into any disputation with the teachers of them, but recommend to his own people the things prescribed above. For nothing is to be gained by contending with perverse men, unless where it might have an injurious effect, if we were supposed from weakness to decline arguing with them. "But exercise thyself unto godliness," that is, unto a pure life, and the most virtuous conversation. He that exerciseth himself, even when it is not the season of contest, acts always as if he were contending, practices abstinence, endures all toils, is always anxious, endures much labor. "Exercise thyself," he saith, "unto godliness; for bodily exercise profiteth little, but godliness is profitable for all things, having the promise of the life that now is, and of that which is to come." And why, says one, does he mention this bodily exercise? To show by comparison the superiority of the other, in that the former is of no solid advantage, though it is attended with many toils, whilst the latter has a lasting and abundant good. As when he bids women "adorn themselves, not with broidered hair, or gold, or costly array: but which becometh women possessing godliness; with good works." (1 Tim. ii. 9, 10)

¹¹ Moral. "This is a faithful saying, and worthy of all acceptance. For therefore we both labor and suffer reproach." Did Paul then suffer reproach,

and art thou impatient? Did Paul labor, and wouldest thou live luxuriously? But had he lived luxuriously, he would never have attained such great blessings. For if worldly goods, which are uncertain and perishable, are never gained by men without labor and pains, much less are spiritual. Well, saith one, but some inherit them. Yet even when inherited they are not guarded and preserved without labor, and care, and trouble, no less than those have that have gained them. And I need not say that many who have toiled and endured hardships have been disappointed at the very entrance of the harbor, and an adverse wind has caused the wreck of their hopes, when they were upon the point of possession. But with us there is nothing like this. For it is God who promised, and that "hope maketh not ashamed." (Rom. v. 5) Ye who are conversant with worldly affairs, know ye not how many men, after infinite toils, have not enjoyed the fruit of their labors, either being previously cut off by death, or overtaken by misfortune, or assailed by disease, or ruined by false accusers, or some other cause, which amidst the variety of human casualties, has forced them to go with empty hands?

¹² But do you not see the lucky men, says one, who with little labor acquire the good things of life? What good things? Money, houses, so many acres of land, trains of servants, heaps of gold and silver? Can you call these good things, and not hide your head for shame? A man called to the pursuit of heavenly wisdom, and gaping after worldly things, and calling them "goods," which are of no value! If these things are good, then the possessors of them must be called good. For is not he good, who is the possessor of what is good? But when the possessors of these things are guilty of fraud and rapine, shall we call them good? For if wealth is a good, but is increased by grasping, the more it is increased, the more will its possessor be considered to be good. Is the grasping man then good? But if wealth is good, and increases by grasping, the more a man grasps, the better he must be. Is not this plainly a contradiction? But suppose the wealth is not gained wrongfully. And how is this possible? So destructive a passion is avarice, that to grow rich without injustice is impossible. This Christ declared, saying, "Make to yourselves friends of the Mammon of unrighteousness. (Luke xvi. 19) But what if he succeeded to his father's inheritance? Then he received what had been gathered by injustice.

¹³ For it was not from Adam that his ancestor inherited riches, but, of the many that were before him, some one must probably have unjustly taken

and enjoyed the goods of others. What then? he says, did Abraham hold unrighteous wealth; and Job, that blameless, righteous, and faithful man, who "feared God and eschewed evil"? Theirs was a wealth that consisted not in gold and silver, nor in houses, but in cattle. Besides this, he was enriched by God. And the author of that book, relating what happened to that blessed man, mentions the loss of his camels, his mares and asses, but does not speak of treasures of gold or silver being taken away. The riches of Abraham too were his domestics. What then? Did he not buy them? No, for to this very point the Scripture says, that the three hundred and eighteen were born in his house. (Gen. xix. 14) He had also sheep and oxen. Whence then did he send gold to Rebekah? (Gen. xxiv. 22; xii. 16) From the gifts which he received from Egypt without violence or wrong.

¹⁴ Tell me, then, whence art thou rich? From whom didst thou receive it, and from whom he who transmitted it to thee? From his father and his grandfather. But canst thou, ascending through many generations, show the acquisition just? It cannot be. The root and origin of it must have been injustice. Why? Because God in the beginning made not one man rich, and another poor. Nor did He afterwards take and show to one treasures of gold, and deny to the other the right of searching for it: but He left the earth free to all alike. Why then, if it is common, have you so many acres of land, while your neighbor has not a portion of it? It was transmitted to me by my father. And by whom to him? By his forefathers. But you must go back and find the original owner. Jacob had wealth, but it was earned as the hire of his labors.

¹⁵ But I will not urge this argument too closely. Let your riches be justly gained, and without rapine. For you are not responsible for the covetous acts of your father. Your wealth may be derived from rapine; but you were not the plunderer. Or granting that he did not obtain it by robbery, that his gold was cast up somewhere out of the earth. What then? Is wealth therefore good? By no means. At the same time it is not bad, he says, if its possessor be not covetous; it is not bad, if it be distributed to the poor, otherwise it is bad, it is ensnaring. "But if he does not evil, though he does no good, it is not bad," he argues. True. But is not this an evil, that you alone should have the Lord's property, that you alone should enjoy what is common? Is not "the earth God's, and the fullness thereof"? If then our possessions belong to one common Lord, they belong also to our fellow-servants. The possessions of

one Lord are all common. Do we not see this the settled rule in great houses? To all is given an equal portion of provisions, for it proceeds from the treasures of their Lord. And the house of the master is opened to all. The king's possessions are all common, as cities, market-places, and public walks. We all share them equally.

¹⁶ Mark the wise dispensation of God. That He might put mankind to shame, He hath made certain things common, as the sun, air, earth, and water, the heaven, the sea, the light, the stars; whose benefits are dispensed equally to all as brethren. We are all formed with the same eyes, the same body, the same soul, the same structure in all respects, all things from the earth, all men from one man, and all in the same habitation. But these are not enough to shame us. Other things then (as we have said) He hath made common, as baths, cities, market-places, walks. And observe, that concerning things that are common there is no contention, but all is peaceable. But when one attempts to possess himself of anything, to make it his own, then contention is introduced, as if nature herself were indignant, that when God brings us together in every way, we are eager to divide and separate ourselves by appropriating things, and by using those cold words "mine and thine." Then there is contention and uneasiness. But where this is not, no strife or contention is bred. This state therefore is rather our inheritance, and more agreeable to nature. Why is it, that there is never a dispute about a market-place? Is it not because it is common to all? But about a house, and about property, men are always disputing. Things necessary are set before us in common; but even in the least things we do not observe a community. Yet those greater things He hath opened freely to all, that we might thence be instructed to have these inferior things in common. Yet for all this, we are not instructed.

¹⁷ But as I said, how can he, who is rich, be a good man? When he distributes his riches, he is good, so that he is good when he has ceased to have it, when he gives it to others; but whilst he keeps it himself, he is not good. How then is that a good which being retained renders men evil, being parted with makes them good? Not therefore to have wealth, but to have it not, makes one appear to be good. Wealth therefore is not a good. But if, when you can receive it, you receive it not, again you are good. If then we are good, when having it, we distribute it to others; or when offered to us we refuse it, and if we are not good, when we receive or gain it, how can it be a good

thing in itself? Call it not therefore a good. You possess it not, because you think it a good, because you are anxious to possess it. Cleanse thy mind, and rectify thy judgment, and then thou wilt be good. Learn what are really goods. What are they? Virtue and benevolence. These and not that, are truly good. According to this rule, the more charitable thou art, the more good thou wilt be considered. But if thou art rich, thou art no longer good. Let us therefore become thus good, that we may be really good, and may obtain the good things to come in Jesus Christ, with whom, &c.

HOMILY 13

11 Timothy iv. 11-14.-"These things command and teach. Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery." In some cases it is necessary to command, in others to teach; if therefore you command in those cases where teaching is required, you will become ridiculous. Again, if you teach where you ought to command, you are exposed to the same reproach. For instance, it is not proper to teach a man not to be wicked, but to command; to forbid it with all authority. Not to profess Judaism, should be a command, but teaching is required, when you would lead men to part with their possessions, to profess virginity, or when you would discourse of faith. Therefore Paul mentions both: "Command and teach." When a man uses amulets, or does anything of that kind, knowing it to be wrong, he requires only a command; but he who does it ignorantly, is to be taught his error. "Let no one despise thy youth."

2 Observe that it becomes a priest to command and to speak authoritatively, and not always to teach. But because, from a common prejudice, youth is apt to be despised, therefore he says, "Let no man despise thy youth." For a teacher ought not to be exposed to contempt. But if he is not to be despised, what room is there for meekness and moderation? Indeed the contempt that he falls into personally he ought to bear; for teaching is commended by long suffering. But not so, where others are concerned; for this is not meekness, but coldness. If a man revenge insults, and ill language, and injuries offered to himself, you justly blame him. But where the salvation of others is concerned, command, and interpose with authority. This is not a case for moderation, but for authority, lest the public good suffer. He enjoins one or

the other as the case may require. Let no one despise thee on account of thy youth. For as long as thy life is a counterpoise, thou wilt not be despised for thy youth, but even the more admired: therefore he proceeds to say,

³ "But be thou an example of the believers in word, in conversation, in charity, in faith, in purity." In all things showing thyself an example of good works: that is, be thyself a pattern of a Christian life, as a model set before others, as a living law, as a rule and standard of good living, for such ought a teacher to be. "In word," that he may speak with facility, "in conversation, in charity, in faith, in" true "purity, in temperance." "Till I come give attendance to reading, to exhortation, to doctrine." Even Timothy is commanded to apply to reading. Let us then be instructed not to neglect the study of the sacred writings. Again, observe, he says, "Till I come." Mark how he consoles him, for being as it were an orphan, when separated from him, it was natural that he should require such comfort. "Till I come," he says, give attendance to reading the divine writings, to exhortation of one another, to teaching of all.

⁴ "Neglect not the gift that is in thee, which was given thee by prophecy." Here he calls teaching prophecy. "With the laying on of the hands of the presbytery." He speaks not here of Presbyters, but of Bishops. For Presbyters cannot be supposed to have ordained a Bishop. Ver. 15. "Meditate upon these things; give thyself wholly to them." Observe how often he gives him counsel concerning the same things, thus showing that a teacher ought above all things to be attentive to these points. Ver. 16. "Take heed," he says, "unto thyself, and unto the doctrine: continue in them." That is, take heed to thyself, and teach others also. "For in so doing thou shalt both save thyself and them that hear thee." ⁵ It is well said, "Thou shalt save thyself." For he that is "nourished up in the words of sound doctrine," first receives the benefit of it himself. From admonishing others, he is touched with compunction himself. For these things are not said to Timothy only, but to all. And if such advice is addressed to him, who raised the dead, what shall be said to us? Christ also shows the duty of teachers, when He says, "The kingdom of heaven is like unto an householder, who bringeth forth out of his treasure things new and old." (Matt. xiii. 52) And the blessed. Paul gives the same advice, that "we through patience and comfort of the Scriptures might have hope." (Rom. xv. 4) This he practiced above all men, being brought up in the law of his fathers, at the feet of Gamaliel, whence he would afterwards naturally apply to

reading: for he who exhorted others would himself first follow the advice he gave. Hence we find him continually appealing to the testimony of the prophets, and searching into their writings. Paul then applies to reading, for it is no slight advantage that is to be reaped from the Scriptures. But we are indolent, and we hear with carelessness and indifference. What punishment do we not deserve!

6 "That thy profiting may appear," he says, "to all." Thus he would have him appear great and admirable in this respect also, showing that this was still necessary for him, for he wished that his "profiting should appear" not only in his life, but in the word of doctrine. Chap. v. ver. 1. "Rebuke not an elder." Is he now speaking of the order? I think not, but of any elderly man. What then if he should need correction? Do not rebuke him, but address him as you would a father offending. Ver. 1. "The elder women as mothers, the younger men as brethren; the younger women as sisters, with all purity." Rebuke is in its own nature offensive, particularly when it is addressed to an old man, and when it proceeds from a young man too, there is a threefold show of forwardness. By the manner and the mildness of it, therefore, he would soften it. For it is possible to reprove without offense, if one will only make a point of this: it requires great discretion, but it may be done.

7 "The younger men as brethren." Why does he recommend this too here? With a view to the high spirit natural to young men, whence it is proper to soften reproof to them also with moderation. "The younger women as sisters"; he adds, "with all purity." Tell me not, he means, of merely avoiding sinful intercourse with them. There should not be even a suspicion. For since intimacy with young women is always suspicious, and yet a Bishop cannot always avoid it, he shows by adding these words, that "all purity" is required in such intimacy. But does Paul give this advice to Timothy? Yes, he says, for I am speaking to the world through him. But if Timothy was thus advised, let others consider what sort of conduct is required of them, that they should give no ground for suspicion, no shadow of pretext, to those who wish to calumniate.

8 Ver. 3. "Honor widows, that are widows indeed." Why does he say nothing of virginity, nor command us to honor virgins? Perhaps there were not yet any professing that state, or they might have fallen from it. "For some," he says, "are already turned aside after Satan." (1 Tim. v. 15) For a woman may have lost her husband, and yet not be truly a widow. As in order to be a vir-

gin, it is not enough to be a stranger to marriage, but many other things are necessary, as blamelessness and perseverance; so the loss of a husband does not constitute a widow, but patience, with chastity and separation from all men. Such widows he justly bids us honor, or rather support. For they need support, being left desolate, and having no husband to stand up for them. Their state appears to the multitude despicable and inauspicious. Therefore he wishes them to receive the greater honor from the Priest, and the more so, because they are worthy of it.

9 Ver. 4. "But if any widow have children or grandchildren, let them learn first to show piety at home, and to requite their parents." Observe the discretion of Paul; how often he urges men from human considerations. For he does not here lay down any great and lofty motive, but one that is easy to be understood: "to requite their parents." How? For bringing them up and educating them. As if he should say, Thou has received from them great care. They are departed. Thou canst not requite them. For thou didst not bring them forth, nor nourish them. Requite them in their descendants, repay the debt through the children. "Let them learn first to show piety at home." Here he more simply exhorts them to acts of kindness; then to excite them the more, he adds, "For that is good and acceptable before God." And as he had spoken of those "who are widows indeed," he declares who is indeed a widow.

10 Ver. 5. "Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day. But she that liveth in pleasure is dead while she liveth." She who being a widow has not made choice of a worldly life, is a widow indeed; she who trusts in God as she ought, and continues instant in prayer night and day, is a widow indeed. Not that she, who has children, is not a widow indeed. For he commends her who brings up children as she ought. But if any one has not children, he means, she is desolate, and her he consoles, saying, that she is most truly a widow, who has lost not only the consolation of a husband, but that arising from children, yet she has God in the place of all. She is not the worse for not having children, but He fills up her need with consolation, in that she is without children. What he says amounts to this. Grieve not, when it is said that a widow ought to bring up children, as if, because thou hast no children thy worth were on that account inferior. Thou art a widow indeed, whereas she who liveth in pleasure is dead while she liveth.

11 But since many who have children choose the state of widowhood, not to cut off the occasions of a worldly life, but rather to enhance them, that they may do what they will with the greater license, and indulge the more freely in worldly lusts: therefore he says, "She that liveth in pleasure is dead while she liveth. Ought not a widow then to live in pleasure? Surely not. If then when nature and age is weak, a life of pleasure is not allowable, but leads to death, eternal death; what have men to say, who live a life of pleasure? But he says with reason, "She that liveth in pleasure is dead while she liveth. But that thou mayest see this, let us now see what is the state of the dead, and what of the living, and in which shall we place such an one? The living perform the works of life, of that future life, which is truly life. And Christ has declared what are the works of that future life, with which we ought always to be occupied. "Come, inherit the kingdom prepared for you from the foundation of the world. For I was an hungered, and ye gave me meat. I was thirsty, and ye gave me drink. (Matt. xxv. 34, 35) The living differ from the dead, not only in that they behold the sun, and breathe the air, but in that they are doing some good. For if this be wanting, the living are not better than the dead.

12 That you may learn this, hear how it is possible that even the dead should live. For it is said, "God is not the God of the dead, but of the living. (Matt. xxii. 32) But this again you say is a riddle. Let us therefore solve them both. A man who liveth in pleasure, is dead whilst he liveth. For he liveth only to his belly. In his other senses he lives not. He sees not what he ought to see, he hears not what he ought to hear, he speaks not what he ought to speak. Nor does he perform the actions of the living. But as he who is stretched upon a bed, with his eyes closed, and his eyelids fast, perceives nothing that is passing; so it is with this man, or rather not so, but worse. For the one is equally insensible to things good and evil, but the latter is sensible to things evil only, but as insensible as the former to things good. Thus he is dead. For nothing relating to the life to come moves or affects him. For intemperance, taking him into her own bosom, as into some dark and dismal cavern, full of all uncleanness, causes him to dwell altogether in darkness, like the dead. For when all his time is spent between feasting and drunkenness, is he not dead, and buried in darkness?

13 Even in the morning when he seems to be sober, he is not sober in reality, since he has not yet rid and cleansed himself of yesterday's excess and is

still longing for a repetition, and in that his evening and noon he passes in revels, and all the night, and most of the morning in deep sleep. ¹⁴ Is he then to be numbered with the living? Who can describe that storm that comes of luxury, that assails his soul and body? For as a sky continually clouded admits not the sunbeams to shine through it, so the fumes of luxury and wine enveloping his brain, as if it were some rock, and casting over it a thick mist, suffer not reason to exert itself, but overspread the drunken man with profound darkness. With him who is thus affected, how great must be the storm within, how violent the tumult. As when a flood of water has risen, and has surmounted the entrances of the workshops, we see all the inmates in confusion, and using tubs and pitchers and sponges, and many other contrivances to bale it out, that it may not both undermine the building, and spoil all that is contained in it: so it is when luxury overwhelms the soul; its reasonings within are disturbed. What is already collected, cannot be discharged, and by the introduction of more, a violent storm is raised. For look not at the cheerful and merry countenance, but examine the interior, and you will see it full of deep dejection. If it were possible to bring the soul into view, and to behold it with our bodily eyes, that of the luxurious would seem depressed, mournful, miserable, and wasted with leanness; for the more the body grows sleek and gross, the more lean and weakly is the soul; and the more one is pampered, the more is the other hampered.

¹⁵ As, when the pupil of the eye has the external coats over it too thick, it cannot put forth the power of vision, and look out, because the light is excluded by the thick covering, and darkness often ensues; so when the body is constantly full fed, the soul must be invested with grossness. But the dead rot, and are corrupted, you say; and an unwholesome moisture distills from them. So in her "that liveth in pleasure," may be seen rheums, and phlegm, catarrh, hiccough, vomitings, eructations, and the like, which, as too unseemly, I forbear to name, For such is the dominion of luxury, that it makes one endure things, which we do not even think proper to mention. ¹⁶ But you still ask, how is the body dissolved whilst it yet eats and drinks? Surely this is no sign of human life, since creatures without reason too eat and drink. Where the soul lies dead, what do eating and drinking avail? The dead body, that is invested with a flowery garment, is not benefited by it, and when a blooming body invests a dead soul, the soul is not benefited. For when its whole discourse is of cooks, and caterers, and confectioners, and it

utters nothing pious, is it not dead? For let us consider what is man? The Heathens say that he is a rational animal, mortal, capable of intelligence and knowledge. But let us not take our definition from them, but whence? From the sacred writings. Where then has the Scripture given a definition of man? Hear its words. "There was a man perfect and upright, one that feared God, and eschewed evil. (Job i. 2) This was indeed a man! Again, another says, "Man is great, and the merciful man is precious. (Prov. xx. 6, Sept) Those who answer not to this description, though they partake of mind, and are never so capable of knowledge, the Scripture refuses to acknowledge them as men, but calls them dogs, and horses, and serpents, and foxes, and wolves, and if there be any animals more contemptible. If such then is man, he that liveth in pleasure is not a man; for how can he be, who never thinks of anything that he ought? Luxury and sobriety cannot exist together:

¹⁷ they are destructive of one another. Even the Heathens say,"A heavy paunch bears not a subtle mind. Such as these the Scripture calls men without souls. "My Spirit (it is said) shall not always abide in these men, because they are flesh. (Gen. vi. 3, Sept) Yet they had a soul, but because it was dead in them, He calls them flesh. For as in the case of the virtuous, though they have a body, we say, "he is all soul, he is all spirit," so the reverse is said of those who are otherwise. So Paul also said of those, who did not fulfill the works of the flesh, "Ye are not in the flesh. (Rom. viii. 9) Thus those who live in luxury are not in the soul or in the spirit. ¹⁸ Moral. "She that liveth in pleasure is dead while she liveth. Hear this, ye women, that pass your time in revels and intemperance, and who neglect the poor, pining and perishing with hunger, whilst you are destroying yourself with continual luxury. Thus you are the causes of two deaths, of those who are dying of want, and of your own, both through ill measure. But if out of your fullness you tempered their want, you would save two lives. Why do you thus gorge your own body with excess, and waste that of the poor with want; why pamper this above measure, and stint that too beyond measure? Consider what comes of food, into what it is changed. Are you not disgusted at its being named? Why then be eager for such accumulations? The increase of luxury is but the multiplication of dung! For nature has her limits, and what is beyond these is not nourishment, but injury, and the increase of ordure. Nourish the body, but do not destroy it. Food is called nourishment, to show that its design is not to injure the body, but to nourish it. For this reason perhaps food passes into

excrement, that we may not be lovers of luxury. For if it were not so, if it were not useless and injurious to the body, we should not cease from devouring one another. If the belly received as much as it pleased, digested it, and conveyed it to the body, we should see wars and battles innumerable.

¹⁹ Even now when part of our food passes into ordure, part into blood, part into spurious and useless phlegm, we are nevertheless so addicted to luxury, that we spend perhaps whole estates on a meal. What should we not do, if this were not the end of luxury? The more luxuriously we live, the more noisome are the odors with which we are filled. The body is like a swollen bottle, running out every way. The eructations are such as to pain the head of a bystander. From the heat of fermentation within, vapors are sent forth, as from a furnace, if bystanders are pained, what, think you, is the brain within continually suffering, assailed by these fumes? to say nothing of the channels of the heated and obstructed blood, of those reservoirs, the liver and the spleen, and of the canals by which the faeces are discharged. The drains in our streets we take care to keep unobstructed. We cleanse our sewers with poles and drags, that they may not be stopped, or overflow, but the canals of our bodies we do not keep clear, but obstruct and choke them up, and when the filth rises to the very throne of the king, I mean the brain, we do not regard it, treating it not like a worthy king, but like an unclean brute. God hath purposely removed to a distance those unclean members, that we might not receive offense from them. But we suffer it not to be so, and spoil all by our excess.

²⁰ And other evils might be mentioned. To obstruct the sewers is to breed a pestilence; but if a stench from without is pestilential, that which is pent up within the body, and cannot find a vent, what disorders must it not produce both to body and soul? Some have strangely complained, wondering why God has ordained that we should bear a load of ordure with us. But they themselves increase the load. God designed thus to detach us from luxury, and to persuade us not to attach ourselves to worldly things. But thou art not thus to be persuaded to cease from gluttony, but though it is but as far as the throat, and as long as the hour of eating, nay not even so long, that the pleasure abides, thou continuest in thine indulgence. Is it not true that as soon as it has passed the palate and the throat, the pleasure ceases? For the sense of it is in the taste, and after that is gratified, a nausea succeeds, the stomach not digesting the food, or not without much difficulty. Justly then

is it said, that "she that liveth in pleasure is dead while she liveth. For the luxurious soul is unable to hear or to see anything. It becomes weak, ignoble, unmanly, illiberal, cowardly, full of impudence, servility, ignorance, rage, violence, and all kinds of evil, and destitute of the opposite virtues. Therefore he says,

²¹ Ver. 7. "These things give in charge, that they may be blameless." He does not leave it to their choice. Command them, he says, not to be luxurious, assuming it to be confessedly an evil, as not holding it lawful or admissible for the luxurious to partake of the Holy Mysteries. "These things command," he says, "that they may be blameless." Thus you see it is reckoned among sins. For if it were a matter of choice, though it were left undone, we might still be blameless. Therefore in obedience to Paul, let us command the luxurious widow not to have place in the list of widows. For if a soldier, who frequents the bath, the theater, the busy scenes of life, is judged to desert his duty, much more the widows. Let us then not seek our rest here, that we may find it hereafter. Let us not live in pleasure here, that we may hereafter enjoy true pleasure, true delight, which brings no evil with it, but infinite good. Of which God grant that we may all be partakers, in Jesus Christ, with whom, &c.

HOMILY 14

¹ Timothy v. 8.-"But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel." Many consider that their own virtue is sufficient for their salvation, and if they duly regulate their own life, that nothing further is wanting to save them. But in this they greatly err, which is proved by the example of him who buried his one talent, for he brought it back not diminished but entire, and just as it had been delivered to him. It is shown also by the blessed Paul, who says here, "If any one provide not for his own." The provision of which he speaks is universal, and relates to the soul as well as the body, since both are to be provided for. ² "If any provide not for his own, and especially for those of his own house," that is, those who are nearly related to him, "he is worse than an infidel. And so says Isaiah, the chief of the Prophets, "Thou shalt not overlook thy kinsmen of thy own seed. (Isa. lviii. 7, Sept) For if a man deserts. those who are united by ties of kindred and affinity, how shall he be affectionate towards others? Will it not have the appearance of vain-glory, when benefiting others he slights his own relations, and does not

provide for them? And what will be said, if instructing others, he neglects his own, though he has greater facilities; and a higher obligation to benefit them? Will it not be said, These Christians are affectionate indeed, who neglect their own relatives? "He is worse than an infidel. Wherefore? Because the latter, if he benefits not aliens, does not neglect his near kindred. What is meant is this: The law of God and of nature is violated by him who provides not for his own family. But if he who provides not for them has denied the faith, and is worse than an infidel, where shall he be ranked who has injured his relatives? With whom shall he be placed? But how has he denied the faith? Even as it is said, "They profess that they know God, but in works they deny Him. (Tit. i. 16) What has God, in whom they believe, commanded? "Hide not thyself from thine own flesh. (Isa.

3 lviii. 7) How does he then believe who thus denies God? Let those consider this, who to spare their wealth neglect their kindred. It was the design of God, in uniting us by the ties of kindred, to afford us many opportunities of doing good to one another. When therefore thou neglectest a duty which infidels perform, hast thou not denied the faith? For it is not faith merely to profess belief, but to do works worthy of faith. And it is possible in each particular to believe and not to believe. For since he had spoken of luxury and self-indulgence, he says that it is not for this only that such a woman is punished, because she is luxurious, but because her luxury compels her to neglect her household. This he says with reason; for she that liveth to the belly, perishes hereby also, as "having denied the faith. But how is she worse than an infidel? Because it is not the same thing to neglect our kindred, as to neglect a stranger. How should it be? But the fault is greater here, to desert one known than one who is unknown to us, a friend than one who is not a friend.

4 Ver. 9, 10. "Let not a widow be taken into the number under threescore years old, having been the wife of one man. Well reported of for good works." 5 He had said, "Let them learn first to show piety at home, and to requite their parents. He had also said, "She that liveth in pleasure is dead whilst she liveth. He had said, "If she provides not for her own she is worse than an infidel. Having mentioned the qualities which not to have would render a woman unworthy to be reckoned among the widows, he now mentions what she ought to have besides. What then? are we to receive her for her years? What merit is there in that? It is not her own doing that she is

threescore years old. Therefore he does not speak of her age merely, as, if she has even reached those years, she may not yet, he says, without good works, be reckoned among the number. But why then is he particular about the age? He afterwards assigns a cause not originating with himself, but with the widows themselves. Meanwhile let us hear what follows. "Well reported of for good works, if she have brought up children. Truly, it is no unimportant work to bring up children; but bringing them up is not merely taking care of them; they must be brought up well; as he said before, "If they continue in faith, and charity, and holiness. (1 Tim. ii. 15) Observe how constantly he sets kindnesses to our own relatives before those to strangers.

6 First he says, "If she have brought up children," then, "If she have lodged strangers, if she have washed the Saints' feet, if she have relieved the afflicted, if she have diligently followed every good work. But what if she be poor? Not even in that case is she debarred from bringing up children, lodging strangers, relieving the afflicted. She is not more destitute than the widow who gave the two mites. Poor though she be, she has an house, she does not lodge in the open air. "If," he says, "she have washed the Saints' feet. This is not a costly work. "If she have diligently followed every good work. What precept does he give here? He exhorts them to contribute bodily service, for women are peculiarly fitted for such attendance, for making the bed of the sick, and composing them to rest. 7 Strange! what strictness does he require of widows; almost as much as of the Bishop himself. For he says, "If she have diligently followed every good work." This is as though he meant that, if she could not of herself perform it, she shared and cooperated in it. When he cuts off luxury, he would have her provident, a good economist, and at the same time continually persevering in prayer. Such was Anna. Such strictness does he require of widows. Greater even than of virgins, from whom he yet requires much strictness, and eminent virtue. For when he speaks of "that which is comely," and "that she may attend upon the Lord without distraction" (1 Cor. vii. 35), he gives, in a manner, a summary of all virtue. You see that it is not merely the not contracting a second marriage that is enough to make a widow, many other things are necessary. But why does he discourage second marriages? Is the thing condemned? By no means. That is heretical. Only he would have her henceforth occupied in spiritual things, transferring all her care to virtue. For marriage is not an impure state, but one of much occupation. He speaks of their having leisure, not of their being more pure

by remaining unmarried. For marriage certainly implies much secular engagement. If you abstain from marriage that you may have leisure for the service of God, and yet do not so employ that leisure, it is of no advantage to you, (if you do not use your leisure,) to perform all services to strangers, and to the Saints. If you do not thus, you abstain from marriage not for any good end, but as though you condemned the state. So the virgin, who is not truly crucified to the world, by declining marriage, appears to condemn it as accursed and impure.

8 Observe, the hospitality here spoken of is not merely a friendly reception, but one given with zeal and alacrity, with readiness, and going about it as if one were receiving Christ Himself. The widows should perform these services themselves, not commit them to their handmaids. For Christ said, "If I your Master and Lord have washed your feet, ye ought also to wash one another's feet." (John xiii. 14) And though a woman may be very rich, and of the highest rank, vain of her birth and noble family, there is not the same distance between her and others, as between God and the disciples. If thou receivest the stranger as Christ, be not ashamed, but rather glory: but if you receive him not as Christ, receive him not at all. "He that receiveth you," He said, "receiveth Me." (Matt. x. 40) If you do not so receive him, you have no reward. Abraham was receiving men that passed as travelers, as he thought, and he did not leave to his servants to make the preparations for their entertainment, but took the greater part of the service upon himself, and commanded his wife to mix the flour, though he had three hundred and eighteen servants born in his house, of whom there must have been many maid-servants; but he wished that himself and his wife should have the reward, not of the cost only, but of the service. Thus ought we ever to exercise hospitality by our own personal exertions, that we may be sanctified, and our hands be blessed. And if thou givest to the poor, disdain not thyself to give it, for it is not to the poor that it is given, but to Christ; and who is so wretched, as to disdain to stretch out his own hand to Christ?

9 This is hospitality, this is truly to do it for God's sake. But if you give orders with pride, though you bid him take the first place, it is not hospitality, it is not done for God's sake. The stranger requires much attendance, much encouragement, and with all this it is difficult for him not to feel abashed; for so delicate is his position, that whilst he receives the favor, he is ashamed. That shame we ought to remove by the most attentive service, and to show

by words and actions, that we do not think we are conferring a favor, but receiving one, that we are obliging less than we are obliged. So much does good will multiply the kindness. For as he who considers himself a loser, and thinks that he is doing a favor, destroys all the merit of it; so he who looks upon himself as receiving a kindness, increases the reward. "For God loveth a cheerful giver." (2 Cor. ix. 7) So that you are rather indebted to the poor man for receiving your kindness. For if there were no poor, the greater part of your sins would not be removed. They are the healers of your wounds, their hands are medicinal to you. The physician, extending his hand to apply a remedy, does not exercise the healing art more than the poor man, who stretches out his hand to receive your alms, and thus becomes a cure for your ills. You give your money, and with it your sins pass away. Such were the Priests of old, of whom it was said, "They eat up the sin of My people." (Hosea iv. 8) Thus thou receivest more than thou givest, thou art benefited more than thou benefitest. Thou lendest to God, not to men. Thou increasest thy wealth, rather than diminishest it. But if thou dost not lessen it by giving, then it is indeed diminished!

¹⁰ "If she have received strangers, if she have washed the Saints' feet." But who are these? The distressed saints, not any saints whatever. For there may be saints, who are much waited on by every one. Do not visit these, who are in the enjoyment of plenty, but those who are in tribulation, who are unknown, or known to few. He who hath "done it unto the least of these," He saith, "hath done it unto Me." (Matt.xxv. 40) Moral. Give not thy alms to those who preside in the Church to distribute. Bestow it thyself, that thou mayest have the reward not of giving merely, but of kind service. Give with thine own hands. Cast into the furrow thyself. Here it is not required to handle the plow, to yoke the ox, to wait the season, nor to break up the earth, or to contend with the frost. No such trouble is required here, where thou sowest for heaven, where there is no frost nor winter nor any such thing. Thou sowest in souls, where no one taketh away what is sown, but it is firmly retained with all care and diligence. Cast the seed thyself, why deprive thyself of thy reward. There is great reward in dispensing even what belongs to others. There is a reward not only for giving, but for dispensing well the things that are given. Why wilt thou not have this reward? For that there is a reward for this, hear how we read that the Apostles appointed Stephen to the ministry of the widows. (Acts vi. 5-7)

11 Be thou the dispenser of thine own gifts. Thine own benevolence and the fear of God appoint thee to that ministry. Thus vainglory is excluded. This refreshes the soul, this sanctifies the hands, this pulls down pride. This teaches thee philosophy, this inflames thy zeal, this makes thee to receive blessings. Thy head, as thou departest, receives all the blessings of the widows. Be more earnest in thy prayers. Inquire diligently for holy men, men that are truly such, who, in the retirement of the desert, cannot beg, but are wholly devoted to God. Take a long journey to visit them, and give with thine own hand. For thou mayest profit much in thine own person, if thou givest. Dost thou see their tents, their lodging? dost thou see the desert? dost thou see the solitude? Often when thou hast gone to bestow money, thou givest thine whole soul. Thou art detained, and hast become his fellow-captive, and hast been alike estranged from the world.

12 It is of great benefit even to see the poor. "It is better," he saith, "to go to the house of mourning, than to the house of feasting." (Eccles. vii. 2) By the latter the soul is inflamed. For if thou canst imitate the luxury, then thou art encouraged to self-indulgence, and if thou canst not, thou art grieved. In the house of mourning there is nothing of this kind. If thou canst not afford to be luxurious, thou art not pained; and if thou canst, thou art restrained. Monasteries are indeed houses of mourning. There is sackcloth and ashes, there is solitude, there is no laughter, no pressure of worldly business. There is fasting, and lying upon the ground; there is no impure savor of rich food, no blood shed, no tumult, no disturbance, or crowding. There is a serene harbor. They are as lights shining from a lofty place to mariners afar off. They are stationed at the port, drawing all men to their own calm, and preserving from shipwreck those who gaze on them, and not letting those walk in darkness who look thither. Go to them, and make friends with them, embrace their holy feet, more honorable to touch than the heads of others. If some clasp the feet of statues, because they bear but a likeness of the king, wilt thou not clasp his feet who has Christ within him, and be saved? The Saints' feet are holy, though they are poor men, but not even the head of the profane is honorable. Such efficacy is there in the feet of the Saints, that when they shake off the dust of their feet, they inflict punishment. When a saint is among us, let us not be ashamed of anything that belongs to him. And all are saints, who unite a holy life with a right faith and though they do not work miracles nor cast out devils, still they are saints.

13 Go then to their tabernacles. To go to the monastery of a holy man a is to pass, as it were from earth to heaven. Thou seest not there what is seen in a private house. That company is free from all impurity. There is silence and profound quiet. The words "mine and thine" are not in use among them. And if thou remainest there a whole day or even two, the more pleasure thou wilt enjoy. There, as soon as it is day, or rather before day, the cock crows, and you see it not as you may see it in a house, the servants snoring, the doors shut, all sleeping like the dead, whilst the muleteer without is ringing his bells. There is nothing of all this. All, immediately shaking off sleep, reverently rise when their President calls them, and forming themselves into a holy choir, they stand, and lifting up their hands all at once sing the sacred hymns. For they are not like us, who require many hours to shake off sleep from our heavy heads. We indeed, as soon as we are waked, sit some time stretching our limbs, go as nature calls, then proceed to wash our face and ourhands; afterwards we take our shoes and clothes, and a deal of time is spent.

14 It is not so there. No one calls for his servant, for each waits upon himself: neither does he require many clothes, nor need to shake off sleep. For as soon as he opens his eyes, he is like one who has been long awake in collectedness. For when the heart is not stifled within by excess of food, it soon recovers itself, and is immediately wakeful. The hands are always pure; for his sleep is composed and regular. No one among them is found snoring or breathing hard, or tossing about in sleep, or with his body exposed; but they lie in sleep as decently as those who are awake, and all this is the effect of the orderly state of their souls. These are truly saints and angels among men. And marvel not when you hear these things. For their great fear of God suffers them not to go down into the depths of sleep, and to drown their minds, but it falls lightly upon them, merely affording them rest. And as their sleep is, such are their dreams, not full of wild fancies and monstrous visions.

15 But, as I said, at the crowing of the cock their President comes, and gently touching the sleeper with his foot, rouses them all. For there are none sleeping naked. Then as soon as they have arisen they stand up, and sing the prophetic hymns with much harmony, and well composed tunes. And neither harp nor pipe nor other musical instrument utters such sweet melodies, as you hear from the singing of these saints in their deep and quiet solitudes. And the songs themselves too are suitable, and full of the love of

God. "In the night," they say, "lift up your hands unto God. With my soul have I desired Thee in the night, yea with my spirit within me will I seek Thee early," (Isa. xxvi. 9) And the Psalms of David, that cause fountains of tears to flow. For when he sings, "I am weary with my groaning, all the night make I my bed to swim; I water my couch with my tears" (Ps. vi. 6): and, again, "I have eaten ashes like bread. (Ps. cii. 9) "What is man that thou art mindful of him? (Ps. viii. 4) "Man is like to vanity, his days are as a shadow that passeth away. (Ps. cxliv. 4) "Be not afraid when one is made rich, when the glory of his house is increased" (Ps. xlix. 16); and, "Who maketh men to be of one mind in a house" (Ps. lxviii. 6): and, "Seven times a day do I praise Thee, because of Thy righteous judgments" (Ps.

16 cxix. 164): and, "At midnight will I rise to give thanks unto Thee, because of Thy righteous judgments" (Ps. cxix. 62): and, "God will redeem my soul from the power of the grave" (Ps. xlix. 15): and, "Though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me" (Ps. xxiii. 4): and, "I will not be afraid for the terror by night, nor for the arrow that flieth by day, nor for the pestilence that walketh in darkness, nor for the destruction that wasteth at noonday" (Ps. xci. 5, 6): and, "We are counted as sheep for the slaughter" (Ps. xlv. 22): he expresses their ardent love to God. And again, when they sing with the Angels, (for Angels too are singing then,) "Praise ye the Lord from the Heavens. (Ps. cxlviii. 1) And we meanwhile are snoring, or scratching our heads, or lying supine meditating endless deceits. Think what it was for them to spend the whole night in this employment.

17 And when the day is coming on, they take rest again; for when we begin our works, they have a season of rest. But each of us, when it is day, calls upon his neighbor, takes account of his outgoings, then goes into the forum; trembling he appears before the magistrate, and dreads a reckoning. Another visits the stage, another goes about his own business. But these holy men, having performed their morning prayers and hymns, proceed to the reading of the Scriptures. There are some too that have learned to write out books, each having his own apartment assigned to him, where he lives in perpetual quiet; no one is trifling, not one speaks a word. Then at the third, sixth, and ninth hours, and in the evening, they perform their devotions, having divided the day into four parts, and at the conclusion of each they honor God with psalms and hymns, and whilst others are dining, laughing, and sport-

ing, and bursting with gluttony, they are occupied with their hymns. For they have no time for the table nor for these things of sense. After their meal they again pursue the same course, having previously given themselves a while to sleep. The men of the world sleep during the day: but these watch during the night. Truly children of light are they! And while the former, having slept away the greater part of the day, go forth oppressed with heaviness, these are still collected, remaining without food till the evening, and occupied in hymns.

¹⁸ Other men, when evening overtakes them, hasten to the baths, and different recreations, but these, being relieved from their labors, then betake themselves to their table, not calling up a multitude of servants, nor throwing the house into bustle and confusion, nor setting before them high-seasoned dishes, and rich-steaming viands, but some only partaking of bread and salt, to which others add oil, whilst the weakly have also herbs and pulse. Then after sitting a short time, or rather after concluding all with hymns, they each go to rest upon a bed made for repose only and not for luxury. There is no dread of magistrates, no lordly arrogance, no terror of slaves, no disturbance of women or children, no multitudes of chests, or superfluous laying by of garments, no gold or silver, no guards and sentinels, no storehouse. Nothing of all these, but all there is full of prayer, of hymns, and of a spiritual savor. Nothing carnal is there. They fear no attacks of robbers, having nothing of which they can be deprived, no wealth, but a soul and body, of which if they are robbed, it is not a loss but a gain. For it is said, "To me to live is Christ, and to die is gain. (Phil. i. 21) They have freed themselves from all bonds. Truly, "The voice of gladness is in the tabernacles of the righteous. (Ps. cxviii. 15)

¹⁹ There is no such thing to be heard there as wailing and lamentation. Their roof is free from that melancholy and those cries. Deaths happen there indeed, for their bodies are not immortal, but they know not death, as death. The departed are accompanied to the grave with hymns. This they call a procession, not a burial; and when it is reported that any one is dead, great is their cheerfulness, great their pleasure; or rather not one of them can bear to say that one is dead, but that he is perfected. Then there is thanksgiving, and great glory, and joy, every one praying that such may be his own end, that so his own combat may terminate, and he may rest from his labor and struggles, and may see Christ. And if any is sick, instead of tears and lament-

ations they have recourse to prayers. Often not the care of physicians, but faith alone relieves the sick. And if a physician be necessary, then too there is the greatest firmness and philosophy. There is no wife tearing her hair, nor children bewailing their orphan state before the time, nor slaves entreating the dying man to give them an assurance that they shall be committed to good hands. Escaping from all these, the soul looks but to one thing at its last breath, that it may depart in favor with God. And if disease occurs, the causes of it are matter of glory rather than of reproach, as in other cases. For it proceeds not from gluttony nor fullness of the head, but from intense watchfulness and fasting, or the like causes; and hence it is easily removed, for it is sufficient for its removal to abate the severity of these exercises.

²⁰ Tell me then, you will say, whether any one could wash the Saints' feet in the Church? Whether such are to be found among us? Yes: undoubtedly they are such. Let us not, however, when the life of these saints is described despise those that are in the Churches. There are many such often among us, though they are in secret. Nor let us despise them, because they go from house to house, or go into the forum, or stand forth in public. God hath even commanded such services, saying, "Judge the fatherless, plead for the widow." (Isa. i. 17) Many are the ways of being virtuous, as there are many varieties of jewels, though all are called jewels; one is bright and round on all sides, another has some different beauty. And how is this? As coral has, by a kind of art, its line extended, and its angles shaped off, and another color more delicious than white, and the prasius above every green, another has the rich color of blood, another an azure surpassing the sea, another is more brilliant than the purple, and thus rivaling in their varieties all the colors of flowers or of the sun. Yet all are called jewels. So it is with the Saints. Some discipline themselves, some the Churches. Paul therefore has well said, "If she have washed the Saints' feet, if she have relieved the afflicted." For he speaks thus, that he may excite us all to imitation. Let us hasten then to perform such actions, that we may be able hereafter to boast that we have washed the Saints' feet. For if we ought to wash their feet, much more ought we to give them our money with our own hands, and at the same time study to be concealed. "Let not thy left hand know," He says, "what thy right hand doeth." (Matt. vi. 3)

²¹ Why takest thou so many witnesses? Let not thy servant know it, nor, if possible, thy wife. Many are the impediments of the deceitful one. Often she

who never before interfered, will impede such works, either from vainglory, or some other motive. Even Abraham, who had an admirable wife, when he was about to offer up his son, concealed it from her, though he knew not what was to happen, but was fully persuaded that he must slaughter his son. What then, would any one that was but an ordinary man have said? Would it not be, "Who is this that perpetrates such acts? Would he not have accused him of cruelty and brutality? His wife was not even allowed to see her son, to receive his last words, to witness his dying struggles. But he led him away like a captive. That just man though not of any such thing, inebriated as he was with zeal, so that he looked only how to fulfill that which was commanded. No servant, no wife was present, nay, he himself knew not what would be the issue. But intent upon offering up a pure victim, he would not defile it with tears, or with any opposition. Mark too with what gentleness Isaac asks, "Behold the fire and the wood, but where is the lamb for a burnt offering?": and what was the father's answer? "My son, God will provide Himself a lamb for a burnt offering. (Gen.

22 xxii. 7, 8) In this he uttered a prophecy that God would provide Himself a burnt offering in His Son, and it also came true at the time. But why did he conceal it from him who was to be sacrificed? Because he feared lest he should be astounded, lest he should prove unworthy. With such care and prudence did he act throughout this affair! Well then hath the Scripture said, "Let not thy left hand know what thy right hand doeth. If we have one dear to us as one of our own members, let us not be anxious to show to him our charitable works, unless it be necessary. For many evils may arise from it. A man is excited to vainglory, and impediments are often raised. For this reason let us conceal it, if possible, from our own selves, that we may attain the blessings promised, through the grace and lovingkindness of Jesus Christ our Lord, with whom, &c.

HOMILY 15

11 Timothy v. 11-15.-"But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry; having condemnation, because they have cast off their first faith. And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not. I will therefore that the younger widows marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully. For some are already turned

aside after Satan." ² Paul having discoursed much concerning widows, and having settled the age at which they were to be admitted, saying, "Let not a widow be taken into the number under threescore years old," and having described the qualifications of a widow, "If she have brought up children, if she have lodged strangers, if she have washed the Saints' feet," proceeds now to say, "But the younger widows refuse." But concerning virgins, though the case of their falling is a much more gross one, he has said nothing of this kind, and rightly. For they had enrolled themselves on higher views, and the work with them proceeded from a greater elevation of mind. Therefore the receiving of strangers, and the washing of the Saints' feet, he has represented by "attending upon the Lord without distraction" (1 Cor. vii. 34, 35), and by saying, "The unmarried careth for the things that belong to the Lord." (1 Cor. vii. 34, 35) And if he has not limited a particular age for them, it is most likely because that point is settled by what he has said in this case. But indeed, as I said, the choice of virginity proceeded from a higher purpose. Besides, in this case there had been falls, and thus they had given occasion for his rule, but nothing of that kind had occurred among the virgins. For that some had already fallen away is plain, in that he says, "When they have begun to wax wanton against Christ, they will marry"; and again, "For some have already turned aside after Satan."

³ "The younger widows refuse, for when they have begun to wax wanton against Christ, they will marry"; that is, when they have become scornful and luxurious. For as in the case of a just man, we might say, "Let her depart, for she has become another's." He shows therefore that though they chose widowhood, it was not the choice of their judgment. So then a widow, by the state of widowhood, is espoused to Christ. For He has said, "I am the defender of the widows and the father of the orphans." (Ps. lxxviii. 5) He shows that they do not choose widowhood as they ought, but wax wanton: however he bears with them. Elsewhere indeed he says, "I have espoused you to one husband, that I may present you as a chaste virgin to Christ." (2 Cor. xi. 2) After having given their names to Him, "they will marry," he says, "having condemnation, because they have cast off their first faith." By faith he means, fidelity to their covenant. As if he had said, They have been false to Christ, they have dishonored Him, and transgressed His covenant. "And withal they learn to be idle."

⁴ Thus he commands not only men, but women also, to work. For idleness is the teacher of every sin. And not only are they exposed to this condemnation, but to other sins. If therefore it is unbecoming for a married woman "to go from house to house," much more is it for a virgin. "And not only idle, but tattlers also and busybodies, speaking things which they ought not. I will therefore that the younger widows marry, bear children, guide the house." What then happens, when the care for the husband is withdrawn, and the care to please God does not constrain them? They naturally become idlers, tattlers, and busybodies. For he who does not attend to his own concerns will be meddling with those of others, even as he who minds his own business will take no account of and have no care about the affairs of another. And nothing is so unbecoming to a woman, as to busy herself in the concerns of others, and it is no less unbecoming to a man. This is a great sign of impudence and forwardness.

⁵ "I will therefore," he says, (since they themselves wish it,) "that the younger widows marry, bear children, guide the house." This course is at least preferable to the other. They ought indeed to be concerned for the things of God, they ought to preserve their faith. But since they do not this, it is better to avoid a worse course. God is not dishonored by their marrying again, and they do not fall into those practices, which have been censured. From such a widowhood, no good could arise, but good may come out of this marriage. Hence the women will be able to correct that indolence and vanity of mind. But why, since some have fallen away, does he not say that much care is to be taken of them, that they may not fall into the error he has mentioned? Why has he commanded them to marry? Because marriage is not forbidden, and it is a safeguard to them. Wherefore he adds, that they "give none occasion," or handle, "to the adversary to speak reproachfully. For some are already turned aside after Satan." Such widows as these then he would have refused, not meaning that there should be no younger widows, but that there should be no adulteresses, that none should be idle, busy-bodies, speaking things that they ought not, that no occasion should be given to the adversary. Had nothing of this kind taken place, he would not have forbidden them.

⁶ Ver. 16. "If any man or woman that believeth have widows, let them relieve them, and let not the Church be charged, that it may relieve them that are widows indeed." Observe how again he speaks of those as "widows indeed," who are left destitute, and have no resource from any other quarter. It

was better to have it so. For thus two great objects were attained. Those had an opportunity of doing good, whilst these were honorably maintained, and the Church not burdened. And he has well said, "If any believer." For it is not fit that believing women should be maintained by unbelievers, lest they should seem to stand in need of them. And observe how persuasively he speaks; he has not said, "let them maintain them expensively," but "let them relieve them." "That the Church," he says, "may relieve them that are widows indeed." She therefore has the reward of this help also, for she that helps the Church, helps not her only, but those widows too whom the Church is thus enabled to maintain more bountifully. "I will therefore that the younger widows" -do what? live in luxury and pleasure? By no means; but-"marry, bear children, guide the house." That he may not be supposed to encourage them to live luxuriously, he adds, that they give no occasion to the adversary to speak reproachfully. They ought indeed to have been superior to the things of this world, but since they are not, let them abide in them at least upright.

7 Ver. 17, 18. "Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine. For the Scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The laborer is worthy of his reward." 8 The "honor" of which he here speaks is attention to them, and the supply of their necessities, as is shown by his adding, "Thou shalt not muzzle the ox that treadeth out the corn" (Deut. xxv. 4); and, "The laborer is worthy of his reward. (Luke x. 7) So when he says, "Honor widows," he means, "support" them in all that is necessary. Thus he says, "That it may relieve those that are widows indeed"; and again, "Honor widows that are widows indeed," that is, who are in poverty, for the greater their poverty, the more truly are they widows. He alleges the Law, he alleges the words of Christ, both agreeing herein. For the Law says, "Thou shalt not muzzle the ox that treadeth out the corn. See how he would have the teacher labor! For there is not, indeed there is not, any other labor such as his. But this is from the Law. But how does he quote from Christ? "The laborer is worthy of his reward. Let us not then look only to the reward, but to the terms of the commandment. "The laborer," he says, "is worthy of his reward. So that if any one lives in sloth and luxury, he is unworthy of it. Unless he is as the ox treading out the corn, and bearing the yoke, in spite of heat and thorns, and ceases not till he has carried the corn into the granary, he is not worthy.

9 Therefore to teachers should be granted a supply of their necessities without grudging, that they may not faint nor be discouraged, nor by attention to inferior things deprivethemselves of greater; that they may labor for spiritual things, paying no regard to worldly things. It was thus with the Levites; they had no worldly concerns, because the laity took care to provide for them, and their revenues were appointed by the law, as tythes, offerings of gold, first-fruits, vows, and many other things. And the law properly assigned these things to them, as seeking things present. But I shall say no more than that those who preside ought to have food and raiment, that they may not be distracted by care for these things. But what is double support? Double that of the widows, or of the deacons, or simply, liberal support. Let us not then think only of the doublemaintenance granted them, but of what is added, "Those who rule well. And what is it to rule well? Let us hear Christ, Who says, "The good shepherd giveth his life for his sheep. (John x. 11) Thus to rule well is, from our concern for them, never to spare ourselves.

10 Especially those who labor in the word and doctrine. Where then are those who say that there is no occasion for the word and doctrine? Whereas he says to Timothy, "Meditate upon these things; give thyself wholly to them"; and, "Give attendance to reading, to exhortation, to doctrine; for in doing this thou shalt save both thyself, and them that hear thee. (1 Tim. iv. 15, 16. These are the men whom he wishes to be honored most of all, and he adds the reason, for they sustain great labor. For when one is neither watchful, nor diligent, but merely sits in his stall easy and unconcerned, whilst another wears himself out with anxiety and exertion, especially if he is ignorant of profane literature, ought not the latter to be honored above all others, who more than others gives himself up to such labors? For he is exposed to numberless tongues. One censures him, another praises him, a third mocks him, another finds fault with his memory and his composition, and it requires great strength of mind to endure all this. It is an important point, and contributes much to the edification of the Church, that the rulers of it should be apt to teach. If this be wanting, many things in the Church go to ruin. Therefore in addition to the qualifications of hospitality, moderation, and a blameless life, he enumerates this also, saying, "Apt to teach. For why else indeed is he called a teacher?

11 Some say that he may teach philosophy by the example of his life, so that all else is superfluous, and there is no need of verbal instruction in order

to proficiency. But why then does Paul say, "especially they who labor in the word and doctrine"? For when doctrines are concerned, what life will answer the purpose? And of what word is he speaking? Not of pompous language, nor of discourse set off with external decorations, but that which possesses the mighty power of the Spirit, and abounds with wisdom and understanding. It needs not set phrases, but thoughts to give it utterance, not skill in composition, but power of mind. ¹² Ver. 19. "Against an elder receive not an accusation, but before two or three witnesses." May we then receive an accusation against a younger man, or against any one at all without witnesses? Ought we not in all cases to come to our judgments with the greatest exactness? What then does he mean? Do not so, he means, with any, but especially in the case of an elder. For he speaks of an elder not with respect to office, but to age, since the young more easily fall into sin than their elders, And it is manifest from hence that the Church, and even the whole people of Asia, had been now intrusted to Timothy, which is the reason why he discourses with him concerning elders. Ver. 20. "Them that sin rebuke before all, that others also may fear." Do not, he says, hastily cut them off, but carefully enquire into all the circumstances, and when thou hast thoroughly informed thyself, then proceed against the offender with rigor, that others may take warning. For as it is wrong to condemn hastily and rashly, so not to punish manifest offenses is to open the way to others, and embolden them to offend.

¹³ "Rebuke," he says, to show that it is not to be done lightly, but with severity. For thus others will be deterred. How is it then that Christ says, "Go and tell him his fault between him and thee alone, if one sin against thee." (Matt. xviii. 15.) But Christ Himself permits him to be censured in the Church. What then? is it not a greater scandal, that one should be rebuked before all? How so? For it is a much greater scandal, that the offense should be known, and not the punishment. For as when sinners go unpunished, many commit crimes; so when they are punished, many are made better. God Himself acted in this manner. He brought forth Pharaoh, and punished him openly. And Nebuchadnezzar too, and many others, both cities and individuals, we see visited with punishment. Paul therefore would have all stand in awe of their Bishop, and sets him over all.

¹⁴ And because many judgments are formed upon suspicion, there ought, he says, to be witnesses, and men to convict the offender according to the ancient law. "At the mouth of two or three witnesses shall every matter be es-

tablished. Against an elder receive not an accusation." (Deut. xix. 15.) He does not say, "do not condemn," but "receive not an accusation," bring him not to judgment at all. But what if the two witnesses are false? This rarely happens, and it may be discovered upon examination on the trial. For since offenses are committed in secret, we ought to be satisfied with two witnesses, and this is sufficient proof of investigation. But what if the offenses be notorious, and yet there are no witnesses, only a strong suspicion? It has been said above that he ought "to have a good report of them which are without." (1 Tim. iii. 7.)

¹⁵ Let us therefore love God with fear. The law indeed is not made for a righteous man; but since the greater part are virtuous from constraint rather than from choice, the principle of fear is of great advantage to them in eradicating their desires. Let us therefore listen to the threatenings of hell fire, that we may be benefited by the wholesome fear of it. For if God, intending to cast sinners into it, had not previously threatened them with it, many would have plunged into it. For, if with this terror agitating our souls, some sin as readily as if there were no such thing in existence, what enormities should we not have committed, if it had not been declared and threatened? So that, as I have ever said, the threatenings of hell show the care of God for us no less than the promises of heaven. For the threat coöperates with the promise, and drives men into the kingdom by means of terror. Let us not think it a matter of cruelty, but of pity and mercy; of God's concern and love for us. If in the days of Jonah the destruction of Nineveh had not been threatened, that destruction had not been averted. Nineveh would not have stood but for the threat, "Nineveh shall be overthrown. (Jonah iii. 4. And if hell had not been threatened, we should all have fallen into hell. If the fire had not been denounced, no one would have escaped the fire.

¹⁶ God declares that He will do that which He desires not to do, that He may do that which He desires to do. He willeth not the death of a sinner, and therefore He threatens the sinner with death, that He may not have to inflict death. And not only has He spoken the word, but He has exhibited the thing itself, that we may escape it. And lest it should be supposed to be a mere threat, He has manifested the reality of it by what He has already done on earth. Dost thou not see in the flood a symbol of hell, in that rain of all-devouring water an image of the all-devouring fire? "For as it was in the days of Noah," He says, "they were marrying and giving in marriage" (Matt. xxiv. 38.), so is it even now. It was then predicted long before it took place, and it

is now predicted four hundred years or more beforehand: but no one heeds it. It is looked upon as a mere fable, as a matter of derision; no one fears it, no one weeps or beats his breast at the thought of it. The stream of fire is boiling up, the flame is kindled, and we are laughing, taking our pleasure, and sinning without fear. No one even bears in mind That Day. No one considers that present things are passing away, and that they are but temporal, though events are every day crying out and uttering a fearful voice.

¹⁷ The untimely deaths, the changes that take place in our lives, our own infirmities and diseases, fail to instruct us. And not only in our own bodies are these changes visible, but in the elements themselves. Every day in our different ages we experience a kind of death, and in every case instability is the characteristic of things we see. Neither winter, nor summer, nor spring, nor autumn, is permanent; all are running, flying, and flowing past. Why should I speak of fading flowers, of dignities, of kings that are to-day, and to-morrow cease to be, of rich men, of magnificent houses, of night and day, of the sun and the moon? for the moon wanes, and the sun is sometimes eclipsed, and often darkened with clouds? Of things visible, in short, is there anything that endures for ever? Nothing! No, nor anything in us but the soul, and that we neglect. Of things subject to change we take abundant care, as if they were permanent: but that which is to endure for ever we neglect, as if it were soon to pass away. Some one is enabled to perform mighty actions, but they shall last till to-morrow, and then he perishes, as we see in the instances of those who have had yet greater power, and are now to be seen no more. Life is a dream, and a scene;

¹⁸ and as on the stage when the scene is shifted the various pageants disappear, and as dreams flit away when the sunbeams rise, so here when the end comes, whether the universal or that of each one, all is dissolved and vanishes away. The tree that you have planted remains, and the house that you have built, it too stands on. But the planter and the builder go away, and perish. Yet these things happen without our regarding it, and we live on in luxury and pleasure, and are ever furnishing ourselves with such things, as if we were immortal. ¹⁹ Hear what Solomon says, who knew the present world by actual experience. "I builded me houses, I planted me vineyards, I made me gardens, and orchards and pools of water. I gathered me also silver and gold. I gat myself men-singers, and women-singers, and flocks, and herds. (Eccles. ii. 4, Eccles. ii. 5. There was no one who lived in greater luxury, or higher glory.

There was no one so wise or so powerful, no one who saw all things so succeeding to his heart's desire. What then? He had no enjoyment from all these things. What after all does he say of it himself? "Vanity of vanities, all is vanity. (Eccles. xii. 8. Vanity not simply but superlatively. Let us believe him, and lay hold on that in which there is no vanity, in which there is truth; and what is based upon a solid rock, where there is no old age, nor decline, but all things bloom and flourish, without decay, or waxing old, or approaching dissolution. Let us, I beseech you, love God with genuine affection, not from fear of hell, but from desire of the kingdom. For what is comparable to seeing Christ? Surely nothing! What to the enjoyment of those good things? Surely nothing! Well may there be nothing; for "eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him. (1 Cor. ii. 9. Let us be anxious to obtain those things, and let us despise all these.

20 Are we not continually complaining that human life is nothing? Why art thou solicitous for what is nothing? Why dost thou sustain such toils, for what is nothing? Thou seest splendid houses, does the sight of them delude thee? Look up to heaven. Raise thy view from pillars of stone to that beautiful fabric, compared with which the others are as the works of ants and pismires. Learn philosophy from that spectacle, ascend to heavenly things, and look thence upon our splendid buildings, and see that they are nothing, the mere toys of little children. Seest thou not how much finer, how much lighter, how much purer, how much more translucent, is the air the higher thou ascendest? There have they that do aim their mansions and their tabernacles. These that are here are dissolved at the resurrection, or rather before the resurrection destroyed by the stroke of time. Nay often in their most flourishing state and period an earthquake overthrows, or fire entirely ruins them. For not only the bodies of men, but their very buildings are liable to untimely deaths. Nay, sometimes things decayed by time stand firm under the shock of an earthquake, whilst glittering edifices, firmly fixed, and newly constructed, are struck but by lightning and perish. And this, I believe, is the interposition of God, that we may not take pride in our buildings.

21 Would you again have another ground for cheerfulness? Go to the public buildings, in which you share equally with others. For the most magnificent private houses, after all, are less splendid than the public edifices. There you may remain, as long as you please. They belong to you as much as to oth-

ers, since they are common to you with others; they are common, and not private. But those, you say, delight you not. They delight you not, partly because you are familiar with them, and partly from your covetousness. So the pleasantness is not in the beauty, but in the appropriating! So the pleasure is in greediness, and in the wish to make every man's goods your own! How long are we to be nailed to these things? How long are we to be fastened to the earth, and grovel, like worms, in the dirt? God hath given us a body of earth, that we might carry it with us up to heaven, not that we should draw our soul down with it to earth. Earthy it is, but if we please, it may be heavenly. See how highly God has honored us, in committing to us so excellent a frame. I made heaven and earth, He says, and to you I give the power of creation. Make your earth heaven. For it is in thy power. "I am He that maketh and transformeth all things" (Amos v. 8, Sept.), saith God of Himself. And He hath given to men a similar power;

²² as a painter, being an affectionate father, teaches his own art to his son. I formed thy body beautiful, he says, but I give thee the power of forming something better. Make thy soul beautiful. I said, "Let the earth bring forth grass, and every fruitful tree. (Gen. i. 11. Do thou also say, Let this earth bring forth its proper fruit, and what thou wilt to produce will be produced. "I make the summer and the cloud. I create the lightning and the wind. (Amos iv. 13; Ps. lxxiv. 17. I formed the dragon, that is, the devil, to make sport with him. (Ps. civ. 26. Nor have I grudged thee the like power. Thou, if thou wilt, canst sport with him, and bind him as thou wouldest a sparrow. I make the sun to rise upon the evil and the good: do thou imitate Me, by imparting of that is thine to the good and the evil. When mocked I bear with it, and do good to those who mock Me: do thou imitate Me, as thou canst. I do good, not to be requited; do thou imitate Me, and do good, not to be repaid. I have lighted luminaries in the heavens. Do thou light others brighter than these, for thou canst, by enlightening those that are in error. For to know Me is a greater benefit than to behold the sun. Thou canst not create a man, but thou canst make him just and acceptable to God. I formed his substance, do thou beautify his will.

²³ See how I love thee, and have given thee the power in the greater things. ²⁴ Beloved, see how we are honored! yet some are so unreasonable and so ungrateful as to say, "Why are we endowed with free will?" But how in all the particulars which we have mentioned could we have imitated God, if

there had been no free will? I rule Angels, He says, and so dost thou, through Him who is the First-fruits. (1 Cor. xv. 23.) I sit on a royal throne, and thou art seated with Me in Him who is the First-fruits. As it is said, "He hath raised us up together and made us sit together in heavenly places in Christ Jesus." (Eph. ii. 6.) Through Him who is the First-fruits, Cherubim and Seraphim adore thee, with all the heavenly host, principalities and powers, thrones and dominions. Disparage not thy body, to which such high honors appertain, that the unbodied Powers tremble at it.

25 But what shall I say? It is not in this way only that I have shown My love to thee, but by what I have suffered. For thee I was spit upon, I was scourged. I emptied myself of glory, I left My Father and came to thee, who dost hate Me, and turn from Me, and art loath to hear My Name. I pursued thee, I ran after thee, that I might overtake thee. I united and joined thee to myself, "eat Me, drink Me," I said. Above I hold thee, and below I embrace thee. Is it not enough for thee that I have thy First-fruits above? Doth not this satisfy thy affection? I descended below: I not only am mingled with thee I am entwined in thee. I am masticated, broken into minute particles, that the interspersion, and commixture, and union may be more complete. Things united remain yet in their own limits, but I am interwoven with thee. I would have no more any division between us. I will that we both be one.

26 Therefore knowing these things and remembering His abundant care for us, let us do all things which may prove us not unworthy of His great gift, which God grant that we may all obtain, through the grace and lovingkindness of Christ Jesus our Lord, with whom, &c.

HOMILY 16

11 Timothy v. 21-23.-"I charge thee before God and the Lord Jesus Christ and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality. Lay hands hastily on no man, neither be partaker of other men's sins: keep thyself pure. Drink no longer water, but use a little wine for thy stomach's sake and three often infirmities." Having spoken of Bishops and Deacons, of men, and women, of widows and elders, and of all others, and having shown how great was the authority of a Bishop, now he was speaking of judgment, he has added, "I charge thee before God and the Lord Jesus Christ and the elect angels, that thou observe these things without preferring one before another, doing nothing by parti-

ality." Thus fearfully he charges him. For though Timothy was his beloved son, he did not therefore stand in awe of him. For as he was not ashamed to say of himself, "Lest by any means when I have preached to others, I myself should be a cast-away" (1 Cor. ix. 27); much less would he be afraid or ashamed in the case of Timothy. He called the Father and the Son to witness. But wherefore the elect Angels? From great moderation, as Moses said, "I call heaven and earth to witness" (Deut. iv. 26); and again, "Hear ye, O mountains, and strong foundations of the earth." (Mic. vi. 2.) He calls the Father and the Son to witness what he has said, making his appeal to Them against that future Day, that if anything should be done that ought not to be done, he was clear from the guilt of it.

2 "That thou observe these things without preferring one before another, doing nothing by partiality." That is, that thou deal impartially and equally between those who are upon trial and are to be judged by thee, that no one may pre-occupy thy mind, or gain thee over to his side beforehand. But who are the elect Angels? It is because there are some not elect. As Jacob calls to witness God and the heap (Gen. xxxi. 45), so we often take at once superior and inferior persons to witness; so great a thing is testimony. As if he had said, I call to witness God and His Son and His servants, that I have charged thee: so before them I charge thee. He impresses Timothy with fear; after which he adds, what was most vital, and bears most on the maintenance of the Church, the matter of Ordinations. "Lay hands," he says, "suddenly on no man, neither be partaker of other men's sins." What is "suddenly"? Not upon a first, nor a second, nor a third trial, but after frequent and strict examination and circumspection. For it is an affair of no common peril. For thou wilt be responsible for the sins committed by him, as well his past as his future sins, because thou hast delegated to him this power. For if thou overlook the past unduly, thou art answerable for the future also, as being the cause of them, by placing him in that station, and of the past too, for not leaving him to mourn over them, and to be in compunction. For as thou art a partaker of his good actions, so art thou of his sins.

3 "Keep thyself pure." This he says with reference to chastity. "Drink no longer water, but use a little wine for thy stomach's sake and thy often infirmities." If one who had practiced fasting to such an extent, and used only water, so long that he had brought on "infirmities" and "frequent infirmities," is thus commanded to be chaste, and does not refuse the admonition,

much less ought we to be offended when we receive an admonition from any one. But why did not Paul restore strength to his stomach? Not because he could not—for he whose garment had raised the dead was clearly able to do this too,—but because he had a design of importance in withholding such aid. What then was his purpose? That even now, if we see great and virtuous men afflicted with infirmities, we may not be offended, for this was a profitable visitation. If indeed to Paul himself a "messenger of Satan" was sent that he should not be "exalted above measure" (2 Cor. xii. 11), much more might it be so with Timothy. For the miracles he wrought were enough to have rendered him arrogant. For this reason he is left to be subject to the rules of medicine, that he may be humbled, and others may not be offended, but may learn that they who performed such excellent actions were men of the same nature as themselves. In other respects also Timothy seems to have been subject to disease, which is implied by that expression, "Thy often infirmities," as well of other parts as of the stomach. He does not however allow him to indulge freely in wine, but as much as was for health and not for luxury.

4 Ver. 24. "Some men's sins are open beforehand, going before to judgment; and some they follow after." In speaking of ordination, he had said, "Be not partaker of other men's sins." But what, he might say, if I be ignorant of them? Why, "some men's sins are open beforehand, going before them to judgment, and some they follow after." Some men's, he means, are manifest, because they, go before, whilst others' are unknown, because they follow after. Ver. 25. "Likewise also the good works of some are manifest beforehand, and they that are otherwise cannot be hid." Chap. vi. ver. 1. "Let as many servants as are under the yoke count their masters worthy of all honor, that the Name of God and His doctrine be not blasphemed." Let them count them "worthy of all honor," he says; for do not suppose, because thou art a believer, that thou art therefore a free man: since thy freedom is to serve the more faithfully. For if the unbeliever sees slaves conducting themselves insolently on account of their faith, he will blaspheme, as if the Doctrine produced insubordination. But when he sees them obedient, he will be more inclined to believe, and will the rather attend to our words. But God, and the Gospel we preach, will be blasphemed, if they are disobedient. But what if their own master be an unbeliever? Even in that case they ought to submit, for God's Name's sake.

5 Ver. 2. "And they that have believing masters, let them not despise them because they are brethren, but rather do them service, because they are faithful and beloved partakers of the benefit." As though he had said, If ye are thought worthy of so great a benefit, as to have your masters for your brethren, on this account ye ought more especially to submit. "Going before to judgment." This he had said, implying that of evil actions here some are concealed, and some are not; but there neither the good nor the bad can be concealed. And what is that going before to judgment? When one commits offenses that already condemn him, or when he is incorrigible, and when one thinks to set him right and cannot succeed. What then? What is the use of mentioning this? Because if here any escape detection, they will not hereafter. There all things are laid open; and this is the greatest consolation to those who do well.

6 Then because he had said, "Do nothing by partiality," as if under the necessity of interpreting it, he adds, "As many servants as are under the yoke." But you will say, What has a Bishop to do with this? Much surely, for it is his office to exhort and to teach these too. And here he makes excellent regulations with respect to them. For we see him everywhere commanding the servants rather than their masters, showing them the ways of submission, and treating them with great regard. He exhorts them therefore to submit with great meekness. But the masters he recommends to forbear the use of terror. "Forbearing threatening" (Eph. vi. 9), he says. And why does he thus command? In the case of unbelievers, naturally, because it would have been unreasonable to address those who would pay no heed to him; but where believers were concerned, what was his reason? Because masters contribute greater benefits to their servants, than servants to their masters. For the former furnish the money to purchase for them sufficient food and clothing; and bestow much care upon them in other respects, so that the masters pay them the larger service, which is here intimated, when he says, "they are faithful and beloved, partakers of the benefit." They suffer much toil and trouble for your repose, ought they not in return to receive much honor from their servants?

7 Moral. But if he exhorts servants to render such implicit obedience, consider what ought to be our disposition towards our Master, who brought us into existence out of nothing, and who feeds and clothes us. If in no other way then, let us render Him service at least as our servants render it to us. Do

not they order their whole lives to afford rest to their masters, and is it not their work and their life to take care of their concerns? Are they not all day long engaged in their masters' Work, and only a small portion of the evening in their own? But we, on the contrary, are ever engaged in our own affairs, in our Master's hardly at all, and that too, though He needs not our services, as masters need those of their servants, but those very acts redound to our own benefit. In their case the master is benefited by the ministry of the servant, but in ours the ministry of the servant profits not the Master, but is beneficial on the other hand to the servant. As the Psalmist says, "My goods are nothing unto Thee." (Ps. xvi. 2.) For say, what advantage is it to God, that I am just, or what injury, that I am unjust? Is not His nature incorruptible, incapable of injury, superior to all suffering? Servants having nothing of their own, all is their masters', however rich they may be. But we have many things of our own.

8 And it is not merely so great honor, that we enjoy from the King of the universe. What master ever gave his own son for his servant? No one, but all would rather choose to give their servants for their sons. Here on the contrary, "He spared not His own Son, but gave Him up for us all," for His enemies who hated Him. Servants, though very hard service is exacted of them, are not impatient; at least, not the well-disposed. But how many times do we utter discontent? The master promises to his servants nothing like what God promises to us; but what? Freedom here, which is often worse than bondage; for it is often embittered by famine beyond slavery itself. Yet this is their greatest boon. But with God there is nothing temporal, nothing mortal; but what? wouldest thou learn? Listen then, He says, "Henceforth I call you not servants. Ye are my friends." (John xv. 13, John xv. 14.)

9 Beloved, let us be ashamed, let us fear. Let us only serve our Master, as our servants serve us. Rather not even the smallest portion of service do we render! Necessity makes them philosophers. They have only food and lodging; but we, possessing much and expecting more, insult our Benefactor with our luxury. If from nothing else, from them at least let us learn the rules of philosophy. The Scripture is wont to send men not even to servants, but to irrational creatures, as when it bids us imitate the bee and the ant. But I advise you but to imitate servants: only so much as they do from fear of their masters, let us do from the fear of God; for I cannot find that you do even this. They receive many insults from fear of us, and endure them in si-

lence with the patience of philosophers. Justly or unjustly they are exposed to our violence, and they do not resist, but entreat us, though often they have done nothing wrong. They are contented to receive no more and often less than they need; with straw for their bed, and only bread for their food, they do not complain or murmur at their hard living, but through fear of us are restrained from impatience. When they are intrusted with money, they restore it all. For I am not speaking of the worthless, but of the moderately good. If we threaten them, they are at once awed.

¹⁰ Is not this philosophy? For say not they are under necessity, when thou too art under a necessity in the fear of hell. And yet dost thou not learn wisdom, nor render to God as much honor, as thou receivest from thy servants. Of thy servants each has the apartment assigned to him by thy rules, and he does not invade that of his neighbor, nor do any injury from a desire of more than he has. This forbearance the fear of their master enforces among domestics, and seldom will you see a servant robbing or injuring a fellow-servant. But among free men it is quite the reverse. We bite and devour one another. We fear not our Master: we rob and plunder our fellow-servants, we strike them in His very sight. This the servant will not do; if he strikes, it is not when his master sees him; if he reviles, it is not when his master hears him. But we dare do anything, though God sees and hears it all.

¹¹ The fear of their master is ever before their eyes, the fear of our Master never before ours. Hence the subversion of all order, hence all is confusion and destruction. And we never take into consideration the offenses we have committed, but if our servants do amiss, we call them to a rigorous account for everything, even to the least misdemeanor. I say not this to make servants remiss, but to chide our supineness, to rouse us from our sloth, that we may serve our God with as much zeal as servants do their master; our Maker, as faithfully as our fellow-creatures serve us, from whom they have received no such gift. For they too are free by nature. To them also it was said, "Let them have dominion over the fishes." (Gen. i. 26.) For this slavery is not from nature: it is the result of some particular cause, or circumstances. Yet, notwithstanding, they pay us great honor; and we with great strictness exact services from them, whilst to God we hardly render the smallest portion, though the advantage of it would redound to ourselves. For the more zealously we serve God, the greater gainers we shall be. Let us not then deprive ourselves of such important benefits. For God is self-sufficient, and wants

nothing; the recompense and the advantage reverts altogether to us. Let us therefore, I beseech you, be so affected, as serving not God but ourselves, and with fear and trembling let us serve Him, that we may obtain the promised blessings, through Jesus Christ our Lord, with whom, &c.

HOMILY 17

11 Timothy vi. 2-7.-"These things teach and exhort. If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself. But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out." A Teacher has need not only of authority, but of gentleness, and not only of gentleness, but of authority. And all these the blessed Paul teaches, at one time saying, "These things command and teach" (1 Tim. iv. 11); at another, "These things teach and exhort." For if physicians entreat the sick, not for the benefit of their own health, but that they may relieve their sickness, and restore their prostrate strength, much more ought we to observe this method, of entreating those whom we teach. For the blessed Paul does not refuse to be their servant: "We preach not ourselves," he says; "but Christ Jesus the Lord; and ourselves your servants for Jesus' sake" (2 Cor. iv. 5); and again, "All things are yours, whether Paul or Apollos." (1 Cor. iii. 12.) And in this service he serves with alacrity, for it is not slavery, but superior to freedom. For He says, "Whoever committeth sin is the servant of sin." (John viii. 34.)

2 "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, he is proud, knowing nothing." Presumption therefore arises not from knowledge, but from "knowing nothing." For he that knows the doctrines of godliness is also the most disposed to moderation. He who knows sound words, is not unsound. For what inflammation is in the body, that pride is in the soul. And as we do not in the first case say that the inflamed part is sound, so neither do we here consider the arrogant. It is possible then to be knowing, and yet to know nothing. For he that knows not what he ought to know, knows nothing. And that pride arises from knowing noth-

ing is manifest from hence. Christ "made Himself of no reputation" (Phil. ii. 7), he therefore who knows this will not be high-minded. Man hath nothing except from God, therefore he will not be high-minded. "For what hast thou that thou didst not receive?" (1 Cor. iv. 7.) He washed the feet of His disciples, how can he who knows this be setting himself up? Therefore He says, "When ye have done all, say we are unprofitable servants." (Luke xvii. 10.) The publican was accepted only from his humility, the Pharisee perished by his boastfulness. He who is puffed up knoweth none of these things. Again, Christ Himself says, "If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?" (John xviii. 23.)

3 "Doting about questions." To question then is to dote. "And strifes of words"; this is justly said. For when the soul is fevered with reasonings, and stormy, then it questions, but when it is in a sound state, it does not question, but receives the faith. But from questionings and strifes of words nothing can be discovered. For when the things which faith only promises are received by an inquisitive spirit, it neither demonstrates them, nor suffers us to understand them. If one should close his eyes, he would not be able to find anything he sought: or if, again with his eyes open, he should bury himself, and exclude the sun, he would be unable to find anything, thus seeking. So without faith nothing can be discerned, but contentions must needs arise. "Whereof come railings, evil surmisings"; that is, erroneous opinions and doctrines arising from questionings. For when we begin to question, then we surmise concerning God things that we ought not.

4 "Perverse disputings," that is, leisure or conversation, or he may mean intercommunication, and that as infected sheep by contact communicate disease to the sound, so do these bad men. "Destitute of the truth, thinking that gain is godliness." Observe what evils are produced by strifes of words. The love of gain, ignorance, and pride; for pride is engendered by ignorance. "From such withdraw thyself." He does not say, engage and contend with them, but "withdraw thyself," turn away from them; as elsewhere he says, "A man that is an heretic after the first and second admonition reject." (Tit. iii. 10.) He shows that they do not so much err from ignorance, as they owe their ignorance to their indolence. Those who are contentious for the sake of money you will never persuade. They are only to be persuaded, so long as you give, and even so you will never satisfy their desires. For it is said, "The covetous man's eye is not satisfied with a portion." (Ecclus. xiv. 9.) From such then,

as being incorrigible, it is right to turn away. And if he who had much obligation to fight for the truth, is advised not to engage in contention with such men, much more should we avoid it, who are in the situation of disciples.

5 Having said, "They think that godliness is a means of gain," he adds: "But godliness with contentment is great gain," not when it possesses wealth, but when it has it not. For that he may not despond on account of his poverty, he encourages and revives his spirit. They think, he says, that godliness is a means of gain, and so it is; only not in their way, but in a much higher. Then having demolished theirs he extols the other. For that worldly gain is nothing, is manifest, because it is left behind, and does not attend us, or go along with us at our departure. Whence is this plain? Because we had nothing when we came into this world, therefore we shall have nothing when we depart from it. For nature came naked into the world, and naked she will go out of it. Therefore we want no superfluities; if we brought nothing with us, and shall take nothing away with us.

6 Ver. 8. "And having food and raiment, let us be therewith content." Such things, and so much ought we to eat, as will suffice to nourish us, and such things should we put on, as will cover us, and clothe our nakedness, and nothing more; and a common garment will answer this purpose. Then he urges them from the consideration of things here, saying, Ver. 9. "But they that will be rich"; not those that are rich, but those who wish to be. For a man may have money and make a good use of it, not overvaluing it, but bestowing it upon the poor. Such therefore he does not blame, but the covetous. "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." He has justly said, "they drown men," since they cannot be raised from that depth. "In destruction and perdition."

7 Ver. 10. "For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." Two things he mentions, and that which to them might seem the more weighty he places last, their "many sorrows." And to learn how true this is, the only way is to sojourn with the rich, to see how many are their sorrows, how bitter their complaints. Ver. 11. "But thou, O man of God." This is a title of great dignity. For we are all men of God, but the righteous peculiarly so, not by right of creation only, but by that of ap-

appropriation. If then thou art a "man of God," seek not superfluous things, which lead thee not to God, but "Flee these things, and follow after righteousness." Both expressions are emphatic; he does not say turn from one, and approach the other, but "flee these things, pursue righteousness," so as not to be covetous.

⁸ "Godliness," that is, soundness in doctrines. "Faith," which is opposed to questionings. "Love," patience, meekness. Ver. 12. "Fight the good fight of faith, lay hold on eternal life." Lo, there is thy reward, "whereunto thou art also called, and hast professed a good profession," in hope of eternal life, "before many witnesses." That is, do not put that confidence to shame. Why dost thou labor to no profit? But what is the "temptation and snare," which he says, those that would be rich fall into? It causes them to err from the faith, it involves them in dangers, it renders them less intrepid. "Foolish desires," he says. And is it not a foolish desire, when men like to keep idiots and dwarfs, not from benevolent motives, but for their pleasure, when they have receptacles for fishes in their halls, when they bring up wild beasts, when they give their time to dogs, and dress up horses, and are as fond of them as of their children? All these things are foolish and superfluous, nowise necessary, nowise useful.

⁹ "Foolish and hurtful lusts!" What are hurtful lusts? When men live unlawfully, when they desire what is their neighbor's, when they do their utmost in luxury, when they long for drunkenness, when they desire the murder and destruction of others. From these desires many have aimed at tyranny, and perished. Surely to labor with such views is both foolish and hurtful. And well has he said, "They have erred from the faith." Covetousness attracting their eyes to herself, and gradually stealing away their minds, suffers them not to see their way. For as one walking on the straight road, with his mind intent on something else, proceeds on his way indeed, but, often without knowing it, passes by the very city to which he was hastening, his feet plying on at random and to no purpose: such like a thing is covetousness. "They have pierced themselves through with many sorrows." Dost thou see what he meanby that word "pierced"? What he means to express by the allusion is this. Desires are thorns, and as when one touches thorns, he gores his hand, and gets him wounds, so he that falls into these lusts will be wounded by them, and pierce his soul with griefs. And what cares and troubles attend those who are thus pierced, it is not possible to express. Therefore he says,

"Flee these things, and follow after righteousness, godliness, faith, love, patience, meekness." For meekness springs from love.

¹⁰ Ver. 12. "Fight the good fight." Here he commends his boldness and manliness, that before all he confidently "made profession," and he reminds him of his early instruction. "Lay hold on eternal life." There is need not only of profession, but of patience also to persevere in that profession, and of vehement contention, and of numberless toils, that you be not overthrown. For many are the stumbling-blocks, and impediments, therefore the way is "strait and narrow." (Matt. vii. 14.) It is necessary therefore to be self-collected, and well girt on every side. All around appear pleasures attracting the eyes of the soul. Those of beauty, of wealth, of luxury, of indolence, of glory, of revenge, of power, of dominion, and these are all fair and lovely in appearance, and able to captivate those who are unsteady, and who do not love the truth. For truth has but a severe and uninviting countenance. And why? Because the pleasures that she promises are all future, whereas the others hold out present honors and delights, and repose; though all are false and counterfeit. To these therefore adhere gross, effeminate, unmanly minds, indisposed to the toils of virtue. As in the games of the heathens, he who does not earnestly covet the crown, may from the first give himself up to revellings and drunkenness, and so do in fact the cowardly and unmanly combatants, whilst those who look steadfastly to the crown sustain blows without number. For they are supported and roused to action by the hope of future reward.

¹¹ Moral. Let us then flee from this root of all evils, and we shall escape them all. "The love of money," he says, "is the root;" thus says Paul, or rather Christ by Paul, and let us see how this is. The actual experience of the world testifies it. For what evil is not caused by wealth, or rather not by wealth, but by the wicked will of those who know not how to use it? For it is possible to use wealth in well doing, and even through means of it to inherit the kingdom. But now what was given us for the relief of the poor, to make amends for our past sins, to win a good report, and to please God, this we employ against the poor and wretched, or rather against our own souls, and to the high displeasure of God. For as for the other, a man robs him of his wealth, and reduces him to poverty, but himself to death; and him he causes to pine in penury here, but himself in that eternal punishment. Are they equal sufferers, think you?

12 What evils then does it not cause! what fraudulent practices, what robberies! what miseries, enmities, contentions, battles! Does it not stretch forth its hand even to the dead, nay, to fathers, and brethren? Do not they who are possessed by this passion violate the laws of nature, and the commandments of God? in short everything? Is it not this that renders our courts of justice necessary? Take away therefore the love of money, and you put an end to war, to battle, to enmity, to strife and contention. Such men ought therefore to be banished from the world, as wolves and pests. For as opposing and violent winds, Sweeping over a calm sea, stir it up from its foundations, and mingle the sands of the deep with the waves above, so the lovers of wealth confound and unsettle everything. The covetous man never knows a friend: a friend, did I say? he knows not God Himself, driven mad, as he is, by the passion of avarice. Do ye not see the Titans going forth sword in hand? This is a representation of madness. But the lovers of money do not counterfeit, they are really mad, and beside themselves; and if you could lay bare their souls, you would find them armed in this way not with one or two swords, but with thousands, acknowledging no one, but turning their rage against all; flying and snarling at all, slaughtering not dogs, but the souls of men, and uttering blasphemies against heaven itself. By these men all things are subverted, and ruined by their madness after wealth.

13 For whom indeed, whom I should accuse, I know not! It is a plague that so seizes all, some more, some less, but all in a degree. Like a fire catching a wood, that desolates and destroys all around, this passion has laid waste the world. Kings, magistrates, private persons, the poor, women, men, children, are all alike affected by it. As if a gross darkness had overspread the earth, no one is in his sober senses. Yet we hear, both in public and private, many declamations against covetousness, but no one is mended by them. 14 What then is to be done? How shall we extinguish this flame? For though it has risen up to heaven itself, it is to be extinguished. We have only to be willing, and we shall be able to master the conflagration. For as by our will it has got head, so it may be brought under by our will. Did not our own choice cause it, and will not the same choice avail to extinguish it? Only let us be willing. But how shall that willingness be engendered? If we consider the vanity and the unprofitableness of wealth, that it cannot depart hence with us, that even here it forsakes us, and that whilst it remains behind, it inflicts upon us wounds that depart along with us. If we see that there are riches There, com-

pared to which the wealth of this world is more despicable than dung. If we consider that it is attended with numberless dangers, with pleasure that is temporary, pleasure mingled with sorrow. If we contemplate aright the true riches of eternal life, we shall be able to despise worldly wealth. If we remember that it profits nothing either to glory, or health, or any other thing; but on the contrary drowns men in destruction and perdition. If thou consider that here thou art rich, and hast many under thee, but that when thou departest hence, thou wilt go naked and solitary. If we often represent these things to ourselves, and listen to them from others, there will perhaps be a return to a sound mind, and a deliverance from this dreadful punishment.

15 Is a pearl beautiful? yet consider, it is but sea water, and was once cast away in the bosom of the deep. Are gold and silver beautiful? yet they were and are but dust and ashes. Are silken vestments beautiful? yet they are nothing but the spinning of worms. This beauty is but in opinion, in human prejudice, not in the nature of the things. For that which possesses beauty from nature, need not any to point it out. If you see a coin of brass that is but gilded over, yon admire it at first, fancying that it is gold; but when the cheat is shown to you by one who understands it, your wonder vanishes with the deceit. The beauty therefore was not in the nature of the thing. Neither is it in silver; you may admire tin for silver, as you admired brass for gold, and you need some one to inform you what you should admire. Thus our eyes are not sufficient to discern the difference. It is not so with flowers, which are much more beautiful. If you see a rose, you need no one to inform you, you can of yourself distinguish an anemone, and a violet, or a lily, and every other flower. It is nothing therefore but prejudice. And to show, that this destructive passion is but a prejudice; tell me, if the Emperor were pleased to ordain that silver should be of more value than gold, would you not transfer your love and admiration to the former?

16 Thus we are everywhere under the influence of covetousness and opinion. And that it is so, and that a thing is valued for its rarity, and not for its nature, appears hence. The fruits that are held cheap among us are in high esteem among the Cappadocians, and among the Serians even more valuable than the most precious among us, from which country these garments are brought; and many such instances might be given in Arabia and India, where spices are produced, and where precious stones are found. Such preference therefore is nothing but prejudice, and human opinion. We act not

from judgment, but at random, and as accident determines. But let us recover from this intoxication, let us fix our view upon that which is truly beautiful, beautiful in its own nature, upon godliness and righteousness; that we may obtain the promised blessings, through the grace and lovingkindness of Jesus Christ our Lord, with whom, &c.

HOMILY 18

11 Timothy vi. 13-16.-"I give thee charge in the sight of God, Who quickeneth all things, and before Christ Jesus, Who before Pontius Pilate witnessed a good confession; that thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ: which in his times He shall show, Who is the blessed and only Potentate, the King of kings, and Lord of lords; Who only hath immortality, dwelling in the light which no man can approach unto; Whom no man hath seen, nor can see; to Whom be honor and power everlasting. Amen." Again he calls God to witness, as he had done a little before, at once to increase his disciple's awe, and to secure his safety, and to show that these were not human commandments, that receiving the commandment as from the Lord Himself, and ever bearing in mind the Witness before Whom he heard it, he may have it more fearfully impressed upon his mind.

2 "I charge thee," he says, "before God, Who quickeneth all things." Here is at once consolation in the dangers which awaited him, and a remembrance of the resurrection awakened in him. "And before Jesus Christ, Who before Pontius Pilate witnessed a good confession." The exhortation again is derived from the example of his Master, and what he means is this; as He had done, so ought ye to do, for for this cause He "witnessed" (1 Pet. ii. 21), that we might tread in His steps. "A good confession." What he does in his Epistle to the Hebrews,-"Looking unto Jesus, the Author and Finisher of our faith; Who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds" (Heb. xii. 2, Heb xii. 3),-that he now does to his disciple Timothy. As if he had said, Fear not death, since thou art the servant of God, Who can give life to all things.

3 But to what "good confession" does he allude? To that which He made when Pilate asked, "Art thou a King?" "To this end," He said, "was I born." And again, "I came, that I might bear witness to the Truth. Behold, these

have heard Me." (John xviii. 37.) He may mean this, or that when asked, "Art thou the Son of God?" He answered, "Thou sayest, that I am (the Son of God)." (Luke xxii. 70.) And many other testimonies and confessions did He make. Ver. 14. "That thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ." That is, till thy end, thy departure hence, though he does not so express it, but that he may the more arouse him, says, "till His appearing." But what is "to keep the commandment without spot"? To contract no defilement, either of doctrine or of life. Ver. 15. "Which in His times He shall show, Who is the blessed and only Potentate, King of kings, and Lord of lords, Who only hath immortality, dwelling in the light which no man can approach unto."

4 Of whom are these things said? Of the Father, or of the Son? Of the Son, undoubtedly: and it is said for the consolation of Timothy, that he may not fear nor stand in awe of the kings of the earth. "In His times," that is, the due and fitting times, that he may not be impatient, because it has not yet come. And whence is it manifest, that He will show it? Because He is the Potentate, the "only Potentate." He then will show it, Who is "blessed," nay blessedness itself; and this is said, to show that in that appearing there is nothing painful or uneasy. But he says, "only," either in contradistinction to men, or because He was unoriginated, or as we sometimes speak of a man whom we wish to extol. "Who only hath immortality." What then? hath not the Son immortality? Is He not immortality itself? How should not He, who is of the same substance with the Father, have immortality?

5 "Dwelling in the light which no man can approach unto." Is He then Himself one Light, and is there another in which He dwells? is He then circumscribed by place? Think not of it. By this expression is represented the Incomprehensibleness of the Divine Nature. Thus he speaks of God, in the best way he is able. Observe, how when the tongue would utter something great, it fails in power. "Whom no man hath seen nor can see." As, indeed, no one hath seen the Son, nor can see Him. "To whom be honor and power everlasting. Amen." Thus properly, and much to the purpose, has he spoken of God. For as he had called Him to witness, he speaks much of that Witness, that his disciple may be in the greater awe. In these terms he ascribes glory to Him, and this is all we can do, or say. We must not enquire too curiously, who He is. If power everlasting is His, fear not. Yea though now it take not place, to Him is honor, to Him is power evermore.

6 Ver. 17. "Charge them that are rich in this world that they be not high-minded." He has well said, "rich in this world." For there are others rich in the future world. And this advice he gives, knowing that nothing so generally produces pride and arrogance as wealth. To abate this, therefore, he immediately adds, "Nor trust in uncertain riches"; since that was the source of pride; inasmuch as he who hopes in God, is not elated. Why dost thou place thy hopes upon what is instantly transferable? For such is wealth! and why hopest thou on that of which thou canst not be confident? But you say, how can they avoid being high-minded? By considering the instability and uncertainty of riches, and that hope in God is infinitely more valuable; God being the Author of wealth itself. Ver. 17. "But in the living God," he says, "who giveth us richly all things to enjoy."

7 This "all things richly" is justly spoken, in reference to the changes of the year, to air, light, water, and other gifts. For how richly and ungrudgingly are all these bestowed! If thou seekest riches, seek those that are stable and enduring, and which are the fruit of good works. He shows that this is his meaning by what follows. Ver. 18. "That they do good," he says, "that they be rich in good works, ready to distribute willing to communicate." The first phrase refers to wealth, the second to charity. For to be willing to communicate, implies that they are sociable and kind. Ver. 19. "Laying up in store for themselves a good foundation against the time to come." There nothing is uncertain, for the foundation being firm, there is no instability, all is firm, fixed, immovable, fast, and enduring. Ver. 19. "That they may lay hold," he says, "on eternal life."

8 For the doing of good works can secure the enjoyment of eternal life. Ver. 20. "O Timothy, keep that which is committed to thy trust." Let it not suffer diminution. It is not thy own. Thou art intrusted with the property of another, do not lessen it. Ver. 20. "Avoiding profane and vain babblings, and oppositions of science falsely so called." Well did he thus call it. For where there is not faith, there is not knowledge; when anything springs from our reasonings, it is not knowledge. Or perhaps he says this, because some then assumed the name of Gnostics, as knowing more than others. Ver. 21. "Which some professing have erred concerning the faith." 9 You see how again he commands Timothy not even to meet them. "Avoiding opposition." There are therefore oppositions to which we ought not to vouchsafe an answer, because they turn men from faith, and do not suffer one to be firmly

established or fixed in it. Let us not then pursue this science, but adhere to faith, that unshaken rock. For neither floods nor winds assailing will be able to harm us, since we stand on the rock immovable. Thus even in this life, if we choose Him, Who is truly the foundation, we stand, and no harm assails us. For what can hurt him who hath chosen the riches, the honor, the glory, the pleasure of the life to come? They are all firm, in them there is no variableness; all things here subject to reverse, and are for ever changing. For what wouldest thou have? glory? The Psalmist says, "His glory shall not descend after him." (Ps. xlix. 17.) And often it abides not with him whilst he lives. But it is not so with virtue, all things which pertain to her are permanent. Here, he who obtains glory from his office, upon another succeeding to his office, becomes a private man and inglorious. The rich man is reduced to poverty by the attack of robbers, or the snares of sycophants and knaves. It is not so with Christians. The temperate man, if he take heed to himself, will not be robbed of his virtue. He who rules himself, cannot become a common man and a subject.

¹⁰ And that this rule is superior to any other, will appear upon examination. For of what advantage, tell me, is it to reign over nations of our fellow-men, and to be the slaves of our own passions? Or what are we the worse for having no one under our rule, if we are superior to the tyranny of the passions? That indeed is Freedom, that is Rule, that is Royalty and Sovereignty. The contrary is slavery, though a man be invested with countless diadems. For when a multitude of masters sway him from within, the love of money, the love of pleasure, and anger, and other passions, what avails his diadem? The tyranny of those passions is more severe, when not even his crown has power to deliver him from their subjection. As if one who had been a king should be reduced to slavery by barbarians, and they wishing to show their power the more absolutely, should not strip him of his purple robe and his diadem, but oblige him to work in them, and to perform all menial offices, to draw water, and to cook their food, that his disgrace and their honor might be the more apparent: so do our passions domineer over us more barbarously than any barbarians. For he that despises them can despise the barbarians too; but he that submits to them, will suffer more severely than from barbarians. The barbarian, when his power prevails, may afflict the body, but these passions torture the soul, and lacerate it all over. When the barbarian has prevailed, he delivers one to temporal death, but these to that which is to

come. So that he alone is the free man, who has his freedom in himself; and he who submits to these unreasonable passions, is the slave.

¹¹ No master, however inhuman, imposes such severe and inhuman commands. They say to him, in effect, "Disgrace thy soul without end or object, -offend thy God, -be deaf to the claims of nature; though it be thy father or thy mother, be not ashamed to set thyself against them." Such are the commands of avarice. "Sacrifice to me, she says, not calves, but men." The prophet indeed says, "Sacrifice men, for the calves have failed." (Hosea xiii. 2, Sept.) But avarice says, "Sacrifice men, though there are yet calves. Sacrifice those who have never injured thee, yea slay them, though they have been thy benefactors." Or again, "Be at war, and go about as the common enemy of all, of nature herself, and of God. Heap up gold, not that thou mayest enjoy it, but that thou mayest keep it, and work greater torture to thyself." For it is not possible that the lover of money should be able to enjoy it, since he fears lest his gold should be diminished, lest his hoards should fail. "Be watchful," it says, "be suspicious of every one, even domestics and friends. Have an eye to the goods of other men. Though you see the poor man perishing with hunger, give him nothing; but strip him, if it be possible, even of his skin. Break thine oaths, lie, swear. Be an accuser, a false informer. Refuse not, if it be necessary, to rush into fire, to submit to a thousand deaths, to perish with hunger, to struggle with disease." Does not avarice impose these laws? "Be offensive and impudent, shameless and bold, villainous and wicked, ungrateful, unfeeling, unfriendly, faithless, devoid of affection, a parricide, a beast rather than a man. Surpass the serpent in bitterness, the wolf in rapacity. Exceed in brutality even the beast, nay should it be necessary to proceed even to the malignity of the devil, refuse not. Be a stranger to thy benefactor."

¹² Does not avarice say all this, and is it not listened to? God on the contrary says, Be a friend to all, be gentle, beloved by all, give offense causelessly to no one. "Honor thy father and thy mother." Win an honorable reputation. Be not a man, but an angel. Utter nothing immodest, nothing false, nor even think of it. Relieve the poor. Bring not trouble on thyself, by ravaging others. Be not bold nor insolent. God says this, but no one hearkens. Is not hell then justly threatened, and the fire, and the worm that dieth not? How long are we thus to thrust ourselves down the precipice? How long are we to walk upon thorns, and pierce ourselves with nails, and be grateful for it? We subject ourselves to cruel tyrants, and refuse the gentle

Master, who imposes nothing grievous, nor barbarous, nor burdensome, nor unprofitable, but all things such as are useful, and valuable, and beneficial. Let us then arouse ourselves, and be self-collected, and gather our forces. Let us love God as we ought, that we may obtain the blessings promised to those that love Him, through the grace and mercy of our Lord Jesus Christ, with whom, to the Father, &c.

Homilies on 2 Timothy

JOHN CHRYSOSTOM

c. AD 349–407

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

HOMILY 1

12 Timothy i. 1, 2.—"Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Jesus Christ, to Timothy, my dearly beloved son: Grace, mercy, and peace, from God the Father and Christ Jesus our Lord." What is the reason of his writing this second Epistle to Timothy? He had said, "I hope to come unto thee shortly" (1 Tim. iii. 14), and as this had not taken place, instead of coming to him, he consoles him by a letter, when he was grieving perhaps for his absence, and oppressed by the cares of the government, which he had now taken in hand. For even great men, when they are placed at the helm, and are charged with the direction of the Church, feel the strangeness of their position, and are overwhelmed, as it were, by the waves of business. This was particularly the case when the Gospel was first preached, when the ground was everywhere unturned, and all was opposition and hostility. There were, besides, heresies commencing from the Jewish teachers, as he has shown in his former Epistle. Nor does he only comfort him by letters, he invites him to come to him: "Do thy diligence," he says, "to come shortly unto me," and, "when thou comest, bring with thee the books, but especially the parchments." (2 Tim. iv. 9 and 2 Tim. iv. 13.) And he seems to have written this Epistle when his end was approaching. For he says, "I am now ready to be offered up"; and again, "At my first answer no man stood with me." (2 Tim. iv. 6 and 2 Tim. iv. 16) To set all this right, he both offers consolation from his own trials, and also says,

² "Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus." Thus at the very commencement he raises up his mind. Tell me not, he says, of the dangers here. These obtain for us eternal life, where there is no peril, where grief and mourning flee away. For He hath not made us Apostles only that we might encounter dangers, but that we might even suffer and die. And as it would not be a consolation to recount to him his own troubles, but rather an increase of his grief, he begins immediately with offering comfort, saying, "According to the promise of life which is in Jesus Christ." But if it is a "promise," seek it not here. For, "hope that is seen is not hope." (Rom. viii. 24.) Ver. 2 Tim. i.2. "To Timothy, my dearly beloved son."

³ Not merely his "son," but, "dearly beloved"; since it is possible for sons not to be beloved. Not such, he means, art thou; I call thee not merely a son, but a "dearly beloved son." As he calls the Galatians his children, but at the same time complains of them; "My little children," he says, "of whom I travail in birth again." (Gal. iv. 19.) And he bears particular testimony to his virtue by calling him "beloved." For where love does not arise from nature, it must arise from the merit of the object. Those who are born of us, are loved not only on account of their virtue, but from the force of nature; but when those who are of the faith are beloved, it is on account of nothing but their merit, for what else can it be? And this especially in the case of Paul, who never acted from partiality. And further, he shows by calling him his "beloved son," that it was not because he was offended with him, or despised him, or condemned him; that he did not come to him.

⁴ Ver. 2. "Grace, mercy, and peace, from God the Father, and Christ Jesus our Lord." These things which he before prayed for, he again invokes upon him. And observe how, at the very beginning, he excuses himself for not having come to him, nor seen him. For his words, "Till I come," and, "Hoping to come to thee shortly," had led Timothy to expect his coming soon. For this he excuses himself, but he does not immediately mention the cause of his not coming, lest he should grieve him mightily. For he was detained in prison by the emperor. But when at the end of the Epistle he invited him to come to him, then he informed him of it. He does not at the outset plunge him into sorrow, but encourages the hope that he shall see him. "Greatly desiring to see thee," and "Do thy diligence to come unto me

shortly." (2 Tim. i. 4, and iv. 9.) Immediately therefore he raises him up, and proceeds to praise him.

⁵ Ver. 3, 4. "I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day; greatly desiring to see thee, being mindful of thy tears, that I might be filled with joy." ⁶ "I thank God," he says, "that I remember thee," so much do I love thee. This is a mark of excessive love, when a man glories in his affection from loving so much. "I thank God," he says, "Whom I serve": and how? "With a pure conscience," for he had not violated his conscience. And here he speaks of his blameless life, for he everywhere calls his life his conscience. Or because I never gave up any good that I purposed, for any human cause, not even when I was a persecutor. Wherefore he says, "I obtained mercy, because I did it ignorantly in unbelief" (1 Tim. i. 13); all but saying, "Do not suspect that it was done of wickedness. He properly commends his own disposition, that his love may appear sincere. For what he says is in fact, "I am not false, I do not think one thing and profess another. So in the book of Acts we read he was compelled to praise himself. For when they slandered him as a seditious man and an innovator, he said in his own defense, "Ananias said to me, The God of our fathers hath chosen thee that thou shouldest know His will, and see that Just One, and shouldest hear the voice of His mouth. For thou shalt be His witness unto all men of what thou hast seen and heard.

⁷ (Acts xxii. 14, Acts xxii. 15) In the same manner here, that he may not, as if he had been forgetful, have the character of one void of friendship and conscience, he justly praises himself, saying, that "without ceasing I have remembrance of thee," and not simply that, but "in my prayers. That is, it is the business of my prayers, that which I constantly continue to perform. For this he shows by saying, "For this I besought God day and night, desiring to see thee. Mark his fervent desire, the intensity of his love. And again, his humility, how he apologizes to his disciples, and then he shows that it was not on light or vain grounds; and this he had shown us before, but again gives proof of it. "Being mindful of thy tears. It was natural for Timothy, when parting from him, to mourn and weep, more than a child torn away from the milk and from the breast of its mother. "That I may be filled with joy; greatly desiring to see thee. I would not willingly have deprived myself of so great a pleasure, though I had been of an unfeeling and brutal nature, for

those tears coming to my remembrance would have been enough to soften me. But such is not my character. I am one of those who serve God purely; so that many strong motives urged me to come to thee. So then he wept. And he mentions another cause, and that of a consolatory kind.

8 Ver. 5. "When I call to remembrance the unfeigned faith that is in thee." This is another commendation, that Timothy came not of Gentiles, nor of unbelievers, but of a family that served Christ from the first. (Acts xvi. 1, Acts xvi. 3.) "Which dwelt first in thy grandmother Lois, and thy mother Eunice." For Timothy, it says, "was the son of a certain woman which was a Jewess, and believed." How a Jewess? how believing? Because she was not of the Gentiles, "but on account of his father, who was a Greek, and of the Jews that were in those quarters, he took and circumcised him." Thus, as these mixtures of Jews and Gentiles took place, the Law began gradually to be dissolved. And mark in how many ways he shows that he did not despise him. "I serve God," he says, "I have a true conscience" for my part, and thou hast thy "tears," and not thy tears only, but for "thy faith," because thou art a laborer for the Truth, because there is no deceit in thee. As therefore thou showest thyself worthy of love, being so affectionate, so genuine a disciple of Christ; and as I am not one of those who are devoid of affection, but of those who earnestly pursue the Truth; what hindered me from coming to thee?

9 "And I am persuaded that in thee also." From the beginning, he means, thou hast had this excellency. Thou receivedst from thy forefathers the faith unfeigned. For the praises of our ancestors, when we share in them, redound also to us. Otherwise they avail nothing, but rather condemn us; wherefore he has said, "I am persuaded that in thee also." It is not a conjecture, he means, it is my persuasion; I am fully assured of it. If therefore from no human motive thou hast embraced it, nothing will be able to shake thy faith. Ver. 6. "Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands." 10 You see how greatly dispirited and dejected he considers him to be. He almost says, "Think not that I despise thee, but be assured that I do not condemn thee, nor have I forgotten thee. Consider, at any rate, thy mother and thy grandmother. It is because I know that thou hast unfeigned faith that I put thee in remembrance." For it requires much zeal to stir up the gift of God. As fire requires fuel, so grace requires our alacrity, that it may be ever fervent. "I put thee in remembrance that thou stir up the gift of God, that is in thee by the putting

on of my hands," that is, the grace of the Spirit, which thou hast received, for presiding over the Church, for the working of miracles, and for every service. For this grace it is in our power to kindle or to extinguish; wherefore he elsewhere says, "Quench not the Spirit." (1 Thess. v. 19.) For by sloth and carelessness it is quenched, and by watchfulness and diligence it is kept alive. For it is in thee indeed, but do thou render it more vehement, that is, fill it with confidence, with joy and delight. Stand manfully.

¹¹ Ver. 7. "For God hath not given us the spirit of fear, but of power, and of love, and of a sound mind." That is, we did not receive the Spirit, that we should shrink from exertion, but that we may speak with boldness. For to many He gives a spirit of fear, as we read in the wars of the Kings. "A spirit of fear fell upon them." (Ex. xv. 16?) That is, he infused terror into them. But to thee He has given, on the contrary, a spirit of power, and of love toward Himself. This, then, is of grace, and yet not merely of grace, but when we have first performed our own parts. For the Spirit that maketh us cry, "Abba, Father," inspires us with love both towards Him, and towards our neighbor, that we may love one another. For love arises from power, and from not fearing. For nothing is so apt to dissolve love as fear, and a suspicion of treachery.

¹² "For God hath not given us the spirit of fear, but of power, and of love, and of a sound mind": he calls a healthy state of the soul a sound mind, or it may mean sobriety of mind, or else a sobering of the mind, that we may be sober-minded, and that if any evil befall us, it may sober us, and cut off superfluities. Moral. Let us then not be distressed at the evils that happen to us. This is sobriety of mind. "In the season of temptation," he says, "make not haste." (Ecclus. ii. 2.) Many have their several griefs at home, and we share in each other's sorrows, though not in their sources. For one is unhappy on account of his wife, another on account of his child, or his domestic, another of his friend, another of his enemy, another of his neighbor, another from some loss. And various are the causes of sorrow, so that we can find no one free from trouble and unhappiness of some kind or other, but some have greater sorrows and some less. Let us not therefore be impatient, nor think ourselves only to be unhappy.

¹³ For there is no such thing in this mortal life as being exempt from sorrow. If not to-day, yet to-morrow; if not to-morrow, yet some later day trouble comes. For as one cannot sail, I mean, over a long sea, and not feel

disquietude, so it is not possible to pass through this life, without experience of sorrow, yea though you name a rich man; for in that he is rich, he hath many occasions of inordinate desires, yea, though the king himself, since he too is ruled by many, and cannot do all that he would. Many favors he grants contrary to his wishes, and more than all men is obliged to do what he would not. How so? Because he has many about him who wish to receive his gifts. And just think how great is his chagrin, when he is desirous to effect something, but is unable, either from fear or suspicion, or hindered by enemies or by friends. Often when he has succeeded in achieving some end, he loses all the pleasure of it, from many becoming at enmity with him. Again, do you think that they are free from grief, who live a life of ease? It is impossible. As a man cannot escape death, so neither can he escape sorrow. How many troubles must they endure, which we cannot express in words, and which they only can know by experience! How many have prayed a thousand times to die, in the midst of their wealth and luxury!

¹⁴ For luxury by no means puts men out of the reach of grief: it is rather the very thing to produce sorrows, diseases, and uneasiness, often when there is no real ground for it. For when such is the habit of the soul, it is apt to grieve even without a cause. Physicians say that from a weak state of the stomach arise sorrows without any occasion; and does not the like happen to ourselves, to feel uneasy, without knowing any cause for it? In short, we can find no one who is exempted from sorrow. And if he has less occasion for grief than ourselves, yet he thinks otherwise, for he feels his own sorrows, more than those of other men. As they who suffer pain in any part of their bodies, think that their sufferings exceed their neighbor's. He that has a disease of the eye, thinks there is nothing so painful, and he that has a disorder in the stomach, considers that the sorest of diseases, and each thinks that the heaviest of sufferings, with which he is himself afflicted. So it is with sorrow, each thinks his own present grief the most severe. For of this he judges by his own experience. He that is childless considers nothing so sad as to be without children; he that is poor, and has many children, complains of the extreme evils of a large family.

¹⁵ He who has but one, looks upon this as the greatest misery, because that one, being set too much store by, and never corrected, becomes willful, and brings grief upon his father. He who has a beautiful wife, thinks nothing so bad as having a beautiful wife, because it is the occasion of jealousy

and intrigue. He who has an ugly one, thinks nothing worse than having a plain wife, because it is constantly disagreeable. The private man thinks nothing more mean, more useless, than his mode of life. The soldier declares that nothing is more toilsome, more perilous, than warfare; that it would be better to live on bread and water than endure such hardships. He that is in power thinks there can be no greater burden than to attend to the necessities of others. He that is subject to that power, thinks nothing more servile than living at the beck of others. The married man considers nothing worse than a wife, and the cares of marriage. The unmarried declares there is nothing so wretched as being unmarried, and wanting the repose of a home. The merchant thinks the husbandman happy in his security. The husbandman thinks the merchant so in his wealth. In short, all mankind are somehow hard to please, and discontented and impatient. When condemning the whole race, he saith, "Man is a thing of nought" (Ps. cxliv. 4), implying that the whole kind is a wretched unhappy creature. How many long for old age! How many think youth a happy time!

¹⁶ Thus each different period has its unhappiness. When we find ourselves censured on account of our youth, we say, why are we not old? and when our heads are hoary, we ask whither has our youth flown? Numberless, in short, are the occasions of sorrow. There is one path only by which this unevenness can be escaped. It is the path of virtue. Yet that too has its sorrows, only they are sorrows not unprofitable, but productive of gain and advantage. For if any one has sinned, he washes away his sin by the compunction that comes of his sorrow. Or, if he has grieved in sympathizing with a fallen brother, this is not without its recompense. For sympathy with those that are in misery gives us great confidence towards God. ¹⁷ Hear therefore what philosophy is taught by the example of Job in holy Scripture! Hear also what Paul saith: "Weep with them that weep"; and again, "Condescend to men of low estate." (Rom. xii. 15, Rom xii. 16) For, by the communication of sorrow, the extreme burden of it is lightened. For as in the case of a heavy load, he that hears part of the weight relieves him who was bearing it alone, so it is in all other things.

¹⁸ But now, when any one of our relatives dies, there are many who sit by and console us. Nay, we often raise up even an ass that has fallen; hut when the souls of our brethren are falling, we overlook them and pass by, as if they were of less value than an ass. And if we see any one entering into a tavern in-

decently; nay, if we see him drunk, or guilty of any other unseemly action, we do not restrain him, we rather join him in it. Whence Paul has said: "They not only do these things, but have pleasure in them that do them. (Rom. i. 32. The greater part even form associations for the purposes of drunkenness. But do thou, O man, form associations to restrain the madness of inebriety. Such friendly doings are beneficial to those who are in bonds or in affliction. Something of this kind Paul enjoined to the Corinthians, alluding to which he says, "That there be no gatherings when I come. (1 Cor. xvi. 2) But now everything is done with a view to luxury, reveling, and pleasure. We have a common seat, a common table, we have wine in common, and common expenses, but we have no community of alms. Such were the friendly doings in the time of the Apostles; they brought all their goods into the common stock. Now I do not require you to bestow all, but some part.

19 "Let each lay by him in store on the first day of the week, as God has prospered him," and lay it down as a tribute for the seven days. In this way give alms, whether more or less. "For thou shalt not appear before the Lord empty." (Ex. xxiii. 15. This was said to the Jews, how much more then to us. For this cause the poor stand before the doors, that no one may enter empty, but each may do alms at his entrance. Thou enterest to implore mercy. First show mercy. He that comes later owes the more. For when we have been first, he that is second pays down more. Make God thy debtor, and then offer thy prayers. Lend to Him, and then ask a return, and thou shalt receive it with usury. God wills this, and does not retract. If thou ask with alms, He holds himself obliged. If thou ask with alms, thou lendest and receivest interest. Yes, I beseech you! It is not for stretching out thy hands thou shalt be heard stretch forth thy hands, not to heaven, but to the poor. If thou stretch forth thy hand to the hands of the poor, thou hast reached the very summit of heaven. For He who sits there receives thine alms. But if thou liftest them up without a gift, thou gainest nothing. If the king, arrayed in purple, should come to thee and ask an alms, wouldest thou not readily give all that thou hast?

20 But now when thou art entreated through the poor, not by an earthly but a heavenly King, dost thou stand regardless, and defer thy gift? What punishment then dost thou not deserve? For the being heard depends not upon the lifting up of thy hands, nor on the multitude of thy words, but upon thy works. For hear the prophet, "When ye" spread "forth your hands, I

will hide mine eyes from you: yea, when ye make many prayers, I will not hear. (Isa. i. 15. For he ought to be silent, who needs mercy, and not even to look up to heaven; he that hath confidence may say much. But what says the Scripture, "Judge for the fatherless, plead for the widow, learn to do good. (Isa. i. 17.) In this way we shall be heard, though we lift not up our hands, nor utter a word, nor make request. In these things then let us be zealous, that we may obtain the promised blessings, through the grace and lovingkindness, &c.

HOMILY 2

12 Timothy i. 8-10.-"Be not thou therefore ashamed of the testimony of our Lord, nor of me His prisoner: but be thou partaker of the afflictions of the Gospel according to the power of God; Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began; but is now made manifest by the appearing of our Saviour Jesus Christ." 2 There is nothing worse than that man should measure and judge of divine things by human reasonings. For thus he will fall from that rock a vast distance, and be deprived of the light. For if he who wishes with human eyes to apprehend the rays of the sun will not only not apprehend them, but, besides this failure, will sustain great injury; so, but in a higher degree, is he in a way to suffer this, and abusing the gift of God, who would by human reasonings gaze intently on that Light. Observe accordingly how Marcion, and Manes, and Valentinus, and others who introduced their heresies and pernicious doctrines into the Church of God, measuring divine things by human reasonings, became ashamed of the Divine economy. Yet it was not a subject for shame, but rather for glorying; I speak of the Cross of Christ. For there is not so great a sign of the love of God for mankind, not heaven, nor sea, nor earth, nor the creation of all things out of nothing, nor all else beside, as the Cross. Hence it is the boast of Paul, "God forbid that I should glory, save in the Cross of our Lord Jesus Christ. (Gal. vi. 14. But natural men, and those who attribute to God no more than to human beings, stumble, and become ashamed. Wherefore Paul from the first exhorts his disciple, and through him all others, in these words:

3 "Be not thou ashamed of the testimony of our Lord," that is, "Be not ashamed, that thou preachest One that was crucified, but rather glory in it. For in themselves death and imprisonment and chains are matters of shame

and reproach. But when the cause is added before us, and the mystery viewed aright, they will appear full of dignity, and matter for boasting. For it was that death which saved the world, when it was perishing. That death connected earth with heaven, that death destroyed the power of the devil, and made men angels, and sons of God: that death raised our nature to the kingly throne. Those chains were the conversion of many. "Be not" therefore "ashamed," he says, "of the testimony of our Lord, nor of me His prisoner: but be thou partaker of the afflictions of the Gospel"; that is, though thou shouldest suffer the same things, be not thou ashamed. For that this is implied appears from what he said above; "God hath given us a spirit of power, and of love, and of a sound mind"; and by what follows, "Be thou partaker of the sufferings of the Gospel": not merely be not ashamed of them, but be not ashamed even to experience them.

4 And he does not say, "Do not fear," but, the more to encourage him, "be not ashamed," as if there were no further danger, if he could overcome the shame. For shame is only then oppressive, when one is overcome by it. Be not therefore ashamed, if I, who raised the dead, who wrought miracles, who traversed the world, am now a prisoner. For I am imprisoned, not as a malefactor, but for the sake of Him who was crucified. If my Lord was not ashamed of the Cross, neither am I of chains. And with great propriety, when he exhorts him not to be ashamed, he reminds him of the Cross. If thou art not ashamed of the Cross, he means, neither be thou of chains; if our Lord and Master endured the Cross, much more should we chains. For he who is ashamed of what He endured, is ashamed of Him that was crucified. Now it is not on my own account that I bear these chains; therefore do not give way to human feelings, but bear thy part in these sufferings. "Be partaker of the afflictions of the Gospel." He says not this, as if the Gospel could suffer injury, but to excite his disciple to suffer for it.

5 "According to the power of God; Who hath saved us, and called us with a holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began."

6 More especially because it was a hard thing to say, "Be partakers of afflictions," he again consoles him. Reckon that thou sustainest these things, not by thine own power, but by the power of God. For it is thy part to choose and to be zealous, but God's to alleviate sufferings and bid them cease. He then shows him the proofs of His power. Consider how thou wast saved, how thou

wast called. As he elsewhere says, "According to His power that worketh in us." (Eph. iii. 20) So much was it a greater exercise of power to persuade the world to believe, than to make the Heavens. But how was he "called with a holy calling"? This means, He made them saints, who were sinners and enemies. "And this not of ourselves, it was the gift of God." If then He is mighty in calling us, and good, in that He hath done it of grace and not of debt, we ought not to fear. For He Who, when we should have perished, saved us, though enemies, by grace, will He not much more cooperate with us, when He sees us working? "Not according to our own works," he says, "but according to his own purpose and grace," that is, no one compelling, no one counseling Him, but of His own purpose, from the impulse of His own goodness, He saved us; for this is the meaning of "according to His own purpose." "Which was given us before the world began." That is, it was determined without beginning that these things should be done in Christ Jesus. This is no light consideration, that from the first He willed it. It was not an after-thought. How then is not the Son eternal? for He also willed it from the beginning.

7 Ver. 10. "But is now made manifest by the appearing of our Saviour Jesus Christ, Who hath abolished death, and hath brought life and immortality to light by the Gospel." Thou seest the power, thou seest the gift bestowed not by works, but through the Gospel. These are objects of hope: for both were wrought in His Body. And how will they be wrought in ours? "By the Gospel." Ver. 11. "Whereunto I am appointed a preacher and an Apostle, and a teacher of the Gentiles." Why does he so constantly repeat this, and call himself a teacher of the Gentiles? Because he wishes to persuade them that they also ought to draw close to the Gentiles. Be not therefore dismayed at my sufferings. The sinews of death are unstrung. It is not as a malefactor that I suffer, but because I am "a teacher of the Gentiles." At the same time he makes his discourse worthy of credit.

8 Ver. 12. "For the which cause I also suffer these things, nevertheless I am not ashamed. For I know Whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." "I am not ashamed," he says. For are chains, are sufferings, a matter for shame? Be not then ashamed! Thou seest how he illustrates his teaching by his works. "These things," he says, "I suffer": I am cast into prison, I am banished; "For I know Whom I have believed, and am persuaded that He is able to keep that

which I have committed to Him against That Day." What is "that which is committed"? The faith, the preaching of the Gospel. He, who committed this to him, he says, will preserve it unimpaired. I suffer everything, that I may not be despoiled of this treasure, and I am not ashamed at these things, so long as it is preserved uninjured. Or he calls the Faithful the charge which God committed to him, or which he committed to God. For he says, "Now I commit you to the Lord." (Acts xx. 32.) That is, these things will not be unprofitable to me. And in Timothy is seen the fruit of the charge thus "committed." You see that he is insensible to sufferings, from the hope that he entertains of his disciples.

9 Moral. Such ought a Teacher to be, so to regard his disciples, to think them everything. "Now we live," he says, "if ye stand fast in the Lord. And again, "What is our hope, or joy, or crown of rejoicing? are not even ye in the presence of our Lord Jesus Christ? (1 Thess. iii. 8, and 1 Thess. ii. 19. You see his anxiety in this matter, his regard for the good of his disciples, not less than for his own. For teachers ought to surpass natural parents, to be more zealous than they. And it becomes their children to be kindly affectioned towards them. For he says, "Obey them that have the rule over you, and submit yourselves: for they watch for your souls as they that must give account. (Heb. xiii. 17. For say, is he subject to so dangerous a responsibility, and art thou not willing to obey him, and that too, for thy own benefit? For though his own state should be good, yet as long as thou art in a bad condition his anxiety continues, he has a double account to render. And consider what it is to be responsible and anxious for each of those who are under his rule. What honor wouldest thou have reckoned equal, what service, in requital of such-dangers? Thou canst not offer an equivalent.

10 For thou hast not yet devoted thy soul for him, but he lays down his life for thee, and if he lays it not down here, when the occasion requires it, he loses it There. But thou art not willing to submit even in words. This is the prime cause of all these evils, that the authority of rulers is neglected, that there is no reverence, no fear. He says, "Obey them that have the rule over you, and submit yourselves. But now all is turned upside down and confounded. And this I say not for the sake of the rulers; (for what benefit will they have of the honor they receive from us, except so far as we are rendered obedient; but I say it for your advantage. For with respect to the future, they will not be benefited by the honor done them, but receive the greater con-

demnation, neither will they be injured as to the future by ill treatment, but will have the more excuse. But all this I desire to be done for your own sakes. For when rulers are honored by their people, this too is reckoned against them; as in the case of Eli it is said, "Did I not choose him out of his father's house?" (1 Sam. ii. 27. But when they are insulted, as in the instance of Samuel, God said, "They have not rejected thee, but they have rejected Me. (1 Sam. viii. 7. Therefore insult is their gain, honor their burden.

¹¹ What I say, therefore, is for your sakes, not for theirs. He that honors the Priest, will honor God also; and he who has learnt to despise the Priest, will in process of time insult God. "He that receiveth you," He saith, "receiveth Me. (Matt. x. 40. "Hold my priests in honor" (Ecclus. vii. 31?), He says. The Jews learned to despise God, because they despised Moses, and would have stoned him. For when a man is piously disposed towards the Priest, he is much more so towards God. And even if the Priest be wicked, God seeing that thou respectest him, though unworthy of honor, through reverence to Him, will Himself reward thee. For if "he that receiveth a prophet in the name of a prophet shall receive a prophet's reward" (Matt. x. 41.); then he who honoreth and submitteth and giveth way to the Priest shall certainly be rewarded. For if in the case of hospitality, when thou knowest not the guest, thou receivest so high a recompense, much more wilt thou be requited, if thou obeyest him whom He requires thee to obey. "The Scribes and Pharisees," He says, "sit in Moses' seat; all therefore, whatsoever they bid you observe, that observe and do, but do not ye after their works. (Matt. xxiii. 2, Matt. xxiii. 3) Knowest thou not what the Priest is? He is an Angel of the Lord. Are they his own words that he speaks? If thou despisest him, thou despisest not him, but God that ordained him.

¹² But how does it appear, thou askest, that he is ordained of God? Nay, if thou suppose it otherwise, thy hope is rendered vain. For if God worketh nothing through his means, thou neither hast any Laver, nor art partaker of the Mysteries, nor of the benefit of Blessings; thou art therefore not a Christian. What then, you say, does God ordain all, even the unworthy? God indeed doth not ordain all, but He worketh through all, though they be themselves unworthy, that the people may be saved. For if He spoke, for the sake of the people, by an ass, and by Balaam, a most wicked man, much more will He speak by the mouth of the Priest. What indeed will not God do or say for our salvation? By whom doth He not act? For if He wrought through Judas

and those other that "prophesied," to whom He will say, "I never knew you; depart from Me, ye workers of iniquity" (Matt. vii. 22, Matt vii. 23.); and if others "cast out devils" (Ps. vi. 8.); will He not much more work through the Priests? Since if we were to make inquisition into the lives of our rulers, we should then become the ordainers of our own teachers, and all would be confusion; the feet would be uppermost, the head below. Hear Paul saying, "But with me it is a very small thing that I should be judged of you, or of man's judgment. (1 Cor. iv. 3. And again, "Why dost thou judge thy brother? (Rom. xiv. 10.

¹³ For if we may not judge our brother, much less our teacher. If God commands this indeed, thou doest well, and sinnest if thou do it not; but if the contrary, dare not do it, nor attempt to go beyond the lines that are marked out. After Aaron had made the golden calf, Corah, Dathan, and Abiram raised an insurrection against him. And did they not perish? Let each attend to his own department. For if he teach perverted doctrine, though he be an Angel, obey him not; but if he teach the truth, take heed not to his life, but to his words. Thou hast Paul to instruct thee in what is right both by words and works. But thou sayest, "He gives not to the poor, he does not govern well. Whence knowest thou this? Blame not, before thou art informed. Be afraid of the great account. Many judgments are formed upon mere opinion. Imitate thy Lord, who said, "I will go down now, and see whether they have done altogether according to the cry of it, and if not, I will know. (Gen. xviii. 21. But if thou hast enquired, and informed thyself, and seen; yet await the Judge, and usurp not the office of Christ. To Him it belongs, and not to thee, to make this inquisition. Thou art an inferior servant, not a master. Thou art a sheep, be not curious concerning the shepherd, lest thou have to give account of thy accusations against him.

¹⁴ But you say, How does he teach me that which he does not practice himself? It is not he that speaks to thee. If it be he whom thou obeyest, thou hast no reward. It is Christ that thus admonishes thee. And what do I say? Thou oughtest not to obey even Paul, if he speaks of himself, or anything human, but the Apostle, that has Christ speaking in him. Let not us judge one another's conduct, but each his own. Examine thine own life. ¹⁵ But thou sayest, "He ought to be better than I." Wherefore? "Because he is a Priest." And is he not superior to thee in his labors, his dangers, his anxious conflicts and troubles? But if he is not better, oughtest thou therefore to des-

troy thyself? These are the words of arrogance. For how is he not better than thyself? He steals, thou sayest, and commits sacrilege! How knowest thou this? Why dost thou cast thyself down a precipice? If thou shouldest hear it said that such an one hath a purple robe, though thou knewest it to be true, and couldest convict him, thou declinest to do it, and pretendest ignorance, not being willing to run into unnecessary danger. But in this case thou art so far from being backward, that even without cause thou exposest thyself to the danger. Nor think thou art not responsible for these words. Hear what Christ says, "Every idle word that men shall speak, they shall give account thereof in the day of judgment." (Matt. xii. 36) And dost thou think thyself better than another, and dost thou not groan, and beat thy breast, and bow down thy head, and imitate the Publican?

¹⁶ And then thou destroyest thyself, though thou be better. Be silent, that thou cease not to be better. If thou speak of it, thou hast done away the merit; if thou thinkest it, I do not say so; if thou dost not think it, thou hast added much. For if a notorious sinner, when he confessed, "went home justified," he who is a sinner in a less degree, and is conscious of it, how will he not be rewarded? Examine thy own life. Thou dost not steal; but thou art rapacious, and overbearing, and guilty of many other such things. I say not this to defend theft; God forbid! deeply lament if there is any one really guilty of it, but I do not believe it. How great an evil is sacrilege, it is impossible to say. But I spare you. For I would not that our virtue should be rendered vain by accusing others. What was worse than the Publican? For it is true that he was a publican, and guilty of many offenses, yet because the Pharisee only said, "I am not as this publican," he destroyed all his merit. I am not, thou sayest, like this sacrilegious Priest. And dost not thou make all in vain?

¹⁷ This I am compelled to say, and to enlarge upon in my discourse, not so much because I am concerned for them, but because I fear for you, lest you should render your virtue vain by this boasting of yourselves, and condemnation of others. For hear the exhortation of Paul, "Let every one prove his own work, and then shall he have rejoicing in himself alone, and not in another." (Gal. vi. 4.) ¹⁸ If you had a wound, tell me, and should go to a physician, would you stay him from salving and dressing your own wound, and be curious to enquire whether the physician had a wound, or not? and if he had, would you mind it? Or because he had it, would you forbear dressing your own, and say, A physician ought to be in sound health, and since he is not so,

I shall let my wound go uncured? For will it be any palliation for him that is under rule, that his Priest is wicked? By no means. He will suffer the destined punishment, and you too will meet with that which is your due. For the Teacher now only fills a place. For "it is written, They shall all be taught of God. (John vi. 45; Isa. liv. 13. "Neither shall they say, Know the Lord. For all shall know Me from the least to the greatest. (Jer. xxxi. 34. Why then, you will say, does he preside? Why is he set over us? I beseech you, let us not speak ill of our teachers, nor call them to so strict an account, lest we bring evil upon ourselves. Let us examine ourselves, and we shall not speak ill of others. Let us reverence that day, on which he enlightened us. He who has a father, whatever faults he has, conceals them all. For it is said, "Glory not in the dishonor of thy father; for thy father's dishonor is no glory unto thee.

¹⁹ And if his understanding fail, have patience with him. (Ecclus. iii. 10-12) And if this be said of our natural fathers, much more of our spiritual fathers. Reverence him, in that he every day ministers to thee, causes the Scriptures to be read, sets the house in order for thee, watches for thee, prays for thee, stands imploring God on thy behalf, offers supplications for thee, for thee is all his worship. Reverence all this, think of this, and approach him with pious respect. Say not, he is wicked. What of that? He that is not wicked, doth he of himself bestow upon thee these great benefits? By no means. Everything worketh according to thy faith. Not even the righteous man can benefit thee, if thou art unfaithful, nor the unrighteous harm thee, if thou art faithful. God, when He would save His people, wrought for the ark by Oxen. Is it the good life or the virtue of the Priest that confers so much on thee? The gifts which God bestows are not such as to be effects of the virtue of the Priest. All is of grace. His part is but to open his mouth, while God worketh all: the Priest only performs a symbol. Consider how wide was the distance between John and Jesus. Hear John saying, "I have need to be baptized of Thee" (Matt. iii. 14.), and, "Whose shoe's latchet I am not worthy to unloose. (John i. 27. Yet notwithstanding this difference, the Spirit descended. Which John had not.

²⁰ For "of His fullness," it is said, "we all have received. (John i. 16. Yet nevertheless, It descended not till He was baptized. But neither was it John who caused It to descend. Why then is this done? That thou mayest learn that the Priest performs a symbol. No man differs so widely from another man, as John from Jesus, and yet with him the Spirit descended, that we may learn,

that it is God who worketh all, that all is God's doing. I am about to say what may appear strange, but be not astonished nor startled at it. The Offering is the same, whether a common man, or Paul or Peter offer it. It is the same which Christ gave to His disciples, and which the Priests now minister. This is nowise inferior to that, because it is not men that sanctify even this, but the Same who sanctified the one sanctifies the other also. For as the words which God spake are the same which the Priest now utters, so is the Offering the same, and the Baptism, that which He gave. Thus the whole is of faith. The Spirit immediately fell upon Cornelius, because he had previously fulfilled his part, and contributed his faith. And this is His Body, as well as that. And he who thinks the one inferior to the other, knows not that Christ even now is present, even now operates.

²¹ Knowing therefore these things, which we have not said without reason, but that we may conform your minds in what is right, and render you more secure for the future, keep carefully in mind what has been spoken. For if we are always hearers, and never doers, we shall reap no advantage from what is said. Let us therefore attend diligently to the things spoken. Let us imprint them upon our minds. Let us have them ever engraved upon our consciences, and let us continually ascribe glory to the Father, and to the Son, and to the Holy Ghost.

HOMILY 3

¹² Timothy i. 13-18.—"Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. That good thing which was committed unto thee keep by the Holy Ghost Which dwelleth in us. This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes. The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain: but, when he was in Rome, he sought me out very diligently, and found me. The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well." Not by letters alone did Paul instruct his disciple in his duty, but before by words also which he shows, both in many other passages, as where he says, "whether by word or our Epistle" (2 Thess. ii. 15.), and especially here. Let us not therefore suppose that anything relating to doctrine was spoken imperfectly. For many things he delivered to him without writing. Of these therefore he reminds him, when he says, "Hold fast the form of

sound words, which thou hast heard of me." After the manner of artists, I have impressed on thee the image of virtue, fixing in thy soul a sort of rule, and model, and outline of all things pleasing to God. These things then hold fast, and whether thou art meditating any matter of faith or love, or of a sound mind, form from hence your ideas of them. It will not be necessary to have recourse to others for examples, when all has been deposited within thyself.

2 "That good thing which was committed unto thee keep," -how?-"by the Holy Ghost which dwelleth in us." For it is not in the power of a human soul, when instructed with things so great, to be sufficient for the keeping of them. And why? Because there are many robbers, and thick darkness, and the devil still at hand to plot against us; and we know not what is the hour, what the occasion for him to set upon us. How then, he means, shall we be sufficient for the keeping of them? "By the Holy Ghost"; that is if we have the Spirit with us, if we do not expel grace, He will stand by us. For, "Except the Lord build the house, they labor in vain that build it. Except the Lord keep the city, the watchman waketh but in vain." (Ps. cxxvii. 1.) This is our wall, this our castle, this our refuge. If therefore It dwelleth in us, and is Itself our guard, what need of the commandment? That we may hold It fast, may keep It, and not banish It by our evil deeds.

3 Then he describes his trials and temptations, not to depress his disciple, but to elevate him, that if he should ever fall into the same, he may not think it strange, when he looks back and remembers what things happened to his Teacher. What then says he? Since it was probable that Timothy might be apprehended, and be deserted, and be relieved by no friendly attention, or influence, or assistance, but be abandoned even by his friends and the faithful themselves, hear what he says, "This thou knowest, that all they which are in Asia be turned away from me." It seems that there were then in Rome many persons from the regions of Asia. "But no one stood by me," he says, no one acknowledged me, all were alienated. And observe the philosophy of his soul. He only mentions their conduct, he does not curse them, but he praises him that showed kindness to him, and invokes a thousand blessings upon him, without any curse on them. "Of whom is Phygellus and Hermogenes. The Lord give mercy to the house of Onesiphorus, for he oft refreshed me, and was not ashamed of my chain. But, when he was in Rome, he sought me out diligently and found me." Observe how he everywhere speaks of the

shame, and not of the danger, lest Timothy should be alarmed. And yet it was a thing that was full of peril. For he gave offense to Nero by making friends with one of his prisoners. But when he was in Rome, he says, he not only did not shun intercourse with me, but "sought me out very diligently, and found me."

⁴"The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well." ⁵Such ought the faithful to be. Neither fear, nor threats, nor disgrace, should deter them from assisting one another, standing by them and succoring them as in war. For they do not so much benefit those who are in danger, as themselves, by the service they render to them, making themselves partakers of the crowns due to them. For example, is any one of those who are devoted to God visited with affliction and distress, and maintaining the conflict with great fortitude; whilst thou art not yet brought to this conflict? It is in thy power if thou wilt, without entering into the course, to be a sharer of the crowns reserved for him, by standing by him, preparing his mind, and animating and exciting him. Hence it is that Paul elsewhere says, "Ye have done well that ye did communicate with my affliction. For even in Thessalonica ye sent once and again unto my necessity." (Phil. iv. 14, Phil. iv. 16.) And how could they that were far off share in the affliction of him that was not with them? How? He says, "ye sent once and again unto my necessities." Again he says, speaking of Epaphroditus, "Because he was nigh unto death, not regarding his life, that he might supply your lack of service toward me." (Phil. ii. 30.) For as in the service of kings, not only those who fight the battle, but those who guard the baggage, share in the honor; and not merely so, but frequently even have an equal portion of the spoils, though they have not imbrued their hands in blood, nor stood in array, nor even seen the ranks of the enemy; so it is in these conflicts. For he who relieves the combatant, when wasted with hunger, who stands by him, encouraging him by words, and rendering him every service, he is not inferior to the combatant.

⁶For do not suppose Paul the combatant, that irresistible and invincible one, but some one of the many, who, if he had not received much consolation and encouragement, would not perhaps have stood, would not have contended. So those who are out of the contest may perchance be the cause of victory to him, who is engaged in it, and may be partakers of the crowns re-

served for the victor. And what wonder, if he who communicates to the living is thought worthy of the same rewards with those who contend, since it is possible to communicate after death even with the departed, with those who are asleep, who are already crowned, who want for nothing. For hear Paul saying, "Partaking in the memories of the Saints." And how may this be done? When thou admirest a man, when thou doest any of those acts for which he was crowned, thou art evidently a sharer in his labors, and in his crowns.

7 "The Lord grant unto him that he may find mercy of the Lord in that day." He had compassion on me, he says, he shall therefore have the like return in that terrible Day, when we shall have need of much mercy. "The Lord grant him to find mercy from the Lord." Are there two Lords then? By no means. But "to us there is one Lord Christ Jesus, and one God." (1 Cor. viii. 6.) Here those who are infected with the heresy of Marcion assail this expression; but let them learn that this mode of speech is not uncommon in Scripture; as when it is said, "The Lord said unto my Lord" (Ps. cx. 1.); and again, "I said unto the Lord, Thou art my Lord" (Ps. xvi. 2.); and, "The Lord rained fire from the Lord." (Gen. xix. 24.) This indicates that the Persons are of the same substance, not that there is a distinction of nature. For we are not to understand that there are two substances differing from each other, but two Persons, each being of the same substance.

8 Observe too, that he says, "The Lord grant him mercy. For as he himself had obtained mercy from Onesiphorus, so he wished him to obtain the same from God. Moral. And if Onesiphorus, who exposed himself to danger, is saved by mercy, much more are we also saved by the same. For terrible indeed, terrible is that account, and such as needs great love for mankind, that we may not hear that awful sentence, "Depart from me ...I never knew you, ye that work iniquity" (Matt. vii. 23.); or that fearful word, "Depart, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matt. xxv. 40.): that we may not hear, "Between us and you there is a great gulf fixed" (Luke xvi. 16.): that we may not hear that voice full of horror, "Take him away, and cast him into outer darkness": that we may not hear those words full of terror, "Thou wicked and slothful servant. (Matt. xxii. 13, and xxv. 26. For awful truly and terrible is that tribunal. And yet God is gracious and merciful. He is called a God "of mercies and a God of comfort" (2 Cor. i. 3.); good as none else is good, and kind, and gentle, and full of pity, Who

"willeth not the death of a sinner, but that he should be converted and live. (Ez. xviii. 24; Ez xxxiii. 11) Whence then, whence is that Day so full of agony and anguish? A stream of fire is rolling before His face.

⁹ The books of our deeds are opened. The day itself is burning as an oven, the angels are flying around, and many furnaces are prepared. How then is He good and merciful, and full of lovingkindness to man? Even herein is He merciful, and He shows in these things the greatness of His lovingkindness. For He holds forth to us these terrors, that being constrained by them, we may be awakened to the desire of the kingdom. ¹⁰ And observe how, besides commending Onesiphorus, he specifies his kindness, "he oft refreshed me"; like a wearied wrestler overcome by heat, he refreshed and strengthened him in his tribulations. And in how many things he ministered to me at Ephesus, thou knowest very well. Not only at Ephesus, but here also he refreshed me. For such ought to be the conduct of one on the watch and awakened to good actions. not to work once, or twice, or thrice, but through the whole of life. For as our body is not fed once for all, and so provided with sustenance for a whole life, but needs also daily food, so in this too, godliness requires to be supported every day by good works. For we ourselves have need of great mercy. It is on account of our sins that God, the Friend of man, does all these things, not that He needs them Himself, but He does all for us. For therefore it is that He has revealed them all, and made them known to us, and not merely told us of them, but given us assurance of them by what He has done. Though He was worthy of credit upon His word only, that no one may think it is said hyperbolically, or in the way of threatening merely, we have further assurance by His works. How? By the punishments which He has inflicted both publicly and privately. And that thou mayest learn by the very examples, at one time he punished Pharaoh, at another time He brought a flood of water upon the earth, and that utter destruction, and again at another time a flood of fire: and even now we see in many instances the wicked suffering vengeance, and punishments, which things are figures of Hell.

¹¹ For lest we should slumber and be slothful, and forget His word, He awakens our minds by deeds; showing us, even here, courts of justice, judgment seats, and trials. Is there then among men so great a regard for justice, and doth God, whose ordinance even these things are, make no account of it? Is this credible? In a house, in a market-place, there is a court of justice. The master daily sits in judgment upon his slaves, calls them to account for

their offenses, punishes some and pardons others. In the country, the husbandman and his wife are daily at law. In a ship, the master is judge, and in a camp the general over his soldiers, and everywhere one may see judicial proceedings. In trades, the master judges the learner. In short all, publicly and privately, are judges to one another. In nothing is the consideration of justice overlooked, and all in every place give account of their actions. And is the inquisition for justice here thus spread through cities, through houses, and among individuals; and is there no regard for what is justice there, where "the right hand of God is full of righteousness" (Ps. xlviii. 10), and "His righteousness is as the mountains of God"? (Ps. xxxvi. 6.)

¹² How is it then that God, "the righteous Judge, strong and patient" (Ps. vii. 11, Sept.), bears thus with men, and does not exact punishment? Here thou hast the cause, He is longsuffering, and thereby would lead thee to repentance. But if thou continuest in sin, thou "after thy hardness and impenitent heart treasurest up unto thyself wrath." (Rom. ii. 5.) If then He is just, He repays according to desert, and does not overlook those who suffer wrongfully, but avenges them. For this is the part of one who is just. If He is powerful, He requites after death, and at the Resurrection: for this belongs to him who is powerful. And if because He is longsuffering He bears with men, let us not be disturbed, nor ask, why He does not prosecute vengeance here? For if this were done, the whole human race before this would have been swept away, if every day He should call us to account for our transgressions, since there is not, there is not indeed, a single day pure from sin, but in something greater or less we offend; so that we should not one of us have arrived at our twentieth year, but for His great long-suffering, and His goodness, that grants us a longer space for repentance, that we may put off our past transgressions.

¹³ Let each therefore, with an upright conscience, entering into a review of what he has done, and bringing his whole life before him, consider, whether he is not deserving of chastisements and punishments without number? And when he is indignant that some one, who has been guilty of many bad actions, escapes with impunity; let him consider his own faults, and his indignation will cease. For those crimes appear great, because they are in great and notorious matters; but if he will enquire into his own, he will perhaps find them more numerous. For to rob and to defraud is the same thing, whether it be done for gold or silver; since both proceed from the

same mind. He that will steal a little would not refuse to steal much, if it fell in his way; and that it does not, is not his own choice, but an accidental circumstance. A poor man, who robs a poorer, would not hesitate to rob the rich if he could. His forbearance arises from weakness, and not from choice. Such an one, you say, is a ruler; and takes away the property of those who are under his rule. And say, dost not thou steal? For tell me not that he steals talents, and you as many pence. In giving alms, some cast in gold, while the widow threw in two mites, yet she contributed not less than they. Wherefore? Because the intention is considered, and not the amount of the gift.

¹⁴ And then, in the case of alms, thou wilt have God judge thus, and wouldest, because of thy poverty, receive no less a reward for giving two mites than he who lays down many talents of gold? and is not the same rule applicable to wrongful dealings? How is this consistent? As she who contributed two mites was considered equal to the greatest givers, because of her good intention, so thou, who stealest two mites, art as culpable as those mightier robbers. Nay, if I may give utterance to something strange, thou art a worse robber than they. For a man would be equally an adulterer, whether he committed the sin with the wife of a king, or of a poor man, or of a slave: since the offense is not judged by the quality of the persons, but by the wickedness of his will who commits it; so is it likewise in this case. Nay, I should call him who committed the sin with an inferior perhaps more guilty, than him who intrigued with the queen herself. For in this case, wealth, and beauty, and other attractions might be pleaded, none of which exist in the other. Therefore the other is the worse adulterer. Again, he seems to me a more determined drunkard, who commits that excess with bad wine; so he is a worse defrauder, who does not despise small thefts;

¹⁵ for he who commits great robberies, would perhaps not stoop to petty thefts, whereas he who steals little things would never forbear greater, therefore he is the greater thief of the two. For how should he despise gold, who does not despise silver? So that when we accuse our rulers, let us recount our own faults, and we shall find ourselves more given to wrong and robbery than they; unless we judge of right and wrong rather by the act, than by the intention of the mind, as we ought to judge. If one should be convicted of having stolen the goods of a poor man, another those of a rich man, will they not both be punished alike? Is not a man equally a murderer, whether he murder a poor and deformed, or a rich and handsome, man? When there-

fore we say that such an one has seized upon another person's land, let us reflect upon our own faults, and then we shall not condemn other men, but we shall admire the longsuffering of God. We shall not be indignant that judgment does not fall upon them, but we shall be more slow to commit wickedness ourselves. For when we perceive ourselves liable to the same punishment, We shall no longer feel such discontent, and shall desist from offenses, and shall obtain the good things to come, through the grace and lovingkindness of our Lord Jesus Christ, to whom with the Father, &c.

HOMILY 4

1 2 Timothy ii. 1-7.-"Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier. And if a man also strive for masteries, yet is he not crowned, except he strive lawfully. The husbandman that laboreth must be first partaker of the fruits. Consider what I say; and the Lord give thee understanding in all things." 2 The young sailor at sea is inspired with great confidence, if the Master of the ship has been preserved in a shipwreck. For he will not consider that it is from his inexperience that he is exposed to the storm, but from the nature of things; and this has no little effect upon his mind. In war also the Captain, who sees his General wounded and recovered again, is much encouraged. And thus it produces some consolation to the faithful, that the Apostle should have been exposed to great sufferings, and not rendered weak by the utmost of them. And had it not been so, he would not have related his sufferings. For when Timothy heard, that he who possessed so great powers, who had conquered the whole world, is a prisoner, and afflicted, yet is not impatient, nor discontented upon the desertion of his friends; he, if ever exposed to the same sufferings himself, would not consider that it proceeded from human weakness, nor from the circumstance of his being a disciple, and inferior to Paul, since his teacher too suffered the like, but that all this happened from the natural course of things. For Paul himself did this, and related what had befallen him, that he might strengthen Timothy, and renew his courage. And he shows that it was for this reason he mentioned his trials and afflictions, in

that he has added, "Thou, therefore, my son, be strong in the grace that is in Christ Jesus. What sayest thou?

³ Thou hast shaken us with terrors, thou hast told us that thou art in chains, in afflictions, that all have forsaken thee, and, as if thou hadst said thou hadst not suffered anything, nor been abandoned by any, thou addest, "Thou therefore, my son, be strong"?-And justly too. For these things were to thy strengthening more than to his. For if I, Paul, endure these things, much more oughtest thou to bear them. If the master, much more the disciple. And this exhortation he introduces with much affection, calling him "son," and not only so, but "my son. If thou art a son, he means, imitate thy father. If thou art a son, be strong in consideration of the things which I have said, or rather be strong, not merely from what I have told you, but "of God. "Be strong," he says, "in the grace that is in Christ Jesus"; that is, "through the grace of Christ. That is, stand firmly. Thou knowest the battle. For elsewhere he says, "We wrestle not against flesh and blood. (Eph. vi. 12. And this he says not to depress but to excite them. Be sober therefore, he means, and watch have the grace of the Lord coöperating with thee, and aiding thee in thy contest, contribute thy own part with much alacrity and resolution. "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men"; to "faithful" men, not to questioners nor to reasoners, to "faithful. How faithful?

⁴ Such as betray not the Gospel they should preach. "The things which thou hast heard," not which thou hast searched out. For "faith cometh by hearing, and hearing by the word of God. (Rom. x. 17. But wherefore, "among many witnesses"? As if he had said: Thou hast not heard in secret, nor apart, but in the presence of many, with all openness of speech. Nor does he say, Tell, but "commit," as a treasure committed is deposited in safety. Again he alarms his disciple, both from things above and things below. But he says not only "commit to faithful men"; for of what advantage is it that one is faithful, if he is not able to convey his doctrine to others? when he does not indeed betray the faith; but does not render others faithful? The teacher therefore ought to have two qualities, to be both faithful, and apt to teach; wherefore he says, "who shall be able to teach others also."

⁵ "Thou therefore endure hardness as a good soldier of Jesus Christ." Oh, how great a dignity is this, to be a soldier of Jesus Christ! Observe the kings on earth, how great an honor it is esteemed to serve under them. If therefore

the soldier of the king ought to endure hardness, not to endure hardness is not the part of any soldier. So that it behooves thee not to complain, if thou endurest hardness, for that is the part of a soldier; but to complain, if thou dost not endure hardness. "No man that warreth entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier. And if a man also strive for masteries, yet is he not crowned except he strive lawfully." These things are said indeed to Timothy, but through him they are addressed to every teacher and disciple. Let no one therefore of those who hold the office of a Bishop disdain to hear these things, but let him be ashamed not to do them. "If any one strive for masteries," he says, "he is not crowned, except he strive lawfully." What is meant by "lawfully"? It is not enough that he enters into the lists, that he is anointed, and even engages, unless he comply with all the laws of the exercise, with respect to diet, to temperance and sobriety, and all the rules of the wrestling school, unless, in short, he go through all that is befitting for a wrestler, he is not crowned. And observe the wisdom of Paul. He mentions wrestlers and soldiers, the one to prepare him for slaughter and blood, the other with reference to endurance, that he might bear everything with fortitude, and be ever in exercise.

6 "The husbandman that laboreth must be first partaker of the fruits." He had first spoken from his own example as a teacher. He now speaks from those that are more common, as wrestlers and soldiers, and in their case he sets before him the rewards. First, that he may please him who hath chosen him to be a soldier; secondly, that he may be crowned; now he proposes a third example that more particularly suits himself. For the instance of the soldier and the wrestler corresponds to those who are under rule, but that of the husbandman to the Teacher. (Strive) not as a soldier or a wrestler only, but as a husbandman too. The husbandman takes care not of himself alone, but of the fruits of the earth. That is, no little reward of his labors is enjoyed by the husbandman. Here he both shows, that to God nothing is wanting, and that there is a reward for Teaching, which he shows by a common instance. As the husbandman, he says, does not labor without profit, but enjoys before others the fruits of his own toils, so is it fit that the teacher should do: either he means this, or he is speaking of the honor to be paid to teachers, but this is less consistent. For why does he not say the husbandman simply, but him "that laboreth"? not only that worketh, but that is worn with toil? And here with reference to the delay of reward, that no one may be impa-

tient, he says, thou reapest the fruit already, or there is a reward in the labor itself. When therefore he has set before him the examples of soldiers, of wrestlers, and husbandmen, and all figuratively, "No one," he says, "is crowned except he strive lawfully." And having observed that "the husbandman who laboreth must first be partaker of the fruits," he adds,

7 "Consider what I say, and the Lord give thee understanding in all things." It is on this account that he has spoken these things in proverb and parable. Then again to show his affectionate disposition, he ceases not to pray for him, as fearing for his own son, and he says, Ver. 8, 9. "Remember that Jesus Christ, of the seed of David, was raised from the dead, according to my Gospel. Wherein I suffer trouble as an evil-doer, even unto bonds." On what account is this mentioned? It is directed chiefly against the heretics, at the same time to encourage Timothy, by showing the advantage of sufferings, since Christ, our Master, Himself overcame death by suffering. Remember this, he says, and thou wilt have sufficient comfort. "Remember that Jesus Christ, of the seed of David, was raised from the dead." For upon that point many had already begun to subvert the dispensation, being ashamed at the immensity of God's love to mankind. For of such a nature are the benefits which God has conferred upon us, that men were ashamed to ascribe them to God, and could not believe He had so far condescended. "According to my Gospel." Thus he everywhere speaks in his Epistles, saying "according to my Gospel," either because they were bound to believe him, or because there were some who preached "another Gospel." (Gal. i. 6)

8 "Wherein I suffer trouble," he says, "as an evil-doer, even unto bonds." Again he introduces consolation and encouragement from himself, and he prepares his hearer's mind with these two things; first, that he should know him to endure hardness; and, secondly, that he did not so but for a useful purpose, for in this case he will gain, in the other will even suffer harm. For what advantage is it, that you can show that a Teacher has exposed himself to hardship, but not for any useful purpose? But if it is for any benefit, if for the profit of those who are taught, then it is worthy of admiration. 9 "But the word of God is not bound." That is, if we were soldiers of this world, and waged an earthly warfare, the chains that confine our hands would avail. But now God has made us such that nothing can subdue us. For our hands are bound, but not our tongue, since nothing can bind the tongue but cowardice and unbelief alone; and where these are not, though you fasten chains

upon us, the preaching of the Gospel is not bound. If indeed you bind a husbandman, you prevent his sowing, for he sows with his hand: but if you bind a Teacher, you hinder not the word, for it is sown with his tongue, not with his hand. Our word therefore is not subjected to bonds. For though we are bound, that is free, and runs its course. How? Because though bound, behold, we preach. This is for the encouragement of those that are free. For if we that are bound preach, much more does it behoove you that are loose to do so. You have heard that I suffer these things, as an evil-doer. Be not dejected. For it is a great wonder, that being bound I do the work of those that are free, that being bound I overcome all, that being bound I prevail over those that bound me. For it is the word of God, not ours. Human chains cannot bind the word of God. "These things I suffer on account of the elect."

¹⁰ Ver. 10. "Therefore I endure all things," he says, "for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory." Behold another incentive. I endure these things, he says, not for myself, but for the salvation of others. It was in my power to have lived free from danger; to have suffered none of these things, if I had consulted my own interest. On what account then do I suffer these things? For the good of others, that others may obtain eternal life. What then dost thou promise thyself? He has not said, simply on account of these particular persons; but "for the elect's sake." If God has chosen them, it becomes us to suffer everything for their sakes. "That they also may obtain salvation." By saying, "they also," he means, as well as we. For God hath chosen us also; and as God suffered for our sakes, so should we suffer for their sakes. Thus it is a matter of retribution, not of favor. On the part of God it was grace, for He having received no previous benefit, hath done us good: but on our parts it is retribution, we having previously received benefits from God, suffer for these, for whom we suffer, in order "that they may obtain salvation." What sayest thou? What salvation? Art thou who wast not the author of salvation to thyself, but wast destroying thyself, art thou the author of salvation to others? Surely not, and therefore he adds, "salvation that is in Christ Jesus"; that which is truly salvation, "with eternal glory." Present things are afflictive, but they are but on earth. Present things are ignominious, but they are temporary. They are full of bitterness and pain; but they last only to-day and to-morrow.

¹¹ Such is not the nature of the good things, they are eternal, they are in heaven. That is true glory, this is dishonor. ¹² Moral. For observe, I pray, be-

loved, that is not glory which is on earth, the true glory is in heaven. But if any one would be glorified, let him be dishonored. If he would obtain rest, let him suffer affliction. If any one would be forever illustrious, would enjoy pleasure, let him despise temporal things. And that dishonor is glory, and glory dishonor, let us now set before us to the best of our power, that we may see what is real glory. It is not possible to be glorified upon earth; if thou wouldest be glorified, it must be through dishonor. And let us prove this in the examples of two persons, Nero and Paul. The one had the glory of this world, the other the dishonor. How? The first was a tyrant, had obtained great success had raised many trophies, had wealth ever flowing in, numerous armies everywhere; he had the greater part of the world and the imperial city subject to his sway, the whole senate crouching to him, and his palace too was advancing with splendid show. When he must be armed, he went forth arrayed in gold and precious stones. When he was to sit still in peace, he sat clothed in robes of purple. He was surrounded by numerous guards and attendants. He was called Lord of land and sea, Emperor, Augustus, Caesar, King, and other such high-sounding names as implied flattery and courtship; and nothing was wanting that might tend to glory. Even wise men and potentates and sovereigns trembled at him.

¹³ For beside all this, he was said to be a cruel and violent man. He even wished to be thought a god, and he despised both all the idols, and the very God Who is over all. He was worshiped as a god. What greater glory than this? Or rather what greater dishonor? For-I know not how-my tongue is carried away by the force of truth, and passes sentence before judgment. Meanwhile let us examine the matter according to the opinion of the multitude, and of unbelievers, and the estimation of flattery. ¹⁴ What is greater in the common estimation of glory than to be reputed a god? It is indeed a great disgrace that any human being should be so mad, but for the present let us consider the matter according to the opinion of the multitude. Nothing then was wanting to him, that contributes to human glory, but he was worshiped by all as a god. Now in opposition to him, let us consider Paul. He was a Cilician, and the difference between Rome and Cilicia, all know. He was a tent-maker, a poor man, unskilled in the wisdom of those without, knowing only the Hebrew tongue, a language despised by all, especially by the Italians. For they do not so much despise the barbarian, the Greek, or any other tongue as the Syriac, and this has affinity with the Hebrew. Nor

wonder at this, for if they despised the Greek, which is so admirable and beautiful, much more the Hebrew. He was a man that often lived in hunger, often went to bed without food, a man that was naked, and had not clothes to put on; "in cold, and nakedness," as he says of himself. (1 Cor. xi. 27.) Nor was this all; but he was cast into prison at the command of Nero himself, and confined with robbers, with impostors, with gave-breakers, with murderers, and he was, as he himself says, scourged as a malefactor. Who then is the more illustrious? The name of the one the greater part have never heard of. The other is daily celebrated by Greeks, and Barbarians, and Scythians, and those who inhabit the extremities of the earth.

15 But let us not yet consider what is the case now, but even at that time who was the more illustrious, who the more glorious, he that was in chains, and dragged bound from prison, or he that was clothed in a purple robe, and walked forth from a palace? The prisoner certainly. For the other, who had armies at his command, and sat arrayed in purple, was not able to do what he would. But the prisoner, that was like a malefactor, and in mean attire, could do everything with more authority. How? The one said, "Do not disseminate the word of God. The other said, "I cannot forbear; 'the word of God is not bound.'" Thus the Cilician, the prisoner, the poor tent-maker, who lived in hunger, despised the Roman, rich as he was, and emperor, and ruling over all, who enriched so many thousands; and with all his armies he availed nothing. Who then was illustrious? who venerable? He that in chains was a conqueror, or he that in a purple robe was conquered? He that standing below, smote, or he that sitting above, was smitten? He that commanded and was despised, or he who was commanded and made no account of the commands? He who being alone was victorious, or he who with numerous armies was defeated? The king therefore so came off, that his prisoner triumphed over him. Tell me then on whose side you would be? For do not look to what comes afterwards, but to what was then their state.

16 Would you be on the side of Nero, or of Paul? I speak not according to the estimate of faith, for that is manifest; but according to the estimate of glory, and reverence, and preëminence. Any man of right understanding would say, on the side of Paul. For if to conquer is more illustrious than to be conquered, he is more glorious. And this is not yet much, that he conquered, but that being in so mean a state he conquered one in so exalted a condition. For I say, and will not cease to repeat it, though bound with a chain, yet he

smote him that was invested with a diadem. ¹⁷ Such is the power of Christ. The chain surpassed the kingly crown, and this apparel was shown more brilliant than that. Clothed in filthy rags, as the inhabitant of a prison, he turned all eyes upon the chains that hung on him, rather than on the purple robe. He stood on earth bound down and stooping low, and all left the tyrant mounted on a golden chariot to gaze on him. And well they might. For it was customary to see a king with white horses, but it was a strange and unwonted sight to behold a prisoner conversing with a king with as much confidence as a king would converse with a pitiful and wretched slave. The surrounding multitude were all slaves of the king, yet they admired not their lord, but him who was superior to their lord. And he before whom all feared and trembled, was trampled upon by one solitary man. See then how great was the brightness of these very chains!

¹⁸ And what need to mention what followed after these things? The tomb of the one is nowhere to be seen; but the other lies in the royal city itself, in greater splendor than any king, even there where he conquered, where he raised his trophy. If mention is made of the one, it is with reproach, even among his kindred, for he is said to have been profligate. But the memory of the other is everywhere accompanied with a good report, not among us only, but among his enemies. For when truth shines forth, it puts to shame even one's enemies, and if they admire him not for his faith, yet they admire him for his boldness and his manly freedom. The one is proclaimed by all mouths, as one that is crowned, the other is loaded with reproaches and accusations. Which then is the real splendor? ¹⁹ And yet I am but praising the lion for his talons, when I ought to be speaking of his real honors. And what are these? Those in the heavens. How will he come in a shining vesture with the King of Heaven! How will Nero stand then, mournful and dejected! And if what I say seems to thee incredible and ridiculous, thou art ridiculous for deriding that which is no subject for laughter. For if thou disbelievest the future, be convinced from what is past. The season for being crowned is not yet come, and yet how great honor has the combatant gained! What honor then will he not obtain, when the Distributor of the prizes shall come! He was among foreigners, "a stranger and a sojourner" (Heb. xi. 13.), and thus is he admired: what good will he not enjoy, when he is amongst his own? Now "our life is hid with Christ in God" (Col. iii. 3); yet he who is dead worketh

more and is more honored than the living. When that our life shall come, what will he not participate? What will he not attain?

²⁰ On this account God made him enjoy these honors, not because he wanted them. For if when in the body he despised popular glory, much more will he despise it now that he is delivered from the body. Nor only on this account has He caused him to enjoy honor, but that those who disbelieve the future may be convinced from the present. I say that when the Resurrection shall be, Paul will come with the King of Heaven, and will enjoy infinite blessings. But the unbeliever will not be convinced. Let him believe then from the present. The tent-maker is more illustrious, more honored than the king. No emperor of Rome ever enjoyed so great honor. The emperor is cast out, and lies, no one knows where. The tent-maker occupies the midst of the city, as if he were a king, and living. From these things believe, even with respect to the future. If he enjoys so great honor here, where he was persecuted and banished, what will he not be when he shall come hereafter? If when he was a tent-maker, he was so illustrious, what will he be when he shall come rivaling the beams of the sun? If in so much meanness he overcame such magnificence, to whom, at his coming, will he not be superior? Can we avoid the conclusion? Who is not moved by the fact, that a tent-maker became more honorable than the most honored of kings?

²¹ If here things happen so beyond the course of nature, much more will it be so hereafter. If thou wilt not believe the future, O man, believe the present. If thou wilt not believe invisible things, believe things that are seen: or rather believe things which are seen, for so thou wilt believe things which are invisible. But if thou wilt not, we may fitly say with the Apostle, "We are pure from your blood" (Acts xx. 26): for we have testified to you of all things, and have left out nothing that we should have said. Blame yourselves therefore, and to yourselves will ye impute the punishment of Hell. But let us, my beloved children, be imitators of Paul, not in his faith only, but in his life, that we may attain to heavenly glory, and trample upon that glory that is here. Let not any things present attract us. Let us despise visible things, that we may obtain heavenly things, or rather may through these obtain the others, but let it be our aim preeminently to obtain those, of which God grant that we may be all accounted worthy, through the grace and lovingkindness, &c.

HOMILY 5

12 Timothy ii. 11-14.-"It is a faithful saying: for if we be dead with Him, we shall also live with Him: if we suffer, we shall also reign with Him: if we deny Him, He also will deny us: if we believe not, yet He abideth faithful: He cannot deny Himself. Of these things put them in remembrance, charging them before the Lord, that they strive not about words to no profit, but to the subverting of the hearers." 2 Many of the weaker sort of men give up the effort of faith, and do not endure the deferring of their hope. They seek things present, and form from these their judgment of the future. When therefore their lot here was death, torments, and chains, and yet he says, they shall come to eternal life, they would not have believed, but would have said, "What sayest thou? When I live, I die; and when I die, I live? Thou promisest nothing on earth, and dost thou give it in heaven? Little things thou dost not bestow; and dost thou offer great things? That none therefore may argue thus, he places beyond doubt the proof of these things, laying it down beforehand already, and giving certain signs. For, "remember," he says, "that Jesus Christ was raised from the dead"; that is, rose again after death. And now showing the same thing he says, "It is a faithful saying," that he who has attained a heavenly life, will attain eternal life also. Whence is it "faithful"? Because, he says, "If we be dead with Him, we shall also live with Him. For say, shall we partake with Him in things laborious and painful; and shall we not in things beneficial? But not even a man would act thus, nor, if one had chosen to suffer affliction and death with him, would he refuse to him a share in his rest, if he had attained it. But how are we "dead with Him"?

3 This death he means both of that in the Layer, and that in sufferings. For he says, "Bearing about in the body the dying of the Lord Jesus" (2 Cor. iv. 10); and, "We are buried with Him by baptism into death" (Rom. vi. 4); and, "Our old man is crucified with Him"; and, "We have been planted together in the likeness of His death. (Rom. vi. 5, Rom. 6. But he also speaks here of death by trials: and that more especially, for he was also suffering trials when he wrote it. And this is what he says, "If we have suffered death on His account, shall we not live on His account? This is not to be doubted. 'If we suffer, we shall also reign with Him,'" not absolutely, we shall reign, but "if we suffer," showing that it is not enough to die once, (the blessed man himself died daily,) but there was need of much patient endurance; and espe-

cially Timothy had need of it. For tell me not, he says, of your first sufferings, but that you continue to suffer.

⁴ Then on the other side he exhorts him, not from the good, but from the evil. For if wicked men were to partake of the same things, this would be no consolation. And if having endured they were to reign with Him, but not having endured were not indeed to reign with Him, but were to suffer no worse evil, though this were terrible, yet it would not be enough to affect most men with concern. Wherefore he speaks of something more dreadful still. If we deny Him, He will also deny us. So then there is a retribution not of good things only, but of the contrary. And consider What it is probable that he will suffer, who is denied in that kingdom. "Whosoever shall deny Me, him will I also deny." (Matt. x. 33.) And the retribution is not equal, though it seems so expressed. For we who deny Him are men, but He who denies us is God; and how great is the distance between God and man, it is needless to say.

⁵ Besides, we injure ourselves; Him we cannot injure. And to show this, he has added, "If we believe not, He abideth faithful: He cannot deny Himself": that is, if we believe not that He rose again, He is not injured by it. He is faithful and unshaken, whether we say so or not. If then He is not at all injured by our denying Him, it is for nothing else than for our benefit that He desires our confession. For He abideth the same, whether we deny Him or not. He cannot deny Himself, that is, His own Being. We may say that He is not; though such is not the fact. It is not in His nature, it is not possible for Him not to be, that is, to go into nonentity. His subsistence always abides, always is. Let us not therefore be so affected, as if we could gratify or could injure Him. But lest any one should think that Timothy needed this advice, he has added,

⁶ "Of these things put them in remembrance, charging them before the Lord, that they strive not about words to no profit, but to the subverting of the hearers." It is an overawing thing to call God to witness what we say, for if no one would dare to set at nought the testimony of man when appealed to, much less when the appeal is to God. If any one, for instance, entering into a contract, or making his will, chooses to call witnesses worthy of credit, would any transfer the things to those who are not included? Surely not. And even if he wishes it, yet fearing the credibility of the witnesses, he avoids it. What is "charging them before the Lord"? he calls God to witness both

what was said, and what was done. "That they strive not about words to no profit;" and not merely so, but "to the subverting of the hearers." Not only is there no gain from it, but much harm. "Of these things then put them in remembrance," and if they despise thee, God will judge them. But why does he admonish them not to strive about words? He knows that it is a dainty thing, and that the human soul is ever prone to contend and to dispute about words. To guard against this, he has not only charged them "not to strive about words," but to render his discourse more alarming, he adds, "to the subverting of the hearers."

7 Ver. 15. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Everywhere this "not being ashamed"! And why is he ever so careful to guard him against shame? Because it was natural for many to be ashamed both of Paul himself, as being a tent-maker, and of the preaching, since its teachers perished. For Christ had been crucified, himself was about to be beheaded, Peter was crucified with his head downwards, and these things they suffered from audacious and despicable men. Because such men were in power, he says, "Be not ashamed"; that is, fear not to do anything tending to godliness, though it be necessary to submit to slavery or any other suffering. For how does any one become approved? By being "a workman that needeth not to be ashamed." As the workman is not ashamed of any work, so neither should he be ashamed who labors in the Gospel. He should submit to anything.

8 "Rightly dividing the word of truth." This he hath well said. For many distort it, and pervert it in every way, and many additions are made to it. He has not said directing it, but "rightly dividing," that is, cut away what is spurious, with much vehemence assail it, and extirpate it. With the sword of the Spirit cut off from your preaching, as from a thong, whatever is superfluous and foreign to it. Ver. 16. "And shun profane novelties of speech." For they will not stop there. For when anything new has been introduced, it is ever producing innovations, and the error of him who has once left the safe harbor is infinite, and never stops. "For they will increase unto more ungodliness," he says, Ver. 17. "And their word will eat as doth a canker." It is an evil not to be restrained, not curable by any medicine, it destroys the whole frame. He shows that novelty of doctrine is a disease, and worse than a disease. And here he implies that they are incorrigible, and that they erred not weakly but willfully.

9 "Of whom is Hymeneus and Philetus," Ver. 18. "Who concerning the truth have erred, saying that the resurrection is past already, and overthrow the faith of some." He has well said, "They will increase unto more ungodliness." For it appears indeed to be a solitary evil, but see what evils spring out of it. For if the Resurrection is already past, not only do we suffer loss in being deprived of that great glory, but because judgment is taken away, and retribution also. For if the Resurrection is past, retribution also is past. The good therefore have reaped persecutions and afflictions, and the wicked have not been punished, nay verily, they live in great pleasure. It were better to say that there is no resurrection, than that it is already past. "And overthrow," he says, "the faith of some." "Of some," not of all. For if there is no resurrection, faith is subverted. Our preaching is vain, nor is Christ risen; and if He is not risen, neither was He born, nor has He ascended into heaven. Observe how this error, while it seems to oppose the doctrine of the Resurrection, draws after it many other evils. What then, says one, ought we to do nothing for those who are subverted?

10 Ver. 19. "Nevertheless," he says, "the foundation of God standeth sure, having this seal, The Lord knoweth them that are His. And, Let every one that nameth the name of the Lord depart from iniquity." He shows that even before they were subverted, they were not firm. For otherwise, they would not have been overthrown at the first attack, as Adam was firm before the commandment. For those who are fixed not only are not harmed through deceivers, but are even admired. And he calls it "sure," and a "foundation"; so ought we to adhere to the faith; "having this seal, The Lord knoweth them that are His." What is this? He has taken it from Deuteronomy; that is, Firm souls stand fixed and immovable. But whence are they manifest? From having these characters inscribed upon their actions, from their being known by God, and not perishing with the world, and from their departing from iniquity.

11 "Let every one," he says, "that nameth the name of the Lord depart from iniquity." These are the distinguishing marks of the foundation. As a foundation is shown to be firm, and as letters are inscribed upon a stone that the letters may be significant. But these letters are shown by works, "Having," he says, "this seal" fixed thereon, "Let every one that nameth the name of the Lord depart from iniquity." Thus if any one is unrighteous, he is not of the foundation. So that this too is of the seal, not to do iniquity. 12 Moral. Let us

not therefore put off from us the royal seal and token, that we may not be of those who are not sealed, that we may not be unsound, that we may be firmly grounded, that we may be of the foundation, and not carried to and fro. This marks them that are of God, that they depart from iniquity. For how can any one be of God Who is just, if he does iniquity, if by his works he opposes Him, if he insults Him by his misdeeds? Again we are speaking against injustice, and again we have many that are hostile to us. For this affection, like a tyrant, has seized upon the souls of all, and, what is worse, not by necessity nor violence, but by persuasion and gentle insinuation, and they are grateful for their slavery. And this is indeed the misery; for if they were held by constraint and not by love, they would soon depart. And whence is it, that a thing which is most bitter, appears to be sweet? whence is it that righteousness, which is a most sweet thing, becomes bitter? It is the fault of our senses. Thus some have thought honey bitter, and have taken with pleasure other things that were noxious. And the cause is not in the nature of things, but in the perverseness of the sufferers. The judging faculty of the soul is disordered. Just as a balance, if its beam be unsteady, moves round, and does not show accurately the weight of things placed in it; so the soul, if it has not the beam of its own thoughts fixed, and firmly riveted to the law of God, being carried round and drawn down, will not be able to judge a right of actions.

13 For if any one will examine carefully, he will perceive the great bitterness of injustice, not to those who suffer it, but to those who practice it, and to these more than to the others. And let us riot speak of things future, but for the present of things here. Hath it not battles, judgments, condemnation, ill will, abuse? what is more bitter than these? Hath it not enmities, and wars, and accusations? what is more bitter than these? Hath it not conscience continually scourging and gnawing us? If it were possible, I could wish to draw out from the body the soul of the unrighteous man, and you would see it pale and trembling, ashamed, hiding its head, anxiously fearful, and self-condemned. For should we sink down into the very depths of wickedness, the judging faculty of the mind is not destroyed, but remains unbribed. And no one pursues injustice thinking it to be good, but he invents excuses, and has recourse to every artifice of words to shift off the accusation. But he cannot get it off his conscience. Here indeed the speciousness of words, the corruption of rulers, and multitudes of flatterers, is often able to throw justice into the shade, but within, the conscience has nothing of this sort, there are

no flatterers there, no wealth to corrupt the judge. For the faculty of judging is naturally implanted in us by God, and what comes from God cannot be so corrupted. But uneasy slumbers, thick-coming fancies, and the frequent recollections of guilt, destroy our repose.

¹⁴ Has any one, for instance, unjustly deprived another of his house? not only is he that is robbed rendered unhappy, but the man who robbed him. If he is persuaded of a future judgment, (if indeed any one is so persuaded,) he groans exceedingly, and is in misery. But if he believes not in futurity, yet he blushes for shame; or rather there is no man, whether Greek, Jew, or heretic, who is not afraid of a judgment to come. ¹⁵ And although he is not a philosopher with respect to futurity; yet he fears and trembles at what may befall him here, lest he may have some retribution in his property, his children, his family, or his life. For many such visitations God inflicts. For since the doctrine of the Resurrection is not sufficient to bring all men to reason, He affords even here many proofs of His righteous judgment, and exhibits them to the world. One who has gained wrongfully is without children, another falls in war, another is maimed in his body, another loses his son. He considers these things, on these his imagination dwells, and he lives in continual fear.

¹⁶ Know you not what the unrighteous suffer? Is there no bitterness in these things? And were there nothing of this sort, do not all condemn him, and hate and abhor him, and think him less rational than a beast, even those who are themselves unrighteous? For if they condemn themselves, much more do they condemn another, calling him rapacious, fraudulent, a pestilent fellow. What pleasure then can he enjoy? He has only the heavier care and anxiety to preserve his gains, and the being more anxious and troubled. For the more wealth any one gets about him, the more painful watchfulness does he store up for himself. Then what are the curses of those whom he has wronged, their pleadings against him? And what, if sickness should befall him? For it is impossible for one, who has fallen into sickness, however atheistically. he may be inclined, not to be anxious about these things, not to be thoughtful, when he is unable to do anything. For as long as we are here, the soul enjoying itself, does not tolerate painful thoughts: but when it is about to take its flight from the body, then a greater fear constrains it, as entering into the very portals of judgment. Even robbers, whilst they are in prison, live without fear, but when they are brought to the very

curtain of the court, they sink with terror. For when the fear of death is urgent, like a fire consuming all things besides, it obliges the soul to philosophize, and to take thought for futurity.

¹⁷ The desire of wealth, the love of gain, and of bodily pleasures, no longer possesses it. These things passing away like clouds, leave the judging faculty clear, and grief entering in softens the hard heart. For nothing is so opposite to philosophy, as a life of pleasure; nor, on the other hand, is anything so favorable to philosophy as affliction. Consider what the covetous man will then be. For, "an hour of affliction," it is said, "maketh a man forget much pleasure. (Ecclus. ii. 27) What will then be his state, when he considers those whom he has robbed, and injured, and defrauded, when he sees others reaping the fruits of his grasping, and himself going to pay the penalty? For it cannot, indeed it cannot be, that when fallen into sickness he should not reflect upon these things. For often the soul of itself is distracted with agony and terror. What a bitterness is this, tell me! And with every sickness these things must be endured. And what will he not suffer when he sees others punished or put to death?

¹⁸ These things await him here. And as to what he must undergo hereafter, it is not possible to say what punishment, what vengeance, what torments, what racks are reserved for him There. These things we declare. "He that hath ears to hear, let him hear. (Luke viii. 8. We are for ever discoursing of these things, not willingly, but of necessity. For we could wish there were no obligation to mention such things at all. But since it must be, we would at least, by a little medicine, deliver you from your disease, and restore you to health. But whilst you remain in this sickness, it would show a mean and weak spirit, not to say cruelty and inhumanity, to desist from the healing treatment. For if when physicians despair of our bodies, we beseech them not to neglect us, not to cease to our last breath applying whatever is in their power, shall we not much more exhort ourselves? For perhaps when we have come to the very gates of Hell, the vestibule of wickedness itself, it may be possible to recover, to renew our strength, to lay hold on eternal life! How many, who have heard ten times and remained insensible, have afterwards at one hearing been converted! Or rather, not at one hearing; for though they seemed insensible at the ten discourses, yet they gained something, and afterwards showed all at once abundant fruit. For as a tree may receive ten

strokes, and not fall; then afterwards be brought down all at once by a single blow:

¹⁹ yet it is not done by that one blow, but by the ten which made that last successful. And this is known to him who sees the root, though he who takes his view of the trunk above knows it not. So it is in this case. And thus often, when physicians have applied many remedies, no benefit is perceived; but afterwards some one comes in and effects an entire cure. Yet it is not the work of him alone, but of these who have already reduced the disorder. So that, if now we do not bring forth the fruits of hearing the word, yet hereafter we shall. For that we shall bring them forth, I am fully persuaded. For it is not, indeed it is not possible that such eager desire, such a love of hearing, should fail of its effect. God forbid! But may we all, having become worthy of the admonitions of Christ, obtain the everlasting blessings, &c.

HOMILY 6

¹ 2 Timothy ii. 20, 21.-"But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honor, and some to dishonor. If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the master's use, and prepared unto every good work." Many men are still even now perplexed to account for the fact, that the wicked are suffered to remain, and are not yet destroyed. Now doubtless various reasons may be assigned for this, as, that they may be converted, or that by their punishment they may be made an example to the multitude. But Paul here mentions a similar case. For he says, ² "In a great house there are not only vessels of gold and silver, but also of wood and earth." Showing by this, that as in a great house it is likely there should be a great difference of vessels, so here also, in the whole world, for he speaks not of the Church only, but of the world at large. For think not, I pray, that he means it of the Church; for there he would not have any vessels of wood or of earth, but all of gold or silver where is the body of Christ, where is that "pure virgin, without spot, or wrinkle, or any such thing." (Eph. v. 27) And this is what he means to say: Let it not disturb thee that there are corrupt and wicked men. For in a great house there are such vessels. But what then? they do not receive the same honor. But some are to honor and some to dishonor. "Nay," says one, "in a house they may be of some use, but not at all in the world." Though God employs them not for such honorable service, he makes use of them for other purposes. For instance, the vainglorious man builds

much, so does the covetous man, the merchant, the tradesman, the magistrate; there are certain works in the world suited to these. But the golden vessel is not of such a nature. It is employed about the royal table. He does not say however that wickedness is a necessary thing, (for how should it be?) but that the wicked also have their work. For if all were of gold or of silver, there would be no need of the viler sort. For instance, if all were hardy, there would be no need of houses; if all were free from luxury, there would be no need of dainties. If all were careful only for necessities, there would be no need of splendid building.

3 "If therefore a man purge himself from these, he shall be a vessel unto honor, sanctified. Seest thou that it is not of nature, nor of the necessity of matter, to be a vessel of gold or of earth, but of our own choice? For otherwise the earthen could not become gold, nor could the golden descend to the vileness of the other. But in this case there is much change, and alteration of state. Paul was an earthen vessel, and became a golden one. Judas was a golden vessel, and became an earthen one. The earthen vessels, therefore, are such from uncleanness. The fornicator and the covetous man become earthen vessels. "But how then does he say elsewhere, 'We have this treasure in earthen vessels,' so that he does not despise but honor the earthen vessel, speaking of it as the recipient of the treasure? There he shows the nature itself, and not the form of the material. For he means to say that our body is an earthen vessel. For as earthenware is nothing else but baked clay, so is our body nothing but clay consolidated by the heat of the soul; for that it is earthen, is evident. For as such a vessel is often by falling broken and dashed to pieces, so our body falls and is dissolved by death. For how do our bones differs from a potsherd, hard and dry as they are? or our flesh from clay, being, like it, composed of water?

4 But, as I said, how is it that he does not speak contemptuously of it? Because there he is discoursing of its nature, here of our choice. "If a man," he says, "purge himself from these," not merely "cleanse," but "cleanse out," that is, cleanse himself perfectly, "he shall be a vessel unto honor, sanctified, and meet for the Master's use. The others therefore are useless for any good purpose, though some use is made of them. "And prepared unto every good work. Even though he do it not, he is fit for it, and has a capacity for it. We ought therefore to be prepared for everything, even for death, for martyrdom, for a life of virginity, or for all these. 5 Ver. 22. "Flee also youthful

lusts." Not only the lust of fornication, but every inordinate desire is a youthful lust. Let the aged learn that they ought not to do the deeds of the youthful. If one be given to insolence, or a lover of power, of riches, of bodily pleasures, it is a youthful lust, and foolish. These things must proceed from a heart not yet established, from a mind not deeply grounded, but in a wavering state. What then does he advise in order that none may be captivated by these things? "Flee youthful" imaginations, "but "Follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart." He calls virtue in general, "righteousness": godliness of life, "faith, meekness, charity." What is meant by "those that call upon the Lord out of a pure heart"? It is as if he said, Rejoice not in those who only call upon the Lord; but those who call upon Him sincerely and unfeignedly, who have nothing of deceit about them, who approach Him in peace, who are not contentious. With these associate thyself. But with others be not easy, but only as far as lies in you, be peaceable.

6 Ver. 23. "But foolish and unlearned questions avoid, knowing that they do gender strifes." Do you see how he everywhere draws him off from questions; not that he was not able to overthrow them; for he was well able. For had he not been able he would have said, Be diligent, that thou mayest be able to refute them; as when he says, "Give attendance to reading, for by so doing thou shalt both save thyself and them that hear thee." (1 Tim. iv. 13, 1 Tim iv. 16) But he knew that it was useless to enter at all into these disputes, that there will be no end of it, save contentions, enmities, insults, and reproaches. These "questions" therefore "avoid"; so that there are other questions, some relating to the Scriptures, some to other things. Ver. 24. "And the servant of the Lord must not strive." Not even in questions ought he to strive, for the servant of the Lord must keep far from strife, since God is the God of peace, and what should the servant of the God of peace have to do with strife?

7 "But be gentle unto all men." How is it then he says, "Rebuke with all authority" (Tit. ii. 15); and again, "Let no man despise thy youth" (1 Tim. iv. 12); and again, "Rebuke them Sharply"? (Tit. i. 13.) Because this is consistent with meekness. For a strong rebuke, if it be given with gentleness, is most likely to wound deeply: for it is possible, indeed it is, to touch more effectually by gentleness, than one overawes by boldness. "Apt to teach"; that is, those who are willing to be taught. For "a man that is an heretic," he says,

"after the first and second admonition reject." (Tit. iii. 10.) "Patient." He has well added this, for it is a quality which a teacher above all things ought to possess. All things are vain without it. And if fishermen do not despair, though often they cast their nets for a whole day without catching anything, much more should not we. For see what is the result. From constant teaching, it often happens that the plow of the word, descending to the depth of the soul, roots out the evil passion that troubled it. For he that hears often will at length be affected. A man cannot go on hearing continually without some effect being produced. Sometimes therefore, when he was on the point of being persuaded, he is lost by our becoming weary. For the same thing occurs, as if an unskillful husbandman should in the first year dig about the vine he had planted, and seeking to reap some fruit in the second year, and again in the third, and gathering nothing, should after three years despair, and in the fourth year, when he was about to receive the recompense of his labors, abandon his vine. And having said, "Patient," he is not satisfied, but goes on to say,

8 Ver. 25. "In meekness instructing those that oppose themselves." For he that teaches must be especially careful to do it with meekness. For a soul that wishes to learn cannot gain any useful instruction from harshness and contention. For when it would apply, being thus thrown into perplexity, it will learn nothing. He who would gain any useful knowledge ought above all things to be well disposed towards his teacher, and if this be not previously attained, nothing that is requisite or useful can be accomplished. And no one can be well disposed towards him who is violent and overbearing. How is it then that he says, "A man that is an heretic, after the first and second admonition, reject"? He speaks there of one incorrigible, of one whom he knows to be diseased beyond the possibility of cure. "If God peradventure will give them repentance to the acknowledging of the truth."

9 Ver. 26. "And that they may recover themselves out of the snare of the devil." What he says amounts to this. Perhaps there will be a reformation. Perhaps! for it is uncertain. So that we ought to withdraw only from those, of whom we can show plainly, and concerning whom we are fully persuaded, that whatever be done, they will not be reformed. "In meekness," he says. In this temper, you see, we ought to address ourselves to those who are willing to learn, and never cease from conversing with them till we have come to the demonstration. "Who are taken captive by him at his will." It is truly said,

"Who are taken captive," for meanwhile they float in error. Observe here how he teaches to be humble-minded. He has not said, if peradventure you should be able, but, "if peradventure God should grant them a recovery"; if anything be done, therefore, all is of the Lord. Thou plantest, thou waterest but He soweth and maketh it produce fruit. Let us not therefore be so affected, as if we ourselves wrought the persuasion, even if we should persuade any one. "Taken captive by him," he says, "to His will." This no one will say relates to doctrine, but to life. For "His will" is that we live rightly. But some are in the snare of the devil by reason of their life, we ought not therefore to be weary even with respect to these.

¹⁰ "If peradventure," he says, "they may recover, that are taken captive, unto His will." Now "If peradventure," implies much longsuffering. For not to do the will of God is a snare I of the devil. For as a sparrow, though it be not wholly enclosed, but only caught by the foot, is still under the power of him who set the snare; so though we be not wholly subverted, both in faith and life, but in life only, we are under the power of the devil. For "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven"; and again, "I know you not; depart from me, ye that work iniquity." (Matt. vii. 21-23) You see there is no advantage from our faith, when our Lord knows us not: and to the virgins he says the same, "I know you not." (Matt. xxv. 12.) What then is the benefit of virginity, or of many labors, when the Lord knows us not? And in many places we find men not blamed for their faith, but punished for their evil life only; as elsewhere, not reprov'd for evil lives, but perishing for their pravity of doctrine. For these things hold together. You see that when we do not the will of God, we are under the snare of the devil. And often not only from a bad life, but from one defect, we enter into Hell, where there are not good qualities to counterbalance it, since the virgins were not accused of fornication or adultery, nor of envy or ill-will, nor of drunkenness, nor of unsound faith, but of a failure of oil, that is, they failed in almsgiving, for that is the oil meant. And those who were pronounced accursed in the words, "Depart from me, ye cursed, into everlasting fire," were not accused of any such crimes, but because they had not fed Christ.

¹¹ Moral. Seest thou that a failure in alms-giving is enough to cast a man into hell fire? For where will he avail who does not give alms? Dost thou fast every day? So also did those virgins, but it availed them nothing. Dost thou

pray? What of that? prayer without alms-giving is unfruitful, without that all things are unclean and unprofitable. The better part of virtue is destroyed. "He that loveth not his brother," it is said, "knoweth not God. (1 John iv. 8. And how dost thou love him, when thou dost not even impart to him of these poor worthless things? Tell me, therefore, dost thou observe chastity? On what account? From fear of punishment? By no means. It is of a natural endowment that thou observest it, since if thou wast chaste from fear of punishment, and didst violence to nature in submitting to so severe a rule, much more oughtest thou to do alms. For to govern the desire of wealth, and of bodily pleasures, is not the same thing. The latter is much more difficult to restrain. And wherefore? Because the pleasure is natural, and the desire of it is innate and of natural growth in the body. It is not so with riches. Herein we are able to resemble God, in showing mercy and pity. When therefore we have not this quality, we are devoid of all good.

¹² He has not said, "ye shall be like unto your Father, if ye fast," nor "if ye be virgins," nor "if ye pray," hath He said, "ye shall be like unto your Father," for none of these things can be applied to God, nor are they His acts. But what? "Be ye merciful, as your Father in Heaven is merciful. (Luke vi. 36. This is the work of God. If therefore thou hast not this, what hast thou? He says: "I will have mercy, and not sacrifice. (Hosea vi. 6. God made Heaven, and earth, and sea. Great works these, and worthy of His wisdom! But by none of these has He so powerfully attracted human nature to Himself, as by mercy and the love of mankind. For that indeed is the work of power and wisdom and goodness. But it is far more so that He became a servant. Do we not for this more especially admire Him? are we not for this still more amazed at Him? Nothing attracts God to us so much as mercy. And the prophets from beginning to end discourse upon this subject. But I speak not of mercy that is accompanied with covetousness. That is not mercy. For it is not the root of the thorn but of the olive that produces the oil ; so it is not the root of covetousness, of iniquity, or of rapine, that produces mercy. Do not put a slander on almsgiving. Do not cause it to be evil spoken of by all.

¹³ If thou committest robbery for this, that thou mayest give alms, nothing is more wicked than thy almsgiving. For when it is produced by rapine, it is not almsgiving, it is inhumanity, it is cruelty, it is an insult to God. If Cain so offended, by offering inferior gifts of his own, shall he not offend, who offers the goods of another? An offering is nothing else but a sacrifice, a

purification, not a pollution. And thou who darest not to pray with unclean hands, dost thou offer the dirt and filth of robbery, and think thou doest nothing wrong? Thou sufferest not thy hands to be full of dirt and filth, but having first cleansed these, thou offerest. Yet that filth is no charge against thee, while the other deserves reproach and blame. Let it not therefore be our consideration, how we may offer prayers and oblations with clean hands, but how the things offered may be pure. If one, after having washed a vessel clean, should fill it with unclean gifts, would it not be ridiculous mockery? Let the hands be clean; and they will be so, if we wash them not with water only, but first with righteousness. This is the purifier of the hands. But if they be full of unrighteousness, though they be washed a thousand times, it avails nothing. "Wash you, make you clean" (Isa. i. 16), He says, but does He add, "Go to the baths, the lakes, the rivers"? No; but what? "Put away the evil of your doings from your souls."

¹⁴ This is to be clean. This it is to be cleansed from defilement. This is real purity. The other is of little use; but this bestows upon us confidence towards God. The one may be obtained by adulterers, thieves, murderers, by worthless, and dissolute, and effeminate persons, and especially the latter. For they are ever careful of the cleanliness of their bodies, and scented with perfumes, cleansing their sepulcher. For their body is but a sepulcher, since the soul is dead within it. This cleanness therefore may be theirs, but not that which is inward. ¹⁵ To wash the body is no great matter. That is a Jewish purification, senseless and unprofitable, where purity within is wanting. Suppose one to labor under a putrefying sore, or consuming ulcer; let him wash his body ever so much, it is of no advantage. And if the putrefaction of the body receives no benefit from cleansing and disguising the outward appearance; when the soul is infected with rottenness, what is gained by the purity of the body? Nothing! Our prayers ought to be pure, and pure they cannot be, if they are sent forth from a corrupt soul, and nothing so corrupts the soul as avarice and rapine. But there are some who after committing numberless sins during the day, wash themselves in the evening and enter the churches, holding up their hands with much confidence, as if by the washing of the bath they had put off all their guilt. And if this were the case, it would be a vast advantage to use the bath daily! I would not myself cease to frequent the baths, if it made us pure, and cleansed us from our sins! But these things are trifling and ridiculous, the toys of children. It is not the filth of the body,

but the impurity of the soul, to which God is averse. For He says, "Blessed are the pure"—does He say in body? No—"in heart: for they shall see God." (Matt. v. 8.) And what says the Prophet: "Create in me a clean heart, O God." (Ps. li. 10) And again, "Wash my heart from wickedness." (Jer. iv. 14.)

¹⁶ It is of great use to be in the habit of doing good actions. See how trifling and unprofitable these washings are. But when the soul is prepossessed by a habit, it does not depart from it, nor does it venture to draw nigh in prayer, till it has fulfilled these ceremonies. For instance, we have brought ourselves to a habit of washing and praying, and without washing we do not think it right to pray. And we do not willingly pray with unwashed hands, as if we should offend God, and violate our conscience. Now if this trifling custom has so great power over us, and is observed every day; if we had brought ourselves to a habit of almsgiving, and had determined so constantly to observe it, as never to enter a house of prayer with empty hands, the point would be gained. For great is the power of habit both in good things and in evil, and when this carries us on, there will be little trouble. Many are in the habit of crossing themselves continually, and they need no one to remind them of it, but often when the mind is wandering after other things, the hand is involuntarily drawn by custom, as by some living teacher, to make the sign. Some have brought themselves into a habit of not swearing at all, and therefore neither willingly nor unwillingly do they ever do it. Let us then bring ourselves into such a habit of almsgiving.

¹⁷ What labors were it worth to us to discover such a remedy. For say, were there not the relief of almsgiving, while we still by our numberless sins rendered ourselves liable to Divine vengeance, should we not have lamented sadly? Should we not have said, O that it were possible by our wealth to wash away our sins, and we would have parted with it all! O that by our riches we could put away the wrath of God, then we would not spare our substance? For if we do this in sickness, and at the point of death we say, "If it were possible to buy off death, such an one would give all his possessions"; much more in this matter. For see how great is the love of God for man. He has granted us power to buy off not temporal but eternal death. Do not purchase, He says, this short life, but that life that is everlasting. It is that I sell thee, not the other: I do not mock thee. Didst thou gain the present life, thou hadst gained nothing. I know the worth of that which I offer thee. The bargainers and traffickers in worldly goods do not act thus. They, when they can impose

on whom they will, give a little to receive a great deal. It is not so with God. He gives the greater by far for the less.

18 Tell me, if you were to go to a merchant, and he were to set before you two stones, one of little worth, and the other very precious, and sure to fetch a large amount of wealth; if he allowed you for the price of the cheap one to carry off the more costly, should you complain of him? No! You would rather admire his liberality. So now, two lives are set before us, the one temporal, the other eternal. These God offers us for sale, but He would sell us the latter rather than the former. Why do we complain, like silly children, that we receive the more precious? Is it possible then to purchase life for money? Yes, when what we bestow is our own, and not the property of another; when we do not practice an imposture. But, you say, henceforth the goods are mine. They are not thine after rapine. They are still thy neighbor's, though thou wert a thousand times the master of them. For if thou shouldest receive a deposit, it would not be thine own even for the short season that the depositor was traveling, though it might be laid up with thee. If therefore that is not ours, which we received with the consent and thanks of those who deposited it, even for the short period that we retain it, much less is that ours, which we plundered against the will of its owner. He is the master of it, however long thou mayest withhold it. But Virtue is really our own;

19 as for money, even our own is not strictly ours, much less that of others. Today it is ours, to-morrow it belongs to another. What is of virtue is our own possession. This does not suffer loss, like other things, but is entirely possessed by all who have it. This therefore let us acquire, and let us despise riches, that we may be able to attain those real goods, of which God grant that we may be thought worthy to partake, through the grace and loving-kindness, &c.

HOMILY 7

12 Timothy iii. 1-7.-"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, Without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, Traitors, heady, high-minded, lovers of pleasure more than lovers of God; Having a form of godliness, but denying the power thereof; from such turn away. For of this sort are they, which creep into houses, and lead captive silly women laden with sins, led away with divers

lusts and pleasures, Ever learning, and never able to come to the knowledge of the truth." He had said in the former Epistle, that "the Spirit speaketh expressly, that in the latter times some shall depart from the faith" (1 Tim. iv. 1, 1 Tim. iv. 2.); and elsewhere in this Epistle he foretells that something of this kind will afterwards happen; and here again he does the same thing: "This know, that in the last days perilous times shall come." And this he pronounces not only from the future, but from the past; "As Jannes and Jambres withstood Moses." And again from reasoning; "In a great house there are not only vessels of gold and of silver." But why does he do this? In order that Timothy may not be troubled, nor any one of us, when there are evil men. If there were such in the time of Moses, and will be hereafter, it is no wonder that there are such in our times.

2 "In the last days perilous times shall come," he says, that is, exceeding bad times. How shall times be perilous? He says it not blaming the days, nor the times, but the men of those times. For thus it is customary with us to speak of good times or evil times, from the events that happen in them, caused by men. Immediately he sets down the root and fountain, whence these and all other evils spring, that is, overweeningness. He that is seized with this passion is careless even of his own interests. For when a man overlooks the concerns of his neighbor, and is careless of them, how should he regard his own? For as he that looks to his neighbor's affairs will in them order his own to advantage, so he that looks down upon his neighbor's concerns will neglect his own. For if we are members one of another, the welfare of our neighbor is not his concern only, but that of the whole body, and the injury of our neighbor is not confined to him, but distracts with pains all else as well. If we are a building, whatever part is weakened, it affects the whole, whilst that which is solid gives strength and support to the rest. So also in the Church, if thou hast slighted thy neighbor, thou has injured thyself. How? In that one of thy own members hath suffered no small hurt. And if he, who does not impart of his possessions, goes into Hell, much more will he be condemned, who sees a neighbor suffering severer evils, and does not stretch out his hand, since in this case the loss is more grievous.

3 "For men shall be lovers of their own selves. He that loves himself may be said not to love himself, but he that loves his brother, loves himself in the truest sense. From self-love springs covetousness. For the wretched niggardly temper of self-love contracts that love which should be widely extended, and

diffused on every side. "Covetous. From covetousness springs boastfulness, from boastfulness pride, from pride blasphemy, from blasphemy defiance and disobedience. For he who exalts himself against men, will easily do it against God. Thus sins are produced. Often they ascend from below. He that is pious towards men, is still more pious towards God. He who is meek to his fellow-servants, is more meek to his Master. He that despises his fellow-servants, will end with despising God Himself. Moral. Let us not then despise one another, for that is an evil training which teaches us to despise God. And indeed to despise one another is in effect to despise God, Who commanded us to show all regard to one another. And this may be otherwise manifested by an example. Cain despised his brother, and so, immediately after, he despised God. How despised Him? Mark his insolent answer to God; "Am I my brother's keeper? (Gen. iv. 9. Again, Esau despised his brother, and he too despised God. Wherefore God said, "Jacob have I loved, but Esau have I hated. (Rom. ix. 13; Mal. i. 2, Mal. i. 3. Hence Paul says, "Lest there be any fornicator or profane person as Esau. (Heb. xii. 16.

⁴ The brethren of Joseph despised him, and they also despised God. The Israelites despised Moses, and they also despised God. So too the sons of Eli despised the people, and they too despised God. Would you see it also from the contrary? Abraham, who was tender of his brother's son, was obedient to God, as is manifest in his conduct with respect to his son Isaac, and in all his other virtues. Again, Abel was meek to his brother, and he also was pious towards God. Let us not therefore despise one another, lest we learn also to despise God. Let us honor one another, that we may learn also to honor God. He that is insolent with respect to men, will also be insolent with respect to God. But when covetousness and selfishness and insolence meet together, what is wanting to complete destruction? Everything is corrupted, and a foul flood of sins bursts in. "Unthankful," he says. For how can the covetous man be thankful? To whom will he feel gratitude? To no one. He considers all men his enemies, and desires the goods of all. Though you spend your whole substance upon him, he will feel no gratitude. He is angry that you have not more, that you might bestow it upon him. And if you made him master of the whole world, he would still be unthankful, and think that he had received nothing. This desire is insatiable. It is the craving of disease; and such is the nature of the cravings of disease.

5 He who has a fever can never be satisfied, but with constant desire of drinking, is never filled, but suffers a continual thirst; so he who is mad after wealth never knows the fulfillment of his desire; whatever is bestowed upon him, he is still unsatisfied, and will therefore never be thankful. For he will feel no gratitude to him, who does not give him as much as he wishes, and this no one can ever do. And as there is no limit to his wishes, he will feel no gratitude. Thus no one is so unthankful as the covetous, so insensible as the lover of money. He is the enemy of all the world. He is indignant that there are men. He would have all one vast desert, that he might have the property of all. And many wild imaginations does he form. "O that there were an earthquake," he says, "in the city, that all the rest being swallowed up, I might be left alone, to have, if possible, the possessions of all! O that a pestilence would come and destroy everything but gold! O that there might be a submersion, or an eruption of the sea! Such are his imaginations. He prays for nothing good, but for earthquakes, and thunderbolts, for wars, and plagues, and the like. Well, tell me now, thou wretched man, more servile than any slave, if all things were gold, wouldest thou not be destroyed by thy gold, and perish with hunger?

6 If the world were swallowed up by an earthquake, thou also wouldest perish by thy fatal desire. For if there were no other men than thyself, the necessities of life would fail thee. For suppose that the other inhabitants of the earth were destroyed at once, and that their gold and silver came of its own accord to thee. (For such men fancy to themselves absurdities, and impossibilities. But if their gold and silver, their vests of silk and cloth of gold, came into thy hands, what would it profit thee? Death would only the more certainly overtake thee, when there were none to prepare bread or till the earth for thee; wild beasts would prowl around, and the devil agitate thy soul with fear. Many devils indeed now possess it, but then they would lead thee to desperation, and plunge thee at once into destruction. But you say, "I would wish there should be tilling of the land and men to prepare food. Then they would consume somewhat." But I would not have them consume anything. So insatiable is this desire! For what can be more ridiculous than this? Seest thou the impossibility of the thing? He wishes to have many to minister to him, yet he grudges them their share of food, because it diminishes his substance! What then? Wouldest thou then have men of stone? This is all a

mockery; and waves, and tempest, and huge billows, and violent agitation, and storm, overwhelm the soul. It is ever hungry, ever thirsty.

7 Shall we not pity and mourn for him? Of bodily diseases this is thought a most painful one, and it is called by physicians bulimy, when a man being filled, is yet always hungry. And is not the same disorder in the soul more lamentable? For avarice is the morbid hunger of the soul, which is always filling, never satisfied, but still craving. If it were necessary to drink hellebore, or submit to anything a thousand times worse, would it not be worth our while to undertake it readily, that we might be delivered from this passion? There is no abundance of riches that can fill the belly of greediness. And shall we not be ashamed, that men can be thus transported with the love of money, whilst we show not any proportion of such earnestness in love to God, and honor Him not as bullion is honored? For money men will undergo watchings, and journeyings and continual perils, and hatred, and hostility, and, in short, everything. But we do not venture to utter a mere word for God, nor incur an enmity, but if we are required to assist any of those who are persecuted, we abandon the injured person, withdrawing ourselves from the hatred of the powerful, and the danger it involves. And though God has given us power that we might succor him, yet we suffer him to perish, from our unwillingness to incur men's hatred and displeasure. And this many profess to justify, saying, "Be loved for nothing, but be not hated for nothing.

8 But is this to be hated for nothing? Or what is better than such hatred? For to be hated on account of God is better than to be loved on His account: for when we are loved for God's sake, we are debtors for the honor, but when we are hated for His sake, He is our debtor to reward us. The lovers of wealth know no limit to their love, be it never so great; but we, if we have done ever so little, think that we have fulfilled everything. We love not God as much, no, not by many times over so much, as they love gold. Their inordinate rage for gold is a heavy accusation against them. It is our condemnation that we are not so beside ourselves for God; that we do not bestow upon the Lord of all as much love as they bestow upon mere earth, for gold from the mine is no better.

9 Let us then behold their madness, and be ashamed of ourselves. For what though we are not inflamed with the love of gold, while we are not earnest in our prayers to God? For in their case men despise wife, children,

substance, and their own safety, and that when they are not certain that they shall increase their substance. For often, in the very midst of their hopes, they lose at once their life and their labor. But we, though we know that, if we love Him as we ought to love Him, we shall obtain our desire, yet love Him not, but are altogether cold in our love both to our neighbor and to God; cold in our love to God, because cold in our love to our neighbor. For it is not, indeed it is not possible that a man, who is a stranger to the feeling of love, should have any generosity or manly spirit, since the foundation of all that is good is no other than love. "On this," it is said, "hang all the law and the prophets. (Matt. xxii. 40. For as fire set to a forest is wont to clear away everything, so the fire of love, wherever it is received, consumes and makes way through everything that is hurtful to the divine harvest, and renders the soil pure and fit for the reception of the seed. Where there is love, all evils are removed. There is no love of money, the root of evil, there is no self-love :

¹⁰ there is no boasting; for why should one boast over his friend? Nothing makes a man so humble as love. We perform the offices of servants to our friends, and are not ashamed; we are even thankful for the opportunity of serving them. We spare not our property, and often not our persons; for dangers too are encountered at times for him that is loved. No envy, no calumny is there, where there is genuine love. We not only do not slander our friends, but we stop the mouth of slanderers. All is gentleness and mildness. Not a trace of strife and contention appears. Everything breathes peace. For "Love," it is said, "is this fulfilling of the law. (Rom. xiii. 10. There is nothing offensive with it. How so? Because where love exists, all the sins of covetousness, rapine, envy, slander, arrogance, perjury, and falsehood are done away. For men perjure themselves, in order to rob, but no one would rob him whom he loved, but would rather give him his own possessions. For we are more obliged than if we received from him. Ye know this, all you that have friends, friends, I mean, in reality, not in name only, but whoever loves as men ought to love, whoever is really linked to another. And let those who are ignorant of it learn from those who know.

¹¹ I will now cite you from the Scriptures a wonderful instance of friendship. Jonathan, the son of Saul, loved David, and his soul was so knit to him, that David in mourning over him says, "Thy love to me was wonderful, passing the love of women. Thou wast wounded unto death." (2 Sam. i. 25, 2 Sam. i. 26.) What then? did he envy David? Not at all, though he had great

reason. How? Because, by the events he perceived that the kingdom would pass from himself to him, yet he felt nothing of the kind. He did not say, "This is he that is depriving me of my paternal kingdom," but he favored his obtaining the sovereignty; and he spared not his father for the sake of his friend. Yet let not any one think him a parricide, for he did not injure his father, but restrained his unjust attempts. He rather spared than injured him. He did not permit him to proceed to an unjust murder. He was many times willing even to die for his friend, and far from accusing him, he restrained even his father's accusation. Instead of envying, he joined in obtaining the kingdom for him. Why do I speak of wealth? He even sacrificed his own life for him. For the sake of his friend, he did not even stand in awe of his father, since his father entertained unjust designs, but his conscience was free from all such. Thus justice was conjoined with friendship.

¹² Such then was Jonathan. Let us now consider David. He had no opportunity of returning the recompense, for his benefactor was taken away before the reign of David, and slain before he whom he had served came to his kingdom. What then? As far as it was allowed him and left in his power, let us see how that righteous man manifested his friendship. "Very pleasant," he says, "hast thou been to me, Jonathan; thou wast wounded unto death." (2 Sam. i. 25, Gr.) Is this all? This indeed was no slight tribute, but he also frequently rescued from danger his son and his grandson, remembrance of the kindness of the father, and he continued to support and protect his children, as he would have done those of his own son. Such friendship I would wish all to entertain both towards the living and the dead. ¹³ Let women listen to this (for it is on their account especially that I refer to the departed) who enter into a second marriage, and defile the bed of their deceased husband, though they have loved him. Not that I forbid a second marriage, or pronounce it a proof of wantonness, for Paul does not allow me, stopping my mouth by saying to women, "If she marry she hath not sinned." (1 Cor. vii. 28 and 1 Cor. vii. 40.) Yet let us attend to what follows, "But she is happier if she so abide." This state is much better than the other. Wherefore? for many reasons. For if it is better not to marry at all than to marry, much more in this case. "But some, you say, could not endure widowhood, and have fallen into many misfortunes." Yes; because they know not what widowhood is. For it is not widowhood to be exempt from a second marriage, as neither is it virginity to be altogether unmarried. For as "that which is comely," and "that

ye may attend upon the Lord without distraction," is the mark of the one state, so it is the mark of the other to be desolate, to "continue in supplications and prayers," to renounce luxury and pleasure. For "she that liveth in pleasure is dead whilst she liveth." (1 Tim. v. 6.) If remaining a widow, thou wouldest have the same pomp, the same show, the same attire, as thou hadst while thy husband was living, it were better for thee to marry. For it is not the union that is objectionable, but the multitude of cares that attend it. But that which is not wrong, thou dost not: but that which is not indifferent, which is liable to blame, in that thou involvest thyself. On this account "some have turned aside after Satan," because they have not been able to live properly as widows.

¹⁴ Wouldest thou know what a widow is, and what a widow's dignity, hear Paul's account of it. "If she have brought up children, if she have lodged strangers, if she have washed the Saints' feet, if she have relieved the afflicted, if she have diligently followed every good work." (1 Tim. v. 10.) But when after the death of thy husband, thou art arrayed in the same pomp of wealth, no wonder if thou canst not support widowhood. Transfer this wealth, therefore, to heaven, and thou wilt find the burden of widowhood tolerable. But, thou sayest, what if I have children to succeed to their father's inheritance? Instruct them also to despise riches. Transfer thy own possessions, reserving for them just a sufficiency. Teach them too to be superior to riches. But what if besides my silver and gold, I am surrounded by a crowd of slaves, oppressed by a multitude of affairs, how shall I be equal to the care of all these things, when deprived of the support of my husband? This is but an excuse, a pretense, as appears from many causes. For if thou dost not deserve wealth, nor seek to increase thy present possessions, thy burden will be light. To get riches is much more laborious than to take care of them. If therefore thou cuttest off this one thing, accumulating, and suppliest the needy out of thy substance, God will hold over thee His protecting hand. And if thou sayest this from a real desire to preserve the inheritance of thy fatherless children, and art not, under this pretense, possessed with covetousness; He who searches the heart knows how to secure their riches, even He who commanded thee to bring up children.

¹⁵ For it is not possible, indeed it is not, that a house established by almsgiving should suffer any calamity. If it should be unfortunate for a time, in the end it will prosper. This will be more than spear and shield to all the

household. Hear what the devil says concerning Job. "Hast not thou made an hedge about him and about his house, and about all that he hath on every side? (Job i. 10. Wherefore? Hear Job himself saying, "I was eyes to the blind, and feet was I to the lame. I was a father to the orphans. (Job xxix. 15. As he who does not turn aside from the calamities of others, will not suffer even in his own misfortunes, because he has learnt to sympathize; so he who will not bear the griefs of sympathy, will learn all sorrow in his own person. And, as in the case of a bodily disease, if, when the foot is mortified, the hand does not sympathize by cleansing the wound, washing away the discharge, and applying a plaster, it will suffer the like disease of its own; so she who will not minister to another when she is not herself afflicted, will have to bear sufferings of her own. For the evil spreading from the other part will reach to this also, and the question will not be of ministering to the other, but of its own cure and relief. So it is here also. He that will not relieve others, will be a sufferer himself.

16 "Thou hast hedged him in," saith Satan, "within and without," and I dare not attack him! But he suffered afflictions, you say. True. But those afflictions were the occasion of great good. His substance was doubled, his reward increased, his righteousness enlarged, his crown was splendid, his prize glorious. Both his spiritual and temporal blessings were augmented. He lost his children, but he received, not these restored, but others in their room, and those too he had safe for the Resurrection. Had they been restored, the number would have been diminished, but now having given others in their stead, He will present them also at the Resurrection. All these things happened to him, because of his openhandedness in almsgiving. Let us then do likewise, that we may obtain the same rewards by the grace and loving-kindness of our Lord Jesus Christ. Amen.

HOMILY 8

12 Timothy iii. 1-4.-"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, Traitors, heady, high-minded, lovers of pleasures more than lovers of God." If any now takes offense at the existence of heretics, let him remember that it was so from the beginning, the devil always setting up error by the side of truth. God from the beginning promised

good, the devil came too with a promise. God planted Paradise, the devil deceived, saying, "Ye shall be as gods." (Gen. iii. 5.) For as he could show nothing in actions, he made the more promises in words. Such is the character of deceivers. After this were Cain and Abel, then the sons of Seth and the daughters of men; afterwards Ham and Japhet, Abraham and Pharaoh, Jacob and Esau; and so it is even to the end, Moses and the magicians, the Prophets and the false prophets, the Apostles and the false apostles, Christ and Antichrist. Thus it was then, both before and at that time. Then there was Theudas, then Simon, then were the Apostles, then too this party of Hermogenes and Philetus. In short, there was no time when falsehood was not set up in opposition to truth. Let us not therefore be distressed. That it would be so, was foretold from the beginning. Therefore he says, "Know that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection." The unthankful then is unholy, and this is natural, for what will he be to others, who is not grateful to his benefactor? The unthankful man is a truce-breaker, he is without natural affection.

² "False accusers," that is, slanderers. For those who are conscious that they have no good in themselves, whilst they commit many sins and offenses, find consolation in defaming the characters of others. "Incontinent," with respect both to their tongue and their appetite, and everything else. "Fierce," hence their inhumanity and cruelty, when any one is covetous, selfish, ungrateful, licentious. "Despisers of those that are good, traitors, heady." "Traitors," betrayers of friendship; "heady," having no steadiness; "high-minded," filled with arrogance. "Lovers of pleasures more than lovers of God." Ver. 5. "Having a form of godliness, but denying the power thereof." ³ In the Epistle to the Romans, he says somewhat on this wise, "Having the form of knowledge and of the truth in the law" (Rom. ii. 20), where he speaks in commendation of it: but here he speaks of this sin as an evil beyond all other defects. And why is this? Because he does not use the words in the same signification. For an image is often taken to signify a likeness; but sometimes a thing without life, and worthless. Thus he says himself in his Epistle to the Corinthians, "A man ought not to cover his head, forasmuch as he is the image and glory of God. (1 Cor. xi. 7. But the Prophet says, "Man walketh in an image. (Ps. xxxix. 9, Gr. And the Scripture sometimes takes a lion to represent royalty, as, "He couched as a lion, and as a lion's whelp, who shall raise him up? (Gen.

xlix. 9, Gr. And sometimes to signify rapacity, as, "a ravening and a roaring lion. (Ps. xxii. 13. And we ourselves do the same. For as things are compounded and varied in themselves, they are fitly adduced for various images and examples. As when we would express our admiration of a beautiful woman, we say, she is like a picture; and when we admire a painting, we say that it speaks, that it breathes. But we do not mean to express the same thing, but in one case to mark likeness, in the other beauty.

⁴So here with respect to form, in the one passage, it means a model, or representation, a doctrine, or pattern of godliness; in the other, something that is lifeless, a mere appearance, show, and hypocrisy. Faith therefore, without works, is fitly called a mere form without the power. For as a fair and florid body, when it has no strength, is like a painted figure, so is a right faith apart from works. For let us suppose any one to be "covetous, a traitor, heady," and yet to believe aright; of what advantage is it, if he wants all the qualities becoming a Christian, if he does not the works that characterize godliness, but outdoes the Greeks in impiety, when he is a mischief to those with whom he associates, causes God to be blasphemed, and the doctrine to be slandered by his evil deeds? ⁵"From such turn away," he says. But how is this, if men are to be so "in the latter times"? There were probably then such, in some degree at least, though not to the same excess. But, in truth, through him he warns all to turn away from such characters. Ver. 6. "For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lust." Ver. 7. "Ever learning, and never able to come to the knowledge of the truth." Do you see them employing the artifice of that old deceiver, the weapons which the devil used against Adam? "Entering into houses," he says. Observe how he shows their impudence by this expression, their dishonorable ways, their deceitfulness. "Leading captive silly women," so that he who is easy to be deceived is a "silly woman," and nothing like a man: for to be deceived is the part of silly women. "Laden with sins." See whence arises their persuasion, from their sins, from their being conscious to themselves of nothing good! And with great propriety has he said "laden." For this expression marks the multitude of their sins, and their state of disorder and confusion; "led away with divers lusts." He does not accuse nature, for it is not women simply, but such women as these, that he blames. And why "divers lusts"? by that are implied their various faults, their luxury, their disorderly conduct, their wantonness. "Divers lust," he says, that is, of

glory, of wealth, of pleasure, of self-will, of honor: and perchance other vile desires are implied.

6 "Ever learning, and never able to come to the knowledge of the truth." He does not say thus to excuse, but to threaten them severely; for their understanding was callous, because they had weighed themselves down with lusts and sins. Ver. 8. "Now as Jannes and Jambres withstood Moses, so do these also resist the truth." Who are these? The magicians in the time of Moses. But how is it their names are nowhere else introduced? Either they were handed down by tradition, or it is probable that Paul knew them by inspiration. "Men of corrupt minds," he says, "reprobate concerning the faith." Ver. 9. "But they shall proceed no further; for their folly shall be manifested unto all men, as theirs also was." "They shall proceed no further"; how then does he say elsewhere, "They will increase unto more ungodliness"? (2 Tim. ii. 16.) He there means, that beginning to innovate and to deceive, they will not pause in their error, but will always invent new deceits and corrupt doctrines, for error is never stationary. But here he says, that they shall not be able to deceive, nor carry men away with them, for however at first they may seem to impose upon them, they will soon and easily be detected. For that he is speaking to this effect appears from what follows. "For their folly shall be manifest unto all." Whence? Every way—"as theirs also was." For if errors flourish at first, they do not continue to the end, for so it is with things that are not fair by nature, but fair in appearance; they flourish for a time, and then are detected, and come to nought. But not such are our doctrines, and of these thou art a witness, for in our doctrines there is no deceit, for who would choose to die for a deceit?

7 Ver. 10. "But thou hast fully known my doctrine." Wherefore be strong; for thou wert not merely present, but didst follow closely. Here he seems to imply that the period had been long, in that he says, "Thou hast followed up my doctrine"; this refers to his discourse. "Manner of life"; this to his conduct. "Purpose"; this to his zeal, and the firmness of his soul. I did not say these things, he says, and not do them; nor was I a philosopher in words only. "Faith, longsuffering." He means, how none of these things troubled me. "Charity," which those men had not; "patience," nor yet this. Towards the heretics, he means, I show much longsuffering; "patience," that under persecution. Ver. 11. "Persecutions, afflictions." There are two things that disquiet a teacher, the number of heretics, and men's wanting fortitude to en-

dures sufferings. And yet he has said much about these, that such always have been, and always will be, and no age will be free from them, and that they will not be able to injure us, and that in the world there are vessels of gold and of silver. You see how he proceeds to discourse about his afflictions, "which came upon me at Antioch, at Iconium, at Lystra."

8 Why has he selected these instances out of many? Because the rest was known to Timothy, and these perhaps were new events, and he does not mention the former ones, for he is not enumerating them particularly, for he is not actuated by ambition or vainglory, but he recounts them for the consolation of his disciple, not from ostentation. And here he speaks of Antioch in Pisidia, and Lystra, whence Timothy himself was. "What persecutions I endured." There was twofold matter of consolation, that I displayed a generous zeal, and that I was not forsaken. It cannot be said, that God abandoned me, but He rendered my crown more radiant. "What persecutions I endured: but out of them all the Lord delivered me." Ver. 12. "Yea, and all those that will live godly in Christ Jesus shall suffer persecution." But why, he says, should I speak only of myself? Each one that will live godly will be persecuted. Here he calls afflictions and sorrows, "persecutions," for it is not possible that a man pursuing the course of virtue should not be exposed to grief, tribulation, and temptations. For how can he escape it who is treading in the strait and narrow way, and who has heard, that "in the world ye shall have tribulation"? (John xvi. 33.) If Job in his time said, "The life of man upon earth is a state of trial" (Job vii. 1, Gr.); how much more was it so in those days?

9 Ver. 13. "But evil men and seducers shall wax worse and worse, deceiving, and being deceived." Let none of these things, he says, disturb thee, if they are in prosperity, and thou in trials. Such is the nature of the case. From my own instance thou mayest learn that it is impossible for man, in his warfare with the wicked, not to be exposed to tribulation. One cannot be in combat and live luxuriously, one cannot be wrestling and feasting. Let none therefore of those who are contending seek for ease or joyous living. Again, the present state is contest, warfare, tribulation, straits, and trials, and the very scene of conflicts. The season for rest is not now, this is the time for toil and labor. No one who has just stripped and anointed himself thinks of ease. If thou thinkest of ease, why didst thou strip, or prepare to fight? "But do I not

maintain the fight?" you say. What, when thou dost not conquer thy desires, nor reset the evil bias of nature?

¹⁰ Ver. 14. "But continue thou in the things that thou hast learned and hast been assured of, knowing of whom thou hast learned them; And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through the faith which in Christ Jesus." What is this? As the prophet David exhorted, saying, "Be not thou envious against the workers of iniquity" (Ps. xxxvii. 1), so Paul exhorts, "Continue thou in the things which thou hast learned," and not simply learned, but "hast been assured of," that is, hast believed. And what have I believed? That this is the Life. And if thou seest things happening contrary to thy belief, be not troubled. The same happened to Abraham, yet he was not affected at it. He had heard, "In Isaac shall thy seed be called" (Gen. xxi. 12); and he was commanded to sacrifice Isaac, yet he was not troubled nor dismayed. Let no one be offended because of the wicked. This the Scripture taught from the beginning.

¹¹ What then, if the good be in prosperity, and the wicked be punished? The one is likely to happen, the other not so. For the wicked will possibly be punished, but the good cannot always be rejoicing. No one was equal to Paul, yet he passed all his life in afflictions, in tears and groanings night and day. "For the space of three years," he says, "I ceased not to warn every one night and day with tears. (Acts xx. 31. And again: "That which cometh upon me daily. (1 Cor. xi. 28. He did not rejoice to-day, and grieve to-morrow, but he ceased not daily to grieve. How then does he say, "Evil men shall wax worse and worse"? He has not said, they shall find rest, but "they shall wax worse and worse. Their progress is for the worse. He has not said, they shall be in prosperity. But if they are punished, they are punished that thou mayest not suppose their sins are unavenged. For since we are not deterred from wickedness by the fear of hell, in very tenderness He rouses us from our insensibility, and awakens us. If no wicked man was ever punished, no one would believe that God presides over human affairs. If all were punished, no one would expect a future resurrection, since all had receded their due here. On this account He both punishes, and forbears to punish. On this account the righteous suffer tribulation here, because they are sojourners, and strangers, and are in a foreign country.

¹² The just therefore endure these things for the purpose of trial. For hear what God said to Job: "Thinkest thou that I have warned thee otherwise, than that thou mightest appear just? (Job xl. 3, Gr. But sinners when they endure any affliction suffer but the punishment of their sins. Under all circumstances, therefore, whether afflictive or otherwise, let us give thanks to God. For both are beneficial. He does nothing in hatred or enmity to us, but all things from care and consideration for us. ¹³ "Knowing that from a child thou hast known the sacred writings." The holy Scriptures he calls "sacred writings." In these thou wast nurtured, so that through them thy faith ought to be firm and unshaken. For the root was laid deep, and nourished by length of time, nor will anything subvert it. ¹⁴ And speaking of the holy Scriptures, he has added, "Which are able to make thee wise," that is, they will not suffer thee to have any foolish feeling, such as most men have. For he who knows the Scriptures as he ought, is not offended at anything that happens; he endures all things manfully, referring them partly to faith, and to the incomprehensible nature of the divine dispensation, and partly knowing reasons for them, and finding examples in the Scriptures. Since it is a great sign of knowledge not to be curious about everything, nor to wish to know all things. And if you will allow me, I will explain myself by an example. Let us suppose a river, or rather rivers (I ask no allowance, I only speak of what rivers really are,) all are not of the same depth. Some have a shallow bed, others one deep enough to drown one unacquainted with it. In one part there are whirlpools, and not in another. It is good therefore to forbear to make trial of all, and it is no small proof of knowledge not to wish to sound all the depths: whereas he that would venture on every part of the river, is really most ignorant of the peculiar nature of rivers, and will often be in danger of perishing, from venturing into the deeper parts with the same boldness with which he crossed the shallows. So it is in the things of God. He that will know all things, and ventures to intrude into everything, he it is that is most ignorant what God is. And of rivers indeed, the greater part is safe, and the depths and whirlpools few, but with respect to the things of God, the greater part is hidden, and it is not possible to trace out His works. Why then art thou bent on drowning thyself in those depths?

¹⁵ Know this, however, that God dispenses all things, that He provides for all, that we are free agents, that some things He works, and some things He permits; that He wills nothing evil to be done; that all things are not done by

His will, but some by ours also; all evil things by ours alone, all good things by our will conjointly with His influence; and that nothing is without His knowledge. Therefore He worketh all things. Thou then knowing this canst reckon what things are good, what are evil, and what are indifferent. Thus virtue is good, vice is evil; but riches and poverty, life and death, are things indifferent. If thou knowest this, thou wilt know thereby, that the righteous are afflicted that they may be crowned, the wicked, that they may receive the punishment of their sins. But all sinners are not punished here, lest the generality should disbelieve the Resurrection; nor all the righteous afflicted, lest men should think that vice, and not virtue, is approved. These are the rules and limits. Bring what you will to the test of these, and you will not be perplexed with doubt. For as there is among calculators the number of six thousand, to which all things can be reduced, and everything can be divided and multiplied in the scale of six thousand, and this is known to all who are acquainted with arithmetic ; so he who knows those rules, which I will briefly recapitulate, will never be offended. And what are these?

¹⁶ That virtue is a good, vice an evil; that diseases, poverty, ill-treatment, false accusations, and the like, are things indifferent; that the righteous are afflicted here, or if ever they are in prosperity, it is that virtue may not appear odious; that the wicked enjoy pleasure now that hereafter they may be punished, or if they are sometimes visited, it is that vice may not seem to be approved, nor their actions to go unpunished; that all are not punished, lest there should be a disbelief of the time of resurrection; that even of the good, some who have done bad actions are quit of them here; and of the wicked, some have good ones, and are rewarded for them here, that their wickedness may be punished hereafter (Matt. vi. 5); that the works of God are for the most part incomprehensible, and that the difference between us and Him is greater than can be expressed. If we reason on these grounds, nothing will be able to trouble or perplex us. If we listen to the Scriptures continually, we shall find many such examples.

¹⁷ "Which are able," he says, "to make thee wise unto salvation." ¹⁸ For the Scriptures suggest to us what is to be done, and what is not to be done. For hear this blessed one elsewhere saying, "Thou art confident that thou thyself art a guide of the blind, a light of them which are in darkness, an instructor of the foolish, a teacher of babes." (Rom. ii. 19, Rom. ii. 20.) Thou seest that the Law is the light of them which are in darkness; and if that which

showeth the letter, the letter which killeth, is light, what then is the Spirit which quickeneth? If the Old Covenant is light, what is the New, which contains so many, and so great revelations? where the difference is as great, as if any one should open heaven to those who only know the earth, and make all things there visible. There we learn concerning hell, heaven, and judgment. Let us not believe in things irrational. They are nothing but imposture. "What," you say, "when what they foretell comes to pass?" It is because you believe it, if it does come to pass. The impostor has taken thee captive. Thy life is in his power, he manages thee as he will. If a captain of robbers should have under his power and disposal the son of a king, who had fled to him, preferring the desert, and his lawless company, would he be able to pronounce whether he would live or die? Assuredly he would, not because he knows the future, but because he is the disposer of his life or death, the youth having put himself in his power. For according to his own pleasure, he may either kill him, or spare his life, as he is become subject to him, and it is equally at his disposal to say whether thou shalt be rich or poor. The greater part of the world have delivered themselves up into the hands of the devil.

¹⁹ And furthermore, it contributes much to favor the pretenses of these deceivers, that a man has accustomed himself to believe in them. For no one takes notice of their failures, but their lucky conjectures are observed. But if these men have any power of prognosticating, bring them to me, a believer. I say not this, as magnifying myself, (for it is no great honor to be superior to these things,) and indeed I am deep-laden with sins; but with respect to these matters, I will not be humble-minded; by the grace of God I despise them all. Bring me this pretender to magic; let him, if he has any power of prognosticating, tell me what will happen to me to-morrow. But he will not tell me. For I am under the power of the King, and he has no claim to my allegiance or submission. I am far from his holes and caverns. I war under the king. "But some one committed theft," you say, "and this man discovered it." This is not always true, certainly, but for the most part absurdities and falsehoods. For they know nothing. If indeed they know anything, they ought rather to speak of their own concerns, how the numerous offerings to their idols have been stolen, how so much of their gold has been melted. Why have they not informed their Priests? Even for the sake of money, they have not been able to give information when their idol-temples have been burnt, and many have perished with them. Why do they not provide for their own

salty? But it is altogether a matter of chance, if they have predicted anything. With us there are prophets, and they do not fail. They do not speak truth in one instance and falsehood in another, but always declare the truth; for this is the privilege of foreknowledge.

²⁰ Cease, then, from this madness, I beseech you, if at bast you believe in Christ; and if you believe not, why do you expose yourselves? Why do you deceive? "How long win ye halt on both your hips?" (1 Kings xviii. 21, Sept.) Why do you go to them? Why enquire of them? The instant you go to them, the infant you enquire, you put yourself in slavery to them. For you enquire, as if you believed. "No," you say, "I do not enquire, as believing, but making trial of them." But to make trial, whether they speak the truth, is the part not of one who believes that they are false, but of one who still doubts. Wherefore then dost thou enquire what will happen? For if they answered, "This will happen, but do so and so, and thou wilt escape it"; even in that case thou oughtest by no means to be an idolater; yet thy madness were not so great. But if they foretell future events, he that listens to them will gain nothing more than unavailing sorrow. The event does not happen, but he suffers the uneasiness, and torments himself.

²¹ If it were for our good, God would not have grudged us this foreknowledge. He who has revealed to us things in heaven, would not have envied us. For, "All things," He says, "that I have heard of the Father I have made known unto you"; and, "I call you not servants, but friends. Ye are my friends. (John xv. 15. Why then did He not make these things known unto us? Because He would not have us concerned about them. And as a proof that He does not envy us this knowledge, such things were revealed to the ancients, because they were babes, even about an ass, and the like. But to us, because He would not have us concerned about such things, He has not cared to reveal them. But what do we learn? Things which they never knew, for little indeed were all those things of old. But what we are taught is this, that we shall rise again, that we shall be immortal, and incorruptible, that our life shall have no end, that all things will pass away, that we shall be caught up in the clouds, that the wicked shall suffer punishment, and numberless other things, and in all these there is no falsehood. Is it not better to know these than to hear that the ass that was lost is found? Lo, thou hast gotten thine ass! Lo, thou hast found him! What is thy gain? Will he not soon be lost again some other way?

22 For if he leave thee not, at last thou wilt lose him in thy death. But the things which I have mentioned, if we will but hold them fast, we shall retain perpetually. These therefore let us pursue. To these stable and enduring goods let us attach ourselves. Let us not give heed to soothsayers, fortune-tellers, and jugglers, but to God who knoweth all things certainly, whose knowledge is universal. Thus we shall know all that it befits us to know, and shall obtain all good things, through the grace and lovingkindness, &c.

HOMILY 9

1 2 Timothy iii. 16, 17.-"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works." [R. V.: Every Scripture inspired of God is also profitable, &c.]

2 Having offered much exhortation and consolation from other sources, he adds that which is more perfect, derived from the Scriptures; and he is reasonably full in offering consolation, because he has a great and sad thing to say. For if Elisha, who was with his master to his last breath, when he saw him departing as it were in death, rent his garments for grief, what think you must this disciple suffer, so loving and so beloved, upon hearing that his master was about to die, and that he could not enjoy his company when he was near his death, which is above all things apt to be distressing? For we are less grateful for the past time, when we have been deprived of the more recent intercourse of those who are departed. For this reason when he had previously offered much consolation, he then discourses concerning his own death: and this in no ordinary way, but in words adapted to comfort him and fill him with joy; so as to have it considered as a sacrifice rather than a death; a migration, as in fact it was, and a removal to a better state. "For I am now ready to be offered up" (2 Tim. iv. 6), he says. For this reason he writes: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." All what Scripture? all that sacred writing, he means, of which I was speaking. This is said of what he was discoursing of; about which he said, "From a child thou hast known the holy Scriptures." All such, then, "is given by inspiration of God"; therefore, he means, do not doubt; and it is "profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

3 "For doctrine." For thence we shall know, whether we ought to learn or to be ignorant of anything. And thence we may disprove what is false, thence we may be corrected and brought to a right mind, may be comforted and consoled, and if anything is deficient, we may have it added to us. "That the man of God may be perfect." For this is the exhortation of the Scripture given, that the man of God may be rendered perfect by it; without this therefore he cannot be perfect. Thou hast the Scriptures, he says, in place of me. If thou wouldest learn anything, thou mayest learn it from them. And if he thus wrote to Timothy, who was filled with the Spirit, how much more to us! "Thoroughly furnished unto all good works"; not merely taking part in them, he means, but "thoroughly furnished." Chap. iv. 1. "I charge thee therefore before God, and the Lord Jesus Christ, Who shall judge the quick and the dead."

4 He either means the wicked and the just, or the departed and those that are still living; for many will be left alive. In the former Epistle he raised his fears, saying, "I give thee charge in the sight of God, Who quickeneth all things" (1 Tim. vi. 13): but here he sets before him what is more dreadful, "Who shall judge the quick and the dead," that is, Who shall call them to account "at His appearing and His kingdom." When shall He judge? at His appearing with glory, and in His kingdom. Either he says this to show that He will not come in the way that He now has come, or, "I call to witness His coming, and His kingdom." He calls Him to witness, showing that he had reminded Him of that appearing. Then teaching him how he ought to preach the word, he adds, Ver. 2. "Preach the word: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine."

5 What means "in season, out of season"? That is, have not any limited season: let it always be thy season, not only in peace and security, and when sitting in the Church. Whether thou be in danger, in prison, in chains, or going to thy death, at that very time reprove. Withhold not rebuke, for reproof is then most seasonable, when thy rebuke will be most successful, when the reality is proved. "Exhort," he says. After the manner of physicians, having shown the wound, he gives the incision, he applies the plaster. For if you omit either of these, the other becomes useless. If you rebuke without convicting, you will seem to be rash, and no one will tolerate it, but after the matter is proved, he will submit to rebuke: before, he will be headstrong. And if you convict and rebuke, but vehemently, and do not apply exhorta-

tion, all your labor will be lost. For conviction is intolerable in itself if consolation be not mingled with it. As if incision, though salutary in itself, have not plenty of lenitives to assuage the pain, the patient cannot endure cutting and hacking, so it is in this matter.

6 "With all longsuffering and doctrine." For he that reproves is required to be longsuffering, that he may not believe hastily, and rebuke needs consolation, that it may be received as it ought. And why to "longsuffering" does he add "doctrine"? "Not as in anger, not as in hatred, not as insulting over him, not as having caught an enemy. Far be these things from thee." But how? As loving as sympathizing with him, as more distressed than himself at his grief, as melted at his sufferings? "With all longsuffering and doctrine." No ordinary teaching is implied. Ver. 3. "For the time will come when they will not endure sound doctrine." Before they grow stiffnecked, preoccupy them all. For this reason he says, "in season, out of season"; do everything, so as to have willing disciples. "But after their own lusts," he says, "shall they heap to themselves teachers." Nothing can be more expressive than these words. For by saying "they shall heap to themselves," he shows the indiscriminate multitude of the teachers, as also by their being elected by their disciples. "They shall heap to themselves teachers," he says, "having itching ears." Seeking for such as speak to gratify and delight their hearers.

7 Ver. 4. "And they shall turn away their ears from the truth, and be turned unto fables." This he foretells, not as willing to throw him into despair, but to prepare him to bear it firmly, when it shall happen. As Christ also did in saying, "They will deliver you up, and they will scourge you, and bring you before the synagogues, for My name's sake." (Matt. x. 17.) And this blessed man elsewhere says, "For I know this, that after my departures shall grievous wolves enter in among you, not sparing the flock." (Actsxx. 29.) But this he said that they might watch, and duly use the present opportunity. Ver. 5. "But watch thou in all things, endure affliction." It was for this therefore, that he foretold these things; as Christ also toward the end predicted that there should be "false Christs and false prophets"; so he too, when he was about to depart, spoke of these things. "But watch thou in all things, endure affliction"; that is, labor, preoccupy their minds before this pestilence assails them; secure the safety of the sheep before the wolves enter in, everywhere endure hardship.

⁸ "Do the work of an evangelist, make full proof of thy ministry." Thus it was the work of an evangelist that he should endure hardship, both in himself, and from those without; "make full proof of" that is, fulfill "thy ministry." And behold another necessity for his enduring affliction, Ver. 6. "For I am now ready to be poured out, and the time of my departure is at hand." He has not said of my sacrifice; but, what is much more, "of my being poured out." For the whole of the sacrifice was not offered to God, but the whole of the drink-offering was. Ver. 7. "I have fought the good fight, I have finished the course, I have kept the faith." ⁹ Often, when I have taken the Apostle into my hands, and have considered this passage, I have been at a loss to understand why Paul here speaks so loftily: "I have fought the good fight. But now by the grace of God I seem to have found it out. For what purpose then does he speak thus? He is desirous to console the despondency of his disciple, and therefore bids him be of good cheer, since he was going to his crown, having finished all his work, and obtained a glorious end. Thou oughtest to rejoice, he says, not to grieve. And why? Because, "I have fought the good fight. As a father whose son was sitting by him, bewailing his orphan state, might console him, saying, Weep not, my son; we have lived a good life, we have arrived at old age, and now we leave thee. Our life has been irreproachable, we depart with glory, and thou mayest be held in admiration for our actions, Our king is much indebted to us. As if he had said, We have raised trophies, we have conquered enemies, and this not boastfully. God forbid; but to raise up his dejected son, and to encourage him by his praises to bear firmly what had happened, to entertain good hopes, and not to think it a matter grievous to be borne. For sad, sad indeed is separation; and hear Paul himself, saying, "We being bereaved of you for a short time, in presence, not in heart. (1 Thess. ii. 17.

¹⁰ If he then felt so much at being separated from his disciples, what thinkest thou were the feelings of Timothy? If on parting from him whilst living he wept, so that Paul says, "Being mindful of thy tears, that I may be filled with joy. (2 Tim. i. 4), how much more at his death? These things then he wrote to console him. Indeed the whole Epistle is full of consolation, and is a sort of Testament. "I have fought the good fight, I have finished my course, I have kept the faith. "A good fight," he says, therefore do thou engage in it. But is that a good fight, where there are imprisonment, chains, and death? Yea, he says for it is fought in the cause of Christ, and great

crowns are won in it. "The good fight"! There is no worthier than this contest. This crown is without end. This is not of olive leaves. It has not a human umpire. It has not men for spectators. The theater is crowded with Angels. There men labor many days, and suffer hardships, and for one hour they receive the crown, and immediately all the pleasure passes away. But here far otherwise, it continues for ever in brightness, glory, and honor. Henceforth we ought to rejoice. For I am entering on my rest, I am leaving the race. Thou hast heard that "it is better to depart and to be with Christ."

¹¹ I have finished "the course." For it behooves us both to contend and to run; to contend, by enduring afflictions firmly, and to run, not vainly, but to some good end. It is truly a good fight, not only delighting, but benefiting the spectator: and the race does not end in nothing. It is not a mere display of strength and of rivalry. It draws all up to heaven. This race is brighter than the sun's, yea, this which Paul ran upon earth, than that which he runs in heaven. And how had he "finished his course"? He traversed the whole world, beginning from Galilee and Arabia, and advancing to the extremities of the earth, so that, as he says, "From Jerusalem and round about unto Illyricum I have fully preached the Gospel of Christ." (Rom. xv. 19.) He passed over the earth like a bird, or rather more swiftly than a bird: for a bird only flies over it, but he, having the wing of the Spirit, made his way through numberless impediments, dangers, deaths, and calamities, so that he was even fleetier than a bird. Had he been a mere bird, he might have alighted and been taken, but being upborne by the Spirit he soared above all snares, as a bird with a wing of fire.

¹² "I have kept the faith," he says. There were many things that would have robbed him of it, not only human friendships, but menaces, and death, and countless other perils: but he stood firm against all. How? by being sober and watchful. This might have sufficed for the consolation of his disciples, but he further adds the rewards. And what are these? Ver. 8. "Henceforth there is laid up for me a crown of righteousness." Here again he calls virtue in general righteousness. Thou shouldest not grieve that I shall depart, to be invested with that crown which will by Christ be placed upon my head. But if I continued here, truly thy mightest rather grieve, and fear lest I should fail and perish. Ver. 8. "Which the Lord, the righteous Judge, shall give me at that day, and not to me only, but to all that love His appearing."

¹³ Here also he raises his mind. If "to all," much more to Timothy. But he did not say, "and to thee," but "to all"; meaning, if to all, much more to him. Moral. But how, it may be asked, is one to "love the appearing" (thn epifaneian) of Christ? By rejoicing at His coming; and he who rejoices at His coming, will perform works worthy of His joy; he will throw away his substance if need be, and even his life, so that he may obtain future blessings, that he may be thought worthy to behold that second coming in a fitting state, in confidence, in brightness and glory. This is to "love His appearing." He who loves His appearing will do everything to ensure, before His general coming, a particular coming to himself. And how, you will say, is this possible? Hear from Christ, who says, "If a man love Me, he will keep My words, and My Father and I will come unto him, and make Our abode with him." (John xiv. 23.) And think how great a privilege it is that He who will appear to all generally, should promise to come to us in particular: for He says, "We will come and make Our abode with him." If any man "love His appearing," he will do everything to invite Him to himself, and to hold Him, that the light may shine upon him. Let there be nothing unworthy of His coming, and He will soon take up His abode with us.

¹⁴ And it is called His "Epiphany," because He will appear above, and shine forth from on high. Let us therefore "seek those things that are above," and we shall soon draw down those beams upon us. None of those who grovel below, and bury themselves in this lower earth, will be able to view the light of that Sun. None of those who defile themselves with worldly things will be able to behold that Sun of righteousness. He shines on none of those who are so occupied. Recover thyself a little, recover thyself from that depth, from the waves of a worldly life, if thou wouldest see the Sun, and enjoy His appearing. Then thou wilt see Him with great confidence. Be even now a philosopher. Let not a spirit of perverseness possess thee, lest He smite thee severely, and bring thee low. Let not thy heart be hardened; nor darkened, lest thou be shipwrecked there. Let there be no self-deceit. For the rocks beneath the sea cause the most fatal shipwrecks. Nourish no wild beasts, I mean evil passions, worse than wild beasts. Confide not in things ever flowing, that thou mayest be able to stand firmly. None can stand upon water, but upon a rock all find a secure footing. Worldly things are as water, as a torrent, that passes away. "The waters," he saith, "are come in unto my soul." (Ps. lxi. 1.) Spiritual things are as a rock. For he saith, "Thou hast set my feet upon a

rock." (Ps. xl. 2.) Worldly things are as mire and clay; let us extricate ourselves from them. For so we shall be able to attain to the appearing of Christ. Whatever may befall us, let us endure. It is a sufficient consolation in all circumstances that we suffer for Christ. This divine incantation let us repeat, and it will charm away the pain of every wound.

15 And how can we suffer for Christ, you ask? If one accuse thee falsely in any case, not on account of Christ, yet if thou bearest it patiently, if thou givest thanks, if thou prayest for him, all this thou doest for Christ. But if thou curse him, if thou utter discontent, if thou attempt to revenge it, though thou shouldest not be able, it is not for Christ's sake; thou sufferest loss, and art deprived of thy reward on account of thy intention. For it rests with us either to profit, or to be injured, by afflictions. It depends not upon the nature of the affliction, but upon the disposition of our own minds. As, for instance, great were the sufferings of Job, yet he suffered with thankfulness; and he was justified, not because he suffered, but because in suffering he endured it thankfully. Another under the same sufferings, yet not the same, for none ever suffered like Job—but under lighter sufferings, exclaims, is impatient, curses the whole world, and complains against God. He is condemned and sentenced, not because he suffered, but because he blasphemed; and he blasphemed, not from any necessity arising from his afflictions, since if necessity arising from events were the cause, Job too must have blasphemed; but since he, who suffered more severely, did no such thing, it did not come to pass from this cause, but from the man's weakness of purpose. We want therefore strength of soul, and nothing will then appear grievous, but if our soul is weak, we find a grievance in everything.

16 According to our dispositions, all things become tolerable or intolerable. Let us strengthen our resolution, and we shall bear all things easily. The tree whose roots are fixed deep in the earth is not shaken by the utmost violence of the storm, but if it be set lightly in the surface of the ground, a slight gust of wind will tear it up from the roots. So it is with us; if our flesh be nailed down by the fear of God, nothing will be able to shake us; but if we merely intend well, a little shock will subvert and destroy us. Wherefore, I exhort, let us bear all with much cheerfulness, imitating the Prophet, who says, "My soul cleaveth to Thee"; observe, he says not, draweth nigh, but "cleaveth to Thee"; and again, "My soul thirsteth for Thee." (Ps. lxii. 3.) He said not merely "longeth," that he might by such words express the vehe-

mence of his desire; and again, "Fix my flesh in Thy fear." (Ps. cxix. 120, Sept.) For he wishes us so to cleave and be united to Him, that we may never be separated from Him. If thus we hold by God, if thus we rivet our thoughts upon Him, if we thirst with the love of Him, all that we desire will be ours, and we shall obtain the good things to come, in Jesus Christ our Lord, to whom with the Father and the Holy Ghost be glory, power, and honor, now and for ever. Amen.

HOMILY 10

12 Timothy iv. 9-13.-"Do thy diligence to come shortly unto me: For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia. Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry. And Tychicus have I sent to Ephesus. The cloak that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments." It is worth while to enquire why he calls Timothy to him, inasmuch as he was intrusted with a Church, and a whole nation. It was not from arrogance. For Paul was ready to come to him; for we find him saying, "But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God." (1 Tim. iii. 15.) But he was withholden by a strong necessity. He was no longer master of his own movements. He was in prison, and had been confined by Nero, and was all but on the point of death. That this might not happen before he saw his disciple, he therefore sends for him, desiring to see him before he dies, and perhaps to deliver much in charge to him. Wherefore he says, "Hasten to come to me before the winter."

2 "For Demas hath forsaken me, having loved this present world." He does not say, "That I may see thee before I depart this life," which would have grieved him, but "because I am alone," he says, "and have no one to help or support me." "For Demas hath forsaken me, having loved this present world, and is deputed to Thessalonica"; that is, having loved his own ease and security from danger, he has chosen rather to live luxuriously at home, than to suffer hardships with me, and share my present danger. He has blamed him alone, not for the sake of blaming him, but to confirm us, that we may not be effeminate in declining toils and dangers, for this is, "having loved this present world." At the same time he wishes to draw his disciple to him. "Crescens to Galatia, Titus to Dalmatia." These he does not censure. For Tit-

us was one of the most admirable men, so that to him he intrusted the affairs of the island, no small island, I mean, but that great one of Crete.

3 "Only Luke is with me." For he adhered to him inseparably. It was he who wrote the Gospel, and the General Acts; he was devoted to labors, and to learning, and a man of fortitude; of him Paul writes, "whose praise is in the Gospel throughout all the Churches." (2 Cor. viii. 18.) "Take Mark, and bring him with thee, for he is profitable to me for the ministry." It is not for his own relief, but for the ministry of the Gospel that he wanted him. For though imprisoned, he did not cease to preach. So it was on the same account he sent for Timothy, not for his own, but for the Gospel's sake, that his death might occasion no disturbance to the faithful, when many of his own disciples were present to prevent tumults, and to console those who would scarce have endurance to bear up at his death. For it is probable that the believers at Rome were men of consequence.

4 "And Tychicus have I sent to Ephesus. The cloak that I left at Troas with Carpus, when thou comest bring with thee, and the books, but especially the parchments." The word here translated "cloak" may mean a garment, or, as some say, a bag, in which the books were contained. But what had he to do with books, who was about to depart and go to God? He needed them much, that he might deposit them in the hands of the faithful, who would retain them in place of his own teaching. All the faithful, then, would suffer a great blow, but particularly those who were present at his death, and then enjoyed his society. But the cloak he requires, that he might not be obliged to receive one from another. For we see him making a great point of avoiding this; and elsewhere, when he was addressing those from Ephesus, he says, "Ye know that these hands have ministered to my necessities, and to those that were with me" (Acts xx. 34, Acts xx. 35); and again, "It is more blessed to give than to receive."

5 Ver. 14. "Alexander the coppersmith did me much evil; the Lord reward him according to his works." Here he again makes mention of his trial, not wishing merely to censure and accuse the man, but to prepare his disciple for the conflicts, that he might bear them firmly. Though they be mean and contemptible persons, and without honor, who cause these trials, they ought all, he says, to be borne with fortitude. For he who suffers wrong from any great personage, receives no little distinction from the superiority of him who does the wrong. But he who is injured by a vile and abject person, suffers

the greater annoyance. "He did me much evil," he says, that is, he persecuted me in various ways. But these things will not go unpunished! For the Lord will reward him according to his works. As he said above: "What persecutions I endured, but out of them all the Lord delivered me." (2 Tim iii. 11.) So also here he consoles his disciples by a double consideration, that he himself had suffered wrong, and that the other would be rewarded for his evil deeds. Not that the Saints rejoice in the punishment of their persecutors, but that the cause of the Gospel required it, and the weaker would derive consolation from it.

⁶ Ver. 15. "Of whom be thou ware also; for he hath greatly withstood our words." That is, he is hostile to us, and opposes us. He has not said, Revenge, punish, expel him, although by the grace given him he might have so done, but he does no such thing; nor does he arm Timothy against him, but only commands him to avoid him, leaving vengeance to God, and for the consolation of the weaker he has said that He will reward him, which is a prophecy rather than an imprecation. And that he says these things to prepare the mind of his disciple, is manifest also from what follows. But see how he mentions other of his trials. Ver. 16. "At my first answer," he says, "no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge." Do you see how he spares his friends, notwithstanding it was a grievous thing they had done? For it is not the same thing to be despised by aliens, as by our own friends. Do you see his intense dejection? It cannot be said, that I was assailed by those without, but had comfort in the attention and support of my friends; for these also betrayed me. "All men," he says, "forsook me." And this was no light offense. For if he that in war abandons one who is exposed to danger, and shrinks from meeting the hands of his enemies, is justly smitten by his friends, as having utterly betrayed their cause, much more in the case of the Gospel. But what "first answer," does he speak of? He had stood before Nero, and had escaped. But afterwards, because he had converted his cup-bearer, he was beheaded. And here again is encouragement for his disciple in what follows.

⁷ Ver. 17. "Notwithstanding the Lord stood with me, and strengthened me." Though deserted by man, God doth not permit him to suffer any harm. He strengthened me, he says, that is, He gave me boldness in speaking. He suffered me not to sink. "That by me the preaching might be fully known." That is, might be fulfilled. Observe his great humility. He does not say He

strengthened me as deserving of His gift, but that "the preaching," with which I was intrusted, "might be fully known." As if any one should wear a purple robe and a diadem, and to that circumstance should owe his safety. "And that all the Gentiles might hear." What is this? That the luster of the Gospel, and the care of His Providence for me, might be known to all. "And I was delivered out of the mouth of the lion." Ver. 18. "And the Lord shall deliver me from every evil work."

⁸ See how near he had been to death. He had fallen into the very jaws of the lion. For he calls Nero a lion from his ferocity, and the violent and daring character of his government. "The Lord delivered me," he says, "and will deliver." But if he says, "He will deliver me," why does he say, "I am ready to be offered"? Attend to the expression, "He delivered me," he says, "from the lion's mouth"; and again, "He will deliver me," not from the lion's mouth, but "from every evil work." For then He delivered me from the danger; but now that enough has been done for the Gospel, He will yet again deliver me from every sin, that is, He will not suffer me to depart with condemnation. For that he should be able to "resist unto blood striving against sin" (Heb. xii. 4), and not yield, is a deliverance from another lion, even the devil, so that this preservation is greater than the former when he seems to be given up.

⁹ "And will preserve me unto His heavenly kingdom; to Whom be glory for ever and ever. Amen." This then is salvation, when we shine forth there. But what means, "He will preserve me unto His kingdom"? He will deliver me from all blame, and preserve me there. For this is to be preserved unto His kingdom, to die here on account of it. For "He that hateth his life in this world shall keep it unto life eternal." (John xii. 25.) "To whom be glory." Lo, here is a doxology to the Son. Ver. 19. "Salute Priscilla and Aquila, and the household of Onesiphorus." For he was then in Rome, of whom he said "The Lord grant unto him that he may find mercy of the Lord in that day." (2 Tim. i. 18.) By this naming of him, he makes those of his household also more zealous in such good actions.

¹⁰ "Salute Priscilla and Aquila." These are they of whom he makes continual mention, with whom too he had lodged, and who had taken Apollos to them. He names the woman first, as being I suppose more zealous, and more faithful, for she had then received Apollos; or it might be done indifferently. And it was to them no slight consolation to be thus saluted. It conveyed a demonstration of esteem and love, and a participation in much

grace. For the bare salutation of that holy and blessed man was sufficient to fill with grace him who received it. Ver. 20. "Erastus abode at Corinth: but Trophimus have I left at Miletum sick." This Trophimus and Tychicus, we know from the book of the Acts, sailed away with him from Judea, and were everywhere his companions, perhaps as being more zealous than the rest. "Trophimus I have let at Miletum sick." Why then didst thou not heal him, instead of leaving him? The Apostles could not do everything, or they did not dispense miraculous gifts upon all occasions, lest more should be ascribed to them than was right. The same thing is observable of those blessed and righteous men, who were before them, as in the case of Moses, whose voice was weak. Why was not this defect removed? Nay, he was often afflicted with grief and dejection, and he was not admitted into the Land of Promise.

¹¹ For many things were permitted by God, that the weakness of human nature might be manifested. And if with these defects the insensible Jews could ask, Where is Moses who brought us out of the land of Egypt (Ex. xxxii. 1)? how would they not have been affected towards him if he had brought them also into the Land of Promise? If he had not been suffered to be overpowered by the fear of Pharaoh, would they not have thought him a God? We see that the people of Lystra were thus affected in the case of Paul and Barnabas, thinking them to be Gods, when they rent their clothes, and ran in among the people, crying out and saying, "Sirs, why do ye these things? we also are men of like passions with you. (Acts xiv. 14, Acts xiv. 15. Peter, again, when he had healed the man lame from his birth, when all were amazed at the miracle, answered and said, "Ye men of Israel, why marvel ye at this, or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk"? (Acts iii. 12. Hear also the blessed Paul, saying, "There was given to me a thorn in the flesh, lest I should be exalted above measure. (2 Cor. xii. 7. But this, you say, was an expression of humility. Far from it. The thorn was not sent him that he might be humble, nor does he say this only out of humility.

¹² There are other causes besides to be assigned for it. Observe therefore how God, accounting for it, says, "My grace is sufficient for thee"; not "that thou mayest not be exalted above measure," but what? "For my strength is made perfect in weakness. Two ends therefore were answered at once: what was doing was made dearly manifest, and the whole was ascribed to God. For this cause he has said elsewhere, "We carry this treasure in earthen vessels" (2

Cor. iv. 7); that is, in bodies weak and liable to suffering. Why? "That the excellency of the power may be of God, and not of us. If our bodies were not subject to infirmity, all would be ascribed to them. And elsewhere we see him grieving at the infirmity of Epaphroditus, concerning whom he writes, "He was sick nigh unto death, but God had mercy on him. (Phil. ii. 27. And many other instances there are of his ignorance of events, which was profitable both for him and his disciples.

¹³ "Trophimus I have left at Miletum sick." Miletus was near Ephesus. Did this happen then when he sailed to Judea, or upon some other occasion? For after he had been in Rome, he returned to Spain, but whether he came thence again into these parts, we know not. We see him however deserted by all. "For Demas," he says, "hath forsaken me. Crescens is departed into Galatia, Titus to Dalmatia. Erastus abode at Corinth. Trophimus have I left at Miletum sick." Ver. 21. "Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens and Linus, and Claudia:" ¹⁴ This Linus, some say, was second Bishop of the Church of Rome after Peter. "And Claudia." You see how zealous for the faith the women were, how ardent! Such was Priscilla and this Claudia, already crucified, already prepared for the battle! But why, when there were so many faithful, does he mention only these women? Manifestly because they in purpose had already withdrawn from worldly affairs, and were illustrious above other. For a woman, as such, meets not with any impediments. It is the work of divine grace, that this sex should be impeded only in the affairs of this life, or rather not even in them. For a woman undertakes no small share of the whole administration, being the keeper of the house. And without her not even political affairs could be properly conducted. For if their domestic concerns were in a state of confusion and disorder, those who are engaged in public affairs would be kept at home, and political business would be ill managed. So that neither in those matters, as neither in spiritual, is she inferior. For she is able, if so inclined, to endure a thousand deaths. Accordingly many women have suffered martyrdom. She is able to practice chastity even more than men, no such strong flame disturbing her; and to show forth modesty and gravity, and "holiness, without which no one shall see the Lord" (Heb. xii, 14); and contempt of wealth, if she will, and in short all other virtues.

¹⁵ "Do thy diligence to come before winter." See how he urges him, yet he does not say anything to grieve him. He does not say, "Before I die," lest he

should afflict him; but, "Before winter," that thou be not detained. "Eubulus," he says, "greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren." He does not mention the rest by name. Seest thou that those were the most zealous? Ver. 22. "The Lord Jesus Christ be with thy spirit." There can be no better prayer than this. Grieve not for my departure. The Lord will be with thee. And he says, not "with thee," but "with thy spirit." Thus there is a twofold assistance, the grace of the Spirit, and God helping it. And otherwise God will not be with us, if we have not spiritual grace. For if we be deserted by grace, how shall He be with us?

16 "Grace be with us. Amen." Thus he prays for himself too, that they may always be well-pleasing to Him, that they may have grace together with the spiritual gift, for where this is, nothing will be grievous. For as he who beholds the king, and is in favor with him, is sensible of no uneasiness; so though our friends forsake us, though we be overtaken by calamity, we shall feel no distress, if that grace be with us and fortify us. Moral. But how shall we draw down grace upon us? By doing what is pleasing to God, and obeying Him in all things. In great houses do we not see those domestics in favor, who do not regard their own interest, but with all zeal and alacrity promote their masters', and who not from the compulsion of the master, but from their own affection and good disposition, order all things well. When they are always before their eyes, when they are engaged in the house, when they are not occupied in any private concerns, nor caring for their own, but rather consider their masters' concerns as their own. For he who makes what is his own his master's, does not really give up his own to his master, but makes his interest his own; he commands even as himself in his affairs, and rules equally with him. He is often as much feared by the domestics, and whatever he says his master says too, and he is henceforth dreaded by all his enemies.

17 And if he who in worldly concerns prefers his masters interests to his own, does not really neglect his own interest, but rather advance it the more; much more is this the case in spiritual matters. Despise thine own concerns, and thou wilt receive those of God. This He Himself wills. Despise each, and seize upon the kingdom of heaven. Dwell there, not here. Be formidable there, not here. If thou art formidable there thou wilt be formidable not to men, but to demons, and even to the devil himself. But if thy dependence is on worldly wealth, thou wilt be contemptible to them, and often to men

too. Whatever be thy riches, thou wilt be rich in servile things. But if thou despisest these, thou wilt be radiant in the house of the King. ¹⁸ Such were the Apostles, despising a servile house and worldly wealth! And see how they commanded in the affairs of their Master. "Let one," they said, "be delivered from disease, another from the possession of devils: bind this man, and loose that." This was done by them on earth, but it was fulfilled as in Heaven. For, "whatever ye shall bind on earth," said He, "shall be bound in Heaven." (Matt. xviii. 18.) And greater power than His own did He give them. And that I lie not, appears from His own words. "He that believeth in Me, greater works shall he do than these which I do." (John xiv. 12.) Why so? Because this honor is reflected upon the Master. As in our own affairs, if the servant has great power, the master is the more admired, for if the servant is so powerful, much more is he who commands him. But if any man, neglecting his master's service thinks only of his wife, his son, or his servant, and seeks to be rich, and to lay up treasure there, by stealing and robbing his master of his possessions, he is presently ruined, and his wealth perishes with him.

¹⁹ Wherefore having these examples, I beseech you, let us not regard our possessions, that we may regard ourselves: nay, let us despise them, that we may obtain them. If we despise them, He will take care of them; if we take care of them, God will despise them. Let us labor in the concerns of God, not in our own, or rather really in our own, for His are our own. I speak not of heaven, nor of earth, nor of the things of this world: these are unworthy of Him. And they belong alike to the faithful and the unbelievers. What then do I speak of as His? His glory and His kingdom. These are His, and ours for His sake. How? "If we be dead with Him," He says, "we shall also live with Him. If we suffer, we shall also reign with Him. (2 Tim. ii. 11. We are become "joint heirs," and are called His "brethren. Why do we sink below, when He is drawing us upward towards Himself? How long shall we be poor, and beggarly? Heaven is set before us; and do we linger on earth? Is His kingdom opened to us, and do we choose such poverty as is here? Is life immortal offered us, and do we spend ourselves for lands, for wood and stones? Be truly rich. I would wish thee to be so. Be covetous and rapacious, I blame thee not for it. Here it is a fault not to be covetous, here it is blameworthy not to be grasping.

²⁰ What then is this? "The kingdom of Heaven suffereth violence, and the violent take it by force. (Matt. xi. 12. There be thou violent! be grasping! It is

not diminished by being seized upon. For neither is virtue divided, nor piety lessened, nor the kingdom of Heaven. Virtue is increased when thou seizest upon it, whilst temporal goods are lessened when they are seized upon. And this appears from hence: Let there be ten thousand men in a city; if all seize on virtue, it is multiplied, for they become righteous in ten thousand things. If no one seizes upon it, it is diminished, for it is nowhere to be found.

²¹ Thou seest then that good things are multiplied on being possessed by many, but earthly goods are rather diminished by seizing. Let us not therefore sit down content with poverty, but let us choose riches. God is then rich, when those who enjoy His kingdom are many. "For He is rich," it is said, "unto all that call upon Him. (Rom. x. 12. Increase then His substance; and thou wilt increase it by taking possession of it, by being covetous of it, by violently seizing it. And truly there is need of violence. Wherefore? Because there are so many impediments, as wives and children, cares and worldly business; besides those demons, and him who is the ruler of them, the devil. There is need then of violence, there is need of fortitude. He who takes by violence is exposed to toils. How? He endures all things, he contends against necessities. How? He almost attempts impossibilities. If such are those who take by violence, and we shrink from attempting even what is possible, how shall we ever win? or when shall we enjoy the things for which we strive? "The violent," it is said, "take" the kingdom of heaven "by force. Violence and rapacity are needed. For it is not simply set before us, and ready to our hands. He who seizes by violence, is ever sober and watchful, he is anxious and thoughtful, that he may make his seizure at a seasonable time.

²² Dost thou not see that in war he who is about to make a seizure keeps watch and is under arms the whole night? If then they who aim at seizing upon worldly goods, watch and are armed all the night long, should we, who wish to seize upon spiritual things, sleep and snore in the day, and continue always naked and unarmed? For he who is engaged in sin is unarmed; as he who practices righteousness is armed. We do not fortify ourselves with almsgiving. We do not prepare for ourselves lamps that are burning, we do not fence ourselves in spiritual armor. We do not learn the way that leads thither. We are not sober and watchful, and therefore we can seize no spoil. ²³ If a man wishes to make an attempt on a kingdom, does he not set death before him in a thousand shapes? Is he not armed at all points, does he not practice the art of war, does he not do everything with this view, and so rush on to

the attack? But we do not act thus. We wish to take the spoil while we are sleeping, and therefore we come off with empty hands. Dost thou not see plunderers, how they flee, how rapidly they move? how they force their way through everything? And there is need of expedition here. The devil is in pursuit of thee. He orders those before to detain thee. But if thou art strong, if thou art watchful, thou wilt spurn one, and thrust aside another, and escape from all, as a bird. Yea, if thou depart hence, if thou escape from the market and the tumult, I mean this life, and arrive at those higher regions beyond these, in the world to come. For there, as in a solitude, there is no tumult, no one to disturb, or to stay thy course.

²⁴ Hast thou seized? Yet a little exertion is needed after the seizure, that what thou hast seized may not be taken from thee. If we run on, if we look to none of those things that are set before our eyes, if we consider nothing but how we may escape from those who would hinder us, we shall be able to retain with all security what we have seized. Hast thou seized on chastity? Tarry not; flee beyond the reach of the devil. If he sees that he cannot overtake thee, he will cease to pursue; as we, when we can no longer see those who have robbed us, despair of the pursuit, and do not pursue, nor call on others to stop thief, but suffer them to escape. So do thou run vigorously at the beginning, and when thou art beyond the reach of the devil, he will not afterwards attack thee, but thou wilt be in safety, securely enjoying those unspeakable blessings, which God grant that we may all obtain through Jesus Christ our Lord. To whom with the Father, and the Holy Ghost, be glory, power, honor, and worship, now and for ever, and world without end. Amen.

Homilies on Titus

JOHN CHRYSOSTOM

c. AD 349–407

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

HOMILY 1

¹ Titus i. 1–4.—"Paul, a servant of God, and an Apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness; In hope of eternal life, which God, that cannot lie, promised before the world began; But hath in due times manifested His word through preaching, which is committed unto me according to the commandment of God our Saviour; To Titus, mine own son after the common faith; Grace, mercy, and peace, from God the Father, and the Lord Jesus Christ our Saviour." Titus was an approved one of the companions of Paul; otherwise, he would not have committed to him the charge of that whole island, nor would he have commanded him to supply what was deficient, as he says, "That thou shouldest set in order the things that are wanting." (Ver. 5.) He would not have given him jurisdiction over so many Bishops, if he had not placed great confidence in him. They say that he also was a young man, because he calls him his son, though this does not prove it. I think that there is mention made of him in the Acts. Perhaps he was a Corinthian, unless there was some other of the same name. And he summons Zenas, and orders Apollos to be sent to him, never Titus. (Tit. iii. 13.) For he also attests their superior virtue and courage in the presence of the Emperor.

² Some time seems to have since elapsed, and Paul, when he wrote this Epistle, appears to have been at liberty. For he says nothing about his trials, but dwells continually upon the grace of God, as being a sufficient encouragement to believers to persevere in virtue. For to learn what they had deserved, and to what state they had been transferred, and that by grace, and what had been vouchsafed them, was no little encouragement. He takes aim

also against the Jews, and if he censures the whole nation, we need not wonder, for he does the same in the case of the Galatians, saying, "O foolish Galatians." (Gal. iii. 1.) And this does not proceed from a censorious temper, but from affection. For if it were done for his own sake, one might fairly blame him; but if from the fervor of his zeal for the Gospel, it was not done reproachfully. Christ too, on many occasions, reproached the Scribes and Pharisees, not on his own account, but because they were the ruin of all the rest.

³ And he writes a short Epistle, with good reason, and this is a proof of the virtue of Titus, that he did not require many words, but a short remembrance. But this Epistle seems to have been written before that to Timothy, for that he wrote as near his end and in prison, but here, as free and at liberty. For his saying, "I have determined to winter at Nicopolis" (Tit. iii. 12), is a proof that he was not yet in bonds, as when he wrote to Timothy. Ver. 1. "Paul, a servant of God, and an Apostle of Jesus Christ, according to the faith of God's elect." You observe how he uses these expressions indifferently, sometimes calling himself the "servant of God," and sometimes the "servant of Christ," thus making no difference between the Father and the Son. "According to the faith of God's elect, and the acknowledging of the truth which is after godliness. In hope of eternal life."

⁴ "According to the faith of God's elect." It is because thou hast believed, or rather because thou wast intrusted? I think he meant, that he was intrusted with God's elect, that is, not for any achievements of mine, nor from my toils and labors, did I receive this dignity. It was wholly the effect of His goodness who intrusted me. Yet that the grace may not seem without reason, (for still the whole was not of Him, for why did He not intrust it to others?) he therefore adds, "And the acknowledging of the truth that is after godliness." For it was for this acknowledgment that I was intrusted, or rather it was of His grace that this too was intrusted to me, for He was the author of this also. Whence Christ Himself said, "Ye have not chosen Me, but I have chosen you." (John xv. 16.) And elsewhere this same blessed one writes, "I shall know, even as also I am known." (1 Cor. xiii. 12.) And again, "If I may apprehend that, for which also I am apprehended of Christ Jesus." (Phil. iii. 12.) First we are apprehended, and afterwards we know: first we are known, and then we apprehend: first we were called, and then we obeyed. But in saying, "according to the faith of the elect," all is reckoned to them, because on

their account I am an Apostle, not for my worthiness, but "for the elect's sake." As he elsewhere says, "All things are yours, whether Paul, or Apollos." (1 Cor. iii. 21.)

⁵ "And the acknowledging the truth that is after godliness." For there is a truth in other things, that is not according to godliness; for knowledge in matters of agriculture, knowledge of the arts, is true knowledge; but this truth is after godliness. Or this, "according to faith," means that they believed, as the other elect believed, and acknowledged the truth. This acknowledging then is from faith, and not from reasonings. "In hope of eternal life." He spoke of the present life, which is in the grace of God, and he also speaks of the future, and sets before us the rewards that follow the mercies which God has bestowed upon us. For He is willing to crown us because we have believed, and have been delivered from error. Observe how the introduction is full of the mercies of God, and this whole Epistle is especially of the same character, thus exciting the holy man himself, and his disciples also, to greater exertions. For nothing profits us so much as constantly to remember the mercies of God, whether public or private. And if our hearts are warmed when we receive the favors of our friends, or hear some kind word or deed of theirs, much more shall we be zealous in His service when we see into what dangers we had fallen, and that God has delivered us from them all.

⁶ "And the acknowledging of the truth." This he says with reference to the type. For that was an "acknowledging" and a "godliness," yet not of the Truth, yet neither was it falsehood, it was godliness, but it was in type and figure. And he has well said, "In hope of eternal life." For the former was in hope of the present life. For it is said, "he that doeth these things shall live in them." (Rom. x. 5.) You see how at the beginning he sets forth the difference of grace. They are not the elect, but we. For if they were once called the elect, yet are they no longer called so. Ver. 2. "Which God, that cannot lie, promised before the world began." That is, not now upon a change of mind, but from the beginning it was so foreordained. This he often asserts, as when he says, "Separated unto the Gospel of God." (Rom. i. 1.) And again, "Whom He did foreknow, He also did predestinate." (Rom. viii. 29.) Thus showing our high origin, in that He did not love us now first, but from the beginning: and it is no little matter to be loved of old, and from the beginning.

7 "Which God, that cannot lie, promised." If He "cannot lie," what He has promised will assuredly be fulfilled. If He "cannot lie," we ought not to doubt it, though it be after death. "Which God, that cannot lie," he says, "promised before the world began"; by this also, "before the world began," he shows that it is worthy of our belief. It is not because the Jews have not come in, that these things are promised. It had been so planned from the first. Hear therefore what he says, "But hath in His own times manifested." Wherefore then was the delay? From His concern for men, and that it might be done at a seasonable time. "It is time for Thee, Lord, to work" (Ps. cxix. 125), says the Prophet. For by "His own times" is meant the suitable times, the due, the fitting. Ver. 3. "But hath in due times manifested His word through preaching, which is committed unto me."

8 That is, the preaching is committed unto me. For this included everything, the Gospel, and things present, and things future, life, and godliness, and faith, and all things at once. "Through preaching," that is, openly and with all boldness, for this is the meaning of "preaching." For as a herald proclaims in the theater in the presence of all, so also we preach, adding nothing, but declaring the things which we have heard. For the excellence of a herald consists in proclaiming to all what has really happened, not in adding or taking away anything. If therefore it is necessary to preach, it is necessary to do it with boldness of speech. Otherwise, it is not preaching. On this account Christ did not say, Tell it "upon the housetops," but "preach upon the housetops" (Matt. x. 27); showing both by the place and by the manner what was to be done.

9 "Which is committed unto me according to the commandment of God our Saviour." 10 The expressions, "committed unto me," and "according to the commandment," show the matter to be worthy of credit, so that no one should think it discreditable, nor be hesitating about it, or discontented. If then it is, a commandment, it is not at my disposal. I fulfill what is commanded. For of things to be done, some are in our power, others are not. For what He commands, that is not in our power, what He permits, is left to our choice. For instance, "Whosoever shall say to his brother, Thou fool, shall be in danger of hell fire. (Matt. v. 22. This is a commandment. And again, "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. (Matt. v.

23, 24. This also is a command. But when He says, "If thou wilt be perfect, go and sell all that thou hast" (Matt. xix. 21): and, "He that is able to receive it, let him receive it" (Matt. xix. 12): this is not a command, for He makes His hearer the disposer of the matter, and leaves him the choice, whether he will do it or not. For these things we may either do or not do. But commandments are not left to our choice, we must either perform them, or be punished for not doing so.

¹¹ This is implied when he says, "Necessity is laid upon me; yea woe is unto me, if I preach not the Gospel. (1 Cor. ix. 16. This I will state more plainly, that it may be manifest to all. For instance, He that is intrusted with the government of the Church, and honored with the office of a Bishop, if he does not declare to the people what they ought to do, will have to answer for it. But the layman is under no such obligation. On this account Paul also says, "According to the commandment of God our Saviour," I do this. And see how the epithets fit in to what I have said. For having said above, "God who cannot lie," here he says, "According to the commandment of God our Saviour. If then He is our Saviour, and He commanded these things with a view that we should be saved, it is not from a love of command. It is a matter of faith, and the commandment of God our Saviour.

¹² "To Titus mine own son," that is, my true son. For it is possible for men not to be true sons, as he of whom he says, "If any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, with such an one no not to eat." (1 Cor. v. 11.) Here is a son, but not a true son. A son indeed he is, because he has once received the grace, and has been regenerated: but he is not a true son, because he is unworthy of his Father, and a deserter to the usurped sovereignty of another. For in children by nature, the true and the spurious are determined by the father that begot, and the mother who bore them. But it is not so in this case, but it depends on the disposition. For one who was a true son may become spurious, and a spurious son may become a true one. For it is not the force of nature, but the power of choice, on which it depends, whence it is subject to frequent changes. Onesimus was a true son, but he was again not true, for he became "unprofitable"; then he again became a true son, so as to be called by the Apostle his "own bowels." (Philem. 12.)

¹³ Ver. 4. "To Titus, mine own son after the common faith." What is "after the common faith"? After he had called him his own son, and assumed the

dignity of a father, hear how it is that he lessens and lowers that honor. He adds, "After the common faith"; that is, with respect to the faith I have no advantage over thee; for it is common, and both thou and I were born by it. Whence then does he call him his son? Either only wishing to express his affection for him, or his priority in the Gospel, or to show that Titus had been enlightened by him. On this account he calls the faithful both children and brethren; brethren, because they were born by the same faith; children, because it was by his hands. By mentioning the common faith, therefore, he intimates their brotherhood. Ver. 4. "Grace and peace from God the Father, and the Lord Jesus Christ our Saviour."

¹⁴ Because he had called him his son, he adds, "from God the Father," to elevate his mind by showing whose son he was, and by not only naming the common faith, but by adding "our Father," he implies that he has this honor equally with himself. Moral. Observe also how he offers the same prayers for the Teacher, as for the disciples and the multitude. For indeed he needs such prayers as much, or rather more than they, by how much he has greater enmities to encounter, and is more exposed to the necessity of offending God. For the higher is the dignity, the greater are the dangers of the priestly office. For one good act in his episcopal office is sufficient to raise him to heaven and one error to sink him to hell itself. For, to pass over all other cases of daily occurrence, if he happens, either from friendship or any other cause, to have advanced an unworthy person to a Bishopric, and have committed to him the rule of a great city, see to how great a flame he renders himself obnoxious. For not only will he have to account for the souls that are lost, for they are lost through the man's irreligion, but for all that is done amiss by the other. For he that is irreligious in a private station will be much more so when he is raised to power. It is much indeed, if a pious man continue such after his elevation to rule.

¹⁵ For he is then more strongly assailed by vainglory, and the love of wealth, and self-will, when office gives him the power; and by offenses, insults, and reproaches, and numberless other evils. If therefore any one be irreligious, he will become more so when raised to office; and he who appoints such a ruler will be answerable for all the offenses committed by him, and for the whole people. But if it is said of him who gives offense to one soul, "It were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea" (Matt. xviii. 6); what will he have to

suffer who offends so many souls, whole cities and populations, and multitudes of families, men, women, children, citizens, and husbandmen, the inhabitants of the city itself, and of all places subject to it? To say thrice as much more is to say nothing, so severe is the vengeance and the punishment to which he will be obnoxious. So that a Bishop especially needs the grace and peace of God. For if without these he governs the people, all is ruined and lost, for want of those helms. And though he be skilled in the art of steering, he will sink the vessel and those that sail in it, if he has not these helms, "the grace and peace of God."

¹⁶Hence I am struck with astonishment at those who desire so great a burden. Wretched and unhappy man, seest thou what it is thou desirest? If thou art by thyself, unknown and undistinguished, though thou committest ten thousand faults, thou hast only one soul for which to give an account, and for it alone wilt thou be answerable. But when thou art raised to this office, consider for how many persons thou art obnoxious to punishment. Hear what Paul says, "Obey them that have the rule over you, and submit yourselves: for they watch for your souls as they that must give account." (Heb. xiii. 17.) But dost thou desire honor and power? But what pleasure is there in this honor? I confess, I see not. For to be a ruler indeed is not possible, since it depends upon those under thy rule to obey or not. And to any one who considers the matter closely; it will appear that a Bishop does not so much come to rule, as to serve a multitude of masters, who are of opposite desires and sentiments. For what one commends, another blames; what this man censures, that admires. To whom therefore shall he listen, with whom shall he comply? It is impossible! And the slave that is bought with money complains if his master's commands are contrary to each other. But shouldest thou grieve, when so many masters give the contrary orders, thou art condemned even for this, and all mouths are opened against thee. Tell me then, is this honor, is this rule, is this power?

¹⁷One who holds the Episcopal office has required a contribution of money. He who is unwilling to contribute not only withholds it, but that he may not seem to withhold it from indifference, he accuses his Bishop. He is a thief, he says, a robber, he engulfs the goods of the poor, he devours the rights of the needy. Cease thy calumnies! How long wilt thou say these things? Wilt thou not contribute? No one compels thee, there is no constraint. Why dost thou revile him who counsels and advises thee? Is any one

reduced to need, and he from inability, or some other hindrance, has not lent a hand? No allowance is made for him, the reproaches in this case are worse than in the other. This then is government! And he cannot avenge himself. For they are his own bowels, and as though the bowels be swollen, and though they give pain to the head and the rest of the body, we venture not on revenge, we cannot take a sword and pierce them; so if one of those under our rule be of such sort, and create trouble and disorder by these accusations, we dare not avenge ourselves, for this would be far from the disposition of a father, but we must endure the grief till he becomes sound and well.

¹⁸ The slave bought with money has an appointed work, which when he has performed, he is afterwards his own master. But the Bishop is distracted on every side and is expected to do many things that are beyond his power. If he knows not how to speak, there is great murmuring; and if he can speak, then he is accused of being vainglorious. If he cannot raise the dead, he is of no worth, they say: such an one is pious, but this man is not. If he eats a moderate meal, for this he is accused, he ought to be strangled, they say. If he is seen at the bath, he is much censured. In short, he ought not to look upon the sun! If he does the same things that I do, if he bathes, eats and drinks, and wears the same clothing, and has the care of a house and servants, on what account is he set over me? But he has domestics to minister to him, and an ass to ride upon, why then is he set over me? But say, ought he then to have no one to wait upon him? Ought he himself to light his own fire, to draw water, to cleave wood, to go to market? How great a degradation would this be! Even the holy Apostles would not that any ministers of the word should attend upon the tables of the widows, but they considered it a business unworthy of them:

¹⁹ and would you degrade them to the offices of your own domestics? Why dost not thou, who commandest these things, come and perform these services? Tell me, does not he minister to thee a better service than thine, which is bodily? Why dost thou not send thy domestic to wait upon him? Christ washed the feet of His disciples; is it a great thing for thee to give this service to thy Teacher? But thou art not willing to render it thyself, and thou grudgest it to him. Ought he then to draw his livelihood from heaven? But God wills not so. ²⁰ But you say, "Had the Apostles free men to serve them?" Would you then hear how the Apostles lived? They made long journeys, and free men and honorable women laid down their lives and souls for their re-

lief. But hear this blessed Apostle thus exhorting; "Hold such in reputation" (Phil. ii. 29, 30): and again, "Because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me." See What he says! but thou hast not a word to throw away upon thy spiritual father, much less wilt thou submit to any danger in his behalf. But thou sayest, "He ought not to frequent the bath." And where is this forbidden? there is nothing honorable in being unclean.

²¹ These are not the things we find blamed or applauded at all. For the qualities which a Bishop is required to possess are different, as to be blameless, sober, orderly, hospitable, apt to teach. These the Apostle requires, and these we ought to look for in a ruler of the Church, but nothing further. Thou art not more strict than Paul, or rather more strict than the Spirit. If he be a striker, or violent, or cruel, and unmerciful, accuse him. These things are unworthy of a Bishop. If he be luxurious, this also is censurable. But if he takes care of his body that he may minister to thee, if he attends to his health that he may be useful, ought he for this to be accused? Knowest thou not that bodily infirmity no less than infirmity of soul injures both us and the Church? Why, otherwise, does Paul attend to this matter, in writing to Timothy, "Use a little wine for thy stomach's sake, and thy often infirmities"? (1 Tim. v. 23.) For if we could practice virtue with the soul alone, we need not take care of the body. And why then were we born at all? But if this has contributed a great share, is it not the extreme of folly to neglect it?

²² For suppose a man honored with the Bishopric, and intrusted with a public charge of the Church, and let him in other respects be virtuous, and have every quality, which a priest ought to possess, yet let him be always confined to his bed by reason of great infirmity, what service will he be able to render? Upon what mission can he go? what visitation can he undertake? whom can he rebuke or admonish? These things I say, that you may learn not causelessly to accuse him, but rather may receive him favorably; as also that if any one desire rule in the Church, seeing the shower of abuse that attends it, he may quench that desire. Great indeed is the danger of such a station, and it requires "the grace and peace of God." Which that we may have abundantly, do you pray for us, and we for you, that practicing virtue aright we may so obtain the blessings promised, through Jesus Christ, with whom, &c.

HOMILY 2

¹ Titus i. 5, 6.-"For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city as I had appointed thee: If any be blameless, the husband of one wife, having faithful children, not accused of riot, or unruly." The whole life of men in ancient times was one of action and contention; ours on the contrary is a life of indolence. They knew that they were brought into the world for this purpose, that they might labor according to the will of Him who brought them into it; but we, as if spiritual things. I speak not only of the Apostles, but of those that followed them. You see them accordingly traversing all places, and pursuing this as their only business, living altogether as in a foreign land, as those who had no city upon earth. Hear therefore what the blessed Apostle saith,

² "For this cause left I thee in Crete." As if the whole world had been one house, they divided it among themselves, administering its affairs everywhere, each taking care of his several portion of it. "For this cause left I thee in Crete, that thou shouldest set in order the things that are [R. V. were] wanting." He does not command this in an imperious manner; "that thou shouldest set in order," he says. Here we see a soul free from all envy, seeking everywhere the advantage of his disciples, not curiously solicitous, whether the good was done by himself or by another. For where he in his own person set it in order. But those things which were rather attended with honor and praise he committed to his disciple, as the ordination of Bishops, and such other things as required some farther arrangement, or, so to speak, to be brought to greater perfection. What sayest thou? does he farther set in order thy work? and dost thou not think it a disgrace bringing shame upon thee? By no means; for I look only to the common good, and whether it be done by me, or by another, it makes no difference to me. Thus it becomes him to be affected who presides in the Church, not to seek his own honor, but the common good.

³ "And ordain elders in every city," here he is speaking of Bishops, as we have before said, "as I had appointed thee. If any is blameless." "In every city," he says, for he did not wish the whole island to be intrusted to one, but that each should have his own charge and care, for thus he would have less labor himself, and those under his rule would receive greater attention, if the Teacher had not to go about to the presidency of many Churches, but was

left to be occupied with one only, and to bring that into order. Ver. 6. "If any be blameless, the husband of one wife, hating faithful children, not accused of riot, or unruly." Why does he bring forward such an one? To stop the mouths of those heretics, who condemned marriage, showing that it is not an unholy thing in itself, but so far honorable, that a married man might ascend the holy throne; and at the same reproving the wanton, and not permitting their admission into this high office who contracted a second marriage. For he who retains no kind regard for her who is departed, how shall he be a good president? and what accusation would he not incur? For you all know, that though it is not forbidden by the laws to enter into a second marriage, yet it is a thing liable to many ill constructions. Wishing therefore a ruler to give no handle for reproach to those under his rule, he on this account says, "If any be blameless," that is, if his life be free from reproach, if he has given occasion to no one to assail his character. Hear what Christ says, "If the light that is in thee be darkness, how great is that darkness!" (Matt. vi. 23.)

⁴ "Hating faithful children, not accused of riot, or unruly." We should observe what care he bestows upon children. For he who cannot be the instructor of his own children, how should he be the Teacher of others? If he cannot keep in order those whom he has had with him from the beginning, whom he has brought up, and without? For if the incompetency of the father had not been great, he would not have allowed those to become bad whom from the first he had under his power. For it is not possible, indeed it is not, that one should turn out ill who is brought up with much care, and has received great attention. Sins are not so prevalent by nature, as to overcome so much previous care. But if, occupied in the pursuit of wealth, he has made his children a secondary concern, and not bestowed much care upon them, even so he is unworthy. For if when nature prompted, he was so void of affection or so senseless, that he thought more of his wealth than of his children, how should he be raised to the Episcopal throne, and so great rule? For if he was unable to restrain them it is a great proof of his weakness; and if he was unconcerned, his want of affection is much to be blamed. He then that neglects his own children, how shall he take care of other men's? And he has not only said, "not riotous," but not even "accused of riot." There must not be an ill report, or such an opinion of them.

5 Ver. 7. "For a Bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker." For a ruler without, as he rules by law and compulsion, perhaps does not consult the wishes of those under his rule. But he who ought to rule men with their own consent, and who will be thankful for his rule, if he so conduct himself as to do everything of his own will, and share counsels with no one, makes his presidency tyrannical rather than popular. For he must be "blameless, as the steward of God, not self-willed, not soon angry." For how shall he instruct others to rule that passion, who has not taught himself? For power leads on to many temptations, it makes a man more harsh and difficult to please, even him that was very mild, surrounding him with so many occasions of anger. If he have not previously practiced himself in this virtue, he will grow harsh, and will injure and destroy much that is under his rule.

6 "Not given to wine, no striker." Here he is speaking of the insolent man. For he should do all things by admonition or rebuke, and not by insolence. What necessity, tell me, for insult? He ought to terrify, to alarm, to penetrate the soul with the threat of hell. But he that is insulted becomes more impudent, and rather despises him that insults him. Nothing produces contempt more than insult; it disgraces the insolent person, and prevents his being respected, as he ought to be. Their discourse ought to be delivered with much caution. In reproving sins they should bear in mind the future judgment, but keep clear of all insolence. Yet if any prevent them from doing their duty, they must prosecute the matter with all authority. "Not a striker," he says. The teacher is the physician of souls. But the physician does not strike, but heals and restores him that has stricken him. "Not given to filthy lucre."

7 Ver. 8. "But a lover of hospitality, a lover of good men, sober, just, holy, temperate." Ver. 9. "Holding fast the faithful word as he has been taught." You see what intensity of virtue he required. "Not given to filthy lucre," that is, showing great contempt for money. "A lover of hospitality, a lover of good men, sober, just, holy"; he means, giving away all his substance to them that need. "Temperate"; he speaks not here of one who fasts, but of one who commands his passions, his tongue, his hands, his eyes. For this is temperance, to be drawn aside by no passion. "Holding fast the faithful word as he hath been taught." By "faithful" is here meant "true," or that which was delivered through faith, not requiring reasonings, or questionings. "Holding

fast," that is, having care of it, making it his business. What then, if he be ignorant of the learning that is without? For this cause, he says, "the faithful word, according to teaching."

⁸ "That he may be able both to exhort, and to convince the gainsayers." So that there is need not of pomp of words, but of strong minds, of skill in the Scriptures and of powerful thoughts. Do you not see that Paul put to flight the whole world, that he was more powerful than Plato and all the rest? But it was by miracles, you say. Not by miracles only, for if you peruse the Acts of the Apostles, you will find him often prevailing by his teaching previously to his miracles. "That he may be able by sound doctrine to exhort," that is, to retain his own people, and to overthrow the adversaries. "And to convince the gainsayers." For if this is not done, all is lost. He who knows not how to combat the adversaries, and to "bring every thought into captivity to the obedience of Christ," and to beat down reasonings, he who knows not what he ought to teach with regard to right doctrine, far from him be the Teacher's throne. For the other qualities may be found in those under his rule, such as to be "blameless, to have his children in subjection, to be hospitable, just, holy." But that which characterizes the Teacher is this, to be able to instruct in the word, to which no regard is now paid.

⁹ Ver. 10. "For there are many unruly and vain talkers and deceivers, especially they of the circumcision;" Ver. 11. "Whose mouths must be stopped." Seest thou how he shows that they are such? From their not wishing to be ruled, but to rule. For he has glanced at this. When therefore thou canst not persuade them, do not give them charges, but stop their mouths, for the benefit others. But of what advantage will this be, if they will not obey, or are unruly? Why then should he stop their mouths? In order that others may be benefited by it. "Who subvert whole houses, teaching things which they ought not for filthy lucre's sake." For if he has undertaken the office of a Teacher, and is not able to combat these enemies, and to stop their mouths who are so shameless, he will become in each case the cause of their destination who perish. And if some one has thus advised, "Seek not to be a judge, unless thou canst take away iniquity" (Ecclus. vii. 6); much more may we say here, "Seek not to be a Teacher, if thou art unequal to the dignity of the office; but though dragged to it, decline it." Dost thou see that the love of power, the love of for filthy lucre, is a cause of these evils? "Teaching things which they ought not," he says, "for filthy lucre's sake."

10 Moral. For there is nothing which is not which is not spoiled by these passions. But as when violent winds, falling on a calm sea, turn it up from its foundation, and mingle the sand with the waves, so these passions assailing the soul turn all upside down, and dim the clearness of the mental sight, but especially does the mad desire of glory. For a contempt for money any one may easily attain, but to despise the honor that proceeds from the multitude, requires a great effort, a philosophic temper, a certain angelic soul that reaches to the very summit of heaven. For there is no passion so tyrannical, so universally prevalent, in a greater or less degree indeed, but still everywhere. How then shall we subdue it, if not wholly, yet in some little part? By looking up to heaven, by setting God before our eyes, by entertaining thoughts superior to earthly things. Imagine, when thou desirest glory, that thou hast already attained it, and mark the end, and thou wilt find it to be nothing. Consider with what loss it is attended, of how many and how great blessings it will deprive thee. For thou wilt undergo the toils and danger, yet be deprived of the fruits and rewards of them. Consider that the majority are bad, and despise their opinion. In the case of each individual, consider what the man is, and thou wilt see how ridiculous a thing is glory, that it is rather to be called shame.

11 And after this, lift up thy thoughts to the theater above. When in doing any good thou considerest that it ought to be displayed to men, and thou seekest for some spectators of the action, and art in travail to be seen, reflect that God beholds thee, and all that desire will be extinguished. Retire from the earth, and look to that theater that is in Heaven. If men should praise thee, yet hereafter they will blame thee, will envy thee, will assail thy character; or if they do not, yet their praise will not benefit thee. It is not so with God. He delights in praising our virtuous deeds. Hast thou spoken well, and obtained applause? What hast thou gained? For if those who applauded thee were benefited, changed in their minds, become better men, and had desisted from their evil deeds, then mightest thou indeed rejoice, not at the praises bestowed, but at the wonderful change for the better. But if they continue their praises, and loud plaudits, but gain no good by what they applaud, thou oughtest rather to grieve: for these things turn to their judgment and condemnation. But thou obtainest glory for thy piety. If thou art truly pious, and conscious of no guilt, thou shouldest rejoice, not because thou are reputed pious, but because thou art so. But if, without bring so, thou desirest

the good opinion of the multitude, consider that they will not be thy judges at the last day, but He who knoweth perfectly the things that are hid. And if while conscious of guilt, thou art supposed by all to be pure, instead of rejoicing, thou shouldest grieve and mourn bitterly, keeping constantly in view that Day, in which all things will be revealed, in which the hidden things of darkness will be brought to light.

¹² Dost thou enjoy honor? reject it, knowing that it renders thee a debtor. Does no one honor thee? thou oughtest to rejoice at it. For God will not lay to thy charge this, among other things, that thou hast enjoyed honor. Seest thou not that God upbraids Israel with this among other things, by his prophet, "I took of your sons for Prophets, and of your young men for sanctification"? (Amos ii. 11, Sept.) Thou wilt therefore gain this advantage at least, that thou wilt not aggravate thy punishment. For he who is not honored in the present life, who is despised, and held in no consideration, but is insulted and scorned, gains this at least, if nothing else, that he has not to answer for being honored by his fellow-servants. And on many other accounts he gains by it. He is brought down and humbled, nor if he would, can he be high-minded, if he takes the more heed to himself. But he, who enjoys more honor, besides being responsible for great debts, is lifted up into arrogance and vainglory, and becomes the slave of men; and as this tyranny increases, he is compelled to do many things which he would not.

¹³ Knowing therefore that it is better to want glory, than to possess it, let us not seek for honors, but evade them when they are offered, let us cast them from us, let us extinguish that rulers of the church, and to those under their rule. For a soul desirous of honor, and of being glorified, shall not see the kingdom of heaven. This is not my own saying. I speak not my own words, but those of the Spirit of God. He shall not see it, though he practice virtue. For he saith, "They have their reward." (Matt. vi. 5.) He then, who has no reward to receive, how shall he see the kingdom of heaven? I forbid thee not to desire glory, but I would wish it to be the true glory, that which proceeds from God. "Whose praise," it is said, "is not of men, but of God." (Rom. ii. 29.) Let us be pious in secret, not cumbered with parade, and show, and hypocrisy. Let us cast away the sheep's clothing, and rather let us become sheep. Nothing is more worthless than the glory of men. Should thou see a company of little children, mere sucklings, wouldest thou desire glory from them? Be thus affected towards all men with respect to glory.

¹⁴ It is for this reason called vainglory. Dost thou see the masks worn by stage-players? how beautiful and splendid they are, fashioned to the extreme height of elegance. Canst thou show me any such real countenance? By no means. What then? didst thou ever fall in love with them? No. Wherefore? Because they are empty, imitating beauty, but not being really beautiful. Thus human glory is empty, and an imitation of glory: it is not true glory. That beauty only which is natural, which is within, is lasting: that which is put on externally often conceals deformity, conceals it from men until the evening. But when the theater breaks-up, and the masks are taken off, each appears what he really is. ¹⁵ Let us therefore pursue truth, and not be as if we were on the stage and acting a part. For of what advantage is it, tell me, to be gazed at by a multitude? It is vainglory, and nothing else. For return to thy house, and solitude, and immediately all is gone. Thou hast gone to the market-place, thou hast turned upon thee the eyes of all present. What hast thou gained? Nothing. It vanished, and passed away like dissolving smoke. Do we then love things thus unsubstantial? How unreasonable is this! what madness! To one thing only let us look, to the never seek the praise of men; but if it falls to us, we shall despise, deride, and reject it. We shall be affected as those who desire gold, but receive clay. Let not any one praise thee, for it profits nothing; and if he blame thee, it harms thee not. But with God praise and blame are attended with real gain and loss, whilst all is vain that proceeds from men. And herein we are made like unto God, that He needs not glory from men. "I receive not" said Christ, "honor from men." (John v. 41.) Is this then a light thing, tell me? When thou art unwilling to despise glory, say, "By despising it, I shall resemble God," and immediately thou wilt despise it. But it is impossible that the slave of glory should not be a slave to all, more servile than slaves in reality. For we do not impose upon our slaves such tasks, as glory exacts from her captives. Base and shameful are the things she makes them say, and do, and suffer, and when she sees them obedient, she is the more urgent in her commands.

¹⁶ Let us fly then, I entreat you, let us fly from this slavery. But how shall we be able? If we think seriously of what is in this world, if we observe that things present are a dream, a shadow, and nothing better; we shall easily overcome this desire, and neither in little nor in great things shall be led captive by it. But if in little things we do not despise it, we shall easily be overcome by it in the most important. Let us therefore remove far from us

the sources of it, and these are, folly, and meanness of mind, so that, if we assume a lofty spirit, we shall be able to look beyond honor from the multitude, and to extend our views to heaven, and obtain the good things there. Of which God grant that we may all be partakers, by the grace and loving-kindness of our Lord Jesus Christ, with whom, &c.

HOMILY 3

¹ Titus i. 12-14.-"One of themselves, even a prophet of their own, said, The Creatians are always liars, evil beasts, slow bellies. This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith; Not giving heed to Jewish fables, and commandments of men, that turn born the truth." There are several questions here. First, who it was that said this? Secondly, why Paul quoted it? Thirdly, why he brings forward a testimony that is not correct? Let us then offer a seasonable solution of these, having premised some other things. For when Paul was discoursing to the Athenians, in the course of his harangue he quoted these words, "To the Unknown God": and again, "For we also are His offspring, as certain also of your own poets have said." (Acts xvii. 23, Acts xvii. 28.) It was Epimenides who said this, himself a cretan, and whence he was move moved to say it is necessary to mention. It is this. The Cretans have a tomb a Jupiter, with this inscription. "Here lieth Zan, whom they call Jove." On account of this inscription, then, the poet ridiculing the Cretans as liars, as he proceeds, introduces, to increase the ridicule, this passage.

² For even a tomb, O King, of thee They made, who never diedst, but aye shalt be. If then this testimony is true, observe what a difficulty! For if the poet is true who said that they spoke falsely, in asserting that Jupiter could die, as the Apostle says, it is a fearful thing! Attend, beloved, with much exactness. The poet said that the Cretans were liars for saying that Jupiter was dead. The Apostle confirmed his testimony: so, according to the Apostle, Jupiter is immortal: for he says, "this witness is true"! What shall we say then? Or rather how shall we solve this? The Apostle has not said this, but simply and plainly applied this testimony to their habit of falsehood. Else why has he not added, "For even a tomb, O king, of thee, they made"? So that the Apostle has not said this, but only that one had well said, "The Creatians are always liars." But it is not only from hence that we are confident that Jupiter is not a God. From many other arguments we are able to prove this, and not from the testimony of the Cretans. Besides, he has not said, that in

this they were liars. Nay and it is more probable that they were deceived as to this point too For they believed in other gods, on which account the Apostle calls them liars.

3 And as to the question, why does he cite the testimonies of the Greeks? It is because we put them most to confusion when we bring our testimonies and accusations from their own writers, when we make those their accusers, who are admired among themselves. For this reason he elsewhere quotes those words, "To the Unknown God." For the Athenians, as they did not receive all their gods from the beginning, but from time to time admitted some other, as those from the Hyperboreans, the worship of Pan, and the greater and the lesser mysteries, so these same, conjecturing that besides these there might be some other God, of whom they almost implying, "if there might be some God unknown to them." He therefore said to them, Him whom you have by anticipation acknowledged, I declare to you. But those words, "We also are His offspring," are quoted from Aratus, who having preciously said, "Earth's paths are full of Jove, the sea is full"-adds, "For we too are His offerings," in which I conceive he shows that we are sprung from God. How then does Paul wrest what is said of Jupiter to the God of the universe? He has not transferred to God, and was neither justly nor properly applied to Jupiter, this he restores to God, since the name of God belongs to Him alone, and is not lawfully bestowed upon idols.

4 And from what writers should he address them? From the Prophets? They would not have believe them. Since with the Jews too he does not argue from the Gospels, but from the Prophets. For this reason he says, "Unto the Jews I became as a Jew, to them that are without law, as without law, to those that are under the Law, as under the Law." (1 Cor. ix. 20, 1 Cor. ix. 21.) Thus does God too, as in the case of the wise men, He does not conduct them by an Angel, nor a Prophet, nor an Apostle, nor an Evangelist, but how? By a start. For as their art made them conversant with these, He made use of such means to guide them. So in the case of the oxen, that drew the ark. "If it goeth up by the way of his own coast, then He hath done us this great evil" (1 Sam. vi. 9.), as their prophets suggested. Do these prophets then speak the truth? No; but he refutes and confounds them out of their own mouths. Again, in the case of the witch, because Saul believed in her, he caused him to hear through her what was about to befall him. Why then did Paul stop the mouth of the spirit, that said, "These men are the servants of the most

high God, which show unto us the way of salvation"? (Acts xvi. 17.) And why did Christ hinder the devils from speaking of Him? In this case there was reason, since the miracles were going on. For here it was not a star that proclaimed Him, but He Himself; and the demons again were not worshiped; for it was not an image that spoke, that it should be forbidden. He also suffered Balaam to bless, and did not restrain him. Thus He everywhere condescends.

5 And what wonder? for He permitted opinions erroneous, and unworthy of Himself, to prevail, as that He was a body formerly, and that He was visible. In opposition to which He says, "God is a Spirit." (John iv. 24.) Again, that He delighted in sacrifices, which is far from His nature. And He utters words at variance with His declarations of Himself, and many such things. For He nowhere considers His own dignity, but always what will be profitable to us. And if a father considers not his own dignity, but talks lispingly with his children, and calls their meat and drink not by their Greek names, but by some childish and barbarous words, much more doth God. Even in reproving He condescends, as when He speaks by the prophet, "Hath a nation changed their gods?" (Jer. ii. 11.), and in every part of Scripture there are instances of His condescension both in words and actions.

6 Ver. 13. "Wherefore rebuke them sharply, that they may be sound in the faith." This he says, because their disposition was froward, deceitful, and dissolute. They have these numberless bad qualities; and because they are prone to lying, deceiving, gluttonous, and slothful, severe reproof is necessary. For such characters will not be managed by mildness, "therefore rebuke them." He speaks not here of Gentiles, but of his own people. "Sharply." Give them, he says, a stroke that cuts deep. For one method is not to be employed with all, but they are to be differently dealt with, according to their various characters and dispositions. He does not here have recourse to exhortation. For as he who treats with harshness the meek and ingenuous, may destroy them; so he who flatters one that requires severity, causes him to perish, and does not suffer him to be reclaimed. "That they may be sound in the faith."

7 This then is soundness, to introduce nothing spurious, nor foreign. But if they who are scrupulous about meats are not sound, but are sick and weak; for, "Them that are weak," he says, "receive ye, but not to doubtful disputations" (Rom xiv. 1); what can be said of those who observe the same fasts, (with the Jews,) who keep the sabbaths, who frequent the places that are con-

secrated by them? I speak of that at Daphne, of that which is called the cave of Matrona, and of that plain in Cilicia, which is called Saturn's. How are these sound? With them a heavier stroke is necessary. Why then does he not do the same with the Romans? Because their dispositions were different, they were of a nobler character. Ver. 14. "Not giving heed," he says, "to Jewish fables." The Jewish tenets were fables in two ways, because they were imitations, and because the thing was past its season, for such things become fables at last. For when a thing ought not to be done, and being done, is injurious, it is a fable even as it is useless. As then those ought not to be regarded, so neither ought these. For this is not being sound. For if thou believest the Faith, why dost thou add other things, as if the faith were not sufficient to justify? Why dost thou enslave thyself by subjection to the Law? Hast thou no confidence in what thou believest? This is a mark of an unsound and unbelieving mind. For one who is faithful does not doubt, but such an one evidently doubts.

8 Ver. 15. "Unto the pure," he says, "all things are pure." Thou seest that this is said to a particular purpose. "But unto them that are defiled and unbelieving is nothing pure." Things then are not clean or unclean from their own nature, but from the disposition of him who partakes of them. "But even their mind and conscience is defiled." Ver. 16. "They profess that they know God; but in works they deny Him, being abominable, and disobedient, and to every good work reprobate." 9 The swine therefore is clean. Why then was it forbidden as unclean? It was not unclean by nature; for, "all things are pure." Nothing is more unclean than a fish, inasmuch as it even feeds upon human flesh. But it was permitted and considered clean. Nothing is more unclean than a bird, for it eats worms; or than a stag, which is said to have its name from eating serpents. Yet all these were eaten. Why then was the swine forbidden, and many other things? Not because they were unclean, but to check excessive luxury. But had this been said, they would not have been persuaded; they were restrained therefore by the fear of uncleanness. For tell me, if we enquire nicely into these things, what is more unclean than wine; or than water, with which they mostly purified themselves? They touched not the dead, and yet they were cleansed by the dead, for the victim was dead, and with that they were cleansed. This therefore was a doctrine for children. In the composition of wine, does not dung form a part? For as the vine draws moisture from the earth, so does it from the dung that is thrown

upon it. In short, if we wish to be very nice, everything is unclean, otherwise if we please not to be nice, nothing is unclean. Yet all things are pure. God made nothing unclean, for nothing is unclean, except sin only. For that reaches to the soul, and defiles it. Other uncleanness is human prejudice.

¹⁰ "But unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled." For how can there be anything unclean among the pure? But he that has a weak soul makes everything unclean, and if there be set abroad a scrupulous enquiry into what is clean or unclean, he will touch nothing. For even these things are not clean, I speak of fish, and other things, according to their notions; (for "their mind and conscience," he says, "is defiled,") but all are impure. Yet Paul says not so; he turns the whole matter upon themselves. For nothing is unclean, he says, but themselves, their mind and their conscience; and nothing is more unclean than these; but an evil will is unclean. "They profess that they know God, but in works they deny Him, being abominable and disobedient, and unto every good work reprobate." ii. 1. "But speak thou the things that become sound doctrine."

¹¹ This then is uncleanness. They are themselves unclean. But be not thou silent on that account. Do thy part, although they may not receive thee. Advise and counsel them, though they may not be persuaded. Here he censures them more severely. For they who are mad imagine that nothing stands still, yet this arises not from the objects that are seen, but from the eyes that see. Because they are unsteady and giddy, they think that the earth turns round with them, which yet turns not, but stands firm. The derangement is of their own state, not from any affection of the element. So it is here, when the soul is unclean, it thinks all things unclean. Therefore scrupulous observances are no mark of purity, but it is the part of purity to be bold in all things. For he that is pure by nature ventures upon all things, they that are defiled, upon nothing. This we may say against Marcion. Seest thou that it is a mark of purity to be superior to all defilement, to touch nothing implies impurity. This holds even with respect to God. That He assumed flesh is a proof of purity; if through fear He had not taken it, there would have been defilement. He who eats not things that seem unclean, is himself unclean and weak, he who eats, is neither. Let us not call such pure, they are the unclean. He is pure, who dares to feed upon all things. All this caution we ought to exercise towards the things that defile the soul. For that is uncleanness, that is defile-

ment. None of these things is so. Those who have a vitiated palate think what is set before them is unclean, but this is the effect of their disorder. It becomes us therefore to understand the nature of things pure, and things unclean.

¹² Moral. What then is unclean? Sin, malice, covetousness, wickedness. As it is written: "Wash you, make you clean, put away the evil of your doings. (Isa. i. 16. "Create in me a clean heart, O God. (Ps. li. 10. "Depart ye, depart ye, go ye out from thence, touch no unclean thing. (Isa. lii. 52. These observances were emblems of purifications. "Touch not a dead body," it is said. For sin is such, it is dead and offensive. "The leper is unclean. For sin is a leprosy, various and multiform. And that they had this meaning, appears from what follows. For if the leprosy is general, and overspreads the whole body, he is clean; if it is partial, he is unclean. Thus you see that what is various and changeable is the unclean thing. He again whose seed passes from him is unclean, consider one that is so in soul, casting away his seed. He who is uncircumcised is unclean. These things are not allegorical but typical, for he who does not cut off the wickedness of his heart is the unclean person. He who worketh on the Sabbath is to be stoned, that is, he who is not at all times devoted to God, shall perish. You see how many varieties of uncleanness there are. The woman in child-bed is unclean. Yet God made child-birth, and the seed of copulation. Why then is the woman unclean, unless something further was intimated? And what was this? He intended to produce piety in the soul, and to deter it from fornication.

¹³ For if she is unclean who has borne a child, much more she who has committed fornication. If to approach his own wife is not altogether pure, much less to have intercourse with the wife of another. He who attends a funeral is unclean, much more he who has mixed in war and slaughter. And many kinds of uncleanness would be found, if it were necessary to recount them all. But these things are not now required of us. But all is transferred to the soul. ¹⁴ For bodily things are nearer to us, from these therefore he introduced instruction. But it is not so now. For we ought not to be confined to figures, and shadows, but to adhere to the truth, and to uphold it: sin is the unclean thing. From that let us flee, from that let us abstain. "If thou comest near it, it will bite thee. (Ecclus. xxi 2. Nothing is more unclean than covetousness. Whence is this manifest? From the facts themselves. For what does it not defile? the hands, the soul, the very house where the ill-gotten treasure is

laid up. But the Jews consider this as nothing. And yet Moses carried off the bones of Joseph. Samson drank from the jawbone of an ass, and ate honey from the lion, and Elijah was nourished by ravens, and by a widow woman. And tell me, if we were to be precise about these things, what can be more unclean than our books, which are made of the skins of animals? The fornicator, then, is not the only one that is unclean, hut others more than he, as the adulterer. But both the one and the other are unclean, not on account of the intercourse, (for according to that reasoning a man cohabiting with his own wife would be unclean,) but because of the wickedness of the act, and the injury done to his neighbor in his nearest interests. Dost thou see that it is wickedness that is unclean?

¹⁵He who had two wives was not unclean, and David who had many wives was not unclean. But when he had one unlawfully, he became unclean. Why? Because he had injured and defrauded his neighbor. And the fornicator is not unclean on account of the intercourse, but on account of the manner of it, because it injures the woman, and they injure one another, making the woman common, and subverting the laws of nature. For she ought to be the wife of one man, since it is said, "Male and female created He them. (Gen. i. 27. And, "they twain shall be one flesh. Not "those many," but "they twain shall be one flesh. Here then is injustice, and therefore the act is wicked. Again, when anger exceeds due measure, it makes a man unclean, not in itself, but because of its excess. Since it is not said, "He that is angry," merely, but "angry without a cause. Thus every way to desire overmuch is unclean, for it proceeds from a greedy and irrational disposition. Let us therefore be sober, I beseech you, let us be pure, in that which is real purity, that we may be thought worthy to see God, through Jesus Christ our Lord, with whom, &c.

HOMILY 4

¹Titus ii. 2-5.-"That the aged men be sober, grave, temperate, sound in faith, in charity, in patience. The aged women likewise, that they be in behavior as becometh holiness, not false accusers, not given to much wine, teachers of good things; That they may teach the young women to be sober, to love their husbands, to love their children, To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed." There are some failings which age has, that youth has not. Some indeed it has in common with youth, but in addition it has a slowness,

a timidity, a forgetfulness, an insensibility, and an irritability. For this reason he exhorts old men concerning these matters, "to be vigilant." For there are many things which at this period make men otherwise than vigilant, especially what I mentioned, their general insensibility, and the difficulty of stirring or exciting them. Wherefore he also adds, "grave, temperate." Here he means prudent. For temperance is named from the well-tempered mind. For there are, indeed there are, among the old, some who rave and are beside themselves, some from wine, and some from sorrow. For old age makes them narrowminded.

2 "Sound in faith, in charity [love], in patience." He has well added "in patience," for this quality more especially befits old men. Ver. 3. "The aged women likewise, that they be in behavior as becometh holiness." That is, that in their very dress and carriage they exhibit modesty. "Not false accusers, not given to much wine." For this was particularly the vice of women and of old age. For from their natural coldness at that period of life arises the desire of wine, therefore he directs his exhortation to that point, to cut off all occasion of drunkenness, wishing them to be far removed from that vice, and to escape the ridicule that attends it. For the fumes mount more easily from beneath, and the membranes (of the brain) receive the mischief from their being impaired by age, and this especially causes intoxication. Yet wine is necessary at this age, because of its weakness, but much is not required. Nor do young women require much, though for a different reason, because it kindles the flame of lust.

3 "Teachers of good things." And yet thou forbiddest a woman to teach; how dost thou command it here, when elsewhere thou sayest, "I suffer not a woman to teach"? (1 Tim. ii. 12.) But mark what he has added, "Nor to usurp authority over the man." For at the beginning it was permitted to men to teach both men and women. But to women it is allowed to instruct by discourse at home. But they are nowhere permitted to preside, nor to extend their speech to great length, wherefore he adds, "Nor to usurp authority over the man." Ver. 4. "That they may teach the young women to be sober." Observe how he binds the people together, how he subjects the younger women to the elder. For he is not speaking there of daughters, but merely in respect of age. Let each of the elder women, he means, teach any one that is younger to be sober.

⁴ "To love their husbands." This is the chief point of all that is good in a household, "A man and his wife that agree together." (Ecclus. xxv. 1.) For where this exists, there will be nothing that is unpleasant. For where the head is in harmony with the body, and there is no disagreement between them, how shall not all the other members be at peace? For when the rulers are at peace, who is there to divide and break up concord? as on the other hand, where these are ill disposed to each other, there will be no good order in the house. This then is a point of the highest importance, and of more consequence than wealth, or rank, or power, or aught else. Nor has he said merely to be at peace, but "to love their husbands." For where love is, no discord will find admittance, far from it, other advantages too spring up.

⁵ "To love their children." This is well added, since she who loves the root, will much more love the fruit. "To be discreet, chaste, keepers at home, good." All these spring from love. They become "good, and keepers at home," from affection to their husbands. "Obedient to their own husbands, that the word of God be not blasphemed." She who despises her husband, neglects also her house; but from love springs great soberness, and all contention is done away. And if he be a Heathen, he will soon be persuaded; and if he be a Christian, he will become a better man. Seest thou the condescension of Paul? He who in everything would withdraw us from worldly concerns, here bestows his consideration upon domestic affairs. For when these are well conducted, there will be room for spiritual things, but otherwise, they too will be marred. For she who keeps at home will be also sober, she that keeps at home will be also a prudent manager, she will have no inclination for luxury, unseasonable expenses, and other such things.

⁶ "That the word of God," he says, "be not blasphemed." See how his first concern is for the preaching of the word, not for worldly things; for when he writes to Timothy, he says, "that we may lead a quiet and peaceable life in all godliness and honesty" (1 Tim. ii. 2); and here, "that the word of God," and the doctrine, "be not blasphemed." For if it should happen that a believing woman, married to an unbeliever, should not be virtuous, the blasphemy is usually carried on to God; but if she be of good character, the Gospel obtains glory from her, and from her virtuous actions. Let those women hearken who are united to wicked men or unbelievers; let them hear, and learn to lead them to godliness by their own example. For if thou gain nothing else, and do not attract thy husband to embrace right doctrines, yet thou hast

stopped his mouth, and dost not allow him to blaspheme Christianity; and this is no mean thing, but great indeed, that the doctrine should be admired through our conversation.

7 Ver. 6. "Young men likewise exhort to be soberminded." See how he everywhere recommends the observance of decorum. For he has committed to women the greater part in the instruction of women, having appointed the elder to teach the younger. But the whole instruction of men he assigns to Titus himself. For nothing is so difficult for that age as to overcome unlawful pleasures. For neither the love of wealth, nor the desire of glory, or any other thing so much solicits the young, as fleshly lust. Therefore passing over other things, he directs his admonition to that vital point. Not however that he would have other things neglected; for what says he? Ver. 7. "In all things showing thyself a pattern of good works." Let the elder women, he says, teach the younger, but do thou thyself exhort young men to be soberminded. And let the luster of thy life be a common school of instruction, a pattern of virtue to all, publicly exhibited, like some original model, containing in itself all beauties, affording examples whence those who are willing may easily imprint upon themselves any of its excellences.

8 Ver. 7, 8. "In [thy] doctrine showing uncorruptness, gravity, sincerity, Sound speech that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you." By "him that is of the contrary part," he means the devil, and every one who ministers to him. For when the life is illustrious, and the discourse corresponds to it, being meek and gentle, and affording no handle to the adversaries, it is of unspeakable advantage. Of great use then is the ministry of the word, not any common word, but that which is approved, and cannot be condemned, affording no pretext to those who are willing to censure it. Ver. 9. "Exhort servants to be obedient to their own masters, and to please them well in all things." Dost thou see what he has previously said, "that he that is of the contrary part may be ashamed, having no evil thing to say of you." He therefore is deserving of condemnation, who under pretense of continence separates wives from their husbands, and he who under any other pretext takes away servants from their masters. This is not "speech that cannot be condemned," but it gives great handle to the unbelieving, and opens the mouths of all against us.

9 "Not answering again." Ver. 10. "Not purloining, but showing all good fidelity, that they may adorn the doctrine of God our Saviour in all things."

¹⁰ Thus he has well said in another place, "Doing service as to the Lord, and not to men. For if thou servest thy master with good will, yet the occasion of this service proceeds from thy fear, and he who with so great fear renders Him service, shall receive the greater reward. For if he restrain not his hand, or his unruly tongue, how shall the Gentile admire the doctrine that is among us? But if they see their slave, who has been taught the philosophy of Christ, displaying more self-command than their own philosophers, and serving with all meekness and good will, he will in every way admire the power of the Gospel. For the Greeks judge not of doctrines by the doctrine itself, but they make the life and conduct the test of the doctrines. Let women therefore and servants be their instructors by their conversation. For both among themselves, and everywhere, it is admitted that the race of servants is passionate, not open to impression, intractable, and not very apt to receive instruction in virtue, not from their nature, God forbid, but from their ill breeding, and the neglect of their masters. For those who rule them care about nothing but their own service; or if they do sometimes attend to their morals, they do it only to spare themselves the trouble that would be caused them by their fornication, their thefts, or their drunkenness, and being thus neglected and having no one to concern himself about them, they naturally sink into the very depths of wickedness.

¹¹ For if under the direction of a father and mother, a guardian, a master, and teacher, with suitable companions, with the honor of a free condition, and many other advantages, it is difficult to escape intimacies with the wicked, what can we expect from those who are destitute of all these, and are mixed up with the wicked, and associate fearlessly with whomsoever they will, no one troubling herself about their friendships? What sort of persons do we suppose they will be? On this account it is difficult for any servant to be good, especially when they have not the benefit of instruction either from those without or from ourselves. They do not converse with free men of orderly conduct, who have a great regard for their reputation. For all these reasons it is a difficult and surprising thing that there should ever be a good servant. ¹² When therefore it is seen that the power of religion, imposing a restraint upon a class naturally so self-willed, has rendered them singularly well behaved and gentle, their masters, however unreasonable they may be, will form a high opinion of our doctrines. For it is manifest, that having previously infixed in their souls a fear of the Resurrection, of the Judgment,

and of all those things which we are taught by our philosophy to expect after death, they have been able to resist wickedness, having in their souls a settled principle to counterbalance the pleasures of sin. So that it is not by chance or without reason, that Paul shows so much consideration for this class of men: since the more wicked they are, the more admirable is the power of that preaching which reforms them. For we then most admire a physician, when he restores to a healthy and sane state one who was despaired of, whom nothing benefited, who was unable to command his unreasonable desires, and wallowed in them. And observe what he most requires of them; the qualities which contribute most to their masters' ease.

¹³ "Not answering again, not purloining"; that is, to show all good will in matters intrusted to them, to be particularly faithful in their masters' concerns, and obedient to their commands. Moral. Do not therefore think that I enlarge upon this subject without a purpose. For the rest of my discourse will be addressed to servants. Look not to this, my good friend, that thou servest a man, but that thy service is to God, that thou adornest the Gospel. Then thou wilt undertake everything in obedience to thy master, bearing with him, though impatient, and angry without a cause. Consider that thou art not gratifying him, but fulfilling the commandment of God; then thou wilt easily submit to anything. And what I have said before, I repeat here, that when our spiritual state is right, the things of this life will follow. For a servant, so tractable and so well disposed, will not only be accepted by God, and made partaker of those glorious crowns, but his master himself, whom he serves so well, even though he be brutish and stone-hearted, inhuman and ferocious, will commend and admire him, and will honor him above all the rest, and will set him over their heads, though he be a Gentile.

¹⁴ And that servants are required to be thus disposed towards a Gentile master, I will show you by an example. Joseph, who was of a different religion from the Egyptian, was sold to the chief cook. What then did he? When he saw the young man was virtuous, he did not consider the difference of their religion, but loved and favored and admired him, and committed the others to his superintendence, and knew nothing of the affairs of his own house because of him. Thus he was a second master, and even more of a master than his lord, for he knew more of his master's affairs than his master himself. And even afterwards, as it seems to me, when he believed the unjust accusation framed against him by his wife, yet from his former regard for

him, retaining a respect for that just man, he satisfied his resentment with imprisonment. For if he had not greatly revered and esteemed him from his former conduct, he would have thrust his sword through his body, and dispatched him at once. "For jealousy is the rage of a man; therefore he will not regard any ransom, neither will he rest content, though thou givest many gifts. (Prov. vi. 34, Prov. vi. 35. And if such is the jealousy of men in general, much more violent must it have been with him, an Egyptian and barbarian, and injured as he thought by one whom he had honored.

15 For you all know that injuries do not affect us in the same way from all persons, but that those grieve us most bitterly and deeply which proceed from those who were well-affected toward us, who had trusted us and whom we had trusted, and who had received many kindnesses from us. He did not consider with himself, nor say, What! have I taken a servant into my house, shared with him my substance, made him free, and even greater than myself, and is this the return that he makes me? He did not say this, so much was his mind prepossessed by his previous respect for him. 16 And what wonder if he enjoyed so much honor in the house, when we see what great regard he obtained even in a prison. You know how practiced in cruelty are the dispositions of those who have the custody of prisons. They profit by the misfortune of others, and harass those whom others support in their afflictions, making a gain of them that is truly deplorable, with a more than brutal cruelty. For they take advantage of those wretched circumstances which ought to excite their pity. And we may further observe, that they do not treat in the same manner all their prisoners; for those who are confined upon accusation only, and who are injuriously treated, they perhaps pity, but they punish with numberless inflictions those who are imprisoned for shameful and atrocious crimes. So that the keeper of the prison not only from the manner of such men might have been expected to be inhuman, but from the cause for which he was imprisoned. For who would not have been incensed against a young man, who having been raised to so great honor, was charged with requiting such favors by a base attempt upon the master's wife. Would not the keeper, considering these things, the honor to which he had been raised, and the crime for which he was imprisoned, would he not have treated him with more than brutal cruelty? But he was raised above all these things by his hope in God. For the virtue of the soul can mollify even wild beasts. And by the same meekness which had gained his master, he captivated also the keeper of

the prison. Thus Joseph was again a ruler, he ruled in the prison as he had ruled in the house. For since he was destined to reign, it was fit that he should learn to be governed, and while he was governed he became a governor, and presided in the house.

¹⁷ For if Paul requires this of one who is promoted to a Church, saying, "If a man know not how to rule his own house, how shall he take care of the Church of God?" (1 Tim. iii. 5), it was fit that he who was to be a governor, should first be an excellent ruler of the house. He presided over the prison, not as over a prison, but as if it had been a house. For he alleviated the calamities of all, and took charge of those who were imprisoned as if they had been his own members, not only taking an interest in their misfortunes and consoling them, but if he saw any one absorbed in thought, he went to him and enquired the cause, and could not bear even to see any one dejected, or be easy till he had relieved his dejection. Such love as this, many a one has not shown even to his own children. And to these things may be traced the beginning of his good fortune. For our part must go before, and then the blessing of God will follow.

¹⁸ For that he did show this care and concern we learn from the story. He saw, it is said, two eunuchs who had been cast into prison by Pharaoh, his chief butler and chief baker, and he said, "Wherefore look ye so sadly today?" (Gen. xl. 7.) And not from this question only, but from the conduct of these men, we may discern his merit. For, though they were the officers of the king, they did not despise him, nor in their despair did they reject his services, but they laid open to him all their secret, as to a brother who could sympathize with them. ¹⁹ And all this has been said by me to prove, that though the virtuous man be in slavery, in captivity, in prison; though he be in the depth of the earth, nothing will be able to overcome him. This I have said to servants, that they may learn that though they have masters that are very brutes, as this Egyptian, or ferocious as the keeper of the prison, they may gain their regard, and though they be heathen as they were, or whatever they be, they may soon win them to gentleness. For nothing is more engaging than good manners, nothing more agreeable and delightful than meekness, gentleness, and obedience. A person of this character is suitable to all. Such an one is not ashamed of slavery, he does not avoid the poor, the sick, and the infirm. For virtue is superior, and prevails over everything. And if it has such power in slaves, how much more in those who are free? This

then let us practice, whether bond or free, men or women. Thus we shall be loved both by God and men; and not only by virtuous men, but by the wicked; nay by them more especially, for they more especially honor and respect virtue. For as those who are under rule stand most in awe of the meek, so do the vicious most revere the virtuous, knowing from what they themselves have fallen. Since such then is the fruit of virtue, this let us pursue, and attain. If we adhere to this, nothing will be formidable, but all things easy and manageable. And though we pass through the fire and through the water, all things yield to virtue, even death itself. Let us then be zealous in the pursuit of it, that we may attain the good things to come, in Jesus Christ our Lord, with whom, &c.

HOMILY 5

1 Titus ii. 11-14.-"For the grace of God that bringeth salvation hath appeared unto all men, Teaching them that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." Having demanded from servants so great virtue, for it is great virtue to adorn the doctrine of our God and Saviour in all things, and charged them to give no occasion of offense to their masters, even in common matters, he adds the just cause, why servants should be such: "For the grace of God, that bringeth salvation, hath appeared." Those who have God for their Teacher, may well be such as I have described, seeing their numberless sins have been forgiven to them. For you know that in addition to other considerations, this in no common degree awes and humbles the soul, that when it had innumerable sins to answer for, it received not punishment, but obtained pardon, and infinite favors. For if one, whose servant had committed many offenses, instead of scourging him with thongs, should grant him a pardon for all those, but should require an account of his future conduct, and bid him beware of falling into the same faults again, and should bestow high favors upon him, who do you think would not be overcome at hearing of such kindness? But do not think that grace stops at the pardon of former sins-it secures us against them in future, for this also is of grace. Since if He were never to punish those who still do amiss, this would not be so much grace, as encouragement to evil and wickedness.

² "For the grace of God," he says, "hath appeared, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present world; looking for the blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." See, how together with the rewards he places the virtue. And this is of grace, to deliver us from worldly things, and to lead us to Heaven. He speaks here of two appearings; for there are two; the first of grace, the second of retribution and justice. "That denying ungodliness," he says, "and worldly lusts." See here the foundation of all virtue. He has not said "avoiding," but "denying." Denying implies the greatest distance, the greatest hatred and aversion. With as much resolution and zeal as they turned from idols, with so much let them turn from vice itself, and worldly lusts. For these too are idols, that is, worldly lusts, and covetousness, and this he names idolatry. Whatever things are useful for the present life are worldly lusts, whatever things perish with the present life are worldly lusts. Let us then have nothing to do with these. Christ came, "that we should deny ungodliness." Ungodliness relates to doctrines, worldly lusts to a wicked life.

³ "And should live soberly, righteously, and godly in the present world."
⁴ Dost thou see, what I always affirm, that it is not sobriety only to abstain from fornication, but that we must be free from other passions. So then he who loves wealth is not sober. For as the fornicator loves women, so the other loves money, and even more inordinately, for he is not impelled by so strong a passion. And he is certainly a more powerless charioteer who cannot manage a gentle horse, than he who cannot restrain a wild and unruly one. What then? says he, is the love of wealth weaker than the love of women? This is manifest from many reasons. In the first place, lust springs from the necessity of nature, and what arises from this necessity must be difficult to restrain, since it is implanted in our nature. Secondly, because the ancients had no regard for wealth, but for women they had great regard, in respect of their chastity. And no one blamed him who cohabited with his wife according to law, even to old age, but all blamed him who hoarded money. And many of the Heathen philosophers despised money, but none of them were indifferent to women, so that this passion is more imperious than the other. But since we are addressing the Church, let us not take our examples from the Heathens, but from the Scriptures. This then the blessed Paul places al-

most in the rank of a command. "Having food and raiment, let us be therewith content. (1 Tim. vi. 8.

5 But concerning women he says, "Defraud ye not one the other, except it be with consent"-and "come together again. (1 Cor. vii. 5. And you see him often laying down rules for a lawful intercourse, and he permits the enjoyment of this desire, and allows of a second marriage, and bestows much consideration upon the matter, and never punishes on account of it. But he everywhere condemns him that is fond of money. Concerning wealth also Christ often commanded that we should avoid the corruption of it, but He says nothing about abstaining from a wife. For hear what He says concerning money; "Whosoever forsaketh not all that he hath" (Luke xiv. 33); but he nowhere says, "Whosoever forsaketh not his wife"; for he knew how imperious that passion is. And the blessed Paul says, "Marriage is honorable in all, and the bed undefiled" (Heb. xiii. 4); but he has nowhere said that the care of riches is honorable, but the reverse. Thus he says to Timothy, "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts. (1 Tim. vi. 9. He says not, they that will be covetous, but, they that will be rich.

6 And that you may learn from the common notions the true state of this matter, it must be set before you generally. If a man were once for all deprived of money, he would no longer be tormented with the desire of it, for nothing so much causes the desire of wealth, as the possession of it. But it is not so with respect to lust, but many who have been made eunuchs have not been freed from the flame that burned within them, for the desire resides in other organs, being seated inwardly in our nature. To what purpose then is this said? Because the covetous is more intemperate than the fornicator, inasmuch as the former gives way to a weaker passion. Indeed it proceeds less from passion than from baseness of mind. But lust is natural, so that if a man does not approach a woman, nature performs her part and operation. But there is nothing of this sort in the case of avarice.

7 "That we should live godly in this present world." And what is this hope? what the reward of our labors? "Looking for the blessed hope and the appearing." For nothing is more blessed and more desirable than that appearing. Words are not able to represent it, the blessings thereof surpass our understanding. "Looking for the blessed hope and glorious appearing of our great God and Saviour." Where are those who say that the Son is inferior to the

Father? "Our great God and Saviour." He who saved us when we were enemies. What will He not do then when He has us approved? "The great God." When he says great with respect to God, he says it not comparatively but absolutely, after Whom no one is great, since it is relative. For if it is relative, He is great by comparison, not great by nature. But now He is incomparably great.

8 Ver. 14. "Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people." "Peculiar": that is, selected from the rest, and having nothing in common with them. "Zealous of good works." Dost thou see that our part is necessary, not merely works, but "zealous"; we should with all alacrity, with a becoming earnestness, go forward in virtue. For when we were weighed down with evils, and incurably diseased, it was of His lovingkindness that we were delivered. But what follows after this is our part as well as His. Ver. 15. "These things speak and exhort, and rebuke with all authority." "These things speak and exhort." Do you see how he charges Timothy? "Reprove, rebuke, exhort." But here, "Rebuke with all authority." For the manners of this people were more stubborn, wherefore he orders them to be rebuked more roughly, and with all authority. For there are some sins, which ought to be prevented by command. We may with persuasion advise men to despise riches, to be meek, and the like. But the adulterer, the fornicator, the defrauder, ought to be brought to a better course by command. And those who are addicted to augury and divination, and the like, should be corrected "with all authority." Observe how he would have him insist on these things with independence, and with entire freedom.

9 "Let no man despise thee." But Chap. iii. 1. "Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, to speak evil of no man, to be no brawlers." What then? even when men do evil, may we nor revile them? nay, but "to be ready to every good work, to speak evil of no man." Hear the exhortation, "To speak evil of no man." Our lips should be pure from reviling. For if our reproaches are true, it is not for us to utter them, but for the Judge to enquire into the matter. "For why," he says, "dost thou judge thy brother?" (Rom. xiv. 10.) But if they are not true, how great the fire. Hear what the thief says to his fellow-thief. "For we are also in the same condemnation." (Luke xxiii. 40.) We are running the same hazard. If thou revilest others, thou wilt soon fall into the

same sins. Therefore the blessed Paul admonishes us: "Let him that standeth, take heed lest he fall." (1 Cor. x. 12.)

¹⁰ "To be no brawlers, but gentle, showing all meekness unto all men." Unto Greeks and Jews, to the wicked and the evil. For when he says, "Let him that standeth take heed lest he fall," he wakens their fears from the future; but here, on the contrary, he exhorts them from the consideration of the past, and the same in what follows; Ver. 3. "For we ourselves also were sometimes foolish." Thus also he does in his Epistle to the Galatians, where he says, "Even so we, when we were children, were in bondage under the elements of the world." (Gal. iv. 4.) Therefore he says, Revile no one, for such also thou wast thyself. "For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another." Therefore we ought to be thus to all, to be gently disposed. For he who was formerly in such a state, and has been delivered from it, ought not to reproach others, but to pray, to be thankful to Him who has granted both to him and them deliverance from such evils. Let no one boast; for all have sinned. If then, doing well thyself, thou art inclined to revile others, consider thy own former life, and the uncertainty of the future, and restrain thy anger. For if thou hast lived virtuously from thy earliest youth, yet nevertheless thou mayest have many sins; and if thou hast not, as thou thinkest, consider that this is not the effect of thy virtue, but of the grace of God. For if He had not called thy forefathers, thou wouldest have been disobedient. See here how he mentions every sort of wickedness. How many things has not God dispensed by the Prophets and all other means? have we heard?

¹¹ "For we," he says, "were once deceived" Ver. 4. "But after that the kindness and love of God our Saviour toward man appeared." How? "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost." Strange! How were we drowned in wickedness, so that we could not be purified, but needed a new birth? For this is implied by "Regeneration." For as when a house is in a ruinous state no one places props under it, nor makes any addition to the old building, but pulls it down to its foundations, and rebuilds it anew; so in our case, God has not repaired us, but has made us anew. For this is "the renewing of the Holy Ghost." He has made us new men. How? "By His Spirit"; and to show this further, he adds,

¹² Ver. 6. "Which He shed on us abundantly through Jesus Christ our Saviour." Thus we need the Spirit abundantly. "That being justified by His grace"-again by grace and not by debt-"we may be made heirs according to the hope of eternal life." At the same time there is an incitement to humility, and a hope for the future. For if when we were so abandoned, as to require to be born again, to be saved by grace, to have no good in us, if then He saved us, much more will He save us in the world to come. ¹³ For nothing was worse than the brutality of mankind before the coming of Christ. They were all affected towards each other as if enemies and at war. Fathers slew their own sons, and mothers were mad against their children. There was no order settled, no natural, no written law; everything was subverted. There were adulteries continually, and murders, and things if possible worse than murders, and thefts; indeed we are told by one of the heathen, that this practice was esteemed a point of virtue. And naturally, since they worshiped a god of such character. Their oracles frequently required them to put such and such men to death. Let me tell you one of the stories of that time. One Androgeus, the son of Minos, coming to Athens, obtained a victory in wrestling, for which he was punished and put to death. Apollo therefore, remedying one evil by another, ordered twice seven youths to be executed on his account. What could be more savage than this tyrannical command? And it was executed too. A man undertook to atone the mad rage of the demon, and slew these young men, because the deceit of the oracle prevailed with them. But afterwards, when the young men resisted and stood upon their defense, it was no longer done. If now it had been just, it ought not to have been prevented, but if unjust, as undoubtedly it was, it ought not to have been commanded at all. Then they worshiped boxers and wrestlers.

¹⁴ They waged constant wars in perpetual succession, city by city, village by village, house by house. They were addicted to the love of boys, and one of their wise men made a law that Paedrasty, as well as anointing for wrestling, should not be allowed to slaves, as if it was an honorable thing; and they had houses for this purpose, in which it was openly practiced. And if all that was done among them was related, it would be seen that they openly outraged nature, and there was none to restrain them. Then their dramas were replete with adultery, lewdness, and corruption of every sort. In their indecent nocturnal assemblies, women were admitted to the spectacle. There was seen the abomination of a virgin sitting in the theater during the night, amidst a

drunken multitude of young men madly reveling. The very festival was the darkness, and the abominable deeds practiced by them. On this account he says, "For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures. One man loved his stepmother, a woman her step-son, and in consequence hung herself. For as to their passion for boys, whom they called their "Paedica," it is not fit to be named. And would you see a son married to his mother? This too happened among them, and what is horrible, though it was done in ignorance, the god whom they worshiped did not prevent it, but permitted this outrage to nature to be committed, and that though she was a person of distinction.

¹⁵ And if those, who, if for no other reason, yet for the sake of their reputation with the multitude, might have been expected to adhere to virtue; if they rushed thus headlong into vice, what is it likely was the conduct of the greater part, who lived in obscurity? What is more diversified than this pleasure? The wife of a certain one fell in love with another man, and with the help of her adulterer, slew her husband upon his return. The greater part of you probably know the story. The son of the murdered man killed the adulterer, and after him his mother, then he himself became mad, and was haunted by furies. After this the madman himself slew another man, and took his wife. What can be worse than such calamities as these? But I mention these instances taken from the Heathens, with this view, that I may convince the Gentiles, what evils then prevailed in the world. But we may show the same from our own writings. For it is said, "They sacrificed their sons and daughters unto devils. (Ps. cvi. 37. Again, the Sodomites were destroyed for no other cause than their unnatural appetites. Soon after the coming of Christ, did not a king's daughter dance at a banquet in the presence of drunken men, and did she not ask as the reward of her dancing the murder and the head of a Prophet? "Who can utter the mighty acts of the Lord? (Ps. vi. 2.)

¹⁶ "Hateful," he says, "and hating one another." For it must necessarily happen, when we let loose every pleasure on the soul, that there should be much hatred. For where love is, with virtue, no man overreacheth another in any matter. Mark also what Paul says, "Be not deceived, neither fornicators, nor idolaters nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor covetous, nor drunkards, nor revilers, shall inherit the kingdom of God. And such were some of you." (1 Cor. vi. 9, 1 Cor. vi. 10.) Dost

thou see how every species of wickedness prevailed? It was a state of gross darkness, and the corruption of all that was right. For if those who had the advantage of prophecies, and who saw so many evils inflicted upon their enemies, and even upon themselves, nevertheless did not restrain themselves, but committed numberless foolish crimes, what would be the case with others? One of their lawgivers ordered that virgins should wrestle naked in the presence of men. Many blessings on you! that ye cannot endure the mention of it; but their philosophers were not ashamed of the actual practice. Another, the chief of their philosophers, approves of their going out to the war, and of their being common, as if he were a pimp and pander to their lusts.

¹⁷ "Living in malice and envy." For if those who professed philosophy among them made such laws, what shall we say of those who were not philosophers? If such were the maxims of those who wore a long beard, and assumed the grave cloak, what can be said of others? Woman was not made for this, O man, to be prostituted as common. O ye subverters of all decency, who use men, as if they were women, and lead out women to war, as if they were men! This is the work of the devil, to subvert and confound all things, to overleap the boundaries that have been appointed from the beginning, and remove those which God has set to nature. For God assigned to woman the care of the house only, to man the conduct of public affairs. But you reduce the head to the feet, and raise the feet to the head. You suffer women to bear arms, and are not ashamed. But why do I mention these things? They introduce on the stage a woman that murders her own children, nor are they ashamed to stuff the ears of men with such abominable stories.

¹⁸ Ver. 4. "But after that the kindness and love of God our Saviour towards man appeared, Not by works of righteousness which we have done, but according to His mercy He saved us by the washing of regeneration, and renewing of the Holy Ghost, which He shed on us abundantly through Jesus Christ our Saviour, that being justified by His grace we should be made heirs according to the hope of eternal life." What means, "according to the hope"? That, as we have hoped, so we shall enjoy eternal life, or because ye are even already heirs. "This is a faithful saying." Because he had been speaking of things future and not of the present, therefore he adds, that it is worthy of credit. These things are true, he says, and this is manifest from what has gone before. For He who has delivered us from such a state of iniquity, and from

so many evils, will assuredly impart to us the good things to come, if we abide in grace. For all proceeds from the same kind concern.

¹⁹ Moral. Let us then give thanks to God, and not revile them; nor accuse them, but rather let us beseech them, pray for them, counsel and advise them, though they should insult and spurn us. For such is the nature of those who are diseased. But those who are concerned for the health of such persons do all things and bear all things, though it may not avail, that they may not have themselves to accuse of negligence. Know ye not that often, when a physician despairs of a sick man, some relative standing by addresses him, "Bestow further attendance, leave nothing undone, that I may not have to accuse myself, that I may incur no blame, no self-reproach. Do you not see the great care that near kinsmen take of their relations, how much they do for them, both entreating the physicians to cure them, and sitting perseveringly beside them? Let us at least imitate them. And yet there is no comparison between the objects of our concern. For if any one had a son diseased in his body, he could not refuse to take a long journey to free him from his disease. But when the soul is in a bad state, no one concerns himself about it, but we all are indolent, all careless, all negligent, and overlook our wives, our children, and ourselves, when attacked by this dangerous disease. But when it is too late, we become sensible of it.

²⁰ Consider how disgraceful and absurd it is to say afterwards, "we never looked for it, we never expected that this would be the event. And it is no less dangerous than disgraceful. For if in the present life it is the part of foolish men to make no provision for the future, much more must it be so with respect to the next life, when we hear many counseling us, and informing us what is to be done, and what not to be done. Let us then hold fast that hope. Let us be careful of our salvation, let us in all things call upon God, that He may stretch forth His hand to us. How long will you be slothful? How long negligent? How long shall we be careless of ourselves and of our fellow-servants? He hath shed richly upon us the grace of His Spirit. Let us therefore consider how great is the grace he has bestowed upon us, and let us show as great earnestness ourselves, or, since this is not possible, some, although it be less. For if after this grace we are insensible, the heavier will be our punishment. "For if I," He says, "had not come and spoken unto them, they had not had sin, but now they have no cloak for their sin. (John xv. 22. But God forbid that this should be said of us, and grant that we may all be thought

worthy of the blessings promised to those who have loved Him, in Jesus Christ our Lord, &c.

HOMILY 6

¹ Titus iii. 8-11.—"These things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men. But avoid foolish questions, and genealogies, and contentions, and strivings about the law, for they are unprofitable and vain. A man that is an heretic after the first and second admonition reject. Knowing that he that is such is subverted, and sinneth, being condemned of himself." ² Having spoken of the love of God to man, of His ineffable regard for us, of what we were and what He has done for us, he has added, "These things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works"; that is, Discourse of these things, and from a consideration of them exhort to almsgiving. For what has been said will not only apply to humility, to the not being puffed up, and not reviling others, but to every other virtue. So also in arguing with the Corinthians, he says, "Ye know that our Lord being rich became poor, that we through His poverty might be rich. (2 Cor. viii. 9. Having considered the care and exceeding love of God for man, he thence exhorts them to almsgiving, and that not in a common and slight manner, but "that they may be careful," he says, "to maintain good works," that is, both to succor the injured, not only by money, but by patronage and protection, and to defend the widows and orphans, and to afford a refuge to all that are afflicted. For this is to maintain good works. For these things, he says, are good and profitable unto men. "But avoid foolish questions, and genealogies, and contentions, and strivings about the law, for they are unprofitable and vain. What do these "genealogies" mean? For in his Epistle to Timothy he mentions "fables and endless genealogies. (1 Tim. i. 4.

³ [Perhaps both here and there glancing at the Jews, who, priding themselves on having Abraham for their forefather, neglected their own part. On this account he calls them both "foolish and unprofitable"; for it is the part of folly to confide in things unprofitable.] "Contentions," he means, with heretics, in which he would not have us labor to no purpose, where nothing is to be gained, for they end in nothing. For when a man is perverted and predetermined not to change his mind, whatever may happen, why shouldst thou labor in vain, sowing upon a rock, when thou shouldst spend thy hon-

orable toil upon thy own people, in discoursing with them upon almsgiving and every other virtue? How then does he elsewhere say, "If God peradventure will give them repentance" (2 Tim. ii. 25); but here, "A man that is an heretic after the first and second admonition reject, knowing that he that is such is subverted and sinneth, being condemned of himself"? In the former passage he speaks of the correction of those of whom he had hope, and who had simply made opposition. But when he is known and manifest to all, why dost thou contend in vain? why dost thou beat the air? What means, "being condemned of himself"? Because he cannot say that no one has told him, no one admonished him; since therefore after admonition he continues the same, he is self-condemned.

⁴ Ver. 12. "When I shall send Artemas unto thee, or Tychicus; be diligent to come unto me to Nicopolis." What sayest thou? After having appointed him to preside over Crete, dost thou again summon him to thyself? It was not to withdraw him from that occupation, but to discipline him the more for it. For that he does not call him to attend upon him, as if he took him everywhere with him as his follower, appears from what he adds: "For I have determined there to winter." Now Nicopolis is a city of Thrace. Ver. 14. "Bring Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them." These were not of the number to whom Churches had been intrusted, but of the number of his companions. But Apollos was the more vehement, being "an eloquent man, and mighty in the Scriptures." (Acts xviii. 24.) But if Zenas was a lawyer, you say, he ought not to have been supported by others. But by a lawyer here is meant one versed in the laws of the Jews. And he seems to say, supply their wants abundantly, that nothing may be lacking to them.

⁵ Ver. 14, 15. "And let ours also learn to maintain good works for necessary uses, that they be not unfruitful. All that are with me salute thee. Greet them that love us in the faith." That is, either those that love Paul himself, or those men that are faithful. "Grace be with you all. Amen." How then dost thou command him to stop the mouths of gainsayers, if he must pass them by when they are doing everything to their own destruction? He means that he should not do it principally for their advantage, for being once perverted in their minds, they would not profit by it. But if they injured others, it behooved him to withstand and contend with them; and manfully await them, but if thou art reduced to necessity, seeing them destroying others, be not si-

lent, but stop their mouths, from regard to those whom they would destroy. It is not indeed possible for a zealous man of upright life to abstain from contention, but so do as I have said. For the evil arises from idleness and a vain philosophy, that one should be occupied about words only. For it is a great injury to be uttering a superfluity of words, when one ought to be teaching, or praying, or giving thanks. For it is not right to be sparing of our money but not sparing of our words; we ought rather to spare words than our money, and not to give ourselves up to all sorts of persons.

6 What means, "that they be careful to maintain good works"? That they wait not for those who are in want to come to them, but that they seek out those who need their assistance. Thus the considerate man shows his concern, and with great zeal will he perform this duty. For in doing good actions, it is not those who receive the kindness that are benefited, so much as those who do it that make gain and profit, for it gives them confidence towards God. But in the other case, there is no end of contention: therefore he calls the heretic incorrigible. For as to neglect those for whom there is a hope of conversion is the part of slothfulness, so to bestow pains upon those who are diseased past remedy is the extreme of folly and madness; for we render them more bold. "And let ours," he says, "learn to maintain good works for necessary uses, that they be not unfruitful." You observe that he is more anxious for them than for those who are to receive their kindnesses. For they might probably have been brought on their way by many others, but I am concerned, he says, for our own friends. For what advantage would it be to them, if others should dig up treasures, and maintain their teachers? This would be no benefit to them, for they remained unfruitful. Could not Christ then, Who with five loaves fed five thousand men, and with seven loaves fed four thousand, could not He have supported Himself and His disciples?

7 Moral. For what reason then was He maintained by women? For women, it is said, followed Him, and ministered unto Him. (Mark xv. 41. It was to teach us from the first that He is concerned for those who do good. Could not Paul, who supported others by his own hands, have maintained himself without assistance from others? But you see him receiving and requesting aid. And hear the reason for it. "Not because I desire a gift," he says, "but I desire fruit that may abound to your account. (Phil. iv. 17. And at the beginning too, when men sold all their possessions and laid them at the Apostles' feet,

the Apostles, seest thou, were more concerned for them than for those who received their alms. For if their concern had only been that the poor might by any means be relieved, they would not have judged so severely of the sin of Ananias and Sapphira, when they kept back their money. Nor would Paul have charged men to give "not grudgingly nor of necessity. (2 Cor. ix. 7. What sayest thou, Paul? dost thou discourage giving to the poor? No, he answers; but I consider not their advantage only, but the good of those who give. Dost thou see, that when the prophet gave that excellent counsel to Nebuchadnezzar, he did not merely consider the poor. For he does not content himself with saying, Give to the poor; but what? "Break off thy sins by almsdeeds, and thine iniquities by showing mercy to the poor. (Dan. iv. 27.

8 Part with thy wealth, not that others may be fed, but that thou mayest escape punishment. And Christ again says, "Go and sell that thou hast, and give to the poor ...and come and follow Me. (Matt. xix. 21. Dost thou see that the commandment was given that he might be induced to follow Him? For as riches are an impediment, therefore he commands them to be given to the poor, instructing the soul to be pitiful and merciful, to despise wealth, and to flee from covetousness. For he who has learnt to give to him that needs, will in time learn not to receive from those who have to give. This makes men like God. Yet virginity, and fasting, and lying on the ground, are more difficult than this, but nothing is so strong and powerful to extinguish the fire of our sins as almsgiving. It is greater than all other virtues. It places the lovers of it by the side of the King Himself, and justly. For the effect of virginity, of fasting, of lying on the ground, is confined to those who practice them, and no other is saved thereby. But almsgiving extends to all, and embraces the members of Christ, and actions that extend their effects to many are far greater than those which are confined to one.

9 For almsgiving is the mother of love, of that love, which is the characteristic of Christianity, which is greater than all miracles, by which the disciples of Christ are manifested. It is the medicine of our sins, the cleansing of the filth of our souls, the ladder fixed to heaven; it binds together the body of Christ. Would you learn how excellent a thing it is? In the time of the Apostles, men selling their possessions brought them to them, and they were distributed. For it is said, "Distribution was made unto every man according as he had need." (Acts iv. 35.) For tell me how, setting aside the future, and not now considering the kingdom that is to come, let us see who in the

present life are the gainers, those who received, or those who gave. The former murmured and quarreled with each other. The latter had one soul. "They were of one heart, and of one soul," it is said, "and grace was upon them all." (Acts iv. 32.) And they lived in great simplicity. Dost thou see that they were gainers even by thus giving? Tell me now, with whom would you wish to be numbered, with those who gave away their possessions, and had nothing, or with those who received even the goods of others?

¹⁰ See the fruit of almsgiving, the separations and hindrances were removed, and immediately their souls were knit together. "They were all of one heart and of one soul." So that even setting aside almsgiving, the arting with riches is attended with gain. And these things I have said, that those who have not succeeded to an inheritance from their forefathers may not be cast down, as if they had less than those who are wealthy. For if they please they have more. For they will more readily incline to almsgiving, like the widow, and they will have no occasion for enmity towards their neighbor, and they will enjoy freedom in every respect. Such an one cannot be threatened with the confiscation of his goods, and he is superior to all wrongs. As those who fly unincumbered with clothes are not easily caught, but they who are incumbered with many garments and a long train are soon overtaken, so it is with the rich man and the poor. The one, though he be taken, will easily make his escape, whilst the other, though he be not detained, is incumbered by cords of his own, by numberless cares, distresses, passions, provocations, all which overwhelm the soul, and not these alone, but many other things which riches draw after them. It is much more difficult for a rich man to be moderate and to live frugally, than for the poor, more difficult for him to be free from passion. Then he, you say, will have the greater reward.-By no means.-What, not if he overcomes greater difficulties?-But these difficulties were of his own seeking. For we are not commanded to become rich, but the reverse. But he prepares for himself so many stumbling-blocks and impediments.

¹¹ Others not only divest themselves of riches, but macerate their bodies, as travelers in the narrow way. Instead of doing this, thou heatest more intensely the furnace of thy passions, and gettest more about thee. Go therefore into the broad way, for it is that which receives such as thee. But the narrow way is for those who are afflicted and straitened, who bear along with them nothing but those burdens, which they can carry through it, as alms-

giving, love for mankind, goodness, and meekness. These if thou bearest, thou wilt easily find entrance, but if thou takest with thee arrogance, a soul inflamed with passions, and that load of thorns, wealth, there is need of wide room for thee to pass, nor wilt thou well be able to enter into the crowd without striking others, and coming down upon them on thy way. In this case a wide distance from others is required. But he who carries gold and silver, I mean the achievements of virtue, does not cause his neighbors to flee from him, but brings men nearer to him, even to link themselves with him. But if riches in themselves are thorns, what must covetousness be? Why dost thou take that away with thee? Is it to make the flame greater by adding fuel to that fire? Is not the fire of hell sufficient? Consider how the Three Children overcame the furnace. Imagine that to be hell. With tribulation were they plunged into it, bound and fettered; but within they found large room; not so they that stood around without.

¹² Something of this kind even now will be experienced, if we will manfully resist the trials that encompass us. If we have hope in God, we shall be in security, and have ample room, and those who bring us into these straits shall perish. For it is written, "Whoso diggeth a pit shall fall therein." (Ecclus. xxvi. 27.) Though they bind our hands and our feet, the affliction will have power to set us loose. For observe this miracle. Those whom men had bound, the fire set free. As if certain persons were delivered up to the servants of their friends, and the servants, from regard to the friendship of their master, instead of injuring them, should treat them with much respect; so the fire, when as it knew that the Three Children were the friends of its Lord, burst their fetters, set them free, and let them go, and became to them as a pavement, and was trodden under their feet. And justly, since they had been cast into it for the glory of God. Let us, as many of us as are afflicted, hold fast these examples.

¹³ But behold, they were delivered from their affliction, you say, and we are not. True, they were delivered, and justly; since they did not enter into that furnace expecting deliverance, but as if to die outright. For hear what they say: "There is a God in Heaven, Who will deliver us. But if not, be it known unto thee, O King, that we will not serve thy gods, nor worship the golden image which thou hast set up." (Dan. iii. 17, Dan. iii. 18.) But we, as if bargaining on the chastisements of the Lord, even fix a time, saying, "If He does not show mercy till this time." Therefore it is that we are not delivered.

Surely Abraham did not leave his home expecting again to receive his son, but as prepared to sacrifice him; and it was contrary to his expectation that he received him again safe. And thou, when thou fallest into tribulation, be not in haste to be delivered, prepare thy mind for all endurance, and speedily thou shalt be delivered from thy affliction. For God brings it upon thee for this end, that He may chasten thee. When therefore from the first we learn to bear it patiently, and do not sink into despair, He presently relieves us, as having effected the whole matter.

¹⁴I should like to tell you an instructive story, which has much of profit in it. What then is it? Once, when a persecution arose, and a severe war was raging against the Church, two men were apprehended. The one was ready to suffer anything whatever; the other was prepared to submit with firmness to be beheaded, but with fear and trembling shrunk from other tortures. Observe then the dispensation towards these men. When the judge was seated, he ordered the one who was ready to endure anything, to be beheaded. The other he caused to be hung up and tortured, and that not once or twice, but from city to city. Now why was this permitted? That he might recover through torments that quality of mind which he had neglected, that he might shake off all cowardice, and be no longer afraid to endure anything. Joseph too, when he was urgent to escape from prison, was left to remain there. For hear him saying, "Indeed I was stolen away out of the land of the Hebrews; but do thou make mention of me to the king." (Gen. xl. 14, Gen. xl. 15.) And for this he was suffered to remain, that he might learn not to place hope or confidence in men, but to cast all upon God. Knowing these things therefore let us give thanks to God, and let us do all things that are expedient for us, that we may obtain the good things to come, through Jesus Christ our Lord, with whom to the Father be glory, with the Holy Ghost, now and ever, and world without end. Amen.

Homilies on Philemon

JOHN CHRYSOSTOM

c. AD 349–407

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

HOMILY 1

¹Philemon i. 1-3.-"Paul, a prisoner of Jesus Christ, and Timothy our brother, unto Philemon our dearly beloved, and fellow-laborer, And to our beloved Apphia, and Archippus our fellow-soldier, and to the Church in thy house: Grace to you, and peace, from God our Father and the Lord Jesus Christ." These things are said to a master in behalf of a servant. Immediately at the outset, he has pulled down his spirit, and not suffered him to be ashamed, he has quenched his anger; calling himself a prisoner, he strikes him with compunction, and makes him collect himself, and makes it appear that present things are nothing. For if a chain for Christ's sake is not a shame but a boast, much more is slavery not to be considered a reproach. And this he says, not exalting himself, but for a good purpose doing this, showing thence that he was worthy of credit; and this he does not for his own sake, but that he may more readily obtain the favor. As if he had said, "It is on your account that I am invested with this chain." As he also has said elsewhere, there indeed showing his concern, but here his trustworthiness.

²Nothing is greater than this boast, to be called "the stigmatized of Christ." "For I bear in my body the marks of the Lord Jesus." (Gal. vi. 17.) "The prisoner of the Lord." For he had been bound on His account. Who would not be struck with awe, who would not be humbled when he hears of the chains of Christ? Who would not be ready to give up even his own life, much less one domestic? "And Timothy our brother." He joins another also with himself, that he, being entreated by many, may the more readily yield and grant the favor. "Unto Philemon our dearly beloved, and fellow-laborer." If "beloved," then his confidence is not boldness nor forwardness,

but a proof of much affection. If a "fellow-laborer," then not only may he be instructed in such a matter, but he ought to acknowledge it as a favor. For he is gratifying himself, he is building up the same work. So that apart from any request, he says, thou hast another necessity for granting the favor. For if he is profitable to the Gospel, and thou art anxious to promote the Gospel, then oughtest thou not to be entreated, but to entreat.

³ Ver. 2. "And to our beloved Apphia." It seems to me that she was his partner in life. Observe the humility of Paul; he both joins Timothy with him in his request, and asks not only the husband, but the wife also, and some one else, perhaps a friend. "And Archippus," he says, "our fellow-soldier." Not wishing to effect such things by command, and not taking it ill, if he did not immediately comply with his request; but he begs them to do what a stranger might have done to aid his request. For not only the being requested by many, but the petition being urged to many, contributes to its being granted. And on this account he says, "And Archippus our fellow-soldier." If thou art a fellow-soldier, thou oughtest also to take a concern in these things. But this is the Archippus, about whom he says in his Epistle to the Colossians, "Say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfill it." (Col. iv. 17.) It seems to me too, that he, whom he joins with him in this request, was also one of the Clergy. And he calls him his fellow-soldier, that he may by all means cooperate with him.

⁴ "And to the Church in thy house." Here he has not omitted even the slaves. For he knew that often even the words of slaves have power to overthrow their master; and more especially when his request was in behalf of a slave. And perhaps it was they particularly who exasperated him. He does not suffer them therefore to fall into envy, having honored them by including them in a salutation with their masters. And neither does he allow the master to take offense. For if he had made mention of them by name, perhaps he would have been angry. And if he had not mentioned them at all, he might have been displeased. Observe therefore how prudently he has found a way by his manner of mentioning them, both to honor them by his mention of them, and not to wound him. For the name of the "Church" does not suffer masters to be angry, even though they are reckoned together with their servants. For the Church knows not the distinction of master and servant. By good actions and by sins she defines the one and the other. If then it is a

Church, be not displeased that thy slave is saluted with thee. "For in Christ Jesus there is neither bond nor free." (Gal. iii. 28.)

5 "Grace to you, and peace." By mentioning "grace," he brings his own sins to his remembrance. Consider, he says, how great things God has pardoned in thee, how by grace thou art saved. Imitate thy Lord. And he prays for "peace" to him; and naturally: for it comes then when we imitate Him, then grace abides. Since even that servant who was unmerciful to his fellow-servants, until he demanded the hundred pence, had the grace of his master abiding on him. But when he made that demand, it was taken from him, and he was delivered to the tormentors. Moral. Considering these things, then, let us also be merciful and forgiving towards those who have trespassed against us. The offenses against us here are a hundred pence, but those from us against God are ten thousand talents. But you know that offenses are also judged by the quality of the persons: for instance, he who has insulted a private person has done wrong, but not so much as he who has insulted a magistrate, and he who has offended a greater magistrate offends in a higher degree, and he who offends an inferior one in a lower degree; but he who insults the king offends much more. The injury indeed is the same, but it becomes greater by the excellence of the person. And if he who insults a king receives intolerable punishment, on account of the superiority of the person; for how many talents will he be answerable who insults God? so that even if we should commit the same offenses against God, that we do against men, even so it is not an equal thing: but as great as is the difference between God and men, so great is that between the offenses against Him and them.

6 But now I find also that the offenses exceed, not only in that they become great by the eminence of the person, but by their very nature. And it is a horrible saying that I am about to utter, and truly awful, but it is necessary to be said, that it may even so shake our minds and strike them with terror, showing that we fear men much more than God, and we honor men much more than God. For consider, he that commits adultery knows that God sees him, yet he disregards Him; but if a man see him, he restrains his lust. Does not such a one not only honor men above God, not only insult God, but, which is even much more dreadful, whilst he fears them, despise Him? For if he sees them, he restrains the flame of lust, but rather what flame? it is not a flame, but a willfulness. For if indeed it was not lawful to have intercourse with a woman, the matter perhaps would be a flame, but now it is insult and

wantonness. For if he should see men, he desists from his mad passion, but for the longsuffering of God he has less regard. Again, another who steals, is conscious that he is committing robbery, and endeavors to deceive men, and defends himself against those who accuse him, and clothes his apology with a fair show; but though he cannot thus prevail with God, he does not regard Him, nor stand in awe of Him, nor honor Him. And if the king indeed commands us to abstain from other men's goods, or even to give away our own, all readily contribute, but when God commands not to rob, not to gather other men's goods, we do not forbear.

7 Do you see then that we honor men more than God? It is a sad and grievous saying, a heavy charge. But show that it is grievous; flee from the fact! But if you fear not the fact, how can I believe you when you say, We fear your words, you lay a burden on us! It is you that by the deed lay a burden on yourselves, and not our words. And if I but name the words of which you do the deeds, you are offended. And is not this absurd? May the thing spoken by me prove false! I would rather myself in That Day bear the imputation of ill language, as having vainly and causelessly reproached you, than see you accused of such things. But not only do you honor men more than God, but you compel others to do so likewise. Many have thus compelled their domestics and slaves. Some have drawn them into marriage against their will, and others have forced them to minister to disgraceful services, to infamous love, to acts of rapine, and fraud, and violence: so that the accusation is two-fold, and neither can they obtain pardon upon the plea of necessity. For if you yourself do wrong things unwillingly, and on account of the command of the ruler, not even so is it by any means a sufficient excuse: but the offense becomes heavier, when you compel them also to fall into the same sins. For what pardon can there be any more for such an one?

8 These things I have said, not from a wish to condemn you, but to show in how many things we are debtors to God. For if by honoring men even equally with God, we insult God, how much more, when we honor men above Him? But if those offenses that are committed against men are shown to be much greater against God; how much more when the actual offense is greater and more grievous in its own quality. Let any one examine himself, and he will see that he does everything on account of men. Exceedingly blessed we should be, if we did as many things for the sake of God, as we do for the sake of men, and of the opinion of men, and for the dread or the re-

spect of men. If then we have so many things to answer for, we ought with all alacrity to forgive those who injure us, who defraud us, and not to bear malice. For there is a way to the forgiveness of our sins that needs no labors, nor expense of wealth, nor any other things, but merely our own choice. We have no need to set out upon our travels, nor go beyond the boundaries of our country, nor submit to dangers and toils, but only to will.

9 What excuse, tell me, shall we have in things that appear difficult, when we do not do even a light thing, attended too with so much gain and so much benefit, and no trouble? Canst thou not despise wealth? Canst thou not spend thy substance on the needy? Canst thou not will anything that is good? Canst thou not forgive him that has injured thee? For if thou hadst not so many things to answer for, and God had only commanded thee to forgive, oughtest thou not to do it? But now having so many things to answer for, dost thou not forgive? and that too, knowing that thou art required to do it on account of things which thou hast from Him? If indeed we go to our debtor, he knowing it, receives us courteously, and shows us honor, and pays us every attention in a liberal way; and that though he is not paying off his debt, but because he wishes to render us merciful in our demand of payment: and thou, who owest so much to God, and art commanded to forgive that thou mayest receive in return, dost not thou forgive? And wherefore not, I beseech you? Woe is me! How much of goodness do we receive, and what wickedness do we show in return! What sleepiness! what indolence! How easy a thing is virtue, attended too with much advantage; and how laborious a thing is vice! But we, flying from that which is so light, pursue that which is heavier than lead.

10 Here there is no need of bodily strength, nor of wealth, nor possessions, nor of power, nor of friendship, nor of any other thing; but it is sufficient only to will, and all is accomplished. Hath some one grieved thee, and insulted thee, and mocked thee? But consider, how often thou hast done such things to others, and even to the Lord Himself; and forbear, and forgive him it. Consider that thou sayest, "Forgive us our debts, as we also forgive our debtors." (Matt. vi. 13.) Consider, that if thou dost not forgive, thou wilt not be able to say this with confidence: but if thou forgivest, thou demandest the matter as a debt, not by reason of the nature of the thing, but on account of the lovingkindness of Him that hath granted it. And wherein is it equal, that one who forgives his fellow-servants should receive remission

of the sins committed against the Lord? but nevertheless we do receive such great lovingkindness, because He is rich in mercy and pity.

¹¹ And that I may show that even without these things, and without the remission, thou art a gainer by forgiving, consider how many friends such a person has, how the praises of such an one are everywhere sounded by men who go about saying, "This is a good man, he is easily reconciled, he knows not to bear malice, he is no sooner stricken than he is healed." When such an one falls into any misfortune, who will not pity him? when he has offended, who will not pardon him? When he asks a favor of others, who will not grant it to him? Who will not be willing to be the friend and servant of so good a soul? Yea, I entreat you, let us do all things for Him, not to our friends, not to our relations only, but even to our domestics. For He says, "Forbearing threatening, knowing that your Master also is in heaven." (Eph. vi. 9.)

¹² If we forgive our neighbors their trespasses, ours will be forgiven to us, if we bestow alms, if we be humble. For this also taketh away sins. For if the publican, only for saying, "God be merciful to me a sinner" (Luke xviii. 13), went down justified, much more we also, if we be humble and contrite, shall be able to obtain abundant lovingkindness. If we confess our own sins and condemn ourselves, we shall be cleansed from the most of our defilement. For there are many ways that purify. Let us therefore in every way war against the devil. I have said nothing difficult, nothing burdensome. Forgive him that has injured thee, have pity on the needy, humble thy soul, and though thou be a grievous sinner, thou wilt be able to obtain the kingdom, by these means purging off thy sins themselves, and wiping off their stain. And God grant that we all, having purified ourselves here by confession from all the filth of our sins, may there obtain the blessings promised in Christ Jesus our Lord, &c.

HOMILY 2

¹ Philemon i. 4-6.-"I thank my God, making mention of thee always in my prayers, Hearing of thy love and faith, which thou hast towards the Lord Jesus, and toward all saints. That the communication of thy faith may become effectual by the acknowledging [in the knowledge] of every good thing which is in us, in Christ Jesus." He does not immediately at the commencement ask the favor, but having first admired the man, and having praised him for his good actions, and having shown no small proof of his love, that

he always made mention of him in his prayers, and having said that many are refreshed by him, and that he is obedient and complying in all things; then he puts it last of all, by this particularly putting him to the blush. For if others obtain the things which they ask, much more Paul. If coming before others, he was worthy to obtain, much more when he comes after others, and asks a thing not pertaining to himself, but in behalf of another. Then, that he may not seem to have written on this account only, and that no one may say, "If it were not for Onesimus thou wouldest not have written," see how he assigns other causes also of his Epistle. In the first place manifesting his love, then also desiring that a lodging may be prepared for him.

² "Hearing," he says, "of thy love." This is wonderful, and much greater than if being present he had seen it when he was present. For it is plain that from its being excessive it had become manifest, and had reached even to Paul. And yet the distance between Rome and Phrygia was not small. For he seems to have been there from the mention of Archippus. For the Colossians were of Phrygia, writing to whom he said, "When this Epistle is read among you, cause that it be read also in the Church of the Laodiceans, and that ye likewise read the Epistle from Laodicea." (Col. iv. 16.) And this is a city of Phrygia. I pray, he says, "that the communication of thy faith may become effectual in the knowledge of every good thing which is in Christ Jesus." Dost thou see him first giving, before he receives, and before he asks a favor himself bestowing a much greater one of his own? "That the communication of thy faith," he says, "may become effectual by the acknowledging of every good thing which is in you in Christ Jesus"; that is, that thou mayest attain all virtue, that nothing may be deficient. For so faith becomes effectual, when it is accompanied with works. For "without works faith is dead." (Jas. ii. 26.) And he has not said, "Thy faith," but "the communication of thy faith," connecting it with himself, and showing that it is one body, and by this particularly making him ashamed to refuse. If thou art a partaker, he says, with respect to the faith, thou oughtest to communicate also with respect to other things.

³ Ver. 7. "For we have [I had] great joy and consolation in thy love, because the bowels [hearts] of the Saints are refreshed by thee, brother." Nothing so shames us into giving, as to bring forward the kindnesses bestowed on others, and particularly when a man is more entitled to respect than they. And he has not said, "If you do it to others, much more to me"; but he has

insinuated the same thing, though he has contrived to do it in another and a more gracious manner. "I had joy," that is, thou hast given me confidence from the things which thou hast done to others. "And consolation," that is, we are not only gratified, but we are also comforted. For they are members of us. If then there ought to be such an agreement, that in the refreshing of any others who are in affliction, though we obtain nothing, we should be delighted on their account, as if it were one body that was benefited; much more if you shall refresh us also. And he has not said, "Because thou yieldest, and compliest," but even more vehemently and emphatically, "because the bowels of the Saints," as if it were for a darling child fondly loved by its parents, so that this love and affection shows that he also is exceedingly beloved by them.

⁴ Ver. 8. "Wherefore, though I might be much bold in Christ to enjoin thee that which is convenient [befitting]." Observe how cautious he is, lest any of the things which were spoken even from exceeding love should so strike the hearer, as that he should be hurt. For this reason before he says, "to enjoin thee," since it was offensive, although, as spoken out of love, it was more proper to soothe him, yet nevertheless from an excess of delicacy, he as it were corrects it by saying, "Having confidence," by which he implies that Philemon was a great man, that is "Thou hast given confidence to us." And not only that, but adding the expression "in Christ," by which he shows that it was not that he was more illustrious in the world, not that he was more powerful, but it was on account of his faith in Christ, -then he also adds, "to enjoin thee," and not that only, but "that which is convenient," that is, a reasonable action. And see out of how many things he brings proof for this. Thou doest good to others, he says, and to me, and for Christ's sake, and that the thing is reasonable, and that love giveth, wherefore also he adds,

⁵ Ver. 9. "Yet for love's sake, I rather beseech thee." As if he had said, I know indeed that I can effect it by commanding with much authority, from things which have already taken place. But because I am very solicitous about this matter, "I beseech thee." He shows both these things at once; that he has confidence in him, for he commands him; and that he is exceedingly concerned about the matter, wherefore he beseeches him. "Being such an one," he says, "as Paul the aged." Strange! how many things are here to shame him into compliance! Paul, from the quality of his person, from his age, because he was old, and from what was more just than all, because he was also "a pris-

oner of Jesus Christ." For who would not receive with open arms a combatant who had been crowned? Who seeing him bound for Christ's sake, would not have granted him ten thousand favors? By so many considerations having previously soothed his mind, he has not immediately introduced the name, but defers making so great a request. For you know what are the minds of masters towards slaves that have run away; and particularly when they have done this with robbery, even if they have good masters, how their anger is increased. This anger then having taken all these pains to soothe, and having first persuaded him readily to serve him in anything whatever, and having prepared his soul to all obedience, then he introduces his request, and says, "I beseech thee," and with the addition of praises, "for my son whom I have begotten in my bonds."

6 Again the chains are mentioned to shame him into compliance, and then the name. For he has not only extinguished his anger, but has caused him to be delighted. For I would not have called him my son, he says, if he were not especially profitable. What I called Timothy, that I call him also. And repeatedly showing his affection, he urges him by the very period of his new birth, "I have begotten him in my bonds," he says, so that on this account also he was worthy to obtain much honor, because he was begotten in his very conflicts, in his trials in the cause of Christ. "Onesimus," Ver. 11. "Which in time past was to thee unprofitable." See how great is his prudence, how he confesses the man's faults, and thereby extinguishes his anger. I know, he says, that he was unprofitable. "But now" he will be "profitable to thee and to me."

7 He has not said he will be useful to thee, lest he should contradict it, but he has introduced his own person, that his hopes may seem worthy of credit, "But now," he says, "profitable to thee and to me." For if he was profitable to Paul, who required so great strictness, much more would he be so to his master. Ver. 12. "Whom I have sent again to thee." By this also he has quenched his anger, by delivering him up. For masters are then most enraged, when they are entreated for the absent, so that by this very act he mollified him the more. Ver. 12. "Thou therefore receive him, that is mine own bowels." And again he has not given the bare name, but uses with it a word that might move him, which is more affectionate than son. He has said, "son," he has said, "I have begotten" him, so that it was probable he would love him much, because he begot him in his trials. For it is manifest that we are most

inflamed with affection for those children, who have been born to us in dangers which we have escaped, as when the Scripture saith, "Woe, Barochabel!" and again when Rachel names Benjamin, "the son of my sorrow." (Gen. xxxv. 18.)

⁸"Thou therefore," he says, "receive him, that is mine own bowels." He shows the greatness of his affection. He has not said, Take him back, he has not said, Be not angry, but "receive him"; that is, he is worthy not only of pardon, but of honor. Why? Because he is become the son of Paul. Ver. 13. "Whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the Gospel." Dost thou see after how much previous preparation, he has at length brought him honorably before his master, and observe with how much wisdom he has done this. See for how much he makes him answerable, and how much he honors the other. Thou hast found, he says, a way by which thou mayest through him repay thy service to me. Here he shows that he has considered his advantage more than that of his slave, and that he respects him exceedingly.

⁹Ver. 14. "But without thy mind," he says, "would I do nothing; that thy benefit should not be, as it were, of necessity, but willingly." This particularly flatters the person asked, when the thing being profitable in itself, it is brought out with his concurrence. For two good effects are produced thence, the one person gains, and the other is rendered more secure. And he has not said, That it should not be of necessity, but "as it were of necessity." For I knew, he says, that not having learnt it, but coming to know it at once, thou wouldest not have been angry, but nevertheless out of an excess of consideration, that it should "not be as it were of necessity." Ver. 15, 16. "For perhaps he was therefore parted from thee for a season that thou shouldest have him for ever; no longer as a bond-servant." ¹⁰He has well said, "perhaps," that the master may yield. For since the flight arose from perverseness, and a corrupt mind, and not from such intention, he has said, "perhaps." And he has not said, therefore he fled, but, therefore he was "separated," by a more fair sounding expression softening him the more. And he has not said, He separated himself, but, "he was separated." For it was not his own arrangement that he should depart either for this purpose or for that. Which also Joseph says, in making excuse for his brethren, "For God did send me hither" (Gen. xlv. 5), that is, He made use of their wickedness for a good end. "Therefore," he says, "he was parted for a season." Thus he contracts the time, acknow-

ledges the offense, and turns it all to a providence. "That thou shouldest receive him," he says, "for ever," not for the present season only, but even for the future, that thou mightest always have him, no longer a slave, but more honorable than a slave. For thou wilt have a slave abiding with thee, more well-disposed than a brother, so that thou hast gained both in time, and in the quality of thy slave. For hereafter he will not run away. "That thou shouldest receive him," he says, "for ever," that is, have him again.

11 "No longer as a bond-servant, but more than a bond-servant, a brother beloved, especially to me." Thou hast lost a slave for a short time, but thou wilt find a brother for ever, not only thy brother, but mine also. Here also there is much virtue. But if he is my brother, thou also wilt not be ashamed of him. By calling him his son, he hath shown his natural affection; and by calling him his brother, his great good will for him, and his equality in honor. Moral. These things are not written without an object, but that we masters may not despair of our servants, nor press too hard on them, but may learn to pardon the offenses of such servants, that we may not be always severe, that we may not from their servitude be ashamed to make them partakers with us in all things when they are good. For if Paul was not ashamed to call one "his son, his own bowels, his brother, his beloved," surely we ought not to be ashamed. And why do I say Paul? The Master of Paul is not ashamed to call our servants His own brethren; and are we ashamed? See how He honors us; He calls our servants His own brethren, friends, and fellow-heirs. See to what He has descended! What therefore having done, shall we have accomplished our whole duty? We shall never in any wise do it; but to whatever degree of humility we have come, the greater part of it is still left behind. For consider, whatever thou doest, thou doest to a fellow-servant, but thy Master hath done it to thy servants. Hear and shudder! Never be elated at thy humility!

12 Perhaps you laugh at the expression, as if humility could puff up. But be not surprised at it, it puffs up, when it is not genuine. How, and in what manner? When it is practiced to gain the favor of men, and not of God, that we may be praised, and be high-minded. For this also is diabolical. For as many are vainglorious on account of their not being vainglorious, so are they elated on account of their humbling themselves, by reason of their being high-minded. For instance, a brother has come, or even a servant thou hast received him, thou hast washed his feet; immediately thou thinkest

highly of thyself. I have done, thou sayest, what no other has done. I have achieved humility. How then may any one continue in humility? If he remembers the command of Christ, which says, "When ye shall have done all things, say, We are unprofitable servants." (Luke xvii. 10.) And again the Teacher of the world, saying, "I count not myself to have apprehended." (Phil. iii. 13.) He who has persuaded himself that he has done no great thing, however many things he may have done, he alone can be humble-minded, he who thinks that he has not reached perfection.

¹³ Many are elated on account of their humility; but let not us be so affected. Hast thou done any act of humility? be not proud of it, otherwise all the merit of it is lost. Such was the Pharisee, he was puffed up because he gave his tythes to the poor, and he lost all the merit of it. (Luke xviii. 12. But not so the publican. Hear Paul again saying, "I know nothing by myself, yet am I not hereby justified. (1 Cor. iv. 4. Seest thou that he does not exalt himself, but by every means abases and humbles himself, and that too when he had arrived at the very summit. And the Three Children were in the fire, and in the midst of the furnace, and what said they? "We have sinned and committed iniquity with our fathers. (Song, v. 6, in Sept.; Dan. iii. 29, Dan. iii. 30; v. 16. This it is to have a contrite heart; on this account they could say, "Nevertheless in a contrite heart and a humble spirit let us be accepted. Thus even after they had fallen into the furnace they were exceedingly humbled, even more so than they were before. For when they saw the miracle that was wrought, thinking themselves unworthy of that deliverance, they were brought lower in humility. For when we are persuaded that we have received great benefits beyond our desert, then we are particularly grieved. And yet what benefit had they received beyond their desert? They had given themselves up to the furnace;

¹⁴ they had been taken captive for the sins of others; for they were still young; and they murmured not, nor were indignant, nor did they say, What good is it to us that we serve God, or what advantage have we in worshiping Him? This man is impious, and is become our lord. We are punished with the idolatrous by an idolatrous king. We have been led into captivity. We are deprived of our country, our freedom, all our paternal goods, we are become prisoners and slaves, we are enslaved to a barbarous king. None of these things did they say. But what? "We have sinned and committed iniquity. And not for themselves but for others they offer prayers. Because, say they, "Thou

hast delivered us to a hateful and a wicked king. Again, Daniel, being a second time cast into the pit, said, "For God hath remembered me. Wherefore should He not remember thee, O Daniel, when thou didst glorify Him before the king, saying, "Not for any wisdom that I have"? (Dan. ii. 30. But when thou wast cast into the den of lions, because thou didst not obey that most wicked decree, wherefore should He not remember thee? For this very reason surely should He. Wast thou not cast into it on His account? "Yea truly," he says, "but I am a debtor for many things. And if he said such things after having displayed so great virtue, what should we say after this?

¹⁵ But hear what David says, "If He thus say, I have no delight in thee, behold here am I, let Him do to me as seemeth good unto Him. (2 Sam. xv. 26. And yet he had an infinite number of good things to speak of. And Eli also says, "It is the Lord: let Him do what seemeth Him good. (1 Sam. iii. 18.)

¹⁶ This is the part of well-disposed servants, not only in His mercies, but in His corrections, and in punishments wholly to submit to Him. For how is it not absurd, if we bear with masters beating their servants, knowing that they will spare them, because they are their own; and yet suppose that God in punishing will not spare? This also Paul has intimated, saying, "Whether we live or die, we are the Lord's." (Rom. xiv. 8.) A man, we say, wishes not his property to be diminished, he knows how he punishes, he is punishing his own servants. But surely no one of us spares more than He Who brought us into being out of nothing, Who maketh the sun to rise, Who causeth rain; Who breathed our life into us, Who gave His own Son for us.

¹⁷ But as I said before, and on which account I have said all that I have said, let us be humble-minded as we ought, let us be moderate as we ought. Let it not be to us an occasion of being puffed up. Art thou humble, and humbler than all men? Be not high-minded on that account, neither reproach others, lest thou lose thy boast. For this very cause thou art humble, that thou mayest be delivered from the madness of pride; if therefore through thy humility thou fallest into that madness, it were better for thee not to be humble. For hear Paul saying, "Sin worketh death in me by that which is good, that sin by the commandment might become exceeding sinful." (Rom. vii. 13.) When it enters into thy thought to admire thyself because thou art humble, consider thy Master, to what He descended, and thou wilt no longer admire thyself, nor praise thyself, but wilt deride thyself as having done nothing. Consider thyself altogether to be a debtor. Whatever

thou hast done, remember that parable, "Which of you having a servant ...will say unto him, when he is come in, Sit down to meat? ...I say unto you, Nay ...but stay and serve me." (From Luke xvii. 7, Luke xvii. 8.) Do we return thanks to our servants, for waiting upon us? By no means. Yet God is thankful to us, who serve not Him, but do that which is expedient for ourselves.

18 But let not us be so affected, as if He owed us thanks, that He may owe us the more, but as if we were discharging a debt. For the matter truly is a debt, and all that we do is of debt. For if when we purchase slaves with our money, we wish them to live altogether for us, and whatever they have to have it for ourselves, how much more must it be so with Him, who brought us out of nothing into being, who after this bought us with His precious Blood, who paid down such a price for us as no one would endure to pay for his own son, who shed His own Blood for us? If therefore we had ten thousand souls, and should lay them all down for Him, should we make Him an equal return? By no means. And why? Because He did this, owing us nothing, but the whole was a matter of grace. But we henceforth are debtors: and being God Himself, He became a servant, and not being subject to death, subjected Himself to death in the flesh. We, if we do not lay down our lives for Him, by the law of nature must certainly lay them down, and a little later shall be separated from it, however unwillingly. So also in the case of riches, if we do not bestow them for His sake, we shall render them up from necessity at our end. So it is also with humility.

19 Although we are not humble for His sake, we shall be made humble by tribulations, by calamities, by over-ruling powers. Seest thou therefore how great is the grace! He hath not said, "What great things do the Martyrs do? Although they die not for Me, they certainly will die. But He owns Himself much indebted to them, because they voluntarily resign that which in the course of nature they were about to resign shortly against their will. He hath not said, "What great thing do they, who give away their riches? Even against their will they will have to surrender them. But He owns Himself much indebted to them too, and is not ashamed to confess before all that He, the Master, is nourished by His slaves. 20 For this also is the glory of a Master, to have grateful slaves. And this is the glory of a Master, that He should thus love His slaves. And this is the glory of a Master, to claim for His own what is theirs. And this is the glory of a Master, not to be ashamed to confess them

before all. Let us therefore be stricken with awe at this so great love of Christ. Let us be inflamed with this love-potion. Though a man be low and mean, yet if we hear that he loves us, we are above all things warmed with love towards him, and honor him exceedingly. And do we then love? and when our Master loveth us so much, we are not excited? Let us not, I beseech you, let us not be so indifferent with regard to the salvation of our souls, but let us love Him according to our power, and let us spend all upon His love, our life, our riches, our glory, everything, with delight, with joy, with alacrity, not as rendering anything to Him, but to ourselves. For such is the law of those who love. They think that they are receiving favors, when they are suffering wrong for the sake of their beloved. Therefore let us be so affected towards our Lord, that we also may partake of the good things to come in Christ Jesus our Lord.

HOMILY 3

¹Philemon i. 17-19.-"If thou count me therefore a partner, receive him as myself. If he hath wronged thee at all, or oweth thee aught, put that to mine account; I Paul write it with mine own hand, I will repay it: that I say not to thee how thou owest unto me even thine own self besides." No procedure is so apt to gain a hearing, as not to ask for everything at once. For see after how many praises, after how much preparation he hath introduced this great matter. After having said that he is "my son," that he is a partaker of the Gospel, that he is "my bowels," that thou receivest him back "as a brother," and "hold him as a brother," then he has added "as myself." And Paul was not ashamed to do this. For he who was not ashamed to be called the servant of the faithful, but confesses that he was such, much more would he not refuse this. But what he says is to this effect. If thou art of the same mind with me, if thou runnest upon the same terms, if thou considerest me a friend, receive him as myself.

²"If he hath wronged thee at all." See where and when he has introduced the mention of the injury; last, after having said so many things in his behalf. For since the loss of money is particularly apt to annoy men, that he might not accuse him of this, (for it was most likely that it was spent,) then he brings in this, and says, "If he hath wronged thee." He does not say, If he has stolen anything; but what? "If he hath wronged thee." At the same time he both confessed the offense, and not as if it were the offense of a servant, but of a friend against a friend, making use of the expression of "wrong"

rather than of theft. "Put that to mine account," he says, that is, reckon the debt to me, "I will repay it." Then also with that spiritual pleasantry, ³ "I Paul write it with mine own hand." At once movingly and pleasantly; if when Paul did not refuse to execute a bond for him, he should refuse to receive him! This would both shame Philemon into compliance, and bring Onesimus out of trouble. "I write it," he says, "with mine own hand." Nothing is more affectionate than these "bowels," nothing more earnest, nothing more zealous. See what great concern he bestows in behalf of one man. "Albeit I do not say to thee how thou owest unto me even thine own self besides." Then that it might not appear insulting to him, whom he requests, if he had not the confidence to ask and obtain in behalf of a theft, he in some measure relieves this, saying, "That I say not unto thee how thou owest to me even thine own self besides." Not only thine own things, but thyself also. And this proceeded from love, and was according to the rule of friendship, and was a proof of his great confidence. See how he everywhere provides for both, that he may ask with great security, and that this may not seem a sign of too little confidence in him.

⁴ Ver. 20. "Yea, brother." What is, "Yea, brother"? Receive him, he says. For this we must understand though unexpressed. For dismissing all pleasantry, he again pursues his former considerations, that is, serious ones. And yet even these are serious. For the things that proceed from Saints are of themselves serious, even when they are pleasantry. "Yea, brother, let me have joy of thee in the Lord, refresh my heart in Christ." That is, thou grantest the favor to the Lord, not to me. "My heart," that is, toward thyself. Ver. 21. "Having confidence in thy obedience, I write unto thee." What stone would not these things have softened? What wild beast would not these things have rendered mild, and prepared to receive him heartily? After having borne witness to him by so many great testimonies of his goodness, he is not ashamed again to excuse himself. He says, Not barely requesting it, nor as commanding it, nor arbitrarily, but "having confidence in thy obedience I wrote unto thee." What he had said at the beginning, "having confidence," that he also says here in the sealing up of his letter.

⁵ "Knowing that thou wilt also do more than I say." At the same time in saying this he excited him. For he would have been ashamed, though for nothing else, if having such credit with him as this, that he would do more than he said, -he should not do so much. Ver. 22. "But withal prepare me also

a lodging: for I trust that through your prayers I shall be given unto you." This also was the part of one who was exceedingly confident-or rather this too was in behalf of Onesimus, that not being indifferent, but knowing that he upon his return would know the things relating to him, they might lay aside all remembrance of the wrong, and might the rather grant the favor. For great was the influence and the honor of Paul residing among them, of Paul in his age, of Paul after imprisonment. Again, it is a proof of their love that he says that they pray; and to attribute to them so much as that they pray for "him." For although I be now in danger, yet nevertheless you will see me if ye pray for it.

6 Ver. 23. "Epaphras, my fellow-prisoner in Christ Jesus, saluteth thee." He was sent by the Colossians, so that from this it appears that Philemon was also at Colossae. And he calls him his "fellow-prisoner," showing that he also was in much tribulation, so that if not on his own account, yet on account of the other, it was right that he should be heard. For he that is in tribulation, and overlooks himself, and is concerned for others, deserves to be heard. And he puts him to shame from another consideration, if his countryman is a fellow-prisoner with Paul and suffers affliction with him, and he himself does not grant him a favor in behalf of his own servant. And he has added, "my fellow-prisoner in Christ Jesus," instead of on account of Christ. Ver. 24. "Mark, Aristarchus, Demas, Luke, my fellow-workers." Why then does he put Luke last? And yet he elsewhere says, "Only Luke is with me" (2 Tim. iv. 11), and "Demas," he says, was one of those who "forsook him, having loved the present world." (2 Tim. iv. 10.) All these things, although they are mentioned elsewhere, yet nevertheless ought not to be passed over here without enquiry, nor ought we merely to hear them as things of course. But how comes he to say that he who forsook him salutes them? For "Erastus," he says, "abode at Corinth." (2 Tim. iv. 20.) He adds Epaphras, both as known to them, and being of their country. And Mark, as being himself also an admirable man. Why then does he number Demas with these? Perhaps it was after this that he became more remiss, when he saw the dangers multiplied. But Luke being last became first. And from these indeed he salutes him, urging him the more to obedience, and calls them his fellow-laborers, and in this way shames him into granting the request.

7 Ver. 25. "The grace of our Lord Jesus Christ be with your spirit. Amen." Moral. He hath closed his Epistle with a prayer. And indeed prayer is a great

good, salutary, and preservative of our souls. But it is great when we do things worthy of it, and do not render ourselves unworthy. And thou too, therefore, when thou goest to the priest, and he shall say to thee, "The Lord will have mercy on thee, my son," do not confide in the word only, but add also works. Do acts worthy of mercy, God will bless thee, my son, if indeed thou doest things worthy of blessing. He will bless thee, if thou showest mercy to thy neighbor. For the things which we wish to obtain from God, of those we ought first to impart to our neighbors. But if we deprive our neighbors of them, how can we wish to obtain them? "Blessed," He says, "are the merciful: for they shall obtain mercy." (Matt. v. 7.) For if men show mercy to such, much more will God, but to the unmerciful by no means. "For he shall have judgment without mercy to him that hath showed no mercy." (Jas. ii. 13.)

8 An excellent thing is mercy! Why then hast thou not done it to another? Dost thou wish to be pardoned, when thou offendest? why then dost thou not thyself pardon him who has offended thee? But thou comest to God, asking of Him the kingdom of heaven, and thou thyself dost not give money when it is begged of thee. For this cause we do not obtain mercy, because we do not show mercy. But why? you say. Is not this also a part of mercy, to show mercy to the unmerciful? Nay! For he that treated with the greatest kindness the hard-hearted cruel man, that had done numberless ills to his neighbor, how should he be merciful? What then, say you? Hath not the Layer saved us, who had committed infinite evils? It hath delivered us from them, not that we should commit them again, but that we may not commit them. For "how shall we," it is said, "that are dead to sin, live any longer therein"? (Rom. vi. 2.)

9 "What then? shall we sin because we are not under the law? God forbid." (v. 15.) For this cause God hath delivered thee from those sins that thou mightest no more run back to that dishonor. Since even physicians relieve their feverish patients from their heat, not that they may abuse their health to their injury and disorder, (since it would be better to be sick, if one was about to use his health only that he might confine himself again to his bed,) but having learnt the evils that arise from sickness, they may no longer fall into the same, that they may the more securely preserve their health, that they may do everything that conduces to its preservation. How then? you say: what is the lovingkindness of God, if He is not about to save the bad? For oftentimes I hear many talking in this way, that He is the Friend of man, and

will by all means save all. That we may not therefore vainly deceive ourselves, (for I remember that I made a promise of this kind to you,) come let us to-day move this argument. I lately discoursed with you about Hell, and I deferred my argument upon the lovingkindness of God. It is proper therefore to-day to resume it. That there will, then, be a hell, we have, as I think, sufficiently proved, bringing forward the deluge, and former evils, and arguing that it is not possible that He who performed these things should leave the men of the present age unpunished. For if thus He chastised those who sinned before the Law, He will not let those go unpunished who after grace have committed greater wickedness. It has been questioned therefore how is He good? how merciful to man, if at least He punishes? and we have deferred the argument, that we might not overwhelm your ears with a multitude of words.

¹⁰ Come, to-day let us discharge the debt, and show how good is God, even in punishing. For this discourse would be suitable for us in opposition to the heretics. Let us therefore pay earnest heed to it. God, standing in no need of anything from us, yet created us. For that He stood in need of us, is manifest from His having made us after a long time. For He might have made us long ago, if He had needed us. For if He Himself was, even without us, and we were made in later times, He made us, not needing us. He made the Heaven, the earth, the sea, all things that exist, for our sake. Tell me, are not these marks of goodness? And many things one might mention. But to cut short the matter, "He maketh the sun to rise on the evil and the good, and sendeth rain on the just and on the unjust." (Matt. v. 45.) Is not this a mark of goodness? No, you say. For I said once in conversing with a Marcionite, Are not these things a mark of goodness? and he answered, If He did not call men to account for their sins, it were a mark of goodness. But if He calls them to account, it is not goodness. That man, however, is not now present. But come, let us repeat what was then said, and more beside. For I, out of my superfluity, show that if He did not call men to account, He would not be good; but because He does call them to account, therefore He is good.

¹¹ For, say, if He did not call us to account, would human life then have endured? Should we not then have fallen into the state of beasts? For if when there is this fear impending over us, and the giving account, and judgments, we have gone beyond fishes in devouring one another, we have thrown wolves and lions into the shade in ravaging one another's possessions; if He

did not call us to account, and we were persuaded of this, with how great tumult and confusion would life be filled? What would be the fabled labyrinth after this, compared with the perplexities of the world? Would you not see numberless indecencies and disorders? For who then would have respected his father any more? Or who would have spared his mother? Who would have left unattempted any pleasure, any wickedness? And that the matter is so, I will endeavor to show you from one house only. How? You who raise these questions and who have servants; if I could make it manifest to these, that if they should destroy the family of their masters, if they should insult their persons, if they should plunder everything, if they should turn things upside down, if they should treat them as enemies, they would not threaten them, nor correct them, nor punish them, nor even grieve them with a word, would this be any proof of goodness?

12 I maintain that this is the extreme of cruelty, not only because the wife and children are betrayed by this unreasonable kindness, but because the slaves themselves are destroyed before them. For they will be drunkards, wanton, dissolute, and more irrational than any beasts. Is this, tell me, a proof of goodness, to trample upon the noble nature of the soul, and to destroy both themselves and others beside? Seest thou that to call men to account is a proof of great goodness? But why do I speak of slaves, who more readily fall into these sins? But let a man have sons, and let him permit them to do everything they will, and let him not punish them; will they not be worse than anything? tell me. In the case of men then, it is a mark of goodness to punish, and of cruelty not to punish, and is it not so in the case of God? So that because He is good, therefore He has prepared a hell.

13 And do you wish that I should speak of another instance of God's goodness? It is not only this, but that He does not suffer the good to become bad. For if they were destined to meet with the same things, they would all be bad. But now this also does not a little console the good. For hear the Prophet, saying, "The righteous shall rejoice when he seeth the vengeance upon the ungodly, he shall wash his hands in the blood of the sinner. (Ps. lviii. 10. Not rejoicing on account of it, God forbid! but fearing lest he should suffer the same things, he will render his own life more pure. This then is a mark of His great care. Yes, you say, but He ought only to threaten, and not to punish also. But if He does punish, and still you say it is a matter of threat, and on that account become more slothful, if it were really but a

threat, would you not become more supine? If the Ninevites had known it was a matter of threat, they would not have repented. But because they repented, they cause the threat to stop at words only. Dost thou wish it to be a threat only? Thou hast the disposal of that matter. Become a better man, and it stops only at the threat. But if, which be far from thee! thou despiseth the threat, thou wilt come to the experience of it.

¹⁴ The men before the flood, if they had feared the threat, would not have experienced the execution of it. And we, if we fear the threat, shall not expose ourselves to experience the reality. God forbid we should. And may the merciful God grant that we all henceforth, having been brought to sound mind, may obtain those unspeakable blessings. Of which may we all be thought worthy, through the grace and lovingkindness of our Lord Jesus Christ, with whom to the Father, together with the Holy Ghost, be glory, power, and honor, now and for ever and ever. Amen.parpaparp

P A R T T W O

Homilies on Hebrews

Chrysostom's thirty-four homilies on the Letter to the Hebrews.

Homilies on Hebrews

JOHN CHRYSOSTOM

c. AD 349–407

In these thirty-four homilies on the Letter to the Hebrews John Chrysostom takes the text passage by passage and turns each part of it to the life of his hearers. They were published after his death from the notes of a presbyter named Constantine.

HOMILY 1

¹ Hebrews i. 1, 2.-"God who at sundry times and in divers manners spake in time past unto the fathers by the Prophets, hath at the end of the days spoken unto us by His Son whom He hath appointed heir of all things, by whom also He made the worlds." [1.] Truly, "where sin abounded, grace did much more abound." (Rom. v. 20.) This at least the blessed Paul intimates here also, in the very beginning of his Epistle to the Hebrews. For since as it was likely that afflicted, worn out by evils, and judging of things thereby, they would think themselves worse off than all other men,-he shows that herein they had rather been made partakers of greater, even very exceeding, grace; arousing the hearer at the very opening of his discourse. Wherefore he says, "God who at sundry times and in divers manners spake in times past unto the fathers by the Prophets, hath at the end of the days spoken unto us by His Son."

² Why did he [Paul] not oppose "himself" to "the prophets"? Certainly, he was much greater than they, inasmuch as a greater trust was committed to him. Yet he doth not so. Why? First, to avoid speaking great things concerning himself. Secondly, because his hearers were not yet perfect. And thirdly, because he rather wished to exalt them, and to show that their superiority was great. As if he had said, What so great matter is it that He sent prophets to our fathers? For to us [He has sent] His own only-begotten Son Himself. And well did he begin thus, "At sundry times and in divers manners," for he points out that not even the prophets themselves saw God; nevertheless, the

Son saw Him. For the expressions, "at sundry times and in divers manners" are the same as "in different ways." "For I" (saith He) "have multiplied visions, and used similitudes by the ministry of the Prophets." (Hos. xii. 10.) Wherefore the excellency consists not in this alone, that to them indeed prophets were sent, but to us the Son; but that none of them saw God, but the Only-begotten Son saw Him. He doth not indeed at once assert this, but by what he says afterwards he establishes it, when he speaks concerning His human nature; "For to which of the Angels said He, Thou art My Son," (ver. 5), and, "Sit thou on My right hand"? (Ver. 13.)

³ And look on his great wisdom. First he shows the superiority from the prophets. Then having established this as acknowledged, he declares that to them indeed He spake by the prophets, but to us by the Only-begotten. Then [He spake] to them by Angels, and this again he establishes, with good reason (for angels also held converse with the Jews): yet even herein we have the superiority, inasmuch as the Master [spake] to us, but to them servants, and prophets, fellow-servants. [2.] Well also said he, "at the end of the days," for by this he both stirs them up and encourages them desponding of the future. For as he says also in another place, "The Lord is at hand, be careful for nothing" (Phil. iv. 5, Phil. iv. 6), and again, "For now is our salvation nearer than when we believed" (Rom. xiii. 11): so also here. What then is it which he says? That whoever is spent in the conflict, when he hears of the end thereof, recovers his breath a little, knowing that it is the end indeed of his labors, but the beginning of his rest.

⁴ "Hath in the end of the days spoken unto us in [His] Son." Behold again he uses the saying, "in [His] Son," for "through the Son," against those who assert that this phrase is proper to the Spirit. Dost thou see that the [word] "in" is "through"? And the expression, "In times past," and this, "In the end of the days," shadows forth some other meaning:-that when a long time had intervened, when we were on the edge of punishment, when the Gifts had failed, when there was no expectation of deliverance, when we were expecting to have less than all-then we have had more. And see how considerably he hath spoken it. For he' said not, "Christ spake" (albeit it was He who did speak), but inasmuch as their souls were weak, and they were not yet able to hear the things concerning Christ, he says, "God hath spoken by Him." What meanest thou? did God speak through the Son? Yes. What then? Is it thus thou showest the superiority? for here thou hast but pointed out that

both the New and the Old [Covenants] are of One and the same: and that this superiority is not great. Wherefore he henceforth follows on upon this argument, saying, "He spake unto us by [His] Son."

⁵ (Note, how Paul makes common cause, and puts himself on a level with the disciples, saying, He spake "to us": and yet He did not speak to him, but to the Apostles, and through them to the many. But he lifts them [the Hebrews] up, and declares that He spake also to them. And as yet he doth not at all reflect on the Jews. For almost all to whom the prophets spake, were a kind of evil and polluted persons. But as yet the discourse is not of these: but, hitherto of the gifts derived from God.) "Whom He appointed," saith he, "heir of all." What is "whom He appointed heir of all"? He speaks here of the flesh [the human nature]. As He also says in the second Psalm, "Ask of Me, and I will give Thee the heathen for Thine inheritance." (Ps. ii. 8.) For no longer is "Jacob the portion of the Lord" nor "Israel His inheritance" (Deut. xxxii. 9), but all men: that is to say, He hath made Him Lord of all: which Peter also said in the Acts, "God hath made Him both Lord and Christ." (Acts ii. 36.) But he has used the name "Heir," declaring two things: His proper sonship and His indefeasible sovereignty. "Heir of all," that is, of all the world.

⁶[3.] Then again he brings back his discourse to its former point. "By whom also He made the worlds [the ages]." Where are those who say, There was [a time] when He was not? Then, using degrees of ascent, he uttered that which is far greater than all this, saying, Ver. 3, 4. "Who, (being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power,) when He had by Himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the Angels as He hath by inheritance obtained a more excellent name than they." O! the wisdom of the Apostle! or rather, not the wisdom of Paul, but the grace of the Spirit is the thing to wonder at. For surely he uttered not these things of his own mind, nor in that way did he find his wisdom. (For whence could it be? From the knife, and the skins, or the workshop?) But it was from the working of God. For his own understanding did not give birth to these thoughts, which was then so mean and slender as in nowise to surpass the baser sort; (for how could it, seeing it spent itself wholly on bargains and skins?) but the grace of the Spirit shows forth its strength by whomsoever it will.

7 For just as one, wishing to lead up a little child to some lofty place, reaching up even to the top of Heaven, does this gently and by degrees, leading him upwards by the steps from below,-then when he has set him on high, and bidden him to gaze downwards, and sees him turning giddy and confused, and dizzy, taking hold of him, he leads him down to the lower stand, allowing him to take breath; then when he hath recovered it, leads him up again, and again brings him down;-just so did the blessed Paul likewise, both with the Hebrews and everywhere, having learnt it from his Master. For even He also did so; sometimes He led His hearers up on high, and sometimes He brought them down, not allowing them to remain very long. See him, then, even here-by how many steps he led them up, and placed them near the very summit of religion, and then or ever they grow giddy, and are seized with dizziness, how he leads them again lower down, and allowing them to take breath, says, "He spake unto us by [His] Son," "whom He appointed Heir of all things." For the name of Son is so far common. For where a true [Son] it is understood of, He is above all: but however that may be, for the present he proves that He is from above.

8 And see how he says it: "Whom He appointed," saith he, "heir of all things." The phrase, "He appointed Heir," is humble. Then he placed them on the higher step, adding, "by whom also He made the worlds." Then on a higher still, and after which there is no other, "who being the brightness of His glory, and the express image of His person." Truly he has led them to unapproachable light, to the very brightness itself. And before they are blinded see how he gently leads them down again, saying, "and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty." He does not simply say, "He sat down," but "after the purifying, He sat down," for he hath touched on the Incarnation, and his utterance is again lowly. 9 Then again having said a little by the way (for he says, "on the right hand of the Majesty on high"), [he turns] again to what is lowly; "being made so much better than the angels, as He hath by inheritance obtained a more excellent name than they." Henceforward then he treats here of that which is according to the flesh, since the phrase "being made better" doth not express His essence according to the Spirit, (for that was not "made" but "begotten,") but according to the flesh: for this was "made." Nevertheless the discourse here is not about being called into existence. But just as John says, "He that cometh after me, is preferred before

me" (John i. 15, John i. 30), that is, higher in honor and esteem; so also here, "being made so much better than the angels"-that is, higher in esteem and better and more glorious, "by how much He hath obtained by inheritance a more excellent name than they." Seest thou that he is speaking of that which is according to the flesh? For this Name, God the Word ever had; He did not afterwards "obtain it by inheritance"; nor did He afterwards become "better than the Angels, when He had purged our sins"; but He was always "better," and better without all comparison. For this is spoken of Him according to the flesh.

¹⁰ So truly it is our way also, when we talk of man, to speak things both high and low. Thus, when we say, "Man is nothing," "Man is earth," "Man is ashes," we call the whole by the worse part. But when we say, "Man is an immortal animal," and "Man is rational, and of kin to those on high," we call again the whole by the better part. So also, in the case of Christ, sometimes Paul discourseth from the less and sometimes from the better; wishing both to establish the economy, and also to teach about the incorruptible nature. [4.] Since then "He hath purged our sins," let us continue pure; and let us receive no stain, but preserve the beauty which He hath implanted in us, and His comeliness undefiled and pure, "not having spot or wrinkle or any such thing." (Eph. v. 27.) Even little sins are "a spot and a wrinkle," such a thing, I mean, as Reproach, Insult, Falsehood.

¹¹ Nay, rather not even are these small, but on the contrary very great: yea so great as to deprive a man even of the kingdom of Heaven. How, and in what manner? "He that calleth his brother fool, is in danger" (He saith) "of hellfire." (Matt. v. 22.) But if it be so with him who calls a man "fool," which seems to be the slightest of all things, and rather mere children's talk; what sentence of punishment will not he incur, who calleth him malignant and crafty and envious, and casteth at him ten thousand other reproaches? What more fearful than this? Now suffer, I beseech you, the word [of exhortation]. For if he that "doeth" [ought] to "one of the least, doeth it to Him" (Matt. xxv. 40), and he that "doeth it not to one of the least doeth it not to Him" (Matt. xxv. 45), how is it not the same also in the matter of good or evil speaking? He that reviles his brother, reviles God: and he that honors his brother, honors God. Let us train therefore our tongue to speak good words. For "refrain," it is said, "thy tongue from evil." (Ps. xxxiv. 13.) For God gave it not that we should speak evil, that we should revile, that we should calumni-

ate one another; but to sing hymns to God withal, to speak those things which "give grace to the hearers" (Eph. iv. 29), things for edification, things for profit.

12 Hast thou spoken evil of a man? What is thy gain, entangling thyself in mischief together with him? For thou hast obtained the reputation of a slanderer. For there is not any, no not any evil, which stops at him that suffers it, but it includes the doer also. As for instance, the envious person seems indeed to plot against another, but himself first reaps the fruit of his sin, wasting and wearing himself away, and being hated of all men. The cheat deprives another of his money; yea and himself too of men's good will: and causes himself to be evil spoken of by all men. Now reputation is much better than money, for the one it is not easy to wash out, whereas it is easy to gain possession of the other. Or rather, the absence of the one doth no hurt to him that wanteth it; but the absence of the other makes you reproached and ridiculed, and an object of enmity and warfare to all.

13 The passionate man again first punishes and tears himself in pieces, and then him with whom he is angry. Just so the evil speaker disgraces first himself and then him who is evil-spoken of: or, it may be, even this hath proved beyond his power, and while he departs with the credit of a foul and detestable kind of person, he causes the other to be loved the more. For when a man hearing a bad name given him, doth not requite the giver in the same kind, but praises and admires, he doth not praise the other, but himself. For I before observed that, as calumnies against our neighbors first touch those who devise the mischief, so also good works done towards our neighbors, gladden first those who do them. The parent either of good, or evil, justly reaps the fruit of it first himself. And just as water, whether it be brackish or sweet, fills the vessels of those who resort to it, but lessens not the fountain which sends it forth; so surely also, both wickedness and virtue, from whatever person they proceed, prove either his joy or his ruin.

14 So far as to the things of this world; but what speech may recount the things of that world, either the goods or the evils? There is none. For as to the blessings, they surpass all thought, not speech only; for their opposites are expressed indeed in terms familiar to us. For fire, it is said, is there, and darkness, and bonds, and a worm that never dieth. But this represents not only the things which are spoken of, but others more intolerable. And to convince thee, consider at once this first: if it be fire, how is it also darkness?

Seest thou how that fire is more intolerable than this? For it hath no light. If it be fire, how is it forever burning? Seest thou how something more intolerable than this happens? For it is not quenched. Yea, therefore it is called unquenchable. Let us then consider how great a misery it must be, to be forever burning, and to be in darkness, and to utter unnumbered groanings, and to gnash the teeth, and not even to be heard. For if here any one of those ingeniously brought up, should he be cast into prison, speaks of the mere ill savor, and the being laid in darkness, and the being bound with murderers, as more intolerable than any death: think what it is when we are burning with the murderers of the whole world, neither seeing nor being seen, but in so vast a multitude thinking that we are alone. For the darkness and gloom doth not allow our distinguishing those who are near to us, but each will burn as if he were thus suffering alone. Moreover, if darkness of itself afflicteth and terrifieth our souls, how then will it be when together with the darkness there are likewise so great pains and burnings?

¹⁵ Wherefore I entreat you to be ever revolving these things with yourselves, and to submit to the pain of the words, that we may not undergo the punishment of the things. For assuredly, all these things shall be, and those whose doings have deserved those chambers of torture no man shall rescue, not father, nor mother, nor brother. "For a brother redeemeth not," He saith; "shall a man redeem?" (Ps. xlix. 7 LXX.), though he have much confidence, though he have great power with God. For it is He Himself who rewards every one according to his works, and upon these depends our salvation or punishment. Let us make then to ourselves "friends of the mammon of unrighteousness" (Luke xvi. 9), that is: Let us give alms; let us exhaust our possessions upon them, that so we may exhaust that fire: that we may quench it, that we may have boldness there. For there also it is not they who receive us, but our own work: for that it is not simply their being our friends which can save us, learn from what is added. For why did He not say, "Make to yourselves friends, that they may receive you into their everlasting habitations," but added also the manner? For saying, "of the mammon of unrighteousness," He points out that we must make friends of them by means of our possessions, showing that mere friendship will not protect us, unless we have good works, unless we spend righteously the wealth unrighteously gathered.

¹⁶ Moreover, this our discourse, of Almsgiving I mean, fits not only the rich, but also the needy. Yea even if there be any person who supporteth him-

self by begging, even for him is this word. For there is no one, so poverty-stricken, however exceeding poor he may be, as not to be able to provide "two mites." (Luke xxi. 2.) It is therefore possible that a person giving a small sum from small means, should surpass those who have large possessions and give more; as that widow did. For not by the measure of what is given, but by the means and willingness of the givers is the extent of the alms-deed estimated. In all cases the will is needed, in all, a right disposition; in all, love towards God. If with this we do all things, though having little we give little, God will not turn away His face, but will receive it as great and admirable: for He regards the will, not the gifts: and if He see that to be great, He assigneth His decrees and judges accordingly, and maketh them partakers of His everlasting benefits.

¹⁷ Which may God grant us all to obtain, by the grace and love of our Lord Jesus Christ, with whom to the Father together with the Holy Ghost, be glory, power, honor, now and for ever, and world without end. Amen.

HOMILY 2

¹ Hebrews i. 3.-"Who being the brightness of His Glory and the express Image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins." ²[1.] Everywhere indeed a reverential mind is requisite, but especially when we say or hear anything of God: Since neither can tongue speak nor thought hear anything suitable to our God. And why speak I of tongue or thought? For not even the understanding which far excels these, will be able to comprehend anything accurately, when we desire to utter aught concerning God. For if "the peace of God surpasseth all understanding" (Phil. iv. 7), and "the things which are prepared for them that love Him have not entered into the heart of man" (1 Cor. ii. 9); much more He Himself, the God of peace, the Creator of all things, doth by a wide measure exceed our reasoning. We ought therefore to receive all things with faith and reverence, and when our discourse fails through weakness, and is not able to set forth accurately the things which are spoken, then especially to glorify God, for that we have such a God, surpassing both our thought and our conception. For many of our conceptions about God, we are unable to express, as also many things we express, but have not strength to conceive of them. As for instance:-That God is everywhere, we know; but how, we no longer understand. That there is a certain incorporeal power the cause of all our good things, we know: but how it is, or what it is, we know not. Lo! we

speak, and do not understand. I said, That He is everywhere, but I do not understand it. I said, That He is without beginning, but I do not understand it. I said, That He begat from Himself, and again I know not how I shall understand it. And some things there are which we may not even speak-as for instance, thought conceives but cannot utter.

3 And to show thee that even Paul is weak and doth not put out his illustrations with exactness; and to make thee tremble and refrain from searching too far, hear what he says, having called Him Son and named Him Creator, "Who being the brightness of His Glory, and the express image of His person." This we must receive with reverence and clear of all incongruities. "The brightness of His glory," saith he. But observe in what reference he understands this, and so do thou receive it:-that He is of Him: without passion: that He is neither greater, nor less; since there are some, who derive certain strange things from the illustration. For, say they, "the brightness" is not substantial, but hath its being in another. Now do not thou, O man, so receive it, neither be thou sick of the disease of Marcellus and Photinus. For he hath a remedy for thee close at hand, that thou fall not into that imagination, nor doth he leave thee to be hurried down into that fatal malady. And what saith he? "And the express image of His person" [or "subsistence"] : that is, just as He [the Father] is personally subsisting, being in need of nothing, so also the Son. For he saith this here, showing the undeviating similitude and the peculiar image of the Prototype, that He [the Son] is in subsistence by Himself.

4 For he who said above, that "by Him He made all things" here assigns to Him absolute authority. For what doth he add? "And upholding all things by the word of His power"; that we might hence infer not merely His being the express image of His Person, but also His governing all things with absolute authority. See then, how he applies to the Son that which is proper to the Father. For on this account he did not say simply, "and upholding all things," nor did he say, "by His power," but, "by the word of His power." For much as just now we saw him gradually ascend and descend; so also now, as by steps, he goes up on high, then again descends, and saith, "by whom also He made the worlds." Behold how here also he goes on two paths, by the one leading us away from Sabellius, by the other from Arius, yea and on another, that He [Christ] should not be accounted unoriginated, which he does also throughout, nor yet alien from God. For if, even after so much, there are some who

assert that He is alien, and assign to Him another father, and say that He is at variance with Him;-had [Paul] not declared these things, what would they not have uttered?

5 How then does he this? When he is compelled to heal, then is he compelled also to utter lowly things: as for instance, "He appointed Him" (saith he) "heir of all things," and "by Him He made the worlds." (Supra, ver. 2.) But that He might not be in another way dishonored, he brings Him up again to absolute authority and declares Him to be of equal honor with the Father, yea, so equal, that many thought Him to be the Father. And observe thou his great wisdom. First he lays down the former point and makes it sure accurately. And when this is shown, that He is the Son of God, and not alien from Him, he thereafter speaks out safely all the high sayings, as many as he will. Since any high speech concerning Him, led many into the notion just mentioned, he first sets down what is humiliating and then safely mounts up as high as he pleases. And having said, "whom He appointed heir of all things," and that "by Him He made the worlds," he then adds, "and upholding all things by the word of His power." For He that by a word only governs all things, could not be in need of any one, for the producing all things.

6[2. And to prove this, mark how again going forward, and laying aside the "by whom," he assigns to Him absolute power. For after he had effected what he wished by the use of it, thenceforward leaving it, what saith he? "Thou Lord in the beginning hast laid the foundation of the earth, and the heavens are the works of Thine hands. (Infra, ver. 10. Nowhere is there the saying "by whom," or that "by Him He made the worlds. What then? Were they not made by Him? Yes, but not, as thou sayest or imaginest, "as by an instrument": nor as though He would not have made them unless the Father had reached out a hand to Him. For as He "judgeth no man" (John v. 22), and is said to judge by the Son, in that He begat Him a judge; so also, to create by Him, in that He begat Him a Creator. And if the Father be the original cause of Him, in that He is Father, much more of the things which have been made by Him. When therefore he would show that He is of Him, he speaks of necessity lowly things. But when he would utter high things, Marcellus takes a handle, and Sabellius; avoiding however the excess of both, he holds a middle [way]. For neither does he dwell on the humiliation, lest Paul of Samosata should obtain a standing place, nor yet does he for ever abide in the high sayings;

7 but shows on the contrary His abundant nearness, lest Sabellius rush in upon him. He names Him "Son," and immediately Paul of Samosata comes on him, saying that He is a son, as the many are. But he gives him a fatal wound, calling Him "Heir. But yet, with Arius, he is shameless. For the saying, "He appointed Him heir," they both hold: the former one saying, it comes of weakness; the other still presses objections, endeavoring to support himself by the clause which follows. For by saying, "by whom also He made the worlds," he strikes backwards the impudent Samosatene: while Arius still seems to be strong. Nevertheless see how he smites him likewise, saying again, "who being the brightness of His glory. But behold! Sabellius again springs on us, with Marcellus, and Photinus: but on all these also he inflicts one blow, saying, "and the express image of His person and upholding all things by the word of His power. Here again he wounds Marcion too; not very severely, but however he doth wound him. For through the whole of this Epistle he is fighting against them.

8 But the very thing which he said, "the brightness of the glory," hear also Christ Himself saying, "I am the Light of the world. (John viii. 12. Therefore he [the Apostle] uses the word "brightness," showing that this was said in the sense of "Light of Light. Nor is it this alone which he shows, but also that He hath enlightened our souls; and He hath Himself manifested the Father, and by "the brightness" he has indicated the nearness of the Being [of the Father and the Son]. Observe the subtlety of his expressions. He hath taken one essence and subsistence to indicate two subsistences. Which he also doth in regard to the knowledge of the Spirit ; for as he saith that the knowledge of the Father is one with that of the Spirit, as being indeed one, and in nought varying from itself (1 Cor. ii. 10-12): so also here he hath taken hold of one certain [thing] whereby to express the subsistence of the Two. And he adds that He is "the express Image. For the "express Image" is something other than its Prototype: yet not Another in all respects, but as to having real subsistence. Since here also the term, "express image," indicates there is no variation from that whereof it is the "express image": its similarity in all respects. When therefore he calls Him both Form, and express Image, what can they say? "Yea," saith he, "man is also called an Image of God. What then!

9 is he so [an image of Him] as the Son is? No (saith he) but because the term, image, doth not show resemblance. And yet, in that man is called an Image, it showeth resemblance, as in man. For what God is in Heaven, that

man is on earth, I mean as to dominion. And as he hath power over all things on earth, so also hath God power over, all things which are in heaven and which are on earth. But otherwise, man is not called "Expressimage," he is not called Form: which phrase declares the substance, or rather both substance and similarity in substance. Therefore just as "the form of a slave" (Phil. ii. 6, Phil. ii. 7) expresses no other thing than a man without variation [from human nature], so also "the form of God" expresses no other thing than God. ¹⁰ "Who being" (saith he) "the brightness of His glory." See what Paul is doing. Having said, "Who being the brightness of His glory," he added again, "He sat down on the right hand of the Majesty": what names he hath used, nowhere finding a name for the Substance. For neither "the Majesty," nor "the Glory" setteth forth the Name, which he wishes to say, but is not able to find a name. For this is what I said at the beginning, that oftentimes we think something, and are not able to express [it]: since not even the word God is a name of substance, nor is it at all possible to find a name of that Substance. And what marvel, if it be so in respect of God, since not even in respect of an Angel, could one find a name expressive of his substance? Perhaps too, neither in respect of the soul. For this name [soul] doth not seem to me to be significative of the substance thereof, but of breathing. For one may see that the same [thing] is called both Soul and Heart and Mind: for, saith he, "Create in me a clean heart, O God" (Ps. li. 10), and one may often see that it [the soul] is called spirit.

¹¹ "And upholding all things by the word of His power." Tell me, "God said" (it is written), "Let there be light" (Gen. i. 3): "the Father, saith one, commanded, and the Son obeyed"? But behold here He also [the Son] acts by word. For (saith he), "And upholding all things"-that is, governing; He holds together what would fall to pieces; For, to hold the world together, is no less than to make it, but even greater (if one must say a strange thing). For the one is to bring forward something out of things which are not: but the other, when things which have been made are about to fill back into non-existence, to hold and fasten them together, utterly at variance as they are with each other: this is indeed great and wonderful, and a certain proof of exceeding power. ¹² Then showing the easiness, he said, "upholding": (he did not say, governing, from the figure of those who simply with their finger move anything, and cause it to go round. Here he shows both the mass of the creation to be great, and that this greatness is nothing to Him. Then again he

shows the freedom from the labor, saying, "By the word of His power. Well said he, "By the word. For since, with us, a word is accounted to be a bare thing, he shows that it is not bare with God. But, how "He upholdeth by the word," he hath not further added: for neither is it possible to know. Then he added concerning His majesty: for thus John also did: having said that "He is God" (John i. 1), he brought in the handiwork of the Creation. For the same thing which the one indirectly expressed, saying, "In the beginning was the Word," and "All things were made by Him" (John i. 3), this did the other also openly declare by "the Word," and by saying "by whom also. He made the worlds. For thus he shows Him to be both a Creator, and before all ages, What then? when the prophet saith, concerning the Father, "Thou art from everlasting and to everlasting" (Ps. xc. 2), and concerning the Son, that He is before all ages, and the maker of all things-what can they say?

¹³ Nay rather, when the very thing which was spoken of the Father,—"He which was before the worlds,"-this one may see spoken of the Son also? And that which one saith, "He was life" (John i. 4), pointing out the preservation of the creation, that Himself is the Life of all things,-so also saith this other, "and upholding all things by the word of His power": not as the Greeks who defraud Him, as much as in them lies, both of Creation itself, and of Providence, shutting up His power, to reach only as far as to the Moon. ¹⁴ "By Himself" (saith he) "having purged our sins." Having spoken concerning those marvelous and great matters, which are most above us, he proceeds to speak also afterwards concerning His care for men. For indeed the former expression, "and upholding all things," also was universal: nevertheless this is far greater, for it also is universal: for, for His part, "all" men believed. As John also, having said, "He was life," and so pointed out His providence, saith again, and "He was light." "By Himself," saith he, "having purged our sins, He sat down on the right hand of the Majesty on high." He here setteth down two very great proofs of His care: first the "purifying us from our sins," then the doing it "by Himself." And in many places, thou seest him making very much of this,-not only of our reconciliation with God, but also of this being accomplished through the Son. For the gift being truly great, was made even greater by the fact that it was through the Son.

¹⁵ For in saying, "He sat on the right hand," and, "having by Himself purged our sins,"-though he had put us in mind of the Cross, he quickly added the mention of the resurrection and ascension. And see his unspeakable

wisdom: he said not, "He was commanded to sit down," but "He sat down." Then again, lest thou shouldest think that He standeth, he subjoins, "For to which of the angels said He at any time, Sit thou on My right hand." "He sat" (saith he) "on the right hand of the Majesty on high." What is this "on high"? Doth he enclose God in place? Away with such a thought! but just as, when he saith, "on the right hand," he did not describe Him as having figure, but showed His equal dignity with the Father; so, in saying "on high," he did not enclose Him there, but expressed the being higher than all things, and having ascended up above all things. That is, He attained even unto the very throne of the Father: as therefore the Father is on high, so also is He. For the "sitting together" implies nothing else than equal dignity. But if they say, that He said, "Sit Thou," we may ask them, What then? did He speak to Him standing? Moreover, he said not that He commanded, not that He enjoined, but that "He said": for no other reason, than that thou mightest not think Him without origin and without cause. For that this is why he said it, is evident from the place of His sitting. For had he intended to signify inferiority, he would not have said, "on the right hand," but on the left hand.

16 Ver. 4. "Being made," saith he, "so much better than the angels, as He hath by inheritance obtained a more excellent name than they." The "being made," here, is instead of "being shown forth," as one may say. Then also from whir does he reason confidently? From the Name. Seest thou that the name Son is wont to declare true relationship? And indeed if He were not a true Son (and "true" is nothing else than "of Him"), how does he reason confidently from this? For if He be Son only by grace, He not only is not "more excellent than the angels," but is even less than they. How? Because righteous men too were called sons; and the name son, if it be not a genuine son, doth not avail to show the "excellency." When too he would point out that there is a certain difference between creatures and their maker, hear what he saith:

17 Ver. 5. "For to which of the Angels said He at any time, Thou art My Son, this day have I begotten Thee. And again, I will be to Him a Father, and He shall be to Me a Son"? For these things indeed are spoken with reference also to the flesh: "I will be to Him a Father, and He shall be to Me a Son" - while this, "Thou art My Son, this day have I begotten Thee," expresses nothing else than "from [the time] that God is." For as He is said to be, from the time present (for this befits Him more than any other), so also the [word] "To-day" seems to me to be spoken here with reference to the flesh. For when

He hath taken hold of it, thenceforth he speaks out all boldly. For indeed the flesh partakes of the high things, just as the Godhead of the lowly. For He who disdained not to become man, and did not decline the reality, how should He have declined the expressions?

¹⁸ Seeing then that we know these things, let us be ashamed of nothing, nor have any high thoughts. For if He Himself being God and Lord and Son of God, did not decline to take the form of a slave, much more ought we to do all things, though they be lowly. For tell me, O man, whence hast thou high thoughts? from things of this life? but these or ever they appear, run by. Or, from things spiritual? nay, this is itself one spiritual excellency, -to have no high thoughts. Wherefore then dost thou cherish high thoughts? because thou goest on aright? hear Christ saying, "When ye have done all things, say, we are unprofitable servants, for we have done that which was our duty to do." (Luke xvii. 10.) ¹⁹ Or because of thy wealth hast thou high thoughts? Dost thou not see those before thee, how they departed naked and desolate? did we not come naked into life, and naked also shall depart? who hath high thoughts on having what is another's? for they who will use it to their own enjoyment alone, are deprived of it however unwillingly, often before death, and at death certainly. But (saith one) while we live we use them as we will. First of all, one doth not lightly see any man using what he hath as he will. Next, if a man do even use things as he will, neither is this a great matter: for the present time is short compared with the ages without end. Art thou high-minded, O man, because thou art rich? on what account? for what cause? for this befalleth also, robbers, and thieves, and man-slayers, and effeminate, and whoremongers, and all sorts of wicked men. Wherefore then art thou high-minded? Since if thou hast made meet use of it, thou must not be high-minded, lest thou profane the commandment: but if unmeet, by this indeed [it has come to pass that] thou art become a slave of money, and goods, and art overcome by them. For tell me, if any man sick of a fever should drink much water, which for a short space indeed quencheth his thirst, but afterwards kindleth the flame, ought he to be high-minded? And what, if any man have many cares without cause, ought he therefore to be high-minded?

²⁰ tell me, wherefore? because thou hast many masters? because thou hast ten thousand cares? because many will flatter thee? [Surely not. For thou art even their slave. And to prove that to thee, hear plainly. The other affections

which are within us, are in some cases useful. For instance, Anger is often useful. For (saith he) "unjust wrath shall not be innocent" (Ecclus. i. 22): wherefore it is possible for one to be justly in wrath. And again, "He that is angry with his brother without cause, shall be in danger of hell. (Matt. v. 22. Again for instance, emulation, desire, [are useful]: the one when it hath reference to the procreation of children, the other when he directs his emulation to excellent things. As Paul also saith, "It is good to be zealously affected always in a good thing" (Gal. iv. 18) and, "Covet earnestly the best gifts. (1 Cor. xii. 31. Both therefore are useful: but an insolent spirit is in no case good, but is always unprofitable and hurtful.

²¹ However, if a man must be proud, [let it be] for poverty, not for wealth. Wherefore? Because he who can live upon a little, is far greater and better than he who cannot. For tell me, supposing certain persons called to the Imperial City, if some of them should need neither beasts, nor slaves, nor umbrellas, nor lodging-places, nor sandals, nor vessels, but it should suffice them to have bread, and to take water from the wells,-while others of them should say, "unless ye give us conveyances, and a soft bed, we cannot come; unless also we have many followers, unless we may be allowed continually to rest ourselves, we cannot come, nor unless we have the use of beasts, unless too we may travel but a small portion of the day-and we have need of many other things also": whom should we admire? those or these? plainly, these who require nothing. So also here: some need many things for the journey through this life; others, nothing. So that it would be more fitting to be proud, for poverty if it were fitting at all.

²² "But the poor man," they say, "is contemptible." Not he, but those who despise him. For why do not I despise those who know not how to admire what they ought? Why, if a person be a painter, he will laugh to scorn all who jeer at him, so long as they are uninstructed; nor cloth he regard the things which they say, but is content with his own testimony. And shall we depend on the opinion of the many? Therefore, we are worthy of contempt when men despise us for our poverty, and we do not despise them nor call them miserable. And I say not how many sins are produced by wealth, and how many good things by poverty. But rather, neither wealth nor poverty is excellent in itself, but through those who use it. The Christian shines out in poverty rather than in riches. How? He will be less arrogant, more sober-minded, graver, more equitable, more considerate: but he that is in wealth,

hath many impediments to these things. Let us see then what the rich man does, or rather, he who useth his wealth amiss. Such an one practiseth rapine, fraud, violence. Men's unseemly loves, unholy unions, witchcrafts, poisonings, all their other horrors, wilt thou not find them produced by wealth? Seest thou, that in poverty rather than in wealth the pursuit of virtue is less laborious? For do not, I beseech thee, think that because rich men do not suffer punishment here, neither do they sin. Since if it were easy for a rich man to suffer punishment, thou wouldest surely have found the prisons filled with them. But among its other evils, wealth hath this also, that he who possesseth it, transgressing in evil with impunity, will never be staved from doing so, but will receive wounds without remedies, and no man will put a bridle on him.

²³ And if a man choose, he will find that poverty affords us more resources even for pleasure. How? Because it is freed from cares, hatred, fighting, contention, strife, from evils out of number. ²⁴ Therefore let us not follow after wealth, nor be forever envying those who possess much. But let those of us who have wealth, use it aright; and those who have not, let us not grieve for this, but give thanks for all things unto God, because He enableth us to receive with little labor the same reward with the rich, or even (if we will) a greater: and from small means we shall have great gains. For so he that brought the two talents, was admired and honored equally with him who brought the five. Now why? Because he was entrusted with [but] two talents, yet he accomplished all that in him lay, and brought in what was entrusted to him, doubled. Why then are we eager to have much entrusted to us, when we may by a little reap the same fruits, or even greater? when the labor indeed is less, but the reward much more? For more easily will a poor man part with his own, than a rich man who hath many and great possessions. What, know ye not, that the more things a man hath, the more he setteth his love upon? Therefore, lest this befall us, let us not seek after wealth, nor let us be impatient of poverty, nor make haste to be rich: and let those of us who have [riches] so use them as Paul commanded. ("They that have," saith he, "as though they had not, and they that use this world as not abusing it"-1 Cor. vii. 29, 1 Cor. vii. 31): that we may obtain the good things promised. And may it be granted to us all to obtain them, by the grace and love of our Lord Jesus Christ, with whom to the Father together with the

Holy Ghost, be glory, power, honor, now, and for ever, and world without end. Amen.

HOMILY 3

¹ Hebrew i. 6-8.-"And again when He bringeth in the First-Begotten into the world, He saith, And let all the angels of God worship Him. And of the Angels He saith, Who maketh His angels spirits, and His ministers a flame of fire. But unto the Son He saith, Thy throne, O God, is for ever and ever." [1.] Our Lord Jesus Christ calls His coming in the flesh an exodus [or going out]: as when He saith, "The sower went out to sow." (Matt. xiii. 3.) And again, "I went out from the Father, and am come." (John xvi. 28.) And in many places one may see this. But Paul calls it an [eisodus or] coming in, saying, "And when again He bringeth in the First-Begotten into the world," meaning by this Bringing in, His taking on Him flesh. Now why has he so used the expression? The things signified [thereby] are manifest, and in what respect it is [thus] said. For Christ indeed calls it a Going out, justly; for we were out from God. For as in royal palaces, prisoners and those who have offended the king, stand without, and he who desires to reconcile them, does not bring them in, but himself going out discourses with them, until having made them meet for the king's presence, he may bring them in, so also Christ hath done. Having gone out to us, that is, having taken flesh, and having discoursed to us of the King's matters, so He brought us in, having purged the sins, and made reconciliation. Therefore he calls it a Going out.

² But Paul names it a Coming in, from the metaphor of those who come to an inheritance and receive any portion or possession. For the saying, "and when again He bringeth in the First-Begotten into the world," means this, "when he putteth the world into His hand." For when He was made known, then also He obtained possession of the whole thereof, He saith not these things concerning God The Word, but concerning that which is according to the flesh. For if according to John, "He was in the world, and the world was made by Him" (John i. 10): how is He "brought in," otherwise than in the flesh? "And," saith he, "Let all the angels of God worship Him." Whereas he is about to say something great and lofty, he prepares it beforehand, and makes it acceptable, in that he represents the Father as "bringing in" the Son. He had said above, that "He spake to us not by prophets but by His Son"; that the Son is superior to angels; yea and he establishes this from the name [Son]. And here, in what follows, from another fact also. What then may this be?

From worship. And he shows how much greater He is, as much as a Master is than a slave; just as any one introducing another into a house straightway commands those having the care thereof to do him reverence; [so] saying in regard to the Flesh, "And let all the Angels of God worship Him."

³ Is it then Angels only? No; for hear what follows: "And of His Angels He saith, Which maketh His Angels spirits, and His ministers a flame of fire: but unto the Son, Thy Throne, O God, is for ever and ever." Behold, the greatest difference! that they are created, but He uncreated. While of His angels He saith, who "maketh"; wherefore of the Son did He not say "Who maketh"? Although he might have expressed the difference as follows: "Of His Angels He saith, Who maketh His Angels spirits, but of the Son, 'The Lord created Me': 'God hath made Him Lord and Christ.'" (Prov. viii. 22; Acts ii. 36.) But neither was the one spoken concerning the Son, nor the other concerning God The Word, but concerning the flesh. For when he desired to express the true difference, he no longer included angels only, but the whole ministering power above. Seest thou how he distinguishes, and with how great clearness, between creatures and Creator, ministers and Lord, the Heir and true Son, and slaves?

⁴ [2.] "But unto the Son he saith, Thy throne, O God, is for ever and ever." Behold a symbol of Kingly Office. "A scepter of righteousness is the scepter of Thy kingdom." Behold again another symbol of Royalty. Then again with respect to the flesh (ver. 9) "Thou hast loved righteousness and hated iniquity, therefore God, even Thy God, hath anointed Thee." What is, "Thy God"? Why, after that he hath uttered a great word, he again qualifyeth it. Here he hits both Jews, and the followers of Paul of Samosata, and the Arians, and Marcellus, and Sabellius, and Marcion. How? The Jews, by his indicating two Persons, both God and Man; the other Jews, I mean the followers of Paul of Samosata, by thus discoursing concerning His eternal existence, and uncreated essence: for by way of distinction, against the word, "He made," he put, "Thy throne, O God, is for ever and ever." Against the Arians there is both this same again, and also that He is not a slave; but if a creature, He is a slave. And against Marcellus and the others, that these are two Persons, distinguished in reference to their subsistence. And against the Marcionites, that the Godhead is not anointed, but the Manhood.

⁵ Next he saith, "Above Thy fellows." But who are these His "fellows" other than men? that is Christ received "not the Spirit by measure." (John iii.

34.) Seest thou how with the doctrine concerning His uncreated nature he always joins also that of the "Economy"? what can be clearer than this? Didst thou see how what is created and what is begotten are not the same? For otherwise he would not have made the distinction, nor in contrast to the word, "He made" [&c.], have added, "But unto the Son He said, Thy throne, O God, is for ever and ever." Nor would he have called the name, "Son, a more excellent Name," if it is a sign of the same thing. For what is the excellence? For if that which is created, and that which is begotten be the same, and they [the Angels] were made, what is there [in Him] "more excellent"? Lo! again o Qeoj, "God," with the Article.

6[3.] And again he saith (ver. 10-12): "Thou Lord in the beginning hast laid the foundation of the earth, and the heavens are the works of Thine hands. They shall perish, but Thou remainest, and they shall all wax old as a garment, and as a vesture shalt Thou fold them up, and they shall be changed: but Thou art the same and Thy years shall not fail." Lest hearing the words, "and when He bringeth in the First-Begotten into the world"; thou shouldest think it as it were a Gift afterwards super-added to Him; above, he both corrected this beforehand, and again further corrects, saying, "in the beginning": not now, but from the first. See again he strikes both Paul of Samosata and also Arius a mortal blow, applying to the Son the things which relate to the Father. And withal he has also intimated another thing by the way, greater even than this. For surely he hath incidentally pointed out also the transfiguration of the world, saying, "they shall wax old as a garment, and as a vesture Thou shalt fold them up, and they shall be changed." Which also he saith in the Epistle to the Romans, that he shall transfigure the world. (See Rom. viii. 21.) And showing the facility thereof, he adds, as if a man should fold up a garment so shall He both fold up and change it. But if He with so much ease works the transfiguration and the creation to what is better and more perfect, needed He another for the inferior creation? How far doth your shamelessness go? At the same time too this is a very great consolation, to know that things will not be as they are, but they all shall receive change, and all shall be altered, but He Himself remaineth ever existing, and living without end: "and Thy years," he saith, "shall not fail."

7[4.] Ver. 13. "But to which of the Angels said He at any time, Sit thou on My right hand until I make thine enemies thy footstool?" Behold, again he

encourages them, inasmuch as their enemies were to be worsted, and their enemies are the same also with Christ's. This again belongs to Sovereignty, to Equal Dignity, to Honor and not weakness, that the Father should be angry for the things done to the Son. This belongs to His great Love and honor towards the Son, as of a father towards a son. For He that is angry in His behalf how is He a stranger to Him? Which also he saith in the second Psalm, "He that dwelleth in heaven shall laugh them to scorn, and the Lord shall have them in derision. Then shall He speak unto them in His wrath, and vex them in His sore displeasure." (Ps. ii. 4, Ps. ii. 5.) And again He Himself saith, "Those that would not that I should reign over them, bring hither before Me, and slay them." (Luke xix. 27.) For that they are His own words, hear also what He saith in another place, "How often would I have gathered thy children together, and ye would not! Behold, your house is left desolate." (Luke xiii. 34, Luke xiii. 35.) And again, "The kingdom shall be taken from you, and shall be given to a nation bringing forth the fruits thereof." (Matt. xxi. 43.) And again, "He that falleth upon that stone shall be broken, but on whomsoever It shall fall, It will grind him to powder." (Matt. xxi. 44.) And besides, He who is to be their Judge in that world, much more did He Himself repay them in this. So that the words "Till I make thine enemies thy footstool" are expressive of honor only towards the Son.

8 Ver. 14. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" What marvel (saith he) if they minister to the Son, when they minister even to our salvation? See how he lifts up their minds, and shows the great honor which God has for us, since He has assigned to Angels who are above us this ministration on our behalf. As if one should say, for this purpose (saith he) He employs them; this is the office of Angels, to minister to God for our salvation. So that it is an angelical work, to do all for the salvation of the brethren: or rather it is the work of Christ Himself, for He indeed saves as Lord, but they as servants. And we, though servants are yet Angels' fellow-servants. Why gaze ye so earnestly on the Angels (saith he)? They are servants of the Son of God, and are sent many ways for our sakes, and minister to our salvation. And so they are partners in service with us.

9 Consider ye how he ascribes no great difference to the kinds of creatures. And yet the space between angels and men is great; nevertheless he brings them down near to us, all but saying, For us they labor, for our sake

they run to and fro: on us, as one might say, they wait. this is their ministry, for our sake to be sent every way. And of these examples both the Old [Testament] is full, and the New. For when Angels bring glad tidings to the shepherds, or to Mary, or to Joseph; when they sit at the sepulcher, when they are sent to say to the disciples, "Ye men of Galilee, why stand ye gazing up into heaven?" (Acts i. 11), when they release Peter out of the prison, when they discourse with Philip, consider how great the honor is; when God sends His Angels for ministers as to friends; when to Cornelius [an Angel] appears, when [an Angel] brings forth all the apostles from the prison, and says, "Go, stand and speak in the temple to the people the words of this life" (Acts v. 20); and to Paul himself also an Angel appears. Dost thou see that they minister to us on God's behalf, and that they minister to us in the greatest matters? wherefore Paul saith, "All things are yours, whether life or death, or the world, or things present, or things to come." (1 Cor. iii. 22.)

¹⁰ Well then the 'Son' also was sent, but not as a servant, nor as a minister, but as a Son, and Only-Begotten, and desiring the same things with the Father. Rather indeed, He was not "sent": for He did not pass from place to place, but took on Him flesh: whereas these change their places, and leaving those in which they were before, so come to others in which they were not. And by this again he incidentally encourages them, saying, What fear ye? Angels are ministering to us. [5.] And having spoken concerning the Son, both what related to the Economy, and what related to the Creation, and to His sovereignty, and having shown His co-equal dignity, and that as absolute Master He ruleth not men only but also the powers above, he next exhorts them, having made out his argument, that we ought to give heed to the things which have been heard. (c. ii. 1.) "Wherefore we ought to give more earnest heed" (saith he) "to the things which we have heard." Why "more earnest"? Here he meant "more earnest" than to the Law: but he suppressed the actual expression of it, and yet makes it plain in the course of reasoning, not in the way of counsel, nor of exhortation. For so it was better.

¹¹ Ver. 2, 3. "For if the word spoken by Angels" (saith he) "was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape if we neglect so great salvation, which at the first began to be spoken to us by the Lord, and was confirmed unto us by them that heard Him?" Why ought we to "give more earnest heed to the things which we have heard"? were not those former things of God, as well as these?

Either then he meaneth "more earnest" than [to] the Law, or "very earnest"; not making comparison, God forbid. For since, on account of the long space of time, they had a great opinion of the Old Covenant, but these things had been despised as yet new, he proves (more than his argument required) that we ought rather to give heed to these. How? By saying in effect, Both these and those are of God, but not in a like manner. And this he shows us afterwards: but for the present he treats it somewhat superficially, but afterwards more clearly, saying "For if that first covenant had been faultless" (c. viii. 7), and many other such things: "for that which decayeth and waxeth old is ready to vanish away." (c. viii. 13.) But as yet he ventures not to say any such thing in the beginning of his discourse, nor until he shall have first occupied and possessed his hearer by his fuller [arguments].

¹² Why then ought we "to give more earnest heed"? "Lest at any time," saith he, "we should let them slip"-that is, lest at any time we should perish, lest we should fall away. And here he shows the grievousness of this falling away, in that it is a difficult thing for that which hath fallen away to return again, inasmuch as it hath happened through wilful negligence. And he took this form of speech from the Proverbs. For, saith he, "my son [take heed] lest thou fall away" (Prov. iii. 21, Prov. iii. 21 LXX.), showing both the easiness of the fall, and the grievousness of the ruin. That is, our disobedience is not without danger. And while by his mode of reasoning he shows that the chastisement is greater, yet again he leaves it in the form of a question, and not in the conclusion. For indeed this is to make one's discourse inoffensive, when one does not in every case of one's self infer the judgment, but leaves it in the power of the hearer himself to give sentence: and this would render them more open to conviction. And both the prophet Nathan doth the same in the Old [Testament], and in Matthew Christ, saying, "What will He do to the husbandmen" (Matt. xxi. 40) of that vineyard? so compelling them to give sentence themselves: for this is the greatest victory.

¹³ Next, when he had said, "For if the word which was spoken by Angels was steadfast"-he did not add, much more that by Christ: but letting this pass, he said what is less, "How shall we escape, if we neglect so great salvation?" And see how he makes the comparison. "For if the word which was spoken by Angels," saith he. There, "by Angels," here, "by the Lord"-and there "a word," but here, "salvation." Then lest any man should say, Thy sayings, O Paul, are they Christ's? he proves their trustworthiness both from his

having heard these things of Him, and from their being now spoken by God; since not merely a voice is wafted, as in the case of Moses, but signs are done, and facts bear witness. [6.] But what is this, "For if the word spoken by Angels was steadfast"? For in the Epistle to the Galatians also he saith to this effect, "Being ordained by angels in the hand of a Mediator." (Gal. iii. 19.) And again, "Ye received a law by the disposition of Angels, and have not kept it." (Acts vii. 53.) And everywhere he saith it was given by angels. Some indeed say that Moses is signified; but without reason. For here he says Angels in the plural; and the Angels too which he here speaks of, are those in Heaven. What then is it? Either he means the Decalogue only (for there Moses spake, and God answered him-Ex. xix. 19),-or that angels were present, God disposing them in order,-or that he speaks thus in regard of all things said and done in the old Covenant, as if Angels had part in them. But how is it said in another place, "The Law was given by Moses" (John i. 17), and here "by Angels"? For it is said, "And God came down in thick darkness." (Ex. xix. 16, 20.)

¹⁴ "For if the word spoken by angels was steadfast." What is "was steadfast"? True, as onemay say; and faithful in its proper season; and all the things which had been spoken came to pass. Either this is his meaning, or that they prevailed, and the threatenings were coming to be accomplished. Or by "the word" he means injunctions. For apart from the Law, Angels sent from God enjoined many things: for instance at Bochim, in the Judges, in [the history of] Samson. (Judg. ii. 1; Judg. xiii. 3.) For this is the cause why he said not "the Law" but "the word." And he seems to me haply rather to mean this, viz., those things which are committed to the management of angels. What shall we say then? The angels who were entrusted with the charge of the nation were then present, and they themselves made the trumpets, and the other things, the fire, the thick darkness. (Ex. xix. 16.)

¹⁵ "And every transgression and disobedience," saith he. Not this one and that one, but "every" one. Nothing, he saith, remained unavenged, but "received a just recompense of reward," instead of [saying] punishment. Why now spake he thus? Such is the manner of Paul, not to make much account of his phrases, but indifferently to put down words of evil sound, even in matters of good meaning. As also in another place he saith, "Bringing into captivity every thought to the obedience of Christ." (2 Cor. x. 5.) And again he hath put "the recompense" for punishment, as here he calleth punishment

"reward." "If it be a righteous thing," he saith, "with God to recompense tribulation to them that trouble you, and to you who are troubled rest." (2 Thess. i. 6, 7.) That is, justice was not violated, but God went forth against them, and caused the penalty to come round on the sinners, though not all their sins are made manifest, but only where the express ordinances were transgressed.

¹⁶ "How then shall we," he saith, "escape if we neglect so great salvation?" Hereby he signified, that other salvation was no great thing. Well too did he add the "So great." For not from wars (he saith) will He now rescue us, nor bestow on us the earth and the good things that are in the earth, but it will be the dissolution of death, the destruction of the devil, the kingdom of Heaven, everlasting life. For all these things he hath briefly expressed, by saying, "if we neglect so great salvation." [7.] Then he subjoins what makes this worthy of belief. "Which at the first began to be spoken by the Lord": that is, had its beginning from the fountain itself. It was not a man who brought it over into the earth, nor any created power, but the Only-Begotten Himself. "And was confirmed unto us by them that heard [Him]." What is "confirmed"? It was believed, or, it came to pass. For (he saith) we have the earnest; that is, it hath not been extinguished, it hath not ceased, but it is strong and prevaileth. And the cause is, the Divine power works therein. It means they who heard from the Lord, themselves confirmed us. This is a great thing and trustworthy: which also Luke saith in the beginning of his Gospel, "As they delivered unto us, which from the beginning were eyewitnesses and ministers of the Word." (Luke i. 2.)

¹⁷ How then was it confirmed? What if those that heard were forgers? saith some one. This objection then he overthrows, and shows that the grace was not human. If they had gone astray, God would not have borne witness to them; for he subjoined (ver. 4), "God also bearing witness with them." Both they indeed bear witness, and God beareth witness too. How doth He bear witness? not by word or by voice, (though this also would have been worthy of belief): but how? "By signs, and wonders, and divers miracles." (Well said he, "divers miracles," declaring the abundance of the gifts: which was not so in the former dispensation, neither so great signs and so various.) That is, we did not believe them simply, but through signs and wonders: wherefore we believe not them, but God Himself. "And by gifts of the Holy Ghost, according to His own will."

¹⁸ What then, if wizards also do signs, and the Jews said that He "cast out devils through Beelzebub"? (Luke xi. 15.) But they donot such kind of signs: therefore said he "divers miracles": for those others were not miracles, [or powers,] but weakness and fancy, and things altogether vain. Wherefore he said, "by gifts of the Holy Ghost according to His own will." [8.] Here he seems to me to intimate something further. For it is not likely there were many there who had gifts, but that these had failed, upon their becoming more slothful. In order then that even in this he might comfort them, and not leave them to fall away, he referred all to the will of God. He knows (he says) what is expedient, and for whom, and apports His grace accordingly. Which also he [Paul] does in the Epistle to the Corinthians, saying, "God hath set every one of us, as it pleased Him." (1 Cor. xii. 18.) And again, "The manifestation of the Spirit is given to every man to profit withal." (1 Cor. xii. 7.)

¹⁹ "According to His will." He shows that the gift is according to the will of the Father. But oftentimes on account of their unclean and slothful life many have not received a gift, and sometimes also those whose life is good and pure have not received one. Why, I pray you? Lest they might be made haughty, that they might not be puffed up, that they might not grow more negligent, that they might not be more excited. For if even without a gift, the mere consciousness of a pure life be sufficient to lift a man up, much more when the grace is added also. Wherefore to the humble, to the simple, it was rather given, and especially to the simple: for it is said, "in singleness and gladness of heart." (Acts ii. 46.) Yea, and hereby also he rather urged them on, and if they were growing negligent gave them a spur. For the humble, and he who imagines no great things concerning himself, becomes more earnest when he has received a gift, in that he has obtained what is beyond his deserts, and thinks that he is not worthy thereof. But he who thinks he hath done well, reckoning it to be his due, is puffed up. Wherefore God dispenseth this profitably: which one may see taking place also in the Church: for one hath the word of teaching, another hath not power to open his mouth. Let not this man (he says) be grieved because of this. For "the manifestation of the Spirit is given to every man to profit withal." (1 Cor. xii. 7.) For if a man that is an householder knoweth to whom he should entrust anything, much more God, who understands the mind of men, "who

knoweth all things or ever they come into being." One thing only is worthy of grief, Sin: there is nothing else.

²⁰ Say not, Wherefore have I not riches? or, If I had, I would give to the poor. Thou knowest not, if thou hadst them, whether thou wouldest not the rather be covetous. For now indeed thou sayest these things, but being put to the trial thou wouldest be different. Since also when we are satisfied, we think that we are able to fast; but when we have gone without a little space, other thoughts come into us. Again, when we are out of the way of strong drink, we think ourselves able to master our appetite, but no longer so, when we are caught by it. Say not, Wherefore had I not the gift of teaching? or, If I had it, I should have edified innumerable souls. Thou knowest not, if thou hadst it, whether it would not be to thy condemnation,—whether envy, whether sloth, would not have disposed thee to hide thy talent. Now, indeed, thou art now free from all these, and though thou give not "the portion of meat" (Luke xii. 42), thou art not called to account: but then, thou wouldest have been responsible for many.

²¹ [9.] And besides, neither now art thou without the gift. Show in the little, what thou wouldest have been, if thou hadst had the other. "For if" (he says) "ye are not faithful in that which is little, how shall any one give you that which is great?" (Luke xvi. 11.) Give such proof as did the widow; she had two farthings, and she cast in all, whatsoever she possessed. Dost thou seek riches? Prove that thou thinkest lightly of the few things, that I may trust thee also concerning the many things. But if thou dost not think lightly even of these, much less wilt thou do so of the other. Again, in speech, prove that thou canst use fitly exhortation and counsel. Hast thou not external eloquence? hast thou not store of thoughts? But nevertheless thou knowest these common things. Thou hast a child, thou hast a neighbor, thou hast a friend, thou hast a brother, thou hast kinsmen. And though publicly before the Church, thou art not able to draw out a long discourse, these thou canst exhort in private. Here, there is no need of rhetoric, nor of elaborate discourse: prove in these, that if thou hadst skill of speech, thou wouldest not have neglected it. But if in the small matter thou art not in earnest, how shall I trust thee concerning the great?

²² For, that every man can do this, hear what Paul saith, how he charged even lay people; "Edify," he says, "one another, as also ye do." (1 Thess. v. 11.) And, "Comfort one another with these words." (1 Thess. iv. 18.) God

knoweth how He should distribute to every man. Art thou better than Moses? hear how he shrinks from the hardship. "Am I," saith he, "able to bear them? for Thou saidst to me, Bear them up, as a nursing-father would bear up the sucking-child." (Num. xi. 12.) What then did God? He took of his spirit and gave unto the others, showing that neither when he bare them was the gift his own, but of the Spirit. If thou hadst had the gift, thou wouldst perchance have been lifted up, perchance wouldst thou have been turned out of the way. Thou knowest not thyself as God knoweth thee. Let us not say, To what end is that? on what account is this? When God dispenseth, let us not demand an account of Him: for this [is] of the uttermost impiety and folly. We are slaves, and slaves far apart from our Master, knowing not even the things which are before us.

²³ [10.] Let us not then busy ourselves about the counsel of God, but whatsoever He hath given, this let us guard, though it be small, though it be the lowest, and we shall be altogether approved. Or rather, none of the gifts of God is small: art thou grieved because thou hast not the gift of teaching? Then tell me, which seems to you the greater, to have the gift of teaching, or the gift of driving away diseases? Doubtless the latter. But what? Tell me; doth it not seem to thee greater to give eyes to the blind than even to drive away diseases? But what? Tell me; doth it not seem to thee greater to raise the dead than to give eyes to the blind? What again, tell me; doth it not seem to thee greater to do this by shadows and napkins, than by a word? Tell me then, which wouldst thou? Raise the dead with shadows and napkins, or have the gift of teaching? Doubtless thou wilt say the former, to raise the dead with shadows and napkins. If then I should show to thee, that there is another gift far greater than this, and that thou dost not receive it when it is in thy power to receive it, art not thou justly deprived of those others? And this gift not one or two, but all may have. I know that ye open wide your mouths and are amazed, at being to hear that it is in your power to have a greater gift than raising the dead, and giving eyes to the blind, doing the same things which were done in the time of the Apostles. And it seems to you past belief.

²⁴ What then is this gift? charity. Nay, believe me; for the word is not mine, but Christ's speaking by Paul. For what saith he? "Covet earnestly the best gifts: and yet show I unto you a more excellent way." (1 Cor. xii. 31.) What is this, "yet more excellent"? What he means is this. The Corinthians

were proud over their gifts, and those having tongues, the least gift, were puffed up against the rest. He saith therefore, Do ye by all means desire gifts? I show unto you a way of gifts not merely excelling but far more excellent. Then he saith, "Though I speak with the tongues of Angels, and have not charity, I am nothing. And though I have faith so as to remove mountains, and have not charity, I am nothing." (1 Cor. xiii. 1, 1 Cor. xiii. 2.) Hast thou seen the gift? Covet earnestly this gift. This is greater than raising the dead. This is far better than all the rest, And that it is so, hear what Christ Himself saith, discoursing with His disciples, "By this shall all men know that ye are My disciples." (John xiii. 35.) And showing how, He mentioned not the miracles, but what? "If ye have love one with another." And again He saith to the Father, "Hereby shall they know that Thou hast sent Me, if they be one." (John xvii. 21.) And He said to His disciples, "A new commandment I give to you, that ye love one another." (John xiii. 34.) Such an one therefore is more venerable and glorious than those who raise the dead; with reason. For that indeed is wholly of God's grace, but this, of thine own earnestness also. This is of one who is a Christian indeed: this shows the disciple of Christ, the crucified, the man that hath nothing common with earth. Without this, not even martyrdom can profit.

²⁵ And as a proof, see this plainly. The blessed Paul took two of the highest virtues, or rather three; namely, those which consist in miracles, in knowledge, in life. And without this the others, he said, are nothing. And I will say how these are nothing. "Though I give my goods to feed the poor," he says, "and have not charity, I am nothing." (1 Cor. xiii. 3.) For it is possible not to be charitable even when one feeds the poor and exhausts one's means. [11.] And indeed these things have been sufficiently declared by us, in the place concerning Charity: and thither we refer the readers. Meanwhile, as I was saying, let us covet earnestly the Gift, let us love one another; and we shall need nothing else for the perfect acquisition of virtue, but all will be easy to us without toils and we shall do all perfectly with much diligence.

²⁶ But see, even now, it is said, we love one another. For one man hath two friends, and another three. But this is not to love for God's sake, but for the sake of being beloved. But to love for God's sake hath not this as its principle of Love; but such an one will be disposed towards all men as towards brethren; loving those that are of the same faith as being true brothers; heretics and Heathen and Jews, brothers indeed by nature, but vile and un-

profitable,-pitying and wearing himself out and weeping for them. Herein we shall be like God if we love all men, even our enemies; not, if we work miracles. For we regard even God with admiration when He worketh wonders, yet much more, when He showeth love towards man, when He is long-suffering. If then even in God this is worthy of much admiration, much more in men is it evident that this rendereth us admirable.

27 This then let us zealously seek after: and we shall be no way inferior to Paul and Peter and those who have raised innumerable dead, though we may not be able to drive away a fever. But without this [Love]; though we should work greater miracles even than the Apostles themselves, though we should expose ourselves to innumerable dangers for the faith: there will be to us no profit from any. And these things it is not I that say, but he, the very nourisher of Charity, knoweth these things. To him then let us be obedient; for thus we shall be able to attain to the good things promised, of which may we all be made partakers, by the grace of our Lord Jesus Christ, with whom to the Father with the Holy Ghost, be the glory, now and for ever and world without end. Amen.

HOMILY 4

1 Hebrews ii. 5-7.-"For unto Angels He hath not put in subjection. the world to come, whereof we speak. But one in a certain place testified, saying, What is man that Thou art mindful of him, or the son of man that Thou visitest him? Thou madest him a little lower than the Angels." [1.] I Could have wished to know for certain whether any hear with fitting earnestness the things that are said, whether we are not casting the seeds by the wayside: for in that case I should have made my instructions with more cheerfulness. For we shall speak, though no one hear, for the fear which is laid on us by our Saviour. For, saith He, testify to this people; even if they hear not, thou shalt thyself be guiltless. (See Ezek. iii. 19.) If however I had been persuaded of your earnestness, I should have spoken not for fear only, but should have done it with pleasure also. For now indeed, even if no man hear, even if my work, so long as I fulfill my own part, brings no danger, still the labor is not altogether pleasant. For what profit is it, when though I be not blamed, yet no one is benefited? But if any would give heed we shall receive advantage not so much from avoiding punishment ourselves as from your progress.

2 How then shall I know this? Having taken notice of some of you, who are not very attentive, I shall question them privately, when I meet them.

And if I find that they retain any of the things that have been spoken (I say not all, for this would not be very easy for you), but even if [they retain] a few things out of many, it is plain I should have no further doubts about the rest. And indeed we ought, without giving notice beforehand, to have attacked you when off your guard. However it will suffice, if even in this way I should be able to attain my purpose. Nay rather, even as it is, I can attack you when you are off your guard. For that I shall question you, I have forewarned you; but when I shall question you I do not as yet make evident. For perhaps it may be to-day; perhaps to-morrow, perhaps after twenty or thirty days, perhaps after fewer, perhaps after more. Thus has God also made uncertain the day of our death. Nor hath He allowed it be clear to us, whether it shall befall us to-day, or to-morrow, or after a whole year, or after many years; that through the uncertainty of the expectation we may through all time keep ourselves firm in virtue. And that we shall indeed depart, He hath said,—but when, He hath not yet said. Thus too I have said that I shall question you, but I have not added when, wishing you always to be thoughtful.

³ And let no man say, I heard these things four or five weeks ago, or more, and I cannot retain them. For I wish the hearer so to retain them as to have his recollection perpetual and not apt to fade, nor yet that he should disown what is spoken. For I wish you to retain them, not, in order to tell them to me, but that ye may have profit; and this is of most serious interest to me. Let no one then say this. [2.] However, I must now begin with what follows in the epistle. What then is set before us to speak on to-day? ⁴ "For not to angels," he says, "did He put in subjection the world to come, whereof we speak." Is he then discoursing concerning some other world? No, but concerning this. Therefore he added "whereof we speak," that he might not allow the mind to wander away in search of some other. How then does he call it "the world to come"? Exactly as he also says in another place, "Who is the figure of him that was to come," (Rom. v. 14,) when he is speaking about Adam and Christ in the Epistle to the Romans; calling Christ according to the flesh "Him that was to come" in respect of the times of Adam, (for [then] He was to come). So now also, since he had said, "but when he bringeth in the First-Begotten into the world": that thou mightest not suppose that he is speaking of another world, it is made certain from many considerations and from his saying "to come." For the world was to come, but the Son of God always was. This world then which was about to come, He put in subjection

not to Angels but to Christ. For that this is spoken with reference to the Son (he says) is evident: for surely no one would assert the other alternative, that it had reference to Angels.

5 Then he brings forward another testimony also and says, "but one in a certain place testified, saying." Wherefore did he not mention the name of the prophet, but hid it? Yea, and in other testimonies also he doth this: as when he saith, "but when He bringeth in again the First-Begotten into the world, He saith, And let all the Angels of God worship Him. And again, I will be to Him a Father. And of the Angels He saith, Who maketh His angels spirits. And, Thou, Lord, in the beginning hast laid the foundations of the earth" (c. i. 6, 5, 7, 10):-so also here he saith, "but one in a certain place testified, saying." And this very thing (I conceive) is the act of one that conceals himself, and shows that they were well skilled in the Scriptures; his not setting down him who uttered the testimony, but introducing it as familiar and obvious.

6 "What is man that Thou art mindful of him, or the son of man that Thou visitest him? Thou madest him a little lower than the angels: Thou crownedst him with glory and honor." (Ver. 8.) "Thou hast put all things in subjection under his feet." Now although these things were spoken of human nature generally, they would nevertheless apply more properly to Christ according to the flesh. For this, "Thou hast put all things in subjection under his feet," belongs to Him rather than to us. For the Son of God visited us when we were nothing: and after having assumed our [nature], and united it to Himself, He became higher than all. 7 "For," he says, "in that He hath put all things in subjection under Him, He left nothing not put under Him: but now we see not yet all things put under Him." What he means is this:-since he had said, "Until I make Thine enemies Thy footstool" (c. i 113),-and it was likely that they would still be grieved,-then having inserted a few things after this parenthetically, he added this testimony in confirmation of the former. For that they might not say, How is it that He hath put His enemies under His feet, when we have suffered so much? he sufficiently hinted at it in the former place indeed (for the word "until" showed, not what should take place immediately, but in course of time) but here he followeth it up. For do not suppose (he says) that because they have not yet been made subject, they are not to be made subject: for that they must be made subject, is evident; for, on this account was the prophecy spoken. "For," he says, "in that He hath

put all things under Him, He left nothing not put under Him." How then is it that all things have not been put under Him? Because they are hereafter to be put under Him.

⁸If then all things must be made subject to Him, but have not yet been made subject, do not grieve, nor trouble thyself. If indeed when the end were come, and all things were made subject, thou wert still suffering these things, with reason wouldst thou repine: "But now we see not yet all things put under Him." The King has not yet clearly conquered. Why then art thou troubled when suffering affliction? the preaching [of the Gospel] hath not yet prevailed over all; it is not yet time that they should be altogether made subject. [3.] Then again there is another consolation if indeed He who is hereafter to have all put in subjection under Him, hath Himself also died and submitted to sufferings innumerable. (Ver. 9.) "But," he says, "we see Him who was made a little lower than the angels, even Jesus, for the suffering of death"-then the good things again,—"crowned with glory and honor." Seest thou, how all things apply to Him? For the [expression], "a little," would rather suit Him, who was only three days in Hades, but not ourselves who are for a long time in corruption. Likewise also the [expression] "with glory and honor" will suit Him much more than us.

⁹Again, he reminds them of the Cross, thereby effecting two things; both showing His care [for them] and persuading them to bear all things nobly, looking to the Master. For (he would say) if He who is worshiped of Angels, for thy sake endured to have a little less than the Angels, much more oughtest thou who art inferior to the Angels, to bear all things for His sake. Then he shows that the Cross is "glory and honor," as He Himself also always calls it, saying, "That the Son of Man might be glorified" (John xi. 5); and, "the Son of Man is glorified." (John xii. 23.) If then He calls the [sufferings] for His servants' sake "glory," much more shouldest thou the [sufferings] for the Lord. Seest thou the fruit of the Cross, how great it is? fear not the matter: for it seemeth to thee indeed to be dismal, but it brings forth good things innumerable. From these considerations he shows the benefit of trial. Then he says, "That He by the grace of God should taste death for every man."

¹⁰"That by the grace of God," he says. And He indeed because of the grace of God towards us suffered these things. "He who spared not His Own Son," he says, "but delivered Him up for us all." (Rom. viii. 32.) Why? He did not

owe us this, but has done it of grace. And again in the Epistle to the Romans he says, "Much more the grace of God, and the gift by grace which is by one man Jesus Christ, hath abounded unto many." (Rom. v. 15.) "That by the grace of God He should taste death for every man," not for the faithful only, but even for the whole world: for He indeed died for all; But what if all have not believed? He hath fulfilled His own [part]. Moreover he said rightly "taste death for every man," he did not say "die." For as if He really was tasting it, when He had spent a little time therein, He immediately arose.

¹¹ By saying then "for the suffering of death," he signified real death, and by saying "superior to angels," he declared the resurrection. For as a physician though not needing to taste the food prepared for the sick man, yet in his care for him tastes first himself, that he may persuade the sick man with confidence to venture on the food, so since all men were afraid of death, in persuading them to take courage against death, He tasted it also Himself though He needed not. "For," He says, "the prince of this world cometh and findeth nothing in Me." (John xiv. 30.) So both the words "by grace" and "should taste death for every man," establish this. [4.] Ver. 10. "For it became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings." He speaks here of the Father. Seest thou how again he applies the [expression] "by whom" to Him? Which he would not have done, had it been [an expression] of inferiority, and only applicable to the Son. And what he says is this:—He has done what is worthy of His love towards mankind, in showing His First-born to be more glorious than all, and in setting Him forth as an example to the others, like some noble wrestler that surpasses the rest.

¹² "The Captain of their salvation," that is, the Cause of their salvation. Seest thou how great is the space between? Both He is a Son, and we are sons; but He saves, we are saved. Seest thou how He both brings us together and then separates us; "bringing," he says, "many sons unto glory": here he brings us together,—"the Captain of their salvation," again he separates. "To make perfect through sufferings." Then sufferings are a perfecting, and a cause of salvation. Seest thou that to suffer affliction is not the portion of those who are utterly forsaken; if indeed it was by this that God first honored His Son, by leading Him through sufferings? And truly His taking flesh to suffer what He did suffer, is a far greater thing than making the world, and bringing it

out of things that are not. This indeed also is [a token] of His loving-kindness, but the other far more. And [the Apostle] himself also pointing out this very thing, says, "That in the ages to come He might show forth the exceeding riches of His goodness, He both raised us up together, and made us sit together in the heavenly places in Christ Jesus." (Eph. ii. 7, Eph. ii. 6.)

¹³ "For it became Him for whom are all things and by whom are all things in bringing many sons to glory, to make the Captain of their salvation perfect through-sufferings." For (he means) it became Him who taketh tender care, and brought all things into being, to give up the Son for the salvation of the rest, the One for the many. However he did not express himself thus, but, "to make perfect through sufferings," showing the suffering for any one, not merely profits "him," but he himself also becomes more glorious and more perfect. And this too he says in reference to the faithful, comforting them by the way: for Christ was glorified then when He suffered. But when I say, He was glorified, do not suppose that there was an accession of glory to Him: for that which is of nature He always had, and received nothing in addition.

¹⁴ [5.] "For," he says, "both He that sanctifieth, and they who are sanctified, are all of one, for which cause He is not ashamed to call them brethren." Behold again how he brings [them] together, honoring and comforting them, and making them brethren of Christ, in this respect that they are "of one." Then again guarding himself and showing that he is speaking of that which is according to the flesh, he introduces, "For He who sanctifieth," [i.e.] Christ, "and they who are sanctified," ourselves. Dost thou see how great is the difference? He sanctifies, we are sanctified. And above he said, "the Captain of their salvation. For there is one God, of whom are all things." (1 Cor. viii. 6.) "For which cause He is not ashamed to call them brethren." Seest thou how again he shows the superiority? For by saying, "He is not ashamed," he shows that the whole comes not of the nature of the thing, but of the loving affection of Him who was "not ashamed" of anything, [yea] of His great humility. For though we be "of one," yet He sanctifieth and we are sanctified: and great is the difference. Moreover "He" is of the Father, as a true Son, that is, of His substance; "we," as created, that is, brought out of things that are not, so that the difference is great. Wherefore he says, "He is not ashamed to call them brethren" (ver. 12), "saying, I will declare Thy name unto My brethren." (Ps. xxii. 22.) For when He clothed Himself with flesh, He clothed

Himself also with the brotherhood, and at the same time came in the brotherhood.

¹⁵ This indeed he brings forward naturally. But this (ver. 13) "I will put my trust in Him" (2 Sam. xxii. 3), what does it mean? For what follows this is also [introduced] naturally. "Behold, I and the children which God hath given Me." (Isa. viii. 18.) For as here He shows Himself a Father, so before, a Brother. "I will declare Thy name unto My brethren," He saith. And again he indicates the superiority and the great interval [between us], by what follows (ver. 14): "Since then the children," he saith, "are partakers of flesh and blood" (thou seest where he saith the likeness is? in reference to the flesh), "in like manner He also Himself took part of the same." Let all the Heretics be ashamed, let those hide their faces who say that He came in appearance and not in reality. For he did not say, "He took part of these" only, and then say no more; although had he said thus, it would have been sufficient, but he asserted something more, adding "in like manner," not in appearance, he means, or by an image (since in that case "in like manner" is not preserved) but in reality; showing the brotherhood.

¹⁶ [6.] Next he sets down also the cause of the economy. "That through death," he says, "He might destroy him that had the power of death, that is, the devil." Here he points out the wonder, that by what the devil prevailed, by that was he overcome, and the very thing which was his strong weapon against the world, [namely], Death, by this Christ smote him. In this he exhibits the greatness of the conqueror's power. Dost thou see how great good death hath wrought? Ver. 15. "And should deliver them," he says, "who through fear of death were all their lifetime subject to bondage." Why (he means) do ye shudder? Why do you fear him that hath been brought to nought? He is no longer terrible, but has been trodden under foot, hath been utterly despised; he is vile and of no account. (2 Tim. i. 10.) ¹⁷ But what is "through fear of death were all their life-time subject to bondage"? He either means this, that he who fears death is a slave, and submits to all things rather than die; or this, that all men were slaves of death and were held under his power, because he had not yet been done away; or that men lived in continual fear, ever expecting that they should die, and being afraid of death, could have no sense of pleasure, while this fear was present with them. For this he hinted at in saying, "All their life-time. He here shows that the afflicted, the harassed, the persecuted, those that are deprived of country and

of substance and of all other things, spend their lives more sweetly and more freely than they of old time who were in luxury, who suffered no such afflictions, who were in continual prosperity, if indeed these "all their life-time" were under this fear and were slaves; while the others have been made free and laugh at that which they shudder at. For this is now as if, when one was being led away to a captivity leading to death, and in continual expectation of it, one should feed him up with abundant dainties (something such as this was Death of old); but now, as if some one taking away that fear together with the dainties, were to promise a contest, and propose a combat that should lead no longer to death, but to a kingdom.

¹⁸ Of which number wouldst thou have wished to be—those who are fed up in the prison-house, while every day looking for their sentence, or those who contend much and labor willingly, that they may crown themselves with the diadem of the kingdom? Seest thou how he has raised up their soul, and made them elated? He shows too, that not death alone has been put an end to, but that thereby he also who is ever showing that war without trace against us, I mean the devil, hath been brought to nought; since he that fears not death is out of reach of the devil's tyranny. For if "skin for skin, yea all things a man would give for his life" (Job ii. 4)—when any one has determined to disregard even this, of what henceforward will he be the slave? He fears no one, he is in terror of no one, he is higher than all, and more free than all. For he that disregards his own life, much more [doth he disregard] all other things. And when the devil finds a soul such as this, he can accomplish in it none of his works. For what? tell me, shall he threaten the loss of property, and degradation, and banishment from one's country? But these are small matters to him who "counteth not even his life dear" (Acts xx. 24) unto him, according to the blessed Paul. Thou seest that in casting out the tyranny of death, he also overthrew the strength of the devil.

¹⁹ For he who has learnt to study innumerable [truths] concerning the resurrection, how should he fear death? How should he shudder any more?

²⁰ [7.] Therefore be ye not grieved, saying, why do we suffer such and such things? For so the victory becomes more glorious. And it would not have been glorious, unless by death He had destroyed death; but the most wonderful thing is that He conquered him by the very means by which he was strong, showing in every point the abundance of His means, and the excellence of His contrivances. Let us not then prove false to the gift bestowed on

us. "For we," he says, "have received not a spirit of fear, but a spirit of power, and of love, and of a sound mind." (Rom. viii. 15; 2 Tim. i. 7.) Let us stand then nobly, laughing death to scorn. But [I pause] for it comes over me to groan bitterly [at the thought of] whither Christ hath raised us up, and whither we have brought ourselves down. For when I see the wailings in the public places, the groanings over those departing life, the howlings, the other unseemly behavior, believe me, I am ashamed before those heathen, and Jews, and heretics who see it, and before all who for this cause openly laugh us to scorn. For whatever I may afterwards say, I shall talk to no purpose, when philosophizing concerning the resurrection. Why? Because the heathen do not attend to what is said by me, but to what is done by you. For they will say at once, 'when will any of these [fellows] be able to despise death, when he is not able to see another dead?'

21 Beautiful things were spoken by Paul, beautiful and worthy of Heaven, and of the love of God to man. For what does he say? "And He shall deliver them who through fear of death, were all their life-time subject to bondage." But ye do not allow these things to be believed, fighting against them by your deeds. And yet many things exist for this very end, God building a stronghold against it, that He might destroy this same evil custom. For tell me, what mean the bright torches? Do we not send them before as athletes? And what [mean] the hymns? Do we not glorify God, and give thanks that at last He has crowned the departed one, that He has freed him from his labors, that taking away uncertainty, He has him with Himself? Are not the Hymns for this? Is not Psalmody for this? All these are the acts of those rejoicing. "For," it is said, "is any merry? let him sing psalms." (Jas. v. 13.) But to these things the heathen give no heed. For (one will say) do not tell me of him who is philosophical when out of the affliction, for this is nothing great or surprising;-show me a man who in the very affliction itself is philosophical, and then I will believe the resurrection,

22 And indeed, that women engaged in the affairs of this life should act thus is no way surprising. And yet indeed this even is dreadful; for from them also is the same philosophy required. Wherefore also Paul says, "But concerning them which are asleep, I would not have you ignorant, that ye sorrow not even as the rest who have no hope." (1 Thess. iv. 13.) He wrote not this to solitaries, nor to perpetual virgins, but to women and men in the world. But however this is not so dreadful. But when any man or woman, professing to

be crucified to the world, he tears his hair, and she shrieks violently-what can be more unseemly than this? Believe me when I say if things were done as they ought, such persons should be excluded for a long time from the thresholds of the Church. For those who are indeed worthy of being grieved for, are these who still fear and shudder at death, who have no faith in the resurrection.

23 'But I do not disbelieve the resurrection' (one says) 'but I long after his society.' Why then, tell me, when he goes from home, and that for a long absence, dost not thou do the same? 'Yea, but I do weep then also' (she says) 'and mourn as I long after him.' But that is the conduct of those that really long after their associates, this that of her who despairs of his return. Think, what thou singest on that occasion, "Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee." (Ps. cxvi. 7.) And again, "I will fear no evil, for Thou art with me." (Ps. xxiii. 4.) And again, "Thou art my refuge from the affliction which encompasseth me." (Ps. xxxii. 7.) Think what these Psalms mean. But thou dost not give heed, but art drunk from grief. Consider carefully the funeral lamentations of others that thou mayest have a remedy in thine own case. "Return, O my soul, to thy rest, for the Lord hath dealt bountifully with thee." Tell me, sayest thou that the Lord hath dealt bountifully with thee, and weepst? Is not this mere acting, is it not hypocrisy? For if indeed thou really believest the things thou sayest, thy sorrow is superfluous: but if thou art in sport and acting a part, and thinkest these things fables, why dost thou sing psalms? Why dost thou even endure the attendants? Why dost thou not drive away the singers? But this would be the act of madmen. And yet far more the other.

24 For the present, then, I advise you: but as time goes on, I shall treat the matter more seriously: for indeed I am greatly afraid that by this practice some grievous disease may make its way into the Church. The case of the wailings then we will hereafter correct. And meanwhile I charge and testify, both to rich and poor, both to women and men. May God indeed grant that you all depart out of life unwailed, and according to the fitting rule fathers now grown old may be attended to their graves by sons, and mothers by daughters, and grand-children, and great grand-children, in a green old age, and that untimely death may in no case occur. May this then be, and this I pray, and I exhort the prelates and all of you to beseech God for each other, and to make this prayer in common. But if (which God forbid, and

may it never happen) any bitter death should occur, bitter, I mean, not in its nature (for henceforth there is no bitter death, for it differs not at all from sleep), but bitter in regard of your disposition, if it should happen, and any should hire these mourning women, believe me when I say (I speak not without meaning but as I have resolved, let him who will, be angry), that person we will exclude from the Church for a long time, as we do the idolater. For if Paul calls "the covetous man an idolater" (Eph. v. 5), (much more him who brings in the practices of the idolaters over a believer.

²⁵ For, tell me, for what cause dost thou invite presbyters, and the singers? Is it not to afford consolation? Is it not to honor the departed? Why then dost thou insult him? And why dost thou make him a public show? And why dost thou make game as on a stage? We come, discoursing of the things concerning the resurrection, instructing all, even those who have not yet been smitten, by the honor shown to him, to bear it nobly if any such thing should happen and dost thou bring those who overthrow our [teachings] as much as in them lieth? What can be worse than this ridicule and mockery? What more grievous than this inconsistency? [8.] Be ashamed and show reverence: but if ye will not, we cannot endure the bringing in upon the Church of practices so destructive. For, it is said, "them that sin rebuke before all." (1 Tim. v. 20.) And as to those miserable and wretched women, we through you forbid them ever to introduce themselves into the funerals of the faithful, lest we should oblige them in good earnest to wail over their own evils, and teach them not to do these things in the ills of others, but rather to weep for their own misfortunes. For an affectionate father too, when he has a disorderly son, not only advises him not to draw near to the wicked, but puts them in fear also. Behold then, I advise you, and those women through you, that you do not invite such persons, and that they do not attend. And may God grant that my words may produce some effect, and that my threat may avail. But if (which God forbid) we should be disregarded, we have no choice henceforward but to put our threat into execution, chastising you by the laws of the Church, and those women as befits them.

²⁶ Now if any man is obstinate and contemptuous, let him hear Christ saying even now, "If any one trespass against thee, go, tell him his fault between thee and him alone"; but if he will not be persuaded, "take with thee one or two." But if even so he contradict, "tell it to the Church, but if he shall also refuse to hear the Church, let him be unto thee as a heathen man

and a publican." (Matt. xviii. 15, Matt. xviii. 16, Matt. xviii. 17.) Now if when a man trespasses against me, and will not be persuaded, [the Lord] commands me thus to turn away from him, judge ye in what light I ought to hold him who trespasses against himself, and against God. For do not you yourselves condemn us when we come down so gently upon you? If however any man disregard the bonds which we inflict, again let Christ instruct him, saying, "Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven." (Matt. xviii. 18.) For though we ourselves be miserable and good for nothing and worthy to be despised, as indeed we are; yet are we not avenging ourselves nor warding off anger, but are caring for your salvation.

27 Be influenced by reverence, I beseech you, and respect. For if a man bear with a friend when he attacks him more vehemently than he ought, ascertaining his object, and that he does it with kind intention, and not out of insolence; much more [should he bear with] a teacher when rebuking him, and a teacher who does not himself say these things as of authority, nor as one in the position of a ruler, but in that of a kindly guardian. For we do not say these things as wishing to exhibit our authority, (for how could we, praying that we may never come to the trial of them?) but grieving and lamenting for you. 28 Forgive me then, and let no man disregard the bonds of the Church. For it is not man who binds, but Christ who has given unto us this authority, and makes men lords of this so great dignity. For we indeed wish to use this power for loosing; or rather, we wish to have no need even of that, for we wish that there should not be any bound among us—we are not so miserable and wretched [as that] even though some of us are extreme good-for-nothings. If however we be compelled [so to act], forgive us. For it is not of our own accord, nor wishing it, but rather out of sorrow for you that are bound that we put the chains around you. But if any man despise these chains, the time of judgment will come, which shall teach him. And what comes after I do not wish to speak of, lest I should wound your minds. For in the first place indeed we do not wish to be brought into this necessity; but if we are so brought, we fulfill our own part, we cast around the chains. And if any man burst through them, I have done my part, and am henceforth free from blame, and thou wilt have to give account to Him who commanded me to bind.

²⁹ For neither, when a king is sitting in public, if any of the guard who stand beside him be commanded to bind one of the attendants, and to put the chains around [him], and he should not only thrust this man away, but also break the bonds in pieces, is it the guard who suffers the insult, and not much more the King who gave the order. For if He claim as His own, the things which are done to the faithful, much more will He feel as if Himself insulted when he is insulted who has been appointed to teach. But God grant that none of those who are over this Church should be driven to the necessity of [inflicting] these bonds. For as it is a good thing not to sin, so is it profitable to endure reproof. Let us then endure the rebuke, and earnestly endeavor not to sin; and if we should sin let us bear the rebuke. For as it is an excellent thing not to be wounded, but, if this should happen, to apply the remedy to the wound, so also in this case.

³⁰ But God forbid that any man should need such remedies as these. "But we are persuaded better things of you, and things that accompany salvation, though we thus speak." (c. vi. 9.) But we have discoursed more vehemently for the sake of greater security. For it is better that I should be suspected by you of being a harsh, and severe, and self-willed person, than that you should do things not approved of God. But we trust in God, that this reproof will not be unserviceable to you, but that ye will be so changed, that these discourses may be devoted to encomiums on you and to praises: that we may all be counted worthy to attain to those good things, which God hath promised to them that love Him in Christ Jesus our Lord, with whom to the Father together with the Holy Ghost be glory, might, honor, now and for ever and world without end. Amen.

HOMILY 5

¹ Hebrews ii. 16, 17.-"For verily He taketh not hold of Angels, but of the seed of Abraham He taketh hold. Wherefore in all things it behooved Him to be made like unto His brethren." ²[1. Paul wishing to show the great kindness of God towards man, and the Love which He had for the human race, after saying: "Forasmuch then as the children were partakers of blood and flesh, He also Himself likewise took part of the same" (c. v. 14)-follows up the subject in this passage. For do not regard lightly what is spoken, nor think this merely a slight [matter], His taking on Him our flesh. He granted not this to Angels; "For verily He taketh not hold of Angels, but of the seed of Abraham. What is it that he saith? He took not on Him an Angel's nature, but

man's. But what is "He taketh hold of"? He did not (he means) grasp that nature, which belongs to Angels, but ours. But why did he not say, "He took on Him," but used this expression, "He taketh hold of"? It is derived from the figure of persons pursuing those who turn away from them, and doing everything to overtake them as they flee, and to take hold of them as they are bounding away. For when human nature was fleeing from Him, and fleeing far away (for we "were far off"-Eph. ii. 13), He pursued after and overtook us. He showed that He has done this only out of kindness, and love, and tender care. As then when he saith, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation" (c.

3 i. 14)-he shows His extreme interest in behalf of human nature, and that God makes great account of it, so also in this place he sets it forth much more by a comparison, for he says, "He taketh not hold of angels. For in very deed it is a great and a wonderful thing, and full of amazement that our flesh should sit on high, and be adored by Angels and Archangels, by the Cherubim and the Seraphim. For myself having oftentimes thought upon this, I am amazed at it, and imagine to myself great things concerning the human race. For I see that the introductions are great and splendid, and that God has great zeal on behalf of our nature. ⁴ Moreover he said not "of men (simply) He taketh hold," but wishing to exalt them [the Hebrews] and to show that their race is great and honorable, he says, "but of the seed of Abraham He taketh hold." "Wherefore it behooved [Him] in all things to be made like unto His brethren." What is this, "in all things"? He was born (he means), was brought up, grew, suffered all things necessary, at last He died. This is, "in all things to be made like unto His brethren." For after he had discoursed much concerning His majesty and the glory on high, he then begins concerning the dispensation. And consider with how great power [he doth this,]. How he represents Him as having great zeal "to be made like unto us": which was a sign of much care. For having said above, "Inasmuch then as the children were partakers of flesh and blood, He also Himself in like manner took part of the same"; in this place also he says, "in all things to be made like unto His brethren." Which is all but saying, He that is so great, He that is "the brightness of His glory," He that is "the express image of His person," He that "made the worlds," He that "sitteth on the right hand of the Father," He was willing and earnest to become our brother in all things, and for this cause did He leave the angels and the other powers, and come down

to us, and took hold of us, and wrought innumerable good things. He destroyed Death, He cast out the devil from his tyranny, He freed us from bondage: not by brotherhood alone did He honor us, but also in other ways beyond number. For He was willing also to become our High Priest with the Father: for he adds,

5[2.] "That He might become a merciful and faithful High Priest in things pertaining to God." For this cause (he means) He took on Him our flesh, only for Love to man, that He might have mercy upon us. For neither is there any other cause of the economy, but this alone. For He saw us, cast on the ground, perishing, tyrannized over by Death, and He had compassion on us. "To make reconciliation," he says, "for the sins of the people. That He might be a merciful and faithful High Priest." What is "faithful"? True, able. For the Son is a faithful High Priest, able to deliver from their sins those whose High Priest He is. In order then that He might offer a sacrifice able to purify us, for this cause He has become man. Accordingly he added, "in things pertaining to God," -that is, for the sake of things in relation to God. We were become altogether enemies to God, (he would say) condemned, degraded, there was none who should offer sacrifice for us. He saw us in this condition, and had compassion on us, not appointing a High Priest for us, but Himself becoming a High Priest. In what sense He was "faithful," he added [viz.], "to make reconciliation for the sins of the people."

6 Ver. 18. "For," he says, "in that He hath suffered Himself being tempted, He is able to succor them that are tempted." This is altogether low and mean, and unworthy of God. "For in that He hath suffered Himself," he says. It is of Him who was made flesh that he here speaks, and it was said for the full assurance of the hearers, and on account of their weakness. That is (he would say) He went through the very experience of the things which we have suffered; "now" He is not ignorant of our sufferings; not only does He know them as God, but as man also He has known them, by the trial wherewith He was tried; He suffered much, He knows how to sympathize. And yet God is incapable of suffering: but he describes here what belongs to the Incarnation, as if he had said, Even the very flesh of Christ suffered many terrible things. He knows what tribulation is; He knows what temptation is, not less than we who have suffered, for He Himself also has suffered.

7 (What then is this, "He is able to succor them that are tempted"? It is as if one should say, He will stretch forth His hand with great eagerness, He

will be sympathizing.) [3.] Since they wished for something great, and to have an advantage over the [converts] from the Gentiles, he shows that they have an advantage in this while he did not hurt those from the Gentiles at all. In what respect now is this? Because of them is the salvation, because He took hold of them first, because from that race He assumed flesh. "For," he says, "He taketh not hold of angels, but of the seed of Abraham He taketh hold." Hereby he both gives honor to the Patriarch, and shows also what "the seed of Abraham" is. He reminds them of the promise made to him, saying, "To thee and to thy seed will I give this land" (Gen. xiii. 15); showing by the very least thing, the nearness [of the relationship] in that they were "all of one." But that nearness was not great: [so] he comes back to this, and thenceforward dwells upon the dispensation which was after the flesh, and says, Even the mere willing to become than was a proof of great care and love; but now it is not this alone, but there are also the undying benefits which are bestowed on us through Him, for, he says, "to make reconciliation for the sins of the people."

8 Why said he not, of the world, instead of "the people"? for He bare away the sins of all. Because thus far his discourse was concerning them [the Hebrews]. Since the Angel also said to Joseph, "Thou shalt call His name Jesus, for He shall save His people." (Matt. i. 21.) For this too ought to have taken place first, and for this purpose He came, to save them and then through them the rest, although the contrary came to pass. This also the Apostles said at the first, "To you [God] having raised up His Son, sent [Him] to bless you" (Acts iii. 26): and again, "To you was the word of this Salvation sent." (Acts xiii. 26.) Here he shows the noble birth of the Jews, in saying, "to make reconciliation for the sins of the people." For a while he speaks in this way. For that it is He who forgives the sins of all men, He declared both in the case of the paralytic, saying, "Thy sins are forgiven" (Mark ii. 5); and also in that of Baptism: for He says to the disciples, "Go ye and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost." (Matt. xxviii. 19.)

9[4.] But when Paul has once taken in hand the flesh, he proceeds to utter all the lowly things, without any fear: for see what he says next: C. iii. 1, iii. 2. "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus, who was faithful to Him that appointed [or made] Him, as also Moses [was faithful] in all His

house." Being about to place Him before Moses in comparison, he led his discourse to the law of the high-priesthood; for they all had a high esteem for Moses: moreover, he is already beforehand casting down the seeds of the superiority. Therefore he begins from the flesh, and goes up to the Godhead, where there was no longer any comparison. He began from the flesh [from His Human nature], by assuming for a time the equality, and says, "as also Moses in all His house": nor does he at first show His superiority lest the hearer should start away, and straightway stop his ears. For although they were believers, yet nevertheless they still had strong feeling of conscience as to Moses. "Who was faithful," he says, "to Him that made Him"-made [Him] what: "Apostle and High Priest." He is not speaking at all in this place of His Essence, nor of His Godhead; but so far concerning human dignities.

¹⁰ "As also Moses in all His house," that is, either among the people, or in the temple. But here he uses the expression "in His house," just as one might say, concerning those in the household; even as some guardian and steward of a household, so was Moses to the people. For that by "house" he means the people, he added, "whose house we are" (c. iii. 6); that is, we are in His creation, Then [comes] the superiority. Ver. 3. "For this man was counted worthy of more glory than Moses," (Again [he is speaking] of the Flesh), "inasmuch as he who hath builded [the house] hath more honor than the house"; [Moses] himself also (he means) was of the house. (Moreover he did not say, For this one was a servant, but the Other a master, but he covertly intimated it.) If the people were the house and he was of the people, then he certainly was of the household. For so also we are accustomed to say, such an one is of such an one's house. For here he is speaking of a house, not of the temple, for the temple was not constructed by God, but by men. But He that made him [is] God. Moses he means. And see how he covertly shows the superiority. "Faithful," he says, "in all His house," being himself also of the house, that is, of the people. The builder has more honor than the house, yet he did not say "the artificer hath more honor than his works," but "he that hath builded the house, than the house." (Ver. 4.) "But He that built all things is God." Thou seest that he is speaking not about the temple but about the whole people.

¹¹ Ver. 5. "And Moses verily [was] faithful in all His house, as a servant, for a testimony of those things which were to be spoken." See also another point of superiority, that [which is derived] from the Son and the servants. You see

again that by the appellation of The Son, he intimates true relationship. (Ver. 6.) "But Christ as a Son over His own house." Perceivest thou how he separates the thing made and the maker, the servant and the son? Moreover He indeed enters into His Father's property as a master, but the other as a servant. "Whose" [i.e.] God's "house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end." Here again he encourages them to press forward nobly, and not to fall: for we shall be the "house" of God (he says), as Moses was, "if we hold fast our confidence and our rejoicing firm unto the end." He however (he would say) that is distressed in his trials, and who falls, doth not glory: he that is ashamed, he that hideth himself, has no confidence, he that is perplexed doth not glory.

¹² And then he also commends them, saying, "if we hold fast the confidence and the rejoicing of the hope firm unto the end," implying that they had even made a beginning; but that there is need of the end, and not simply to stand, but to have their hope firm "in full assurance of faith," without being shaken by their trials. [5.] And be not astonished, that the [words] "Himself being tempted" (c. ii. 18) are spoken more after the manner of men. For if the Scripture says of the Father, who was not made flesh, "The Lord looked down from heaven, and beheld all the sons of men" (Ps. xiv. 2), that is, accurately acquainted Himself with all things; and again, "I will go down, and see whether they do altogether according to the cry of them" (Gen. xviii. 21); and again, "God cannot endure the evil ways of men" (Gen. vi. 5?), the divine Scripture shows forth the greatness of His wrath: much more, who even suffered in the flesh, these things are said of Christ. For since many men consider experience the most reliable means of knowledge, he wishes to show that He that has suffered knows what human nature suffers.

¹³ "Whence holy brethren" (he says "whence" instead of "for this cause"), "partakers of an heavenly calling"-(seek nothing here, if ye have been called yonder-yonder is the reward, yonder the recompense. What then?) "Consider the Apostle and High Priest of our profession, Christ Jesus, who was faithful to Him that appointed Him, as also Moses [was faithful] in all His house." (What is "who was faithful to Him that appointed Him?" it is, well disposed, protecting what belongs to Him, not allowing them to be lightly carried away, "as also Moses in all His house") that is, know who your High Priest is, and what He is, and ye will need no other consolation nor encouragement. Now he calls Him "Apostle," on account of His having been "sent,"

and "high priest of our profession," that is of the Faith. This One also was entrusted with a people, as the other with the leadership of a people, but a greater one and upon higher grounds.

¹⁴ "For a testimony of those things which shall be spoken." What meanest thou? Doth God receive the witness of man? Yes, certainly. For if He call to witness heaven and earth and hills (saying by the prophet, "Hear, O heaven, and give ear, O earth, for the Lord hath spoken"-Isa. i. 2-and "Hear ye ravines, foundations of the earth, for the Lord hath a controversy with His people"-Mic. vi. 2), much more men; that is, that they may be witnesses, when themselves [the Jews] shameless. Ver. 6. "But Christ as a Son." The one takes care of the property of others, but this One of His own. "And the rejoicing of the hope." Well said he "of the hope." For since the good things were all in hope, and yet we ought so "to hold it fast," as even now to glory as for things which had already come to pass: for this cause he says, "the rejoicing of the hope."

¹⁵ And adds, "let us hold it firm unto the end." (Rom. viii. 24.) For "by hope we are saved"; if therefore "we are saved by hope," and "are waiting with patience" (Rom. viii. 25), let us not be grieved at present things, nor seek now those that have been promised afterwards; "For" (he says) "hope which is seen is not hope." For since the good things are great, we cannot receive them here in this transitory life. With what object then did He even tell us of them beforehand, when He was not about to give them here? In order that by the promise He might refresh our souls, that by the engagement He might strengthen our zeal, that He might anoint [preparing us for our contests] and stir up our mind. For this cause then all these things were done. [6.] Let us not then be troubled, let no man be troubled, when he seeth the wicked prospering. The recompense is not here, either of wickedness or of virtue; and if in any instance there be either of wickedness or of virtue, yetis it not according to desert, but merely as it were a taste of the judgment, that they who believe not the resurrection may yet even by things that happen here be brought to their senses. When then we see a wicked man rich, let us not be cast down; when we see a good man suffering, let us not be troubled. For yonder are the crowns, yonder the punishments.

¹⁶ Yea and in another point of view, it is not possible either that a bad man should be altogether bad, but he may have some good things also: nor again that a good man should be altogether good, but he may also have

some sins. When therefore the wicked man prospers, it is for evil on his own head, that having here received the reward of those few good things, he may hereafter be utterly punished yonder; for this cause does he receive his recompense in this life. And happy is he most of all who is punished here, that having put away all his sins, he may depart approved, and pure, and without having to be called to account. And this Paul teacheth us when he says, "For this cause many [are] weak and sickly among you, and many sleep." (1 Cor. xi. 30.) And again, "I have delivered such an one to Satan." (1 Cor. v. 5.) And the prophet says, "for she hath received of the Lord's hand her sins double" (Isa. xl. 2); and again David, "Behold mine enemies that they are multiplied above the hairs of my head and [with] an unjust hatred have they hated me": "and forgive Thou all my sins." (Ps. xxv. 19, Ps. xxv. 18.) And again another: "O Lord, our God, give peace unto us; for Thou hast rendered all things to us again." (Isa. xxvi. 12.)

¹⁷ These however are [the words] of one showing that good men receive here the punishments of their sins. But where are the wicked [mentioned] who receive their good things here, and there are utterly punished? Hear Abraham saying to the rich man, "Thou didst receive good things," and "Lazarus evil things." (Luke xvi. 25.) What good things? For in this place by saying "thou receivest, " and not thou "hadst taken, " he shows that it was according to what was due to him that each was treated, and that the one was in prosperity, and the other in adversity. And he says, "Therefore he is comforted" here (for thou seest him pure from sins) "and thou art tormented." Let us not then be perplexed when we see sinners well off here; but when we ourselves are afflicted, let us rejoice. For this very thing is paying off the penalty of sins.

¹⁸ [7.] Let us not then seek relaxation: for Christ promised tribulation to His disciples and Paul says, "All Who will live godly in Christ Jesus, shall suffer persecution." (2 Tim. iii. 12.) No noble-spirited wrestler, when in the lists, seeks for baths, and a table full of food and wine. This is not for a wrestler, but for a sluggard. For the wrestler contendeth with dust, with oil, with the heat of the sun's ray, with much sweat, with pressure and constraint. This is the time for contest and for fighting, therefore also for being wounded, and for being bloody and in pain. Hear what the blessed Paul says, "So fight I, not as one that beateth the air." (1 Cor. ix. 26.) Let us consider that our whole life is in combats, and then we shall never seek rest, we shall never feel it strange

when we are afflicted: no more than a boxer feels it strange, when he combats. There is another season for repose. By tribulation we must be made perfect.

¹⁹ And even if there be no persecution, nor tribulation, yet there are other afflictions which befall us every day. And if we do not bear these, we should scarcely endure those. "There hath no temptation taken you," it is said, "but such as is common to man." (1 Cor. x. 13.) Let us then pray indeed to God that we may not come into temptation; but if we come into it, let us bear it nobly. For that indeed is the part of prudent men, not to throw themselves upon dangers; but this of noble men and true philosophers. Let us not then lightly cast ourselves upon [dangers], for that is rashness; nor yet, if led into them, and called by circumstances let us give in, for that is cowardice. But if indeed the Gospel call us, let us not refuse; but in a simple case, when there is no reason, nor need, nor necessity which calls us in the fear of God, let us not rush in. For this is mere display, and useless ambition. But should any of those things which are injurious to religion occur, then though it be necessary to endure ten thousand deaths, let us refuse nothing. Challenge not trials, when thou findest the things that concern godliness prosper as thou desirest. Why draw down needless dangers which bring no gain?

²⁰ These things I say, because I wish you to observe the laws of Christ who commands us to "pray that we enter not into temptation" (Matt. xxvi. 41), and commands us to "take up the cross and follow" Him. (Matt. xvi. 24.) For these things are not contradictory, may they are rather exceedingly in harmony. Do thou be so prepared as is a valiant soldier, be continually in thine armor, sober, watchful, ever looking for the enemy: do not however breed wars, for this is not [the act] of a soldier but of a mover of sedition. But if on the other hand the trumpet of godliness call thee, go forth immediately, and make no account of thy life, and enter with great eagerness into the contests, break the phalanx of the adversaries, bruise the face of the devil, set up thy trophy. If however godliness be in nowise harmed, and no one lay waste our doctrines (those I mean which relate to the soul), nor compel us to do anything displeasing to God, do not be officious.

²¹ The life of the Christian must be full of blood-sheddings; I say not in shedding that of others, but in readiness to shed one's own. Let us then pour out our own blood, when it is for Christ's sake, with as great readiness as one would pour out water (for the blood which flows about the body is water),

and let us put off our flesh with as much good temper, as one even would a garment. And this shall we do, if we be not bound to riches, if not to houses, if not to affections, if we be detached from all things. For if they who live this life of [earthly] soldiers bid farewell to all things, and whithersoever war calls them there present themselves, and make journeys, and endure all things with ready mind; much more ought we, the soldiers of Christ, so to have prepared ourselves, and to set ourselves firm against the war of the passions.

22 [8.] There is no persecution now, and God grant there may never be: but there is another war, that of the desire of money, of envy, of the passions. Paul, describing this war, says, "We wrestle not against flesh and blood ." (Eph. vi. 12.) This war is ever at hand. Therefore he wishes us to stand ever armed. Because he wishes us to stand ever armed, he says, "Stand, having girded yourselves about." (Eph. vi. 14.) Which itself also belongs to the time present, and expresses that we ought ever to be armed. For great is the war through the tongue, great that through the eyes; this then we must keep down—great [too] is that of the lusts. Therefore he begins at that point to arm the soldier of Christ: for "stand," saith he, "having your loins girt about," and he added "with truth." (Eph. vi. 14.) Why "with truth"? Because lust is a mockery and a lie: wherefore the prophet says, "My loins are filled with mockings." (Ps. xxxviii. 7.) The thing is not pleasure, but a shadow of pleasure. "Having your loins," he says, "girt about with truth"; that is, with true pleasure, with temperance, with orderly behavior. For this cause he gives this advice, knowing the unreasonableness of sin, and wishing that all our members should be hedged round; for "unjust anger." it is said, "shall not be guiltless." (Ecclus. i. 22.)

23 Moreover he wishes us to have around us a breastplate and a buckler. For desire is a wild beast which easily springs forth, and we shall have need of walls and fences innumerable, to overcome, and to restrain it. And for this cause God has built this part [of our body] especially with bones, as with a kind of stones, placing around it a support, so that [desire] might not at any time, having broken or cut through, easily injure the whole man. For it is a fire (it is said) and a great tempest, and no other part of the body could endure this violence. And the sons of the physicians too say that for this cause the lungs have been spread under the heart, so that the heart being itself [put] into something soft and tender, by beating as it were into a sort of

sponge, may continually be rested, and not [by striking] against the resisting and hard sternum, receive hurt through the violence of its beatings. We have need therefore of a strong breastplate, so as to keep this wild beast always quiet.

²⁴ We have need also of an helmet; for since the reasoning faculty is there, and from this it is possible for us either to be saved, when what is right is done, or it is possible for us to be ruined—therefore he says, "the helmet of salvation." (Eph. vi. 17.) For the brain is indeed by nature tender, and therefore is covered above with the skull, as with a kind of shell. And it is to us the cause of all things both good and evil, knowing what is fitting, or what is not so. Yea and our feet too and our hands need armor, not these hands, nor these feet, but as before those of the soul—the former by being employed about what is right, the latter, that they may walk where they ought. Thus then let us thoroughly arm ourselves, and we shall be able to overcome our enemies, and to wreath ourselves with the crown in Christ Jesus our Lord, with whom to the Father together with the Holy Ghost be glory, might, honor, now and for ever and world without end. Amen.

HOMILY 6

¹ Hebrews iii. 7-11.—"Wherefore, as the Holy Ghost saith, To-day if ye will hear His voice, harden not your hearts, as in the provocation in the day of temptation in the wilderness, when your fathers tempted Me, proved Me, and saw My works forty years. Wherefore I was grieved with that generation, and said, They do always err in their heart, and they have not known My ways. So I swear in My wrath they shall not enter into My rest." [1.] Paul, having treated of hope, and having said that "We are His house, if we hold fast the confidence and the rejoicing of the hope firm unto the end" (c. iii. ver. 6); next shows that we ought to look forward with firmness, and he proves this from the Scriptures. But be attentive, because he has expressed this in a manner somewhat difficult and not readily to be comprehended. And therefore we must first make our own statements, and after we have briefly explained the whole argument, then make clear the words of the Epistle. For you will no longer need us, if you have understood the scope of the Apostle.

² His discourse was concerning Hope, and that it behooves us to hope for the things to come, and that for those who have toiled here there will assuredly be some reward and fruit and refreshment. This then he shows from the prophet; and what says he? "Wherefore as the Holy Ghost saith, To-day if

ye will hear His voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness: when your fathers tempted Me, proved Me, and saw My works forty years. Wherefore I was grieved with that generation, and said, they do alway err in their heart, and they have not known My ways. So I swear in My wrath, they shall not enter into My rest." He says that there are "three" rests: one, that of the Sabbath, in which God rested from His works; the second, that of Palestine, into which when the Jews had entered they would be at rest from their hardships and labors; the third, that which is Rest indeed, the kingdom of Heaven; which those who obtain, do indeed rest from their labors and troubles. Of these three then he makes mention here.

³ And why did he mention the three, when he is treating of the one only? That he might show that the prophet is speaking concerning this one. For he did not speak (he says) concerning the first. For how could he, when that had taken place long before? Nor yet again concerning the second, that in Palestine. For how could he? For he says, "They shall not enter into My rest." It remains therefore that it is this third. ⁴ [2. But it is necessary also to unfold the history, to make the argument more clear. For when they had come forth out of Egypt, and had accomplished a long journey, and had received innumerable proofs of the power of God, both in Egypt, and in the Red Sea (cf. Acts vii. 36), and in the wilderness, they determined to send spies to search out the nature of the land; and these went and returned, admiring indeed the country, and saying that it abounded in noble fruits, nevertheless it was a country of strong and invincible men: and the ungrateful and senseless Jews, when they ought to have called to mind the former blessings of God, and how when they were hemmed in the midst of the armies of so many Egyptians, He rescued them from their perils, and made them masters of their enemies' spoils; and again, in the wilderness He clave the rock, and bestowed on them abundance of waters, and gave them the manna, and the other wonderful things which He wrought; [when they ought, I say, to have remembered this,] and to have trusted in God, they considered none of these things, but being struck with terror, just as if nothing had been done, they said, we wish to go back again into Egypt, "for God hath brought us out thither" (it is said) "to slay us, with our children and wives. (Cf. Num. xiv. 3.

⁵ God therefore being angry that they had so quickly cast off the memory of what had been done, swear that generation, which had said these things,

should not enter into the Rest; and they all perished in the wilderness. When David then, he says, speaking at a later period, and after these events, after that generation of men, said, "To-day, if ye will hear His voice, harden not your hearts," that ye may not suffer the same things which your forefathers did, and be deprived of the Rest; he evidently [said this] as of some [future] rest. For if they had received their Rest (he says) why does He again say to them, "To-day if ye will hear His voice harden not your hearts," as your fathers did? What other rest then is there, except the kingdom of Heaven, of which the Sabbath was an image and type? ⁶[3.] Next having set down the whole testimony (and this is, "To-day if ye will hear His voice, harden not your hearts, as in the provocation in the day of temptation in the wilderness, when your fathers tempted Me, proved Me, and saw My works forty years. Wherefore I was grieved with that generation, and said, They do alway err in their heart, and they have not known My ways. So I swear in My wrath, they shall not enter into My rest"), he then adds: Ver. 12. "Take heed, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God." For from hardness unbelief ariseth: and as in bodies, the parts that have become callous and hard do not yield to the hands of the physicians, so also souls that are hardened yield not to the word of God. For it is probable besides that some even disbelieved as though the things which had been done were not true.

⁷ Therefore he says, "Take heed lest there be in any of you an evil heart of unbelief in departing From the living God." For since the argument from the future is not so persuasive as from the past, he reminds them of the history, in which they had wanted faith. For if your fathers (he says) because they did not hope as they ought to have hoped, suffered these things, much more will you. Since to them also is this word addressed: for, "To-day" (he says) is "ever," so long as the world lasts. [4.] Ver. 13. Wherefore "exhort ye one another daily, while it is called to-day." That is, edify one another, raise yourselves up: lest the same things should befall you. "Lest any one of you be hardened by the deceitfulness of sin." Seest thou that sin produces unbelief? For as unbelief brings forth an evil life, so also a soul, "when it is come into a depth of evils, becometh contemptuous" (Prov. xviii. 3), and having become contemptuous it endures not even to believe, in order thereby to free itself from fear. For "they said" (one says), "The Lord shall not see, neither shall the God of Jacob regard." (Ps. xciv. 7.) And again, "Our lips are our own: who is

Lord over us?" (Ps. xii. 4); and again "Wherefore hath the wicked man provoked God to wrath?" (Ps. x. 13); and again, "The fool hath said in his heart, there is no God; they are corrupt and become abominable in their doings." (Ps. xiv. 1.) "There is no fear of God before his eyes, for he was deceitful before Him, to find out his iniquity and to hate." (Ps. xxxvi. 1, Ps. xxxvi. 2.) Yea and Christ also says this same thing, "Every one that doeth evil, hateth the light and cometh not to the light." (John iii. 20.)

8 Then he adds (ver. 14), "For we have been made partakers of Christ." What is this, "We have been made partakers of Christ"? We partake of Him (he means); we were made One, we and He—since He is the Head and we the body, "fellow-heirs and of the same body; we are one body, of His flesh and of His bones." (Eph. iii. 6; Rom. xii. 5; Eph. v. 30.) "If we hold fast the beginning of our confidence [or, the principle of our subsistence] steadfast unto the end." What is "the principle of our subsistence"? The faith by which we stand, and have been brought into being and were made to exist, as one may say. [5.] Then he adds (ver. 15), "When it is said, To-day if ye hear His voice, harden not your hearts, as in the provocation." This is a transposition, "when it is said, To-day if ye hear His voice, harden not your hearts." [It must be read thus:]

9 (Ch. iv. 1, iv. 2.) "Let us fear lest a promise being left us of entering into His rest, any of you should seem to come short of it; for to us was the Gospel preached as well as unto them when it is said, To-day if ye hear His voice" (for "To-day" is "at every time"). Then [he adds] "but the word of hearing did not profit them, as they were not mixed by faith with them that heard." How did it not profit? Then wishing to alarm them, he shows the same thing by what he says: (Ch. iii. 16-19.) "For some when they had heard did provoke, howbeit not all that came out of Egypt by Moses: And with whom was He grieved forty years? Was it not with them that had sinned, whose carcasses fell in the wilderness? And to whom swear He that they should not enter into His rest, but to them that believed not? So we see, that they could not enter in because of unbelief." After again repeating the testimony, he adds also the question, which makes the argument clear. For he said (he repeats), "To-day if ye hear His voice, harden not your hearts, as in the provocation." Of whom does he speak (he says) [as] having been hardened? Of whom [as] not believing? Is it not of the Jews?

¹⁰ Now what he says is to this effect. They also heard, as we hear: but no profit came to them. Do not suppose then that by "hearing" what is proclaimed ye will be profited; seeing that they also heard, but derived no benefit because they did not believe. Caleb then and Joshua, because they agreed not with those who did not believe, escaped the vengeance that was sent forth against them. And see how admirably he said, not, They did not agree, but, "they were not mixed"-that is, they stood apart, but not factiously when all the others had one and the same mind. Here it seems to me that a faction too is hinted at. [6.] (Ch. iv. 3.) For "we who have believed," he says, "do enter into rest." From what this is evident, he adds: "as He said, as I have sworn in My wrath, if they shall enter into My rest: although the works were finished from the foundation of the world." This indeed, is not evidence that we shall enter in, but that they did not enter in. What then? Thus far he aims to show that as that rest does not hinder the speaking of another rest, so neither does this [exclude] that of Heaven. Up to this point then, he wishes to show that they [the Israelites] did not attain to the rest. For because he means this, he says (ver. 4, 5), "For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all His works. And in this place again, If they shall enter into My rest." Thou seest how that doth not hinder this from being a rest?

¹¹ Ver. 6, 7. "Seeing therefore it remaineth" (he says) "that some must enter therein, and they to whom it was first preached entered not in because of unbelief: again he limiteth a certain day, saying in David, To-day, after so long a time; as it has been said before." But what is it that he means? "Seeing then" (he means) that "some must" certainly "enter in," and "they did not enter in." And that an entrance is proclaimed, and that "some must enter in," let us hear from what this is clear. Because after so many years (he says) David again says: "To-day if ye will hear His voice, harden not your hearts" (ver. 8), "For if Joshua had given them rest he would not afterward have spoken of another day." It is evident, that he says these things, as of persons who are to attain some recompense. [7.] Ver. 9. "There remaineth therefore a rest for the people of God." Whence [does this appear]? From the exhortation, "Harden not your hearts": for if there were no rest, these exhortations would not have been given. Neither would they have been exhorted not to do the same things [with the Jews] lest they should suffer the same things, unless they were about to suffer the same. But how were they who were in possession of

Palestine about to suffer the same things [i.e. exclusion from the rest] unless there were some other rest?

¹² And well did he conclude the argument. For he said not rest but "Sabbath-keeping"; calling the kingdom "Sabbath-keeping," by the appropriate name, and that which they rejoiced in and were attracted by. For as, on the Sabbath He commands to abstain from all evil things; and that those things only which relate to the Service of God should be done, which things the Priests were wont to accomplish, and whatsoever profits the soul, and nothing else; so also [will it be] then. However it is not he who spoke thus, but what? (Ver. 10), "For he that is entered into his rest, he also hath ceased from his own works, as God [did] from His." As God ceased from His works, he says, so he that hath entered into His rest [hath ceased]. For since his discourse to them was concerning rest, and they were desirous to hear when this would be, he concluded the argument with this.

¹³ [8.] And [he said] "To-day," that they might never be without hope. "Exhort one another daily," he says, ["while it is called today,"] that is, even if a man have sinned, as long as it is "To-day," he has hope: let no man then despair so long as he lives. Above all things indeed, he says, "let there not be an evil heart of unbelief." (c. iii. 12.) But even suppose there should be, let no man despair, but let him recover himself; for as long as we are in this world, the "To-day" is in season. But here he means not unbelief only, but also murmurings: "whose carcasses," he says, "fell' in the wilderness." Then, lest any think that they will simply be deprived of rest only, he adds also the punishment, saying (c. iv. 12), "For the Word of God is quick, and powerful; and sharper than any two-edged sword, and pierceth even to the dividing asunder of soul and spirit, and of the joints and marrow: and is a discernor of the thoughts and intents of the heart." Here he is speaking of Hell and of punishment. "It pierceth" (he says) into the secrets of our heart, and cutteth asunder the soul. Here it is not the failing of carcasses nor, as there, the being deprived of a country, but of a heavenly kingdom; and being delivered to an everlasting hell, and to undying punishment and vengeance.

¹⁴ (Ch. iii. 13.) "But exhort one another." Observe the gentleness and mildness [of the expression]: he said not "Rebuke," but "Exhort." Thus we are required to bear ourselves towards those who are straightened by affliction. This he says also in writing to the Thessalonians, "Warn them that are unruly" (1 Thess. v. 14), but in speaking of the feeble-minded, not so, but what?

"Comfort the feeble-minded, support the weak, be patient toward all men"; that is, do not cease to hope; do not despair. For he that does not encourage one who is straightened by affliction, makes him more hardened. [9.] "Lest any of you," he says, "be hardened by the deceitfulness of sin." He means either the deceit of the devil (for it is indeed a deceit, not to look for the things to come, to think that we are without responsibility, and that we shall not pay the penalty for our deeds here, neither will there be a resurrection); or in another sense insensibility [or] despairing is deceit. For to say, 'What is there left? I have sinned once for all, I have no hope of recovering myself,' is deceit.

15 Then he suggests hopes to them, saying (ver. 14), "We are made partakers of Christ"; All but saying, He that so loved us, He that counted us worthy of so great things, as to make us His Body, will not suffer us to perish. Let us consider (he says) of what we have been thought worthy: we and Christ are One: let us not then distrust Him. And again, he hints at that which had been said in another place, that "If we suffer, we shall also reign with Him." (2 Tim. ii. 12.) For this is [implied in] "We are made partakers," we partake of the same things whereof Christ also partakes. He urges them on from the good things; "for we are," he says, "partakers of Christ." Then, again, from gloomy ones (c. iv. 1), "Let us fear, lest at any time a promise being left us of entering into His rest, any of you should seem to come short of it." For that is manifest and confessed.

16 (Ch. iii. 9.) "They proved Me," He says, "and saw My works forty years." Seest thou that it is not right to call God to account, but whether He defend [our cause] or not, to trust Him? For against those [of old] he now brings this charge, that "they tempted God." For he that will have proof either of His power, or of His providence, or of His tender care, does not yet believe, either that He is powerful or kind to man. This he hints also in writing to these [Hebrews] who probably already wished, in their trials, to obtain experience and positive evidence of His power and His providential care for them. Thou seest that in all cases the provocation and the angering arises from unbelief. What then does he say? (c. iv. 9.) "There remaineth therefore a rest for the people of God." And see how he has summed up the whole argument. "He sware," saith he, to those former ones, "that they should not enter into" the "rest," and they did not enter in. Then long after-their time discoursing to the Jews, he says, "Harden not your hearts," as your fathers, showing that

there is another rest. For of Palestine we have not to speak: for they were already in possession of it. Nor can he be speaking of the seventh [day]; for surely he was not discoursing about that which had taken place long before. It follows therefore that he hints at some other, that which is rest indeed.

17 [10.] For that is indeed rest, where "pain, sorrow and sighing are fled away" (Isa. xxxv. 10): where there are neither cares, nor labors, nor struggle, nor fear stunning and shaking the soul; but only that fear of God which is full of delight. There is not, "In the sweat of thy face thou shalt eat thy bread," nor "thorns and thistles" (Gen. iii. 19, gen. iii. 18); no longer, "In sorrow thou shalt bring forth children, and to thy husband shall be thy desire and he shall rule over thee." (Gen. iii. 16.) All is peace, joy, i gladness, pleasure, goodness, gentleness. There is no jealousy, nor envy, no sickness, no death whether of the body, or that of the soul. There is no darkness nor night; all [is] day, all light, all things are bright. It is not possible to be weary, it is not possible to be satiated: we shall always persevere in the desire of good things.

18 Would you that I should also give you some image of the condition there? It is impossible. But yet, so far as it is possible, I will try to give you some image. Let us look up into the heaven when without any intervening cloud it shows forth its crown [of stars]. Then when we have dwelt long on the beauty of its appearance, let us think that we too shall have a pavement, not indeed such [as this], but as much more beautiful as the gold is than the clay, and [let us think] on the higher roof which is again beyond; then on the Angels, the Archangels, the infinite multitude of unbodied powers, the very palace of God itself, the Throne of the Father. But language is too weak (as I said) to set forth the whole. Experience is necessary, and the knowledge which [cometh] by experience. Tell me, how was it (think you) with Adam in Paradise? This course of life is far better than that, as much as heaven [is better] than earth.

19 [11.] But however let us search after another image still. If it happened that he who now reigns was master of the whole world, and then was troubled neither by wars nor by cares, but was honored only and lived delicately; and had large tributes, and on every side gold flowed in to him, and he was looked up to, what feelings do you think he would have, if he saw that all the wars in all parts of the world had ceased? Something such as this will it be. But rather I have not even yet arrived at that image [which I seek]; there-

fore I must search after another too. Consider then, I pray you: for as some royal child, so long as he is in the womb, has no sense of anything, but should it happen that he suddenly came forth from thence, and ascended the royal throne, not gradually, but all at once received possession of all things; so is it as regards this [present] and that [future] state. Or, if some captive, having suffered innumerable evils, should be caught up at once to the royal throne.

²⁰ But not even thus have I attained to the image exactly. For here indeed whatever good things a person may obtain, even shouldst thou say the kingdom itself, during the first day indeed his desires are in full vigor, and for the second too, and the third, but as time goes on, he continues indeed to have pleasure, but not so great. For whatever it be, it always ceases from familiarity with it. But yonder it not Only does not diminish, but even increases. For consider how great a thing it is, that a soul after departing thither, should no longer look for an end of those good things, nor yet change, but increase, and life that has no end, and life set free from all danger, and from all despondency and care, full of cheerfulness and blessings innumerable. For if when we go out into a plain, and there see the soldiers' tents fixed with curtains, and the spears, and helmets, and bosses of the bucklers glittering, we are lifted up with wonder; but if we also chance to see the king himself running in the midst or even riding with golden armor, we think we have everything; what thinkest thou [it will be] when thou seest the everlasting tabernacles of the saints pitched in heaven? (For it is said, "They shall receive you into their everlasting tabernacles"-Luke xvi. 9) when thou seest each one of them beaming with light above the rays of the sun, not from brass and steel, but from that glory whose gleamings the eye of man cannot look upon? And this indeed with respect to the men. But what, if one were to speak of the thousands of Angels, of Archangels, of Cherubim, of Seraphim, of thrones, of dominions, of principalities, of powers, whose beauty is inimitable, passing all understanding?

²¹ But how far shall I go in pursuing what cannot be overtaken? "For eye hath not seen," it is said, "nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." (1 Cor. ii. 9.) Therefore nothing is more pitiable than those who miss, nor anything more blessed than those who attain. Let us then be of the blessed, that we may attain to the everlasting good things that are in Christ Jesus our

Lord, 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

¹Hebrews iv. 11-13.-"Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief. For the word of God is quick [i.e. living] and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart, neither is there any creature that is not manifest in His sight, but all things are naked and opened unto the eyes of Him with whom we have to do." [1.] Faith is indeed great and bringeth salvation, and without it, it is not possible ever to be saved. It suffices not however of itself to accomplish this, but there is need of a right conversation also. So that on this account Paul also exhorts those who had already been counted worthy of the mysteries; saying, "Let us labor to enter into that rest." "Let us labor" (he says), Faith not sufficing, the life also ought to be added thereto, and our earnestness to be great; for truly there is need of much earnestness too, in order to go up into Heaven. For if they who suffered so great distress in the Wilderness, were not counted worthy of [the promised] land, and were not able to attain [that] land, because they murmured and because they committed fornication: how shall we be counted worthy of Heaven, if we live carelessly and indolently? We then have need of much earnestness.

²And observe, the punishment does not extend to this only, the not entering in (for he said not, "Let us labor to enter into the rest," lest we fail of so great blessings), but he added what most of all arouses men. What then is this? "Lest any man fall, after the same example of unbelief." What means this? It means that we should have our mind, our hope, our expectation, yonder, lest we should fail. For that [otherwise] we shall fail, the example shows, "lest [&c.] after the same," he says. [2.] In the next place, lest hearing [the words] "after the same [example]," thou shouldest think that the punishment is the same, hear what he adds; "For the Word of God is quick and powerful, and sharper than any two-edged sword, and pierceth even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." In these words he shows that He, the Word of God, wrought the former things also, and lives, and has not been quenched.

³Do not then when hearing the Word, think of it lightly. For "He is sharper," he says, "than a sword." Observe His condescension; and hence consider why the prophets also needed to speak of saber and bow and sword. "If ye turn not," it is said, "He will whet His sword, He hath bent His bow and made it ready." (Ps. vii. 12.) For if now, after so long a time, and after their being perfected, He cannot smite down by the name of the Word alone, but needs these expressions in order to show the superiority [arising] from the comparison [of the Gospel with the law]: much more then [of old]. "Piercing," he says, "even to the dividing asunder of soul and spirit." What is this? He hinted at something more fearful. Either that He divides the spirit from the soul, or that He pierces even through them disembodied, not as a sword through bodies only. Here he shows, that the soul also is punished, and that it thoroughly searches out the most inward things, piercing wholly through the whole man.

⁴"And is a discerner of the thoughts and intents of the heart, neither is there any creature that is not manifest in His sight." In these words most of all he terrified them. For do not (he says) be confident if ye still stand fast in the Faith, but without full assurance. He judges the inner heart, for there He passes through, both punishing and searching out. And why speak I of men? he says. For even if thou speak of Angels, of Archangels, of the Cherubim, of the Seraphim, even of any "creature" whatsoever: all things are laid open to that Eye, all things are clear and manifest; there is nothing able to escape it; "All things are naked and opened unto the eyes of Him, with whom we have to do." But what is "opened" ? [It is] a metaphor from the skins which are drawn off from the victims. For as in that case, when a man has killed them, and has drawn aside the skin from the flesh, he lays open all the inward parts, and makes them manifest to our eyes; so also do all things lie open before God. And observe, I pray thee, how he constantly needs bodily images ; which arose from the weakness of the hearers. For that they were weak, he made plain, when he said that they were "dull," and "had need of milk, not of strong meat." "All things are naked," he says, "and opened unto the eyes of Him, with whom we have to do." (c. v. 11, v. 12.)

⁵[3.] But what is, "after the same example of unbelief"? As if one should say, why did they of old not see the land? They had received an earnest of the power of God; they ought to have believed, but yielding too much to fear and imagining nothing great concerning God, and being faint-hearted,-so

they perished. And there is also something more to be said, as, that after they had accomplished the most part of the journey, when they were at the very doors, at the haven itself, they were sunk into the sea. This I fear (he says) for you also. This is [the meaning of] "after the same example of unbelief." For that these also [to whom he is writing] had suffered much, he afterwards testifies, saying, "Call to mind the former days, in which after that ye had been enlightened, ye endured a great fight of afflictions." (c. x. 32.) Let no man then be faint-hearted, nor fall down near the end through weariness. For there are, there are those who at the beginning engage in the fight with the full vigor of zeal; but a little after, not being willing to add to all, they lose all. Your forefathers (he says) are sufficient to instruct you not to fall into the same [sins], not to suffer the same things which they suffered. This is, "After the same example of unbelief." Let us not faint, he means (which he says also near the end [of the Epistle]. "Lift up the hands which hang down, and the feeble knees"): "lest any man," he says, "fall after the same example." (c. xii. 12.) For this is to fall indeed.

6 Then, lest when thou hearest, "any man fall after the same example," thou shouldest conceive of the same death which they also underwent, see what he says: "For the Word of God is quick and powerful and sharper than any two-edged sword." For the Word falls upon the souls of these [men] more severely than any sword, causing grievous wounds; and inflicts fatal blows. And of these things he need not give the proof, nor establish them by argument, having a history so fearful. For (he would say) what kind of war destroyed them? What sort of sword? Did they not fall simply of themselves? For let us not be careless because we have not suffered the same things. While "it is called. To-day," it is in our power to recover ourselves. For lest on hearing the things that belong to the soul we should grow negligent, he adds also what concerns the body. For then it is as a king, when his officers are guilty of some great fault, first strips them (say) of their command, and after depriving them of their belt, and their rank, and their herald, then punishes them: so also in this case the sword of the Spirit works.

7 [4.] Next he discourses of the Son, "with whom we have to do," he says. What is "with whom we have to do"? To Him (he would say) we have to render account for the things we have done? Even so. How then [must we act] that we fall not, nor be faint-hearted? These things indeed (he would say) are sufficient to instruct us. But we have also "a great High Priest, that is passed

into the heavens, Jesus the Son of God." Because he added [it], for this reason he went on, "For we have not an High Priest who cannot be touched with the feeling of our infirmities." Therefore he said above, "In that He hath suffered Himself being tempted, He is able to succor them which are tempted." See then how here also he does the same. And what he says is to this effect: He went (he says) the road which we also [are going] now, or rather even a more rugged one. For He had experience of all human [sufferings].

8 He had said above "There is no creature that is not manifest in His sight," intimating His Godhead; then, since he had touched on the flesh, he again discourses more condescendingly, saying (ver. 14), "Having then a great High Priest, that is passed into the heavens": and shows that His care is greater and that He protects them as His own, and would not have them fall away. For Moses indeed (he says) did not enter into the rest, while He [Christ] did enter in. And it is wonder fill how he has nowhere stated the same, lest they might seem to find an excuse; he however implied it, but that he might not appear to bring an accusation against the man, he did not say it openly. For if, when none of these things had been said, they yet brought forward these [charges], saying, This man hath spoken against Moses and against the law (see Acts xxi. 21, Acts xxi. 28); much more, if he had said, It is not Palestine but Heaven, would they have said stronger things than these.

9 [5.] But he attributes not all to the Priest, but requires also what is [to come] from us, I mean our profession. For "having," he says, "a great High Priest, who is passed into the heavens, Jesus the Son of God, let us hold fast our profession" [or "confession"]. What sort of profession does he mean? That there is a Resurrection, that there is a retribution: that there are good things innumerable; that Christ is God, that the Faith is right. These things let us profess, these things let us hold fast. For that they are true, is manifest from the fact, that the High Priest is within. We have not failed of [our hopes], let us confess; although the realities are not present, yet let us confess: if already they were present they were but a lie. So that this also is true, that [our good things] are deferred. For our High Priest also is Great.

10 Ver. 15. "For we have not an High Priest, who cannot be touched with the feeling of our infirmities." He is not (he means) ignorant of what concerns us, as many of the High Priests, who know not those in tribulations, nor that there is tribulation at any time. For in the case of men it is impossible that one should know the affliction of the afflicted who has not had

experience, and gone through the actual sensations. Our High Priest endured all things. Therefore He endured first and then ascended, that He might be able to sympathize with us. But was "in all points tempted like as we are, yet without sin." Observe how both above he has used the word "in like manner," and here "after the likeness." (c. ii. 14.) That is, He was persecuted, was spit upon, was accused, was mocked at, was falsely informed against, was driven out, at last was crucified.

11 "After our likeness, without sin." In these words another thing also is suggested, that it is possible even for one in afflictions to go through them without sin. So that when he says also "in the likeness of flesh" (Rom. viii. 3), he means not that He took on Him [merely] "the likeness of flesh," but "flesh." Why then did he say "in the likeness"? Because he was speaking about "sinful flesh": for it was "like" our flesh, since in nature it was the same with us, but in sin no longer the same. [6.] Ver. 16. "Let us come then boldly [with confidence] unto the throne of His grace, that we may obtain mercy, and find grace to help in time of need." What "throne of grace" is he speaking of? that royal throne concerning which it is said, "The Lord said unto my Lord, Sit Thou on My right hand." (Ps. cx. 1.)

12 What is "let us come boldly"? Because "we have a sinless High Priest" contending with the world. For, saith He, "Be of good cheer, I have overcome the world" (John xvi. 33.); for, this is to suffer all things, and yet to be pure from sins. Although we (he means) are under sin, yet He is sinless. How is it that we should "approach boldly"? Because now it is a throne of Grace, not a throne of Judgment. Therefore boldly, "that we may obtain mercy," even such as we are seeking. For the affair is [one of] munificence, a royal largess. "And may find grace to help in time of need [for help in due season]." He well said, "for help in time of need." If thou approach now (he means) thou wilt receive both grace and mercy, for thou approachest "in due season"; but if thou approach then, no longer [wilt thou receive it]. For then the approach is unseasonable, for it is not "then a throne of Grace." Till that time He sitteth granting pardon, but when the end [is come], then He riseth up to judgment. For it is said, "Arise, O God, judge the earth." (Ps. lxxxiii. 8.) ("Let us come boldly," or he says again having no "evil conscience," that is, not being in doubt, for such an one cannot "come with boldness.") On this account it is said, "I have heard thee in an accepted time and in a day of salvation

have I succored thee." (2 Cor. vi. 2.) Since even now for those to find repentance who sin after baptism is of grace.

13 But lest when thou hearest of an High Priest, thou shouldst think that He standeth, he forthwith leads to the throne. But a Priest doth not sit, but stands. Seest thou that [for Him] to be made High Priest, is not of nature, but of grace and condescension, and humiliation? This is it seasonable for us also now to say, "Let us draw near" asking "boldly": let us only bring Faith and He gives all things. Now is the time of the gift; let no man despair of himself. Then [will be] the time of despairing, when the bride-chamber is shut, when the King is come in to see the guests, when they who shall be accounted worthy thereof, shall have received as their portion the Patriarch's bosom: but now it is not as yet so. For still are the spectators assembled, still is the contest, still is the prize in suspense.

14 [7.] Let us then be earnest. For even Paul saith, "I so run not as uncertainly." (1 Cor. ix. 26.) There is need of running, and of running vehemently. He that runneth [a race] seeth none of those that meet him; whether he be passing through meadows, or through dry places: he that runneth looketh not at the spectators, but at the prize. Whether they be rich or whether they be poor, whether one mock at him, or praise him, whether one insult, or cast stones at him, or plunder his house, whether he see children, or wife, or anything whatever. He is occupied in one thing alone, in running, in gaining the prize. He that runneth, never standeth still, since even if he slacken a little, he has lost the whole. He that runneth, not only slackens nothing before the end, but then even especially straineth his speed. This have I spoken for those who say; In our younger days we used discipline, in our younger days we fasted, now we are grown old. Now most of all it behooves you to make your carefulness more intense. Do not count up to me the old things especially done well: be now youthful and vigorous. For he that runneth this bodily race, when gray hairs have overtaken him, probably is not able to run as he did before: for the whole contest depends on the body; but thou-wherefore dost thou lessen thy speed? For in this race there is need of a soul, a soul thoroughly awakened: and the soul is rather strengthened in old age; then it is in its full vigor, then is it in its pride.

15 For as the body, so long as it is oppressed by fevers and by one sickness after another, even if it be strong, is exhausted, but when it is freed from this attack, it recovers its proper force, so also the soul in youth is feverish, and is

chiefly possessed by the love of glory, and luxurious living, and sensual lusts, and many other imaginations; but old age, when it comes on, drives away all these passions, some through satiety, some through philosophy. For old age relaxes the powers of the body, and does not permit the soul to make use of them even if it wish, but repressing them as enemies of various kinds, it sets her in a place free from troubles and produces a great calm, and brings in a greater fear. For if none else does, it is said, yet they who are grown old know, that they are drawing to their end, and that they certainly stand near to death. When therefore the desires of this life are withdrawing, and the expectation of the judgment-seat is coming on, softening the stubbornness of the soul, does it not become more attentive, if one be willing?

¹⁶[8.] What then (you allege) when we see old men more intractable than young ones? Thou tellest me of an excess of wickedness. For in the case of madmen too, we see them going over precipices, when no man pushes them. When therefore, an old man has the diseases of the young, this is an excess of wickedness; besides not even in youth would such an one have an excuse: since he is not able to say, "Remember not the sins of my youth, and my ignorances." (Ps. xxv. 7.) For he who in old age remains the same, shows that even in youth, he was what he was not from ignorance, nor from inexperience, nor from the time of life, but from slothfulness. For that man may say, "Remember not the sins of my youth, and mine ignorances," who does such things as become an old man, who changes in old age. But if even in age he continue the same unseemly courses, how can such an one be worthy of the name of an old man, who has no reverence even for the time of life? For he who says, "Remember not the sins of my youth, nor my ignorances," utters this, as one doing right in his old age. Do not then, by the deeds of age, deprive thyself also of pardon for the sins of youth.

¹⁷For how can what is done be otherwise than unreasonable, and beyond pardon? An old man sits in taverns. An old man hurries to horse-races—an old man goes up into theaters, running with the crowd like children. Truly it is a shame and a mockery, to be adorned outside with gray hairs, but within to have the mind of a child. And indeed if a young man insult [him], he immediately puts forward his gray hairs. Reverence them first thyself; if however thou dost not reverence thy own even when old, how canst thou demand of the young to reverence them? Thou dost not reverence the gray hairs, but putttest them to shame. God hath honored thee with whiteness of

hairs: He hath given thee high dignity. Why dost thou betray the honor? How shall the young man reverence thee, when thou art more wanton than he? For the hoary head is then venerable, when it acts worthily of the gray head; but when it plays youth, it will be more ridiculous than the young. How then will you old men be able to give these exhortations to the young man when you are intoxicated by your disorderliness?

¹⁸ [9.] I say not these things as accusing the old, but the young. For in my judgment they who act thus even if they have come to their hundredth year, are young; just as the young if they be but little children, yet if they are sober-minded, are better than the old. And this doctrine is not my own, but Scripture also recognizes the same distinction. "For," it says, "honorable age is not that which standeth in length of time, and an unspotted life is old age." (Wisd. iv. 8, Wisd. iv. 9.) For we honor the gray hair, not because we esteem the white color above the black, but because it is a proof of a virtuous life; and when we see them we conjecture therefrom the inward hoariness. But if men continue to do what is inconsistent with the hoary head, they will on that account become the more ridiculous. Since we also honor the Emperor, and the purple and the diadem, because they are symbols of his office. But if we should see him, with the purple, spitted on, trodden under foot by the guards, seized by the throat, cast into prison, torn to pieces, shall we then reverence the purple or the diadem, and not rather weep over the pomp itself? Claim not then to be honored for thy hoary head, when thou thyself wrongest it. For it ought indeed itself to receive satisfaction from thee, because thou bringest disgrace on a form so noble and so honorable.

¹⁹ We say not these things against all [old persons], nor is our discourse against old age simply (I am not so mad as that), but against a youthful spirit bringing dishonor on old age. Nor is it concerning those who are grown old that we sorrowfully say these things, but concerning those who disgrace the hoary head. For the old man is a king, if you will, and more royal than he who wears the purple, if he master his passions, and keep them under subjection, in the rank of guards. But if he be dragged about and thrust down from his throne, and become a slave of the love of money, and vainglory, and personal adornment, and luxuriousness, and drunkenness, anger, and sensual pleasures, and has his hair dressed out with oil, and shows an age insulted by his way of life, of what punishment would not such an one be worthy?

20 [10.] But may ye not be such, O young men! for not even for you is there the excuse for sinning. Why so? Because it is possible to be old in youth: just as there are youths in old age, so also the reverse. For as in the one case the white hair saves no one, so in the other the black is no impediment. For if it is disgraceful for the old man to do these things of which I have spoken, much more than for the young man, yet still the young man is not freed from accusation. For a young man can have an excuse only, in case he is called to the management of affairs, when he is still inexperienced, when he needs time and practice; but no longer when it is necessary to display temperance and courage, nor yet when it is needful to keep his property.

21 For it sometimes happens that the young man is blamed more than the old. For the one needs much service, old age making him feeble: but the other being able, if he will, to provide for himself, what sort of excuse should he meet with, when he plunders more than the old, when he remembers injuries, when he is contemptuous, when he does not stand forward to protect others more than the old man, when he utters many things unseasonably, when he is insolent, when he reviles, when he is drunken? And if in the [matter of] chastity he think that he cannot be impleaded, consider that here also he has many helps, if he will. For although desire trouble him more violently than it doth the old, yet nevertheless there are many things which he can do more than an old man, and so charm that wild beast. What are these things? Labors, readings, watchings through the night, fastings.

22 [11.] What then are these things to us (one says) who are not monastics? Sayest thou this to me? Say it to Paul, when he says, "Watching with all perseverance and supplication" (Eph. vi. 18), when he says, "Make not provision for the flesh, to fulfill the lusts thereof." (Rom. xiii. 14.) For surely he wrote not these things to solitaries only, but to all that are in cities. For ought the man who lives in the world to have any advantage over the solitary, save only the living with a wife? In this point he has allowance, but in others none, but it is his duty to do all things equally with the solitary. Moreover the Beatitudes [pronounced] by Christ, were not addressed to solitaries only: since in that case the whole world would have perished, and we should be accusing God of cruelty. And if these beatitudes were spoken to solitaries only, and the secular person cannot fulfill them, yet He permitted marriage, then He has destroyed all men. For if it be not possible, with marriage, to perform

the duties of solitaries, all things have perished and are destroyed, and the [functions] of virtue are shut up in a strait.

23 And, how can marriage be honorable, which so hinders us? What then? It is possible, yea very possible, even if we have wives, to pursue after virtue, if we will. How? If having "wives," we "be as though we had none," if we rejoice not over our "possessions," if we "use the world as not abusing it." (1 Cor. vii. 29, 1 Cor. vii. 31.) And if any persons have been hindered by marriage state, let them know that marriage is not the hindrance, but their purpose which made an ill use of marriage. Since it is not wine which makes drunkenness, but the evil purpose, and the using it beyond due measure. Use marriage with moderation, and thou shalt be first in the kingdom, and shalt enjoy all good things, which may we all attain by the grace and love 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 8

1 Hebrews v. 1-3.-"For every high priest taken from among men, is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: who can have compassion on the ignorant and on them that are out of the way, for that he himself also is compassed with infirmity; and by reason hereof he ought, as for the people so also for himself to offer for sins." [1.] The blessed Paul wishes to show in the next place that this covenant is far better than the old. This then he does by first laying down remote considerations. For inasmuch as there was nothing bodily or that made a show, no temple for instance, nor Holy of Holies, nor Priest with so great apparel, no legal observances, but all things higher and more perfect, and there was nothing of bodily things, but all was in things spiritual, and things spiritual did not attract the weak, as things bodily; he thoroughly sifts this whole matter.

2 And observe his wisdom: he makes his beginning from the priest first, and continually calls Him an High Priest, and from this first [point] shows the difference [of the two Dispensations]. On this account he first of all defines what a Priest is, and shows whether He has any things proper to a Priest, and whether there are any signs of priesthood. It was however an objection in his way that He [Christ] was not even well-born, nor was He of the sacerdotal tribe, nor a priest on earth. How then was He a Priest? some one may say. And just as in the Epistle to the Romans having taken up an argu-

ment of which they were not easily persuaded, that Faith effects that which the labor of the Law could not, nor the sweat of the daily life, he betook himself to the Patriarch and referred the whole [question] to that time: so now here also he opens out the other path of the Priesthood, showing its superiority from the things which happened before. And as, in [the matter of] punishment, he brings before them not Hell alone, but also what happened to their fathers, so now here also, he first establishes this position from things present. For it were right indeed that earthly things should be proved from heavenly, but when the hearers are weak, the opposite course is taken.

3 [2.] Up to a certain point he lays down first the things which are common [to Christ and their High Priests], and then shows that He is superior. For comparative excellence arises thus, when in some respects there is community, in others superiority; otherwise it is no longer comparative. "For every High Priest taken from among men," this is common to Christ; "is ordained for men in things pertaining to God," and this also; "that he may offer both gifts and sacrifices for the people," and this too, [yet] not entirely: what follows however is no longer so: "who can have compassion on the ignorant, and on them that are out of the way," from this point forward is the superiority, "inasmuch as himself also is encompassed with infirmity; and by reason hereof he ought as for the people, so also for himself, to offer for sins." Then also [there are] other [points]: He is made [Priest] (he says) by Another and does not of Himself intrude into [the office]. This too is common (ver. 4), "And no man taketh this honor to himself, but he that is called of God as was Aaron."

4 Here again he conciliates them in another point, because He was sent from God: which Christ was wont to say throughout to the Jews. "He that sent Me is greater than I," and, "I came not of Myself." (John xii. 49; John xiv. 28; John viii. 42.) He appears to me in these words also to hint at the priests of the Jews, as being no longer priests, [but] intruders and corrupters of the law of the priesthood; (ver. 5) "So Christ also glorified not Himself to be made an High Priest." How then was He appointed (one says)? For Aaron was many times appointed as by the Rod, and when the fire came down and destroyed those who wished to intrude into the priesthood. But in this instance, on the contrary, they [the Jewish Priests] not only suffered nothing, but even are in high esteem. Whence then [His appointment]? He shows it from the prophecy. He has nothing [to allege] perceptible by sense, nothing visible.

For this cause he affirms it from prophecy, from things future; "But He that said unto Him Thou art My Son, to-day have I begotten Thee." What has this to do with the Son? Yea (he says) it is a preparation for His being appointed by God.

5 Ver. 6. "As He saith also in another place, Thou art a Priest forever after the order of Melchisedech." Unto whom now was this spoken? Who is "after the order of Melchisedech"? No other [than He]. For they all were under the Law, they all kept sabbaths, they all were circumcised; one could not point out any other [than Him]. [3.] Ver. 7, 8. "Who in the days of His flesh, when He had offered up prayers and supplications with strong crying and tears, to Him that was able to save Him from death, and was heard in that He feared; though He were a Son, yet learned He obedience by the things which He suffered." Seest thou that he sets forth nothing else than His care and the exceeding greatness of His love? For what means the [expression] "with strong crying"? The Gospel nowhere says this, nor that He wept when He prayed, nor yet that He uttered a cry. Seest thou that it was a condescension? For he could not [merely] say that He prayed, but also "with strong crying."

6 "And was heard," (he says), "in that He feared; though He were a Son, yet learned He, obedience by the things which He suffered." (Ver. 9, 10), "And being made perfect He became the Author of eternal salvation unto all them that obey Him: called of God an High Priest after the order of Melchisedech." Be it with "crying," why also "strong [crying] and tears"? "Having offered," (he says), "and having been heard in that He feared." What sayest thou? Let the Heretics be ashamed. The Son of God "was heard in that He feared." And what more could any man say concerning the prophets? And what sort of connection is there, in saying, "He was heard in that He feared, though He were Son, yet learned He obedience by the things which He suffered"? Would any man say these things concerning God? Why, who was ever so mad? And who, even if he were beside himself, would have uttered these things? "Having been heard," (he says), "in that He feared, He learned obedience by the things which He suffered." What obedience? He that before this had been obedient even unto death, as a Son to His Father, how did He afterwards learn? Seest thou that this is spoken concerning the Incarnation?

7 Tell me now, did He pray the Father that He might be saved from death? And was it for this cause that He was "exceeding sorrowful, and said, If it be possible, let this cup pass from Me"? (Matt. xxvi. 38, Matt. xxvi. 39.) Yet

He nowhere prayed the Father concerning His resurrection, but on the contrary He openly declares, "Destroy this temple and within three days I will raise it up." (John. ii. 19.) And, "I have power to lay down My life, and I have power to take it again. No man taketh it from Me, I lay it down of Myself." (John x. 18.) What then is it; why did He pray? (And again He said, "Behold we go up to Jerusalem, and the Son of Man shall be betrayed unto the chief priests and scribes, and they shall condemn Him to death. And they shall deliver Him to the Gentiles, to mock, and to scourge, and to crucify Him; and the third day He shall rise again" (Matt. xx. 18, Matt. xx. 19), and said not, "My Father shall raise Me up again.") How then did He pray concerning this? But for whom did He pray? For those who believed on Him.

8 And what he means is this, 'He is readily listened to.' For since the), had not yet the right opinion concerning Him, he said that He was heard. Just as He Himself also when consoling His disciples said, "If ye loved Me, ye would rejoice, because I go to My Father" (John xiv. 28), and "My Father is greater than I." But how did He not glorify Himself, He who "made Himself of no reputation" (Phil. ii. 7), He who gave Himself up? For, it is said, "He gave Himself" up "for our sins." (See Gal. i. 4.) And again, "Who gave Himself a ransom for us all." (1 Tim. ii. 6.) What is it then? Thou seest that it is in reference to the flesh that lowly things are spoken concerning Himself: So also here, "Although He were Son, He was heard in that He feared," it is said. He wishes to show, that the success was of Himself, rather than of God's favor. So great (he says) was His reverence, that even on account thereof God had respect unto Him.

9 "He learned," he saith, to obey God. Here again he shows how great is the gain of sufferings. "And having been made perfect," he says, "He became the Author of salvation to them that obey Him." (Cf. *supra*, pp. 384, 391.) But if He, being the Son, gained obedience from His sufferings, much more shall we. Dost thou see how many things he discourses about obedience, that they might be persuaded to it? For it seems to me that they would not be restrained. "From the things," he says, "which He suffered He" continually "learned" to obey God. And being "made perfect" through sufferings. This then is perfection, and by this means must we arrive at perfection. For not only was He Himself saved, but became to others also an abundant supply of salvation. For "being made perfect He became the Author of salvation to them that obey Him." [4.] "Being called," he says, "of God an High Priest

after the order of Melchisedech": (ver. 11) "Of whom we have many things to say and hard to be uttered [or explained]." When he was about to proceed to the difference of the Priesthood, he first reproves them, pointing out both that such great condescension was "milk," and that it was because they were children that hedwelt longer on the lowly subject, relating to the flesh, and speaks [about Him] as about any righteous man. And see, he neither kept silence as to the doctrine altogether, nor did he utter it; that on the one hand, he might raise their thoughts, and persuade them to be perfect, and that they might not be deprived of the great doctrines; and on the other, that he might not overwhelm their minds.

¹⁰ "Of whom," he says, "we have many things to say and hard to be explained, seeing ye are dull of hearing." Because they do not hear, the doctrine is "hard to be explained." For when one has to do with men who do not go along with him nor mind the things that are spoken, he cannot well explain the subject to them. But perhaps some one of you that stand here, is puzzled, and thinks it a hard case, that owing to the Hebrews, he himself is hindered from hearing the more perfect doctrines. Nay rather, I think that perhaps here also except a few, there are many such [as they], so that this may be said concerning yourselves also: but for the sake of those few I will speak. Did he then keep entire silence, or did he resume the subject again in what follows; and do the same as in the Epistle to the Romans? For there too, when he had first stopped the mouths of the gainsayers, and said, "Nay but, O man, who art thou that repliest against God?" (Rom. ix. 20), he then subjoined the solution. And for my own part I think that he was not even altogether silent, and yet did not speak it out, in order to lead the hearers to a longing [for the knowledge]. For having mentioned [the subject], and said that certain great things were stored up in the doctrine, see how he frames his reproof in combination with panegyric.

¹¹ For this is ever a part of Paul's wisdom, to mix painful things with kind ones. Which he also does in the Epistle to the Galatians, saying, "Ye did run well; who did hinder you?" (Gal. v. 7.) And, "Have ye suffered so many things in vain? if it be yet in vain" (Gal. iii. 4), and, "I have confidence in you in the Lord." (Gal. v. 10.) Which he says also to these [Hebrews], "But we are persuaded better things of you, and things that accompanysalvation." (c. vi. 9.) For these two things he effects, he does not overstrain them, nor suffer them to fall back; for if the examples of others are sufficient to arouse the hearer,

and to lead him to emulation; when a man has himself for an example and is bidden to emulate himself, the possibility follows at the same time. He therefore shows this also, and does not suffer them to fall back as men utterly condemned, nor as being alway evil, but [says] that they were once even good; (ver. 12) for "when for the time ye ought to be teachers," he says. Here he shows that they had been believers a long while, and he shows also that they ought to instruct others.

¹²[5.] At all events observe him continually travailing to introduce the discourse concerning the High Priest, and still putting it off. For hear how he began: "Having a great High Priest that is passed into the heavens" (c. iv. 14); and omitting to say how He was great, he says again, "For every High Priest taken from among men, is appointed for men in things pertaining to God." (c. v. 1.) And again, "So Christ also glorified not Himself to be made an High Priest." (c. v. 5) And again after saying, "Thou art a Priest for ever after the order of Melchisedech" (c. v. 6), he again puts off [the subject], saying, "Who in the days of His Flesh offered prayers and supplications." (c. v. 7.) When therefore he had been so many times repulsed, he says, as if excusing himself, The blame is with you. Alas! how great a difference! When they ought to be teaching others, they are not even simply learners, but the last of learners. (Ver. 12), "For when for the time ye ought to be teachers, ye have need again that some one teach you again which be the first principles of the oracles of God." Here he means the Human Nature [of Christ]. For as in external literature it is necessary to learn the elements first, so also here they were first taught concerning the human nature.

¹³Thou seest what is the cause of his uttering lowly things. So Paul did to the Athenians also, discoursing and saying, "The times of this ignorance God winked at: but now commandeth all men everywhere to repent, because He hath appointed a day in the which He will judge the world in righteousness by that Man whom He hath ordained, whereof He hath given assurance unto all men, in that He hath raised Him from the dead." (Acts xvii. 30, Acts xvii. 31.) Therefore, if he says anything lofty, he expresses it briefly, while the lowly statements are scattered about in many parts of the Epistle. And thus too he shows the lofty; since the very lowliness [of what is said] forbids the suspicion that these things relate to the Divine Nature. So here also the safe ground was kept. But what produces this dullness? This he pointed out especially in the Epistle to the Corinthians, saying, "For whereas there is among

you envy and strife and divisions, are ye not carnal?" (1 Cor. iii. 3.) But observe, I beseech you, his great wisdom, how he always deals according to the distempers before him. For there the weakness arose more from ignorance, or rather from sin; but here not from sins only, but also from continual afflictions. Wherefore he also uses expressions calculated to show the difference, not saying, "ye are become carnal," but "dull": in that case "carnal," but in this the pain is greater. For they [the Corinthians] indeed were not able to endure [his reproof], because they were carnal: but these were able. For in saying, "Seeing ye are become dull of hearing" (c. v. 11), he shows that formerly they were sound in health, and were strong, fervent in zeal, which he also afterwards testifies respecting them.

¹⁴[6.] "And are become such as have need of milk, not of strong meat." He always calls the lowly doctrine "milk," both in this place and in the other. "When," he says, "for [i.e. "because of"] the time ye ought to be teachers": because of that very thing, namely the time, for which ye ought especially to be strong, for this especially ye are become backsliding. Now he calls it "milk," on account of its being suited to the more simple. But to the more perfect it is injurious, and the dwelling on these things is hurtful. So that it is not fitting that matters of the Law should be introduced now or the comparison made from them, [such as] that He was an High Priest, and offered sacrifice, and needed crying and supplication. Wherefore see how these things are unhealthful to "us"; but at that time they nourished them being by no means unhealthful to them.

¹⁵So then the oracles of God are true nourishment. "For I will give unto them," he saith, "not a famine of bread, nor a thirst of water, but a famine of hearing the word of the Lord." (Amos viii. 11.) "I gave you milk to drink, and not meat" (1 Cor. iii. 2); He did not say, I fed you, showing that such [nourishment] as this is not food, but that [the case is] like that of little children who cannot be fed with bread. For such have not drink given them, but their food is to them instead of drink. Moreover he did not say, "ye have need," but "ye are become such as have need of milk and not of strong meat." That is, ye willed [it]; ye have reduced yourselves to this, to this need. Ver. 13. "For every one that partaketh of milk is unskilled in the word of righteousness: for he is a babe." What is "the Word [doctrine] of righteousness"? He seems to me here to hint at conduct also. That which Christ also said, "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees" (Matt. v. 20),

this he says likewise, "unskilled in the word of righteousness," that is, he that is unskilled in the philosophy that is above, is unable to embrace a perfect and exact life. Or else by "righteousness" he here means Christ, and the high doctrine concerning Him.

16 That they then were "become dull," he said; but from what cause, he did not add, leaving it to themselves to know it, and not wishing to make his discourse hard to bear. But in the case of the Galatians he both "marveled" (Gal. i. 6) and "stood in doubt" (Gal. iv. 20), which tends much more to encourage, as [it is the language] of one who would never have expected that this should happen. For this is [what] the doubting [implies]. Thou seest that there is another infancy, Thou seest that there is another full age. Let us become of "full age" in this sense: It is in the power even of those who are children, and the young to come to that "full age": for it is not of nature, but of virtue. 17 [7.] Ver. 14. "But strong meat belongeth to them that are of full age [perfect], even them who by reason of use have their senses exercised to discern both good and evil." Those had not "their senses exercised," nor did they "know good and evil." He is not speaking now concerning life [conduct], when he says "to discern good and evil," for this is possible and easy for every man to know, but concerning doctrines that are wholesome and sublime, and those that are corrupted and low. The babe knows not how to distinguish bad and good food. Oftentimes at least it even puts dirt into its mouth, and takes what is hurtful; and it does all things without judgment; but not [so] the full grown man. Such [babes] are they who lightly listen to everything, and give up their ears indiscriminately: which seems to me to blame these [Hebrews] also, as being lightly "carried about," and now giving themselves to these, now to those. Which he also hinted near the end [of the Epistle], saying, "Be not carried aside by divers and strange doctrines." (c. xiii. 9.) This is the meaning of "to discern good and evil." "For the mouth tasteth meat, but the soul trieth words." (Job xxxiv. 3.)

18 [8.] Let us then learn this lesson. Do not, when thou hearest that a man is not a Heathen nor a Jew, straightway believe him to be a Christian; but examine also into all the other points; for even Manichaeans, and all the heresies, have put on this mask, in order thus to deceive the more simple. But if we "have the senses" of the soul "exercised to discern both good and evil," we are able to discern such [teachers]. But how do our "senses" become "exercised"? By continual hearing; by experience of the Scriptures. For when we set

forth the error of those [Heretics], and thou hearest today and to-morrow; and provest that it is not right, thou hast learnt the whole, thou hast known the whole: and even if thou shouldest not comprehend to-day, thou wilt comprehend to-morrow. "That have," he says, their "senses exercised." Thou seest that it is needful to exercise our hearing by divine studies, so that they may not sound strangely. "Exercised," saith he, "for discerning," that is, to be skilled.

¹⁹ One man says, that there is no Resurrection; and another looks for none of the things to come; another says there is a different God; another that He has His beginning from Mary. And see at once how they have all fallen away from want of moderation, some by excess, others by defect. As for instance, the first Heresy of all was that of Marcion; this introduced another different God, who has no existence. See the excess. After this that of Sabellius, saying that the Son and the Spirit and the Father are One. Next that of Marcellus and Photinus, setting forth the same things. Moreover that of Paul of Samosata, saying that He had His beginning from Mary. Afterwards that of the Manichaeans; for this is the most modern of all. After these the heresy of Arius. And there are others too. And on this account have we received the Faith, that we might not be compelled to attack innumerable heresies, and to deal with them, but whatever any man might have endeavored either to add or take away, that we might consider spurious. For as those who give the standards do not oblige [people] to busy themselves about measures innumerable, but bid them keep to what is given them; so also in the case of doctrines.

²⁰ [9.] But no man is willing to give heed to the Scriptures. For if we did give heed, not only should we not be ourselves entangled by deceit, but we should also set others free who are deceived, and should draw them out of dangers. For the strong soldier is not only able to help himself, but also to protect his comrade, and to free him from the malice of the enemy. But as it is, some do not even know that there are any Scriptures. Yet the Holy Spirit indeed made so many wise provisions in order that they might be safely kept. And look at it from the first, that ye may learn the unspeakable love of God. He inspired the blessed Moses; He engraved the tables, He detained him on the mount forty days; and again as many [more] to give the Law. And after this He sent prophets who suffered woes innumerable. War came on; they slew them all, they cut them to pieces, the books were burned. Again, He in-

spired another admirable man to publish them, Ezra I mean, and caused them to be put together from the remains, And after this He arranged that they should be translated by the seventy. They did translate them. Christ came, He receives them; the Apostles disperse them among men. Christ wrought signs and wonders.

21 What then after so great painstaking? The Apostles also wrote, even as Paul likewise said, "they were written for our admonition, upon whom the ends of the world are come." (1 Cor. x. 11.) And again Christ said, "Ye do err not knowing the Scriptures" (Matt. xxii. 29): and again Paul said, "That through patience and comfort of the Scriptures we may have hope." (Rom. xv. 4.) And again, "All Scripture is given by inspiration of God, and is profitable." (2 Tim. iii. 16.) And "let the word of Christ dwell in you richly." (Col. iii. 16.) And the prophet, "he shall meditate in His Law day and night" (Ps. i. 2), and again in another place, "Let all thy communication be in the law of the Most High." (Ecclus. ix. 15.) And again, "How sweet are Thy words unto my throat." (He said not to my hearing, but to my "throat"); "more than honey and the honeycomb to my mouth." (Ps. cxix. 103.) And Moses says, "Thou shalt meditate in them continually, when thou risest up, when thou sittest, when thou liest down." (Deut. vi. 7.) "Be in them" (1 Tim. iv. 15), saith he. And innumerable things one might say concerning them. But notwithstanding, after so many things there are some who do not even know that there are Scriptures at all. For this cause, believe me, nothing sound, nothing profitable comes from us.

22 [10.] Yet, if any one wished to learn military affairs, of necessity he must learn the military laws. And if any one sought to learn navigation or carpentry or anything else, of necessity he must learn the [principles] of the art. But in this case they will not do anything of the kind, although this is a science which needs much wakeful attention. For that it too is an art which needs teaching, hear the prophet saying, "Come, ye children, hearken unto me, I will teach you the fear of the Lord." (Ps. xxxiv. 11.) It follows therefore certainly that the fear of God needs teaching. Then he says, "What man is he that desireth life?" (Ps. xxxiv. 12.) He means the life yonder; and again, "Keep thy tongue from evil and thy lips from speaking guile; depart from evil and do good, seek peace and pursue it." (Ps. xxxiv. 13, Ps. xxxiv. 14.)

23 Do you know indeed who said these things, a prophet or a historian, or an apostle, or an evangelist? For my own part I do not think you do, except a

few. Yea and these themselves again, if we bring forward a testimony from some other place, will be in the same case as the rest of you. For see, I repeat the same statement expressed in other words. "Wash ye, make you clean, put away your wickedness from your souls before Mine eyes, learn to do well, seek out judgment. Keep thy tongue from evil, and do good: learn to do well." (Isa. i. 16, Isa. i. 17.) Thou seest that virtue needs to be taught? For this one says, "I will teach you the fear of the Lord," and the other, "Learn to do well." ²⁴ Now then do you know where these words are? For myself I do not think you do, except a few. And yet every week these things are read to you twice or even three times: and the reader when he goes up [to the desk] first says whose the book is, [the book] of such a prophet, and then says what he says, so that it shall be more intelligible to you and you may not only know the contents of the Book, but also the reason of the writings, and who spake these things. But all in vain; all to no purpose. For your zeal is spent on things of this life, and of things spiritual no account is made. Therefore not even those matters turn out according to your wishes, but there also are many difficulties. For Christ says, "Seek ye the Kingdom of God, and all these things shall be added unto you." (Matt. vi. 33.) These things He said, shall also be given in the way of addition: but we have inverted the order and seek the earth and the good things which are in the earth, as if those other [heavenly] things were to be given us in addition. Therefore we have neither the one nor the other. Let us then at last wake up and become coveters of the things which shall be hereafter; for so these also will follow. For it is not possible that he who seeks the things that relate to God, should not also attain human [blessings]. It is the declaration of the Truth itself which says this. Let us not then act otherwise, but let us hold fast to the counsel of Christ, lest we fail of all. But God is able to give you compunction and to make you better, in Christ Jesus our Lord, with whom to the Father together with the Holy Ghost be glory, power, honor, now and for ever and world without end. Amen.

HOMILY 9

¹ Hebrews vi. 1-3.-"Therefore leaving the principles of the Doctrine of Christ, let us go on unto perfection, not laying again the foundation of repentance from dead works and of faith toward God; of the doctrine of baptisms, and of laying on of hands; and of resurrection of the dead, and of eternal judgment. And this we will do, if God permit." [1.] You have heard

how much Paul found fault with the Hebrews for wishing to be always learning about the same things. And with good reason: "For when for the time ye ought to be teachers, ye have need again that some one teach you the elements of the first principles of the oracles of God." (c. v. 12.) I am afraid that this might fitly be said to you also, that "when for the time ye ought to be teachers," ye do not maintain the rank of learners, but ever hearing the same things, and on the same subjects, you are in the same condition as if you heard no one. And if any man should question you, no one will be able to answer, except a very few who may soon be counted.

² But this is no trifling loss. For oftentimes when the teacher wishes to go on further, and to touch on higher and more mysterious themes, the want of attention in those who are to be taught prevents. For just as in the case of a grammar-master, if a boy though hearing continually the first elements does not master them, it will be necessary for him to be continually dinning the same things into the boy, and he will not leave off teaching, until the boy has been able to learn them accurately; for it is great folly to lead him on to other things, without having put the first well into him; so too in the Church, if while we constantly say the same things you learn nothing more, we shall never cease saying the same things. For if our preaching were a matter of display and ambition, it would have been right to jump from one subject to another and change about continually, taking no thought for you, but only for your applauses. But since we have not devoted our zeal to this, but our labors are all for your profit, we shall not cease discoursing to you on the same subjects, till you succeed in learning them. For I might have said much about Gentile superstition, and about the Manichaeans, and about the Marcionists, and by the grace of God have given them heavy blows, but this sort of discourse is out of season. For to those who do not yet know accurately their own affairs, to those who have not yet learned that to be covetous is evil, who would utter such discourses as those, and lead them on to other subjects before the time?

³ We then shall not cease to say the same things, whether ye be persuaded or not. We fear however, that by continually saying the same things, if ye hearken not, we may make the condemnation heavier for the disobedient. I must not however say this in regard to you all; for I know many who are benefited by their coming here, who might with justice cry out against those others, as insidiously injuring them by their ignorance and inattention. But

not even so will they be injured. For hearing the same things continually is useful even to those who know them, since by often hearing what we know we are more deeply affected. We know, for instance, that Humility is an excellent thing, and that Christ often discoursed about it; but when we listen to the words themselves and the reflections made upon them, we are yet more affected, even if we hear them ten thousand times.

⁴[2.] It is then a fitting time for us also to say now to you, "Wherefore leaving the beginning of the doctrine of Christ, let us go unto perfection." What is "the beginning of the doctrine"? He goes on to state it himself, saying, "not laying again" (these are his words) "the foundation of repentance from dead works, and faith toward God, of the doctrine of baptisms and of laying on of hands, of the resurrection of the dead, and of eternal judgment." But if this be "the Beginning," what else is our doctrine save to repent "from dead works," and through the Spirit to receive "the faith," in "the resurrection of the dead, and eternal judgment"? But what is "the Beginning"? "The Beginning," he says, is nothing else than this, when there is not a strict life. For as it is necessary to instruct one who is entering on the study of grammar, in the Elements first, so also must the Christian know these things accurately, and have no doubt concerning them. And should he again have need of teaching, he has not yet the foundation. For one who is firmly grounded ought to be fixed and to stand steady, and not be moved about. But if one who has been catechised and baptized is going ten years afterwards to hear again about the Faith, and that we ought to "believe" in "the resurrection of the dead," he does not yet have the foundation, he is again seeking after the beginning of the Christian religion. For that the Faith is the foundation, and the rest the building, hear him [the Apostle] saying; "I have laid the foundation and another buildeth thereupon." (1 Cor. iii. 10.) "If any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble." (1 Cor. iii. 12.)

⁵"Not laying again" (he says) "the foundation of repentance from dead works." [3.] But what is, "let us go on unto perfection"? Let us henceforth proceed (he means) even to the very roof, that is, let us have the best life. For as in the case of the letters the Alpha involves the whole, and as the foundation, the whole building, so also does full assurance concerning the Faith involve purity of life. And without this it is not possible to be a Christian, as without foundations there can be no building; nor skill in literature without the let-

ters. Still if one should be always going round about the letters, or if about the foundation, not about the building, he will never gain anything. Do not however think that the Faith is depreciated by being called elementary: for it is indeed the whole power: for when he says, "For every one that useth milk is unskilled in the word of righteousness, for he is a babe" (c. v. 13), it is not this which he calls "milk." But to be still doubting about these things is [a sign] of a mind feeble, and needing many discourses. For these are the wholesome doctrines. For we call him "a perfect man" [i.e. "of full age"] who with the faith has a right life; but if any one have faith, yet does evil, and is in doubt concerning [the faith] itself, and brings disgrace on the doctrine, him we shall with reason call "a babe," in that he has gone back again to the beginning. So that even if we have been ten thousand years in the faith, yet are not firm in it, we are babes; when we show a life not in conformity with it; when we are still laying a foundation.

6[4.] But besides [their way of] life he brings another charge also against these [Hebrews], as being shaken to and fro, and needing "to lay a foundation of repentance from dead works." For he who changes from one to another, giving up this, and choosing that, ought first to condemn this, and to be separated from the system, and then to pass to the other. But if he intends again to lay hold on the first, how shall he touch the second? What then of the Law (he says)? We have condemned it, and again we run back to it. This is not a shifting about, for here also [under the Gospel] we have a law. "Do we then" (he says) "make void the law through faith? God forbid, yea we establish the Law." (Rom. iii. 31.) I was speaking concerning evil deeds. For he that intends to pursue virtue ought to condemn wickedness first, and then go in pursuit of it. For repentance cannot prove them clean. For this cause they were straightway baptized, that what they were unable to accomplish by themselves, this might be effected by the grace of Christ. Neither then does repentance suffice for purification, but men must first receive baptism. At all events, it was necessary to come to baptism, having condemned the sins thereby and given sentence against them.

7 But what is "the doctrine of baptisms"? Not as if there were many baptisms, but one only. Why then did he express it in the plural? Because he had said, "not laying again a foundation of repentance." For if he again baptized them and catechised them afresh, and having been baptized at the beginning they were again taught what things ought to be done and what ought not,

they would remain perpetually incorrigible. "And of laying on of hands." For thus did they receive the Spirit, "when Paul had laid his hands on them" (Acts xix. 6), it is said. "And of the resurrection of the dead." For this is both effected in baptism, and is affirmed in the confession. "And of eternal judgment." But why does he say this? Because it was likely that, having already believed, they would either be shaken [from their faith], or would lead evil and slothful lives, he says, "be wakeful."

8 It is not open to them to say, If we live slothfully we will be baptized again, we will be catechised again, we will again receive the Spirit; even if now we fall from the faith, we shall be able again by being baptized, to wash away our sins, and to attain to the same state as before. Ye are deceived (he says) in supposing these things. [5.] Ver. 4, 5. "For it is impossible for those who were once enlightened and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance, crucifying to themselves the Son of God afresh, and putting Him to an open shame." And see how putting them to shame, and forbiddingly he begins. "Impossible." No longer (he says) expect that which is not possible; (For he said not, It is not seemly, or, It is not expedient, or, It is not lawful, but "impossible," so as to cast [them] into despair), if ye have once been altogether enlightened.

9 Then he adds, "and have tasted of the heavenly gift. If ye have tasted" (he says) "of the heavenly gift," that is, of forgiveness. "And been made partakers of the Holy Ghost, and tasted the good word of God" (he is speaking here of the doctrine) "and the powers of the world to come" (what powers is he speaking of? either the working of miracles, or "the earnest of the Spirit"-2 Cor. i. 22) "and have fallen away, to renew them again unto repentance, seeing they crucify to themselves the Son of God afresh and put Him to an open shame." "Renew them," he says, "unto repentance," that is, by repentance, for unto repentance is by repentance. What then, is repentance excluded? Not repentance, far from it! But the renewing again by the laver. For he did not say, "impossible" to be renewed "unto repentance," and stop, but added how "impossible, [by] crucifying afresh."

10 To "be renewed," that is, to be made new, for to make men new is [the work] of the laver only: for (it is said) "thy youth shall be renewed as the eagle's." (Ps. ciii. 5.) But it is [the work of] repentance, when those who have

been made new, have afterwards become old through sins, to set them free from this old age, and to make them strong. To bring them to that former brightness however, is not possible; for there the whole was Grace. [6.] "Crucifying to themselves," he says, "the Son of God afresh, and putting Him to an open shame." What he means is this. Baptism is a Cross, and "our old man was crucified with [Him]" (Rom. vi. 6), for we were "made conformable to the likeness of His death" (Rom. vi. 5; Phil. iii. 10), and again, "we were buried therefore with Him by baptism into death." (Rom. vi. 4.) Wherefore, as it is not possible that Christ should be crucified a second time, for that is to "put Him to an open shame." For "if death shall no more have dominion over Him" (Rom. vi. 9), if He rose again, by His resurrection becoming superior to death; if by death He wrestled with and overcame death, and then is crucified again, all those things become a fable and a mockery. He then that baptizeth a second time, crucifies Him again.

11 But what is "crucifying afresh"? [It is] crucifying over again. For as Christ died on the cross, so do we in baptism, not as to the flesh, but as to sin. Behold two deaths. He died as to the flesh; in our case the old man was buried, and the new man arose, made conformable to the likeness of His death. If therefore it is necessary to be baptized [again], it is necessary that this same [Christ] should die again. For baptism is nothing else than the putting to death of the baptized, and his rising again. And he well said, "crucifying afresh unto themselves." For he that does this, as having forgotten the former grace, and ordering his own life carelessly, acts in all respects as if there were another baptism. It behooves us therefore to take heed and to make ourselves safe. [7.] What is, "having tasted of the heavenly gift"? it is, "of the remission of sins": for this is of God alone to bestow, and the grace is a grace once for all. "What then? shall we continue in sin that grace may abound? Far from it!" (Rom. vi. 1, Rom. vi. 2.) But if we should be always going to be saved by grace we shall never be good. For where there is but one grace, and we are yet so indolent, should we then cease sinning if we knew that it is possible again to have our sins washed away? For my part I think not.

12 He here shows that the gifts are many: and to explain it, Ye were counted worthy (he says) of so great forgiveness; for he that was sitting in darkness, he that was at enmity, he that was at open war, that was alienated, that was hated of God, that was lost, he having been suddenly enlightened, coun-

ted worthy of the Spirit, of the heavenly gift, of adoption as a son, of the kingdom of heaven, of those other good things, the unspeakable mysteries; and who does not even thus become better, but while indeed worthy of perdition, obtained salvation and honor, as if he had successfully accomplished great things; how could he be again baptized? On two grounds then he said that the thing was impossible, and he put the stronger last: first, because he who has been deemed worthy of such [blessings], and who has betrayed all that was granted to him, is not worthy to be again renewed; neither is it possible that [Christ] should again be crucified afresh: for this is to "put Him to an open shame."

13 There is not then any second layer: there is not [indeed]. And if there is, there is also a third, and a fourth; for the former one is continually disannulled by the later, and this continually by another, and so on without end. "And tasted," he says, "the good word of God"; and he does not unfold it; "and the powers of the world to come," for to live as Angels and to have no need of earthly things, to know that this is the means of our introduction to the enjoyment of the worlds to come; this may we learn through the Spirit, and enter into those sacred recesses. What are "the powers of the world to come"? Life eternal, angelic conversation. Of these we have already received the earnest through our Faith from the Spirit. Tell me then, if after having been introduced into a palace, and entrusted with all things therein, thou hadst then betrayed all, wouldest thou have been entrusted with them again?

14 [8.] What then (you say)? Is there no repentance? There is repentance, but there is no second baptism: but repentance there is, and it has great force, and is able to set free from the burden of his sins, if he will, even him that hath been baptized much in sins, and to establish in safety him who is in danger, even though he should have come unto the very depth of wickedness. And this is evident from many places. "For," says one, "doth not he that falleth rise again? or he that turneth away, doth not he turn back to [God]?" (Jer. viii. 4.) It is possible, if we will, that Christ should be formed in us again: for hear Paul saying, "My little children of whom I travail in birth again, until Christ be formed in you." (Gal. iv. 19.) Only let us lay hold on repentance. For behold the love of God to man! We ought on every ground to have been punished at the first; in that having received the natural law, and enjoyed innumerable blessings, we have not acknowledged our Master, and have lived an unclean life. Yet He not only has not punished us, but has even

made us partakers of countless blessings, just as if we had accomplished great things. Again we fell away, and not even so does He punish us, but has given medicine of repentance, which is sufficient to put away and blot out all our sins; only if we knew the nature of the medicine, and how we ought to apply it.

15 What then is the medicine of Repentance and how is it made up? First, of the condemnation of our own sins; "For" (it is said) "mine iniquity have I not hid" (Ps. xxxii. 5); and again, "I will confess against myself my lawlessness unto the Lord, and Thou forgavest the iniquity of my heart." And "Declare thou at the first thy sins, that thou mayest be justified." (Isa. xliii. 26.) And, "The righteous man is an accuser of himself at the first speaking." (Prov. xviii. 17.) Secondly, of great humbleness of mind: For it is like a golden chain; if one have hold of the beginning, all will follow. Because if thou confess thy sin as one ought to confess, the soul is humbled. For conscience turning it on itself causeth it to be subdued. Other things too must be added to humbleness of mind if it be such as the blessed David knew, when he said, "A broken and a contrite heart God will not despise." (Ps. li. 17.) For that which is broken does not rise up, does not strike, but is ready to be ill-treated and itself riseth not up. Such is contrition of heart: though it be insulted, though it be evil entreated, it is quiet, and is not eager for vengeance.

16 And after humbleness of mind, there is need of intense prayers, of many tears, tears by day, and tears by night: for, he says, "every night, will I wash my bed, I will water my couch with my tears. I am weary with my groaning." (Ps. vi. 6.) And again, "For I have eaten ashes as it were bread, and mingled my drink with weeping." (Ps. cii. 9.) And after prayer thus intense, there is need of much almsgiving: for this it is which especially gives strength to the medicine of repentance. And as there is a medicine among the physicians' helps which receives many herbs, but one is the essential, so also in case of repentance this is the essential herb, yea, it may be everything. For hear what the Divine Scripture says, "Give alms, and all things shall be clean." (Luke xi. 41.) And again, "By alms-giving and acts of faithfulness sins are purged away." (Prov. xvi. 6.) And, "Water will quench a flaming fire, and alms will do away with great sins." (Ecclus. iii. 30.)

17 Next not being angry with any one, not bearing malice; the forgiving all their trespasses. For, it is said, "Man retaineth wrath against man, and yet seeketh healing from the Lord." (Ecclus. xxviii. 3.) "Forgive that ye may be

forgiven." (Mark xi. 25.) Also, the converting our brethren from their wandering. For, it is said, "Go thou, and convert thy brethren, that thy sins may be forgiven thee." And from one's being in close relations with the priests, "and if," it is said, "a man hath committed sins it shall be forgiven him." (Jas. v. 15.) To stand forward in defense of those who are wronged. Not to retain anger: to bear all things meekly. [9.] Now then, before you learned that it is possible to have our sins washed away by means of repentance, were ye not in an agony, because there is no second laver, and were ye not in despair of yourselves? But now that we have learned by what means repentance and remission is brought to a successful issue, and that we shall be able entirely to escape, if we be willing to use it aright, what forgiveness can we possibly obtain, if we do not even enter on the thought of our sins? since if this were done, all would be accomplished.

¹⁸ For as he who enters the door, is within; so he who reckons up his own evils will also certainly come to get them cured. But should he say, I am a sinner, without reckoning them up specifically, and saying, This and this sin have I committed, he will never leave off, confessing indeed continually, but never caring in earnest for amendment. For should he have laid down a beginning, all the rest will unquestionably follow too, if only in one point he have shown a beginning: for in every case the beginning and the preliminaries are difficult. This then let us lay as a foundation, and all will be smooth and easy. Let us begin therefore, I entreat you, one with. making his prayers intense: another with continual weeping: another with downcast countenance. For not even is this, which is so small, unprofitable: for "I saw" (it is said) "that he was grieved and went downcast, and I healed his ways." (Isa. lvii. 17, Isa. lvii. 18.)

¹⁹ But let us all humble our own souls by alms-giving and forgiving our neighbors their trespasses, by not remembering injuries, nor avenging ourselves. If we continually reflect on our sins, no external circumstances can make us elated: neither riches, nor power, nor authority, nor honor; nay, even should we sit in the imperial chariot itself, we shall sigh bitterly: Since even the blessed David was a King, and yet he said, "Every night I will wash my bed," [&c.] (Ps. vi. 6): and he was not at all hurt by the purple robe and the diadem: he was not puffed up; for he knew himself to be a man, and inasmuch as his heart had been made contrite, he went mourning. [10.] For what are all things human? Ashes and dust, and as it were spray before the wind; a

smoke and a shadow, and a leaf driven here and there; and a flower; a dream, and a tale, and a fable, wind and air vainly puffed out and wasting away; a feather that hath no stay, a stream flowing by, or if there be aught of more nothingness than these.

²⁰ For, tell me, what dost thou esteem great? What dignity thinkest thou to be great? is it that of the Consul? For the many think no greater dignity than that. He who is not Consul is not a whit inferior to him who is in so great splendor, who is so greatly admired. Both one and the other are of the same dignity; both of them alike, after a little while, are no more. When was he made [Consul]? For how long a time? tell me: for two days? Nay, this takes place even in dreams. But that is [only] a dream, you say. And what is this? For (tell me) what is by day, is it [therefore] not a dream? Why do we not rather call these things a dream? For as dreams when the day comes on are proved, to be nothing: so these things also, when thenight comes on, are proved to be nothing. For night and day have received each an equal portion of time, and have equally divided all duration. Therefore as in the day a person rejoices not in what happened at night, so neither in the night is it possible for him to reap the fruit of what is done in the day. Thou hast been made Consul? So was I in the night; only I in the night, thou in the day. And what of this? Not even so hast thou any advantage over me, except haply its being said, Such an one is Consul, and the pleasure that springs from the words, gives him the advantage.

²¹ I mean something of this kind, for I will express it more plainly: if I say "Such an one is Consul," and bestow on him the name, is it not gone as soon as it is spoken? So also are the things themselves; no sooner doth the Consul appear, than he is no more. But let us suppose [that he is Consul] for a year, or two years, or three or four years. Where are they who were ten times Consul? Nowhere. But Paul is not so. For he was, and also is living continually: he did not live one day, nor two, nor ten, and twenty, nor thirty; nor ten and twenty, nor yet thirty years-and die. Even the four hundredth year is now past, and still even yet is he illustrious, yea much more illustrious than when he was alive. And these things indeed [are] on earth; but the glory of the saints in heaven what word could set forth?

²² Wherefore I entreat you, let us seek this glory; let us pursue after it, that we may attain it. For this is the true glory. Let us henceforth stand aloof from the things of this life, that we may find grace and mercy in Christ Jesus

our Lord: with whom to the Father, together with the Holy Ghost, be glory, power, honor and worship, now and for ever, and world without end. Amen.

HOMILY 10

¹ Hebrews vi. 7, 8.-"For the Earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God. But if it bear thorns and briars it is rejected, and nigh unto cursing, whose end is to be burned." [1.] Let us hear the oracles of God with fear, with fear and much trembling. For (it is said) "Serve the Lord with fear, and rejoice unto Him with trembling." (Ps. ii. 11.) But if even our joy and our exultation ought to be "with trembling," of what punishment are we not worthy, if we listen not with terror to what is said, when the things spoken, as now, are themselves fearful? For having said that "it is impossible for those who have fallen away" to be baptized a second time, and to receive remission through the layer, and having pointed out the awfulness of the case, he goes on: "for the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God. But if it bear thorns and thistles, it is rejected, and nigh unto cursing; whose end is to be burned."

² Let us then fear, beloved! This threat is not Paul's, these words are not of man: they are of the Holy Ghost, of Christ that speaketh in him. Is there then any one that is clear from these thorns? And even if we were clear, not even so ought we to be confident, but to fear and tremble lest at any time thorns should spring up in us. But when we are "thorns and thistles" through and through, whence (tell me) are we confident? And are becoming supine? What is it which makes us inert? If "he that thinketh he standeth" ought to fear "lest he fall"; for (he says) "Let him that thinketh he standeth, take heed lest he fall" (1 Cor. x. 12); he that falleth, how anxious ought he to be that he may rise up again! If Paul fears, "lest that by any means, when he had preached to others, he himself should be a castaway" (1 Cor. ix. 27); and he who had been so approved is afraid lest he should become disapproved: what pardon shall we have who are already disapproved, if we have no fear, but fulfill our Christianity as a custom, and for form's sake. Let us then fear, beloved: "For the wrath of God is revealed from heaven." (Rom. i. 18.) Let us fear, for it "is revealed" not "against impiety" only, but "against all unrighteousness." What is "against all unrighteousness"? [Against all] both small and great.

3[2.] In this passage he intimates the lovingkindness of God towards man: and the teaching [of the Gospel] he calls "rain": and what he said above, "when for the time ye ought to be teachers" (c. v. 12), this he says here also. Indeed in many places the Scripture calls the teaching "rain." For (it says) "I will command the clouds that they rain no rain upon it" (Isa. v. 6), speaking of "the vineyard." The same which in another place it calls "a famine of bread, and a thirst of water." (Amos viii. 11.) And again, "The river of God is full of waters." (Ps. lxxv. 9.) "For land," he says, "which drinketh in the rain that cometh oft upon it." Here he shows that they received and drank in the word, yea and often enjoyed this, and yet even so they were not profited. For if (he means) thou hadst not been tilled, if thou hadst enjoyed no rains, the evil would not have been so great. For (it is said) "If I had not come and spoken unto them they had not had sin." (John xv. 22.) But if thou hast often drunk and received [nourishment], wherefore hast thou brought forth other things instead of fruits? For (it is said) "I waited that it should bring forth grapes, and it brought forth thorns." (Isa. v. 2.)

4 Thou seest that everywhere the Scripture calleth sins "thorns." For David also saith, "I was turned into mourning when a thorn was fixed in me." (Ps. xxxii. 4, so Ps. xxxii. 4 LXX.) For it does not simply come on us, but is fixed in; and even if but a little of it remain in, even if we take it not out entirely, that little of itself in like manner causes pain, as in the case of a thorn. And why do I say, 'that little of itself? Even after it has been taken out, it leaves therein for a long time the pain of the wound. And much care and treatment is necessary, that we may be perfectly freed from it. For it is not enough merely to take away the sin, it is necessary also to heal the wounded place. But I fear however lest the things said apply to us more than to others. "For," he says, "the earth which drinketh in the rain that cometh oft upon it." We are ever drinking, ever hearing, but "when the sun is risen" (Matt. xiii. 6) we straightway lose our moisture, and therefore bring forth thorns. What then are the thorns? Let us hear Christ saying, that "the care of this world, and the deceitfulness of riches, choke the word, and it becometh unfruitful." (Matt. xiii. 22.)

5[3.] "For the earth which drinketh in the rain that cometh oft upon it," he says, "and bringeth forth meet herbs." Because nothing isso meet as purity of life, nothing so suitable as the best life, nothing so meet as virtue. "And bringeth forth" (saith he) "herbs meet for them by whom it is dressed, re-

ceiveth blessing from God." Here he says that God is the cause of all things, giving the heathen a blow, who ascribed the production of fruits to the power of the earth. For (he says) it is not the hands of the husbandman which stir up the earth to bear fruits, but the command from God. Therefore he says, "receives blessing from God." And see how in speaking of the thorns, he said not, "bringing forth thorns," nor did he use this word expressive of what is useful; but what? "Bearing" [literally "putting out"] "thorns," as if one should say, "forcing out," "throwing out."

6 "Rejected" (he says) "and nigh unto cursing." Oh! how great consolation in this word! For he said "nigh unto cursing," not "a curse." Now he that hath not yet fallen into a curse, but is come to be near [thereto], may also come to be far off [therefrom]. And not by this only did he encourage them, but also by what follows. For he did not say "rejected and nigh unto cursing," "which shall be burned," but what? "Whose end is to be burned," if he continue [such] (he means) unto the end. So that, if we cut out and burn the thorns, we shall be able to enjoy those good things innumerable and to become approved, and to partake of blessing. And with good reason did he call sin "a thistle," saying "that which beareth thorns and thistles"; for on whatever side you lay hold on it, it wounds and stings, and it is unpleasant even to look at.

7[4.] Having therefore sufficiently rebuked them, and alarmed and wounded them, he in turn heals them, so as not to cast them down too much, and make them supine. For he that strikes one that is "dull," makes him more dull. So then he neither flatters them throughout, lest he should make them supine, nor does he wound them throughout, but having inserted a little to wound them, he applies much to heal in what follows. For what does he say? We speak not these things, as having condemned you, nor as thinking you to be full of thorns, but fearing lest this should come to pass. For it is better to terrify you by words, that ye may not suffer by the realities. And this is specially of Paul's wisdom. Moreover he did not say, We think, or, we conjecture, or, we expect, or, we hope, but what? (Ver. 9) "But beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak." Which word he also used in writing to the Galatians: "But I am persuaded of you in the Lord, that ye will be none otherwise minded." (Gal. v. 10.) For in that instance, inasmuch as they were greatly to be condemned, and he could not praise them from things present, he does it from things future ("that ye will be none otherwise minded," he says): he said

not, ye are, but "ye will be none otherwise minded." But here he encourages them from things present. "We are persuaded better things of you, beloved, and things that accompany to salvation, though we thus speak." And since he was not able to say so much from things present, he confirms his consolation from things past; and says,

8 Ver. 10. "For God is not unrighteous to forget your work, and the love, which ye have showed toward His name, in that ye have ministered unto the saints and do minister." O how did he here restore their spirit, and give them fresh strength, by reminding them of former things, and bringing them to the necessity of not supposing that God had forgotten. (For he cannot but sin who is not fully assured concerning his hope, and says that God is unrighteous. Accordingly he obliged them by all means to look forward to those future things. For one who despairs of present things, and has, given up exerting himself, may be restored by[the prospect of] things future.) As he himself also said in writing to the Galatians, "Ye did run well" (Gal. v. 7): and again, "Have ye suffered so many things in vain? if it be yet in vain." (Gal. iii. 4.)

9 And as in this place he puts the praise with the reproof, saying, "When for the time ye ought to be teachers" (c. v. 12), so also there, "I marvel that ye are so soon removed." (Gal. i. 6.) With the reproof is the praise. For respecting great things we marvel, when they fail. Thou seest that praise is concealed under the accusation and the blame. Nor does he say this concerning himself only, but also concerning all. For he said not, I am persuaded, but "we are persuaded better things of you," even good things (he means). He says this either in regard to matters of conduct, or to the recompense. In the next place, having said above, that it is "rejected and nigh unto a curse," and that it "shall be for burning," he says, we do not by any means speak this of you. "For God is not unrighteous to forget your work, and love." (Ver. 10.)

10 [5.] Why then did we say these things? (Ver. 11, 12) "But we desire that everyone of you do show the same diligence to the full assurance of hope unto the end; that ye be not slothful, but followers of them who through faith and patience inherit the promises." "We desire," he says, and we do not therefore merely labor for, or even so far as words go, wish this. But what? "We desire" that ye should hold fast to virtue, not as condemning your former conduct (he means), but fearing for the future. And he did not say, 'not as condemning your former conduct, but your present; for ye have fain-

ted, ye are become too indolent'; but see how gently he indicated it, and did not wound them. For what does he say? "But we desire that every, one of you do show the same diligence unto the end." For this is the admirable part of Paul's wisdom, that he does not expressly show that they "had" given in, that they "had" become negligent. For when he says, "We desire that every one of you" -it is as if one should say, I wish thee to be always in earnest; and such as thou wast before, such to be now also, and for the time to come. For this made his reproof more gentle and easy to be received.

¹¹ And he did not say, "I will," which would have been expressive of the authority of a teacher, but what is expressive of the affection of a father, and what is more than "willing," "we desire." All but saying, Pardon us, even if we say what is distasteful. "We desire that every one of you do show the same diligence to the full assurance of your hope unto the end." Hope (he means) carries us through: it recovers us again. Be not wearied out, do not despair, lest your hope be in vain. For he that worketh good hopeth also good, and never despairs of himself. "That ye may not become dull." Still "become"; and yet he said above, "seeing ye are become dull of hearing." (c. v. 11.) Observe however how he limited the dullness to the hearing. And here he hints the very same thing; instead of that ye may not continue in it,' he says [this]. But again he leads on to that future time for which they were not yet responsible; saying in effect "that ye may not become too slothful": since for that which is not yet come we could not be responsible. For he who in regard to the present time is exhorted to be in earnest, as being remiss, will perhaps become even more slothful, but he who is exhorted with reference to the future, not so.

¹² "We desire" (he says) "that every one of you." Great is his affection for them: he cares equally for great and small; moreover he knows all, and overlooks no one, but shows the same tender care for each, and equal value for all: from which cause also he the rather persuaded them to receive what was distasteful in his words. "That ye be not slothful," he says. For as inactivity hurts the body, so also inactivity as to what is good renders the soul more supine and feeble. [6.] "But followers" (he says) "of them, who through faith and patience inherit the promises." And who they are, he tells afterwards. He said before, "Imitate your own former well-doings." Then, lest they should say, What? He leads them back to the Patriarch: bringing before them examples of well-doing indeed from their own history, but of the thought of

being forsaken, from the Patriarch; that they might not suppose that they were disregarded and forsaken as worthy of no account, but might know that it is [the portion] of the very noblest men to make the journey of life through trials; and that God has thus dealt with great and admirable men.

¹³ Now we ought (he says) to bear all things with patience: for this also is believing: whereas if He say that He gives and thou immediately receivest, how hast thou also believed? Since in that case this is no longer of thy faith, but of Me, the Giver. But if I say that I give, and give after an hundred years, and thou hast not despaired; then hast thou accounted Me worthy to be believed, then thou hast the right opinion concerning Me. Thou seest that oftentimes unbelief arises not from want of hope only, but also from faint-heartedness, and want of patience, not from condemning him who made the promise. "For God" (he says) "is not unrighteous to forget your love" and the zeal "which ye have showed toward His Name, in that ye have ministered unto the saints, and do minister." He testifies great things of them, not deeds only; but deeds done with alacrity, which he says also in another place, "and not only so, but they gave themselves also to the Lord and to us." (2 Cor. viii. 5.)

¹⁴ "Which" (he says) "ye have showed toward His Name, in that ye have ministered to the saints, and do minister." See how again he soothes them, by adding "and do minister." Still even at this time (he says) ye are ministering, and he raises them up by showing that they had done [what they did] not to them [the saints], but to God. "Which ye have showed" (he says); and he said not "unto the saints," but "towards God," for this is "toward His Name." It is for His Name's sake (he means) that ye have done all. He therefore who has the enjoyment from you of so great zeal and love, will never despise you nor forget you. [7.] Hearing these things, let us, I beseech you, "minister to the saints." For every believer is a saint in that he is a believer. Though he be a person living in the world, he is a saint. "For" (he says) "the unbelieving husband is sanctified by the wife, and the unbelieving wife by the husband." (1 Cor. vii. 14.) See how the faith makes the saintship. If then we see even a secular person in misfortune, let us stretch out a hand [to him]. Let us not be zealous for those only who dwell in the mountains; they are indeed saints both in manner of life and in faith; these others however are saints by their faith, and many of them also in manner of life. Let us not, if

we see a monk [cast] into prison, in that case go in; but if it be a secular person, refuse to go in. He also is a saint and a brother.

¹⁵ What then (you say) if he be unclean and polluted? Listen to Christ saying, "Judge not that ye be not judged." (Matt. vii. 1.) Do thou act for God's sake. Nay, what am I saying? Even if we see a heathen in misfortune, we ought to show kindness to him, and to every man without exception who is in misfortunes, and much more to a believer who is in the world. Listen to Paul, saying, "Do good unto all men, but especially to those who are of the household of faith." (Gal. vi. 10.) But I know not whence this [notion] has been introduced, or whence this custom hath prevailed. For he that only seeks after the solitaries, and is willing to do good to them alone, and with regard to others on the contrary is over-curious in his enquiries, and says, 'unless he be worthy, unless he be righteous, unless he work miracles, I stretch out no hand'; [such an one] has taken away the greater part of charity, yea and in time he will in turn destroy the very thing itself. And yet that is charity, [which is shown] towards sinners, towards the guilty. For this is charity, not the pitying those who have done well, but those who have done wrong.

¹⁶ [8. And that thou mayest understand this, listen to the Parable: "A certain man" (it is said) "went down from Jerusalem to Jericho, and fell among thieves" (Luke x. 30, &c.); and when they had beaten him, they left him by the way-side, having badly bruised him. A certain Levite came, and when he saw him, he passed by; A priest came, and when he saw him, he hastened past; a certain Samaritan came, and bestowed great care upon him. For he "bound up his wounds" (Luke x. 34), dropped oil on them, set him upon his ass, "brought him to the inn, said to the host, Take care of him" (Luke x. 35); and (observe his great liberality), "and I," he says, "will give thee whatsoever thou shalt expend. Who then is his neighbor? "He," it is said, "that showed mercy on him. Go thou then also," He says, "and do likewise. (Luke x. 37. And see what a parable He spake. He said not that a Jew did [so and so] to a Samaritan, but that a Samaritan showed all that liberality. Having then heard these things, let us not care only for "those that are of the household of faith" (Gal. vi. 10), and neglect others. So then also thou, if thou see any one in affliction, be not curious to enquire further. His being in affliction involves a just claim on thy aid.

17 For if when thou seest an ass choking thou raisest him up, and dost not curiously enquire whose he is, much more about a man one ought not to be over-curious in enquiring whose he is. He is God's, be he heathen or be he Jew; since even if he is an unbeliever, still he needs help. For if indeed it had been committed to thee to enquire and to judge, thou wouldst have well said thus, but, as it is, his misfortune does not suffer thee to search out these things. For if even about men in good health it is not right to be over-curious, nor to be a busybody in other men's matters, much less about those that are in affliction. 18 [9.] But on another view what [shall we say]? Didst thou see him in prosperity, in high esteem, that thou shouldst say that he is wicked and worthless? But if thou seest him in affliction, do not say that he is wicked. For when a man is in high credit, we fairly say these things; but when he is in calamity, and needs help, it is not right to say that he is wicked. For this is cruelty, inhumanity, and arrogance. Tell me what was ever more iniquitous than the Jews. But nevertheless while God punished them, and that justly, yea, very justly, yet He approved of those who had compassion on them, and those who rejoiced over them He punished. (Amos v; 6.) For "they were not grieved," it is said, "at the affliction of Joseph." And again it is said "Redeem [Ransom] those who are ready to be slain: spare not." (Prov. xxiv. 11.) (He said not, enquire curiously, and learn who he is; and yet, for the most part, they who are led away to execution are wicked,) for this especially is charity. For he that doeth good to a friend, doeth it not altogether for God's sake: but he that [doeth good] to one unknown, this man acts purely for God's sake. "Do not spare" thy money, even if it be necessary to spend all, yet give.

19 But we, when we see persons in extreme distress, bewailing themselves, suffering things more grievous than ten thousand deaths, and oftentimes unjustly, we[I say] are sparing of our money, and unsparing of our brethren; we are careful of lifeless things, but neglect the living soul. And yet Paul says, "in meekness instruct those that oppose themselves, if peradventure God should give them repentance to the acknowledging of the truth, and they may recover themselves out of the snare of the devil who are taken captive by him, at His will." (2 Tim. ii. 25, 2 tim. ii. 26.) "If peradventure," he says; thou seest of how great long-suffering the word is full. Let us also imitate Him, and despair of no one. For the fishermen too, when they have cast many times [suppose it], have not succeeded; but afterwards having cast again, have

gained all. So we also expect that ye will all at once show to us ripe fruit. For the husbandman too, after he has sown, waits one day or two days, and is a long while in expectation: and all at once he sees the fruits springing up on every side. This we expect will take place in your case also by the grace and lovingkindness of our Lord Jesus Christ, with whom to the Father and also to the Holy Ghost be glory, might, honor, now and for ever and world without end. Amen.

HOMILY 11

¹ Hebrews vi. 13-16.-"For when God made promise to Abraham, because he could swear by no greater, He swore by Himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee. And so after he had patiently endured, he obtained the promise. For men verily swear by the greater, and an oath for confirmation is to them an end of all strife." [1.] Having boldly reflected on the faults of the Hebrews, and sufficiently alarmed them, he consoles them, first, by praises, and secondly (which also is the stronger ground), by the [thought] that they would certainly attain the object of their hope. Moreover he draws his consolation, not from things future, but again from the past, which indeed would rather persuade them. For as in the case of punishment, he alarms them rather by those [viz. things future], so also in the case of the prizes [set before them], he encourages them by these [viz. by things past], showing [herein] God's way of dealing. And that is, not to bring in what has been promised immediately, but after a long time. And this He does, both to present the greatest proof of His power, and also to lead us to Faith, that they who are living in tribulation without having received the promises, or the rewards, may not faint under their troubles.

² And omitting all [the rest], though he had many whom he might have mentioned, he brought forward Abraham both on account of the dignity of his person, and because this had occurred in a special way in his case. And yet at the end of the Epistle he says, that "all these, having seen the promises afar off, and having embraced them, received them not, that they without us should not be made perfect." (c. xi. 13.) "For when God made promise to Abraham" (he says) "because He could swear by no greater, He swore by Himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee. And so after he had patiently endured, he obtained the promise." (c. xi. 39, xi. 40.) How then does he say at the end [of the Epistle] that "he received not the promises," and here, that "after he had patiently endured he obtained the

promise"? How did he not receive? How did he obtain? He is not speaking of the same things in this place and in the other, but makes the consolation twofold. God made promises to Abraham, and after a long space of time He gave the things [spoken of] in this place, but those others not yet.

3 "And so after he had patiently endured, he obtained the promise." Seest thou that the promise alone did not effect the whole, but the patient waiting as well? Here he alarms them, showing that oftentimes a promise is thwarted through faintheartedness. And this he had indeed shown through [the instance of] the [Jewish] people: for since they were faint-hearted, therefore they obtained not the promise. But now he shows the contrary by means of Abraham. Afterwards near the end [of the Epistle] he proves something more also: [viz.] that even though they had patiently endured, they did not obtain; and yet not even so are they grieved. [2.] "For men verily swear by the greater, and an Oath for confirmation is to them an end of all strife. But God because He could swear by no greater, sware by Himself." Well, who then is He that sware unto Abraham? Is it not the Son? No, one says. Certainly indeed it was He: however, I shall not dispute [thereon]. So when He [the Son] sweareth the same oath, "Verily, verily, I say unto you," is it not plain that it was because He could not swear by any greater? For as the Father sware, so also the Son sweareth by Himself, saying, "Verily, verily, I say unto you." He here reminds them also of the oaths of Christ, which He was constantly uttering. "Verily, verily, I say unto thee, he that believeth on Me shall never die." (John xi. 26.)

4 What is, "And an oath for confirmation is to them an end of all strife"? it is instead of, "by this every doubtful question is solved": not this, or this, but every one. God, however, ought to have been believed even without an oath: (ver. 17) "wherein" (he says) "God willing more abundantly to show unto the heirs of promise the immutability of His counsel, confirmed it [lit. "mediated"] by an oath." In these words he comprehends also the believers, and therefore mentions this "promise" which was made to us in common [with them]. "He mediated" (he says) "by an oath." Here again he says that the Son was mediator between men and God. Ver. 18. "That by two immutable things, in which it was impossible that God should lie." What are these two? The speaking and promising; and the adding an oath to the promise. For since among men that which is [confirmed] by an oath is thought more worthy of credit, on this account He added that also.

5 Seest thou that He regardeth not His own dignity, but how He may persuade men, and endures to have unworthy things said concerning Himself. That is He wishes to impart full assurance. And in the case of Abraham indeed [the Apostle] shows that the whole was of God, not of his patient endurance, since He was even willing to add an oath, for He by whom men swear, by Him also God "sware," that is "by Himself." They indeed as by one greater, but He not as by one greater. And yet He did it. For it is not the same thing for man to swear by himself, as for God. For man has no power over himself. Thou seest then that this is said not more for Abraham than for ourselves: "that we" (he says) "might have strong consolation, who have fled for refuge to lay hold on the hope set before us." Here too again, "after he had patiently endured he obtained the promise."

6 "Now" he means, and he did not say "when He swore." But what the oath is, he showed, by speaking of swearing by a greater. But since the race of men is hard of belief, He condescends to the same [things] with ourselves. As then for our sake He swears, although it be unworthy of Him that He should not be believed, so also did [the Apostle] make that other statement "He learned from the things which He suffered" (c. v. 8), because men think the going through experience more worthy of reliance. What is "the hope set before us"? From these [past events] (he says) we conjecture the future. For if these came to pass after so long a time, so certainly the others will. So that the things which happened in regard to Abraham give us confidence also concerning the things to come. [3.] (Ver. 19, 20) "Which [hope] we have as an anchor of the soul both sure and steadfast, and which entereth into that within the veil: whither the forerunner is for us entered, even Jesus, made High Priest forever after the order of Melchisedec." He shows, that while we are still in the world, and not yet departed from [this] life, we are already among the promises. For through hope we are already in heaven. He said, "Wait; for it shall surely be." Afterwards giving them full assurance, he says, "nay rather by hope." And he said not, "We are within," but 'It hath entered within,' which was more true and more persuasive. For as the anchor, dropped from the vessel, does not allow it to be carried about, even if ten thousand winds agitate it, but being depended upon makes it steady, so also does hope.

7 And see how very suitable an image he has discovered: For he said not, Foundation; which was not suitable; but, "Anchor." For that which is on the tossing sea, and seems not to be very firmly fixed, stands on the water as upon

land, and is shaken and yet is not shaken. For in regard to those who are very firm, and philosophic, Christ with good reason made that statement, saying, "Whosoever hath built his house on a rock." (Matt. vii. 24.) But in respect of those who are giving way, and who ought to be carried through by hope, Paul hath suitably set down this. For the surge and the great storm toss the boat; but hope suffers it not to be carried hither and thither, although winds innumerable agitate it: so that, unless we had this [hope] we should long ago have been sunk. Nor is it only in things spiritual, but also in the affairs of this life, that one may find the power of hope great. Whatever it may be, in merchandise, in husbandry, in a military expedition, unless one sets this before him, he would not even touch the work. But he said not simply "Anchor," but "sure and steadfast" [i.e.] not shaken. "Which entereth into that within the veil"; instead of "which reacheth through even to heaven."

8[4.] Then after this he led on to Faith also, that there might not only be hope, but a very true [hope]. For after the oath he lays down another thing too, even proof by facts, because "the forerunner is for us entered in, even Jesus." But a forerunner is a forerunner of some one, as John was of Christ. Now he did not simply say, "He is entered in," but "where He is entered in a forerunner for us," as though we also ought to attain. For there is no great interval between the forerunner and those who follow: otherwise he would not be a forerunner; for the forerunner and those who follow ought to be in the same road, and to arrive after [each other]. "Being made an High Priest forever after the order," he says, "of Melchisedec." Here is also another consolation, if our High Priest is on high, and far better than those among the Jews, not in the kind [of Priesthood] only, but also in the place, and the tabernacle, and the covenant, and the person. And this also is spoken according to the flesh.

9[5.] Those then, whose High Priest He is, ought to be greatly superior. And as great as the difference is between Aaron and Christ, so great should it be between us and the Jews. For see, we have our victim on high, our priest on high, our sacrifice on high: let us bring such sacrifices as can be offered on that altar, no longer sheep and oxen, no longer blood and fat. All these things have been done away; and there has been brought in their stead "the reasonable service." (Rom. xii. 1.) But what is "the reasonable service"? The [offerings made] through the soul; those made through the spirit. ("God," it is said, "is a Spirit, and they that worship Him must worship Him in spirit

and in truth" -John iv. 24); things which have no need of a body, no need of instruments, nor of special places, whereof each one is himself the Priest, such as, moderation, temperance, mercifulness, enduring ill-treatment, long-suffering, humbleness of mind.

¹⁰ These sacrifices one may see in the Old [Testament] also, shadowed out beforehand. "Offer to God," it is said, "a sacrifice of righteousness" (Ps. iv. 5); "Offer a sacrifice of praise" (Ps. l. 14); and, "a sacrifice of praise shall glorify Me" (Ps. l. 23), and, "the sacrifice of God is a broken spirit" (Ps. li. 17); and "what doth the Lord require of thee but" to hearken to Him? (Mic. vi. 8.) "Burnt-offerings and sacrifices for sin Thou hast had no pleasure in: then I said, Lo I come to do Thy will, O God!" (Ps. xl. 6, Ps. xl. 7), and again, "To what purpose do ye bring the incense from Sheba?" (Jer. vi. 20.) "Take thou away from Me the noise of thy songs, for I will not hear the melody of thy viols." (Amos v. 23.) But instead of these "I will have mercy and not sacrifice." (Hosea vi. 6.) Thou seest with what kind of "sacrifices God is well pleased." (c. xiii. 16.) Thou seest also that already from the first the one class have given place, and these have come in their stead.

¹¹ These therefore let us bring, for the other indeed are [the offerings] of wealth and of persons who have [possessions], but these of virtue: those from without, these from within: those any chance person even might perform; these only a few. And as much as a man is superior to a sheep, so much is this sacrifice superior to that; for here thou offerest thy soul as a victim. [6.] And other sacrifices also there are, which are indeed whole burnt-offerings, the bodies of the martyrs: there both soul and body [are offered]. These have a great savor of a sweet smell. Thou also art able, if thou wilt, to bring such a sacrifice. For what, if thou dost not burn thy body in the fire? Yet in a different fire thou canst; for instance, in that of voluntary poverty, in that of affliction. For to have it in one's power to spend one's days in luxury and expense, and yet to take up a life of toil and bitterness, and to mortify the body, is not this a whole burnt-offering? Mortify thy body, and crucify it, and thou shalt thyself also receive the crown of this martyrdom. For what in the other case the sword accomplishes, that in this case let a willing mind effect. Let not the love of wealth burn, or possess you, but let this unreasonable appetite itself be consumed and quenched by the fire of the Spirit; let it be cut in pieces by the sword of the Spirit.

¹² This is an excellent sacrifice, needing no priest but him who brings it. This is an excellent sacrifice, performed indeed below but forthwith taken up on high. Do we not wonder that of old time fire came down and consumed all? It is possible now also that fire may come down far more wonderful than that, and consume all the presented offerings: nay rather, not consume, but bear them up to heaven. For it does not reduce them to ashes, but offers them as gifts to God. [7.] Such were the offerings of Cornelius. For (it is said) "thy prayers and thine alms are come up for a memorial before God." (Acts x. 4.) Thou seest a most excellent union. Then are we heard, when we ourselves also hear the poor who come to us. "He" (it is said) "that stoppeth his ears that he may not hear the poor" (Prov. xxi. 13), his prayer God will not hearken to. "Blessed is he that considereth the poor and needy: the Lord will deliver him in the evil day." (Ps. xl. 1.) But what day is evil except that one which is evil to sinners?

¹³ What is meant by "he that considereth"? He that understandeth what it is to be a poor man, that has thoroughly learned his affliction. For he that has learned his affliction, will certainly and immediately have compassion on him. When thou seest a poor man, do not hurry by, but immediately reflect what thou wouldest have been, hadst thou been he. What wouldest thou not have wished that all should do for thee? "He that considereth" (he says). Reflect that he is a free-man like thyself, and shares the same noble birth with thee, and possesses all things in common with thee; and yet oftentimes he is not on a level even with thy dogs. On the contrary, while they are satiated, he oftentimes lies, sleeps, hungry, and the free-man is become less honorable than thy slaves. But they perform needful services for thee. What are these? Do they serve thee well? Suppose then I show that this [poor man] too performs needful services for thee far greater than they do. For he will stand by thee in the Day of judgment, and will deliver thee from the fire. What do all thy slaves do like this? When Tabitha died, who raised her up? The slaves who stood around or the poor? But thou art not even willing to put the free-man on an equality with thy slaves. The frost is hard, and the poor man is cast out in rags, well-nigh dead, with his teeth chattering, both by his looks and his air fitted to move thee: and thou passeth by, warm and full of drink; and how dost thou expect that God should deliver thee when in misfortune?

¹⁴ And oftentimes thou sayest this too: 'If it had been myself, and I had found one that had done man), wrong things, i would have forgiven him;

and does not God forgive?' Say not this. Him that has done thee no wrong, whom thou art able to deliver, him thou neglectest. How shall He forgive thee, who art sinning against Him? Is not this deserving of hell? And how amazing! Oftentimes thou adornest with vestments innumerable, of varied colors and wrought with gold, a dead body, insensible, no longer perceiving the honor; whilst that which is in pain, and lamenting, and tormented, and racked by hunger and frost, thou neglectest; and givest more to vainglory, than to the fear of God. [8.] And would that it stopped here; but immediately accusations are brought against the applicant. For why does he not work (you say)? And why is he to be maintained in idleness? But (tell me) is it by working that thou hast what thou hast, didst thou not receive it as an inheritance from thy fathers? And even if thou dost work, is this a reason why thou shouldest reproach another? Hearest thou not what Paul saith? For after saying, "He that worketh not, neither let him eat" (2 Thess. iii. 10), he says, "But ye be not weary in well doing." (2 Thess. iii. 13.)

15 But what say they? He is an impostor. What sayest thou, O man? Callest thou him an impostor, for the sake of a single loaf or of a garment? But (you say) he will sell it immediately. And dost thou manage all thy affairs well? But what? Are all poor through idleness? Is no one so from shipwreck? None from lawsuits? None from being robbed? None from dangers? None from illness? None from any other difficulties? If however we hear any, one bewailing such evils, and crying out aloud, and looking up naked toward heaven, and with long hair, and clad in rags, at once we call him, The impostor! The deceiver! The swindler! Art thou not ashamed? Whom dost thou call impostor? Give nothing, and do not accuse the man. But (you say) he has means, and pretends. This is a charge against thyself, not against him. He knows that he has to deal with the cruel, with wild beasts rather than with men, and that, even if he utter a pitiable story, he attracts no one's attention: and on this account he is forced to assume also a more miserable guise, that he may melt thy soul. If we see a person coming to beg in a respectable dress, This is an impostor (you say), and he comes in this way that he may be supposed to be of good birth. If we see one in the contrary guise, him too we reproach. What then are they to do? O the cruelty, O the inhumanity!

16 And why (you say) do they expose their maimed limbs? Because of thee. If we were compassionate, they would have no need of these artifices: if they persuaded us at the first application, they would not have contrived these

devices. Who is there so wretched, as to be willing to cry out so much, as to be willing to behave in an unseemly way, as to be willing to make public lamentations, with his wife destitute of clothing, with his children, to sprinkle ashes on [himself]. How much worse than poverty are these things? Yet on account of them not only are they not pitied, but are even accused by us. [9.] Shall we then still be indignant, because when we pray to God, we are not heard? Shall we then still be vexed, because when we entreat we do not persuade? Do we not tremble for fear, my beloved?

17 But (you say) I have often given. But dost thou not always eat? And dost thou drive away thy children often begging of thee? O the shamelessness! Dost thou call a poor man shameless? And thou indeed art not shameless when plundering, but he is shameless when begging for bread! Considerest thou not how great are the necessities of the belly? Dost not thou do all things for this? Dost thou not for this neglect things spiritual? Is not heaven set before thee and the kingdom of heaven? And thou fearing the tyranny of that [appetite] endurest all things, and thinkest lightly of that [kingdom]. This is shamelessness. Seest thou not old men maimed? But O what trifling! 'Such an one' (you say) 'lends out so many pieces of gold, and such an one so many, and yet begs.' You repeat the stories and trifles of children; for they too are always hearing such stories from their nurses. I am not persuaded of it. I do not believe this. Far from it. Does a man lend money, and beg when he has abundance? For what purpose, tell me? And what is more disgraceful than begging? It were better to die than to beg. Where does our inhumanity stop? What then? Do all lend money? Are all impostors? Is there no one really poor? "Yea" (you say) "and many." Why then dost thou not assist those persons, seeing thou art a strict enquirer into their lives? This is an excuse and a pretense.

18 "Give to every one that asketh of thee, and from him that would borrow of thee turn not thou away." (Matt. v. 42.) Stretch out thy hand, let it not be closed up. We have not been constituted examiners into men's lives, since so we should have compassion on no one. When thou callest upon God why dost thou say, Remember not my sins? So then, if that person even be a great sinner, make this allowance in his case also, and do not remember his sins. It is the season of kindness, not of strict enquiry; of mercy, not of account. He wishes to be maintained: if thou art willing, give; but if not willing, send him away without raising doubts. Why art thou wretched and

miserable? Why dost thou not even thyself pity him, and also turnest away those who would? For when such an one hears from thee, This [fellow] is a cheat; that a hypocrite; and the other lends out money; he neither gives to the one nor to the other; for he suspects all to be such. For you know that we easily suspect evil, but good, not [so easily].

¹⁹ [10.] Let us "be merciful," not simply so, but "as our heavenly Father is." (Luke vi. 36.) He feeds even adulterers, and fornicators, and sorcerers, and what shall I say? Those having every kind of wickedness. For in so large a world there must needs be many such. But nevertheless He feeds all; He clothes all. No one ever perished of hunger, unless one did so of his own choice. So let us be merciful. If one be in want and in necessity, help him. But now we are come to such a degree of unreasonableness, as to act thus not only in regard to the poor who walk up and down the alleys, but even in the case of men that live in [religious] solitude. Such an one is an impostor, you say. Did I not say this at first, that if we give to all indiscriminately, we shall always be compassionate; but if we begin to make over-curious enquiries, we shall never be compassionate? What dost thou mean? Is a man an impostor in order to get a loaf? If indeed he asks for talents of gold and silver, or costly clothes, or slaves, or anything else of this sort, one might with good reason call him a swindler. But if he ask none of these things, but only food and shelter, things which are suited to a philosophic life, tell me, is this the part of a swindler? Cease we from this unseasonable fondness for meddling, which is Satanic, which is destructive.

²⁰ For indeed, if a man say that he is on the list of the Clergy, or calls himself a priest, then busy thyself [to enquire], make much ado: since in that case the communicating without enquiry is not without danger. For the danger is about matters of importance, for thou dost not give but receivest. But if he want food, make no enquiry. Enquire, if thou wilt, how Abraham showed hospitality towards all who came to him. If he had been over-curious about those who fled to him for refuge, he would not have "entertained angels." (c. xiii. 2.) For perhaps not thinking them to be angels, he would have thrust them too away with the rest. But since he used to receive all, he received even angels. What? Is it from the life of those that receive [thy bounty] that God grants thee thy reward? Nay [it is] from thine own purpose, from thy abundant liberality; from thy loving-kindness; from thy goodness. Let this be [found], and thou shalt attain all good things, which may we all at-

tain, through the grace and lovingkindness of our Lord Jesus Christ, with whom to the Father and together with the Holy Ghost, be glory, power, honor, now and for ever and world without end. Amen.

HOMILY 12

¹Hebrews vii. 1-3.-"For this Melchisedec, King of Salem, Priest of the most High God, who met Abraham returning from the slaughter of the Kings, and blessed him: to whom also Abraham gave a tenth part of all; first being by interpretation King of Righteousness, and after that also King of Salem, which is, King of Peace, without father, without mother, without genealogy, having neither beginning of days, nor end of life, But made like unto the Son of God, abideth a Priest continually." ²[1.] Paul wishing to show the difference between the New and Old [Covenant], scatters it everywhere; and shoots from afar, and noises it abroad, and prepares beforehand. For at once even from the introduction, he laid down this saying, that "to them indeed He spake by prophets, but to us by the Son" (c. i. 1, i. 2), and to them "at sundry times and in divers manners," but to us through the Son. Afterwards, having discoursed concerning the Son, who He was and what He had wrought, and given an exhortation to obey Him, lest we should suffer the same things as the Jews; and having said that He is "High Priest after the order of Melchisedec" (c. vi. 20), and having oftentimes wished to enter into [the subject of] this difference, and having used much preparatory management; and having rebuked them as weak, and again soothed and restored them to confidence; then at last he introduces the discussion on the difference [of the two dispensations] to ears in their full vigor. For he who is depressed in spirits would not be a ready hearer. And that you may understand this, hear the Scripture saying, "They hearkened not to Moses for anguish of spirit." (Ex. vi. 9.) Therefore having first cleared away their despondency by many considerations, some fearful, some more gentle, he then from this point enters upon the discussion of the difference [of the dispensations].

³[2.] And what does he say? "For this Melchisedec, King of Salem, Priest of the Most High God." And, what is especially noteworthy, he shows the difference to be great by the Type itself. For as I said, he continually confirms the truth from the Type, from things past, on account of the weakness of the hearers. "For" (he says) "this Melchisedec, King of Salem, Priest of the Most High God, who met Abraham returning from the slaughter of the Kings, and blessed him, to whom also Abraham gave a tenth part of all." Having

concisely set down the whole narrative, he looked at it mystically. And first from the name. "First" (he says) "being by interpretation King of righteousness": for Sedec means "righteousness"; and Melchi, "King": Melchisedec, "King of righteousness." Seest thou his exactness even in the names? But who is "King of righteousness," save our Lord Jesus Christ? "King of righteousness. And after that also King of Salem," from his city, "that is, King of Peace," which again is [characteristic] of Christ. For He has made us righteous, and has "made peace" for "things in Heaven and things on earth." (Col. i. 20.) What man is "King of Righteousness and of Peace"? None, save only our Lord Jesus Christ.

⁴[3.] He then adds another distinction, "Without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like unto the Son of God, abideth a Priest continually." Since then there lay in his way [as an objection] the [words] "Thou art a Priest for ever, after the order of Melchisedec," whereas he [Melchisedec] was dead, and was not "Priest for ever," see how he explained it mystically. 'And who can say this concerning a man?' I do not assert this in fact (he says); the meaning is, we do not know when [or] what father he had, nor what mother, nor when he received his beginning, nor when he died. And what of this (one says)? For does it follow, because we do not know it, that he did not die, [or] had no parents? Thou sayest well: he both died and had parents. How then [was he] "without father, without mother"? How "having neither beginning of days nor end of life"? How? [Why] from its not being expressed. And what of this? That as this man is so, from his genealogy not being given, so is Christ from the very nature of the reality.

⁵See the "without beginning"; see the "without end." As in case of this man, we know not either "beginning of days," or "end of life," because they have not been written; so we know [them] not in the case of Jesus, not because they have not been written, but because they do not exist. For that indeed is a type, and therefore [we say] 'because it is not written,' but this is the reality, and therefore [we say] 'because it does not exist.' For as in regard to the names also (for there "King of Righteousness" and "of Peace" are appellations, but here the reality) so these too are appellations in that case, in this the reality. How then hath He a beginning? Thou seest that the Son is "without beginning," not in respect of His not having a cause; (for this is im-

possible: for He has a Father, otherwise how is He Son?) but in respect of His "not having beginning or end of life."

⁶"But made like unto the Son of God." Where is the likeness? That we know not of the one or of the other either the end or the beginning. Of the one because they are not written; of the other, because they do not exist. Here is the likeness. But if the likeness were to exist in all respects, there would no longer be type and reality; but both would be type. [Here] then just as in representations [by painting or drawing], there is somewhat that is like and somewhat that is unlike. By means of the lines indeed there is a likeness of features, but when the colors are put on, then the difference is plainly shown, both the likeness and the unlikeness. [4.] Ver. 4. "Now consider" (saith he) "how great this man is to whom even the Patriarch Abraham gave the tenth of the spoils." Up to this point he has been applying the type: hence-forward he boldly shows him [Melchisedec] to be more glorious than the Jewish realities. But if he who bears a type of Christ is so much better not merely than the priests, but even than the forefather himself of the priests, what should one say of the reality? Thou seest how super-abundantly he shows the superiority.

⁷"Now consider" (he says) "how great this man is to whom even the Patriarch Abraham gave a tenth out of the choice portions." Spoils taken in battle are called "choice portions." And it cannot be said that he gave them to him as having a part in the war, because (he said) he met him "returning from the slaughter of the kings," for he had staid at home (he means), yet [Abraham] gave him the first-fruits of his labors. Ver. 5. "And verily they that are of the sons of Levi who receive the office of Priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham." So great (he would say) is the superiority of the priesthood, that they who from their ancestors are of the same dignity, and have the same forefather, are yet far better than the rest. At all events they "receive tithes" from them. When then one is found, who receives tithes from these very persons, are not they indeed in the rank of laymen, and he among the Priests?

⁸And not only this; but neither was he of the same dignity with them, but of another race: so that he would not have given tithes to a stranger unless his dignity had been great. Astonishing! What has he accomplished? He has made quite clear a greater point than those relating to faith which he

treated in the Epistle to the Romans. For there indeed he declares Abraham to be the forefather both of our polity and also of the Jewish. But here he is exceeding bold against him, and shows that the uncircumcised person is far superior. How then did he show that Levi paid tithes? Abraham (he says) paid them. 'And how does this concern us?' It especially concerns you: for you will not contend that the Levites are superior to Abraham. (Ver. 6) "But he whose descent is not counted from them, received tithes of Abraham." And after that he did not simply pass on, but added, "and blessed him that had the promises." Inasmuch as throughout, this was regarded with reverence, he shows that [Melchisedec] was to be revered more than Abraham, from the common judgment of all men. (Ver. 7) "And without all contradiction," he says, "the less is blessed of the better," i.e. in the opinion of all men it is the inferior that is blessed by the superior. So then the type of Christ is superior even to "him that had the promises."

⁹(Ver. 8) "And here men that die receive tithes: but there he of whom it is testified that he liveth." But lest we should say, Tell us, why goest thou so far back? He says, (ver. 9) "And as I may so say" (and he did well in softening it) "Levi also who receiveth tithes payed tithes in Abraham." How? (Ver. 10) "For he was yet in his loins when Melchisedec met him," i.e. Levi was in him, although he was not yet born. And he said not the Levites but Levi. Hast thou seen the superiority? Hast thou seen how great is the interval between Abraham and Melchisedec, who bears the type of our High Priest? And he shows that the superiority had been caused by authority, not necessity. For the one paid the tithe, which indicates the priest: the other gave the blessing, which indicates the superior. This superiority passes on also to the descendants.

¹⁰In a marvelous and triumphant way he cast out the Jewish [system]. On this account he said, "Ye are become dull," (c. v. 12), because he wished to lay these foundations, that they might not start away. Such is the wisdom of Paul, first preparing them well, he so leads them into what he wishes. For the human race is hard to persuade, and needs much attention, even more than plants. Since in that case there is [only] the nature of material bodies, and earth, which yields to the hands of the husbandmen: but in this there is will, which is liable to many alterations, and now prefers this, now that. For it quickly turns to evil. [5.] Wherefore we ought always to "guard" ourselves, test at any time we should fall asleep. For "Lo" (it is said) "he that keepeth Israel shall neither slumber nor sleep" (Ps. cxxi. 4), and "Do not suffer thy foot to

be moved." (Ps. cxxi. 3.) He did not say, 'be not moved' but "do not thou suffer," &c. The suffering depends then on ourselves, and not on any other. For if we will stand "steadfast and unmoveable" (1 Cor. xv. 58), we shall not be shaken.

11 What then? Does nothing depend on God? All indeed depends on God, but not so that our free-will is hindered. 'If then it depend on God,' (one says), 'why does He blame us?' On this account I said, 'so that our free-will is no hindered.' It depends then on us, and on Him For we must first choose the good; and then He leads us to His own. He does not anticipate our choice, lest our free-will should be outraged. But when we have chosen, then great is the assistance he brings to us. How is it then that Paul says, "not of him that willeth," if it depend on ourselves also "nor of him that runneth, but of God that showeth mercy." (Rom. ix. 16.) In the first place, he did not introduce it as his own opinion, but inferred it from what was before him and from what had been put forward [in the discussion]. For after saying, "It is written, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion" (Rom. ix. 15), he says, "It follows then that it is not of him that willeth, nor of him that runneth, but of God that showeth mercy." "Thou wilt say then unto me, why doth He yet find fault?" (Rom. ix. 16, Rom. ix. 19.)

12 And secondly the other explanation may be given, that he speaks of all as His, whose the greater part is. For it is ours to choose and to wish; but God's to complete and to bring to an end. Since therefore the greater part is of Him, he says all is of Him, speaking according to the custom of men. For so we ourselves also do. I mean for instance: we see a house well built, and we say the whole is the Architect's [doing], and yet certainly it is not all his, but the workmen's also, and the owner's, who supplies the materials, and many others', but nevertheless since he contributed the greatest share, we call the whole his. So then [it is] in this case also. Again, with respect to a number of people, where the many are, we say All are: where few, nobody. So also Paul says, "not of him that willeth, nor of him that runneth, but of God that showeth mercy."

13 And herein he establishes two great truths: one, that we should not be lifted up: even shouldst thou run (he would say), even shouldst thou be very earnest, do not consider that the well doing is thine own. For if thou obtain not the impulse that is from above, all is to no purpose. Nevertheless that

thou wilt attain that which thou earnestly strivest after is very evident; so long as thou runnest, so long as thou willest. He did not then assert this, that we run in vain, but that, if we think the whole to be our own, if we do not assign the greater part to God, we run in vain. For neither hath God willed that the whole should be His, lest He should appear to be crowning us without cause: nor again our's, lest we should fall away to pride. For if when we have the smaller [share], we think much of ourselves, what should we do if the whole depended on us?

14 [6.] Indeed God hath done away many things for the purpose of cutting away our boastfulness, and still there is the high hand. With how many afflictions hath He encompassed us, so as to cut away our proud spirit! With how many wild beasts hath He encircled us! For indeed when some say, 'why is this?' 'Of what use is this?' They utter these things against the will of God. He hath placed thee in the midst of so great fear, and yet not even so art thou lowly-minded; but if thou ever attain a little success, thou reachest to Heaven itself in pride. For this cause [come] rapid changes and reverses; and yet not even so are we instructed. For this cause are there continual and untimely deaths, but are minded as if we were immortal, as if we should never die. We plunder, we over-reach, as though we were never to give account. We build as if we were to abide here always. And not even the word of God daily sounded into our ears, nor the events themselves instruct us. Not a day, not an hour can be mentioned, in which we may not see continual funerals. But all in vain: and nothing reaches our hardness [of heart]: nor are we even able to become better by the calamities of others; or rather, we are not willing. When we ourselves only are afflicted, then we are subdued, and yet if God take off His hand, we again lift up our hand: no one considers what is proper for man, no one despises the things on earth; no one looks to Heaven. But as swine turn their heads downwards, stooping towards their belly, wallowing in the mire; so too the great body of mankind defile themselves with the most intolerable filth, without being conscious of it.

15 [7.] For better were it to be defiled with unclean mud than with sins; for he who is defiled with the one, washes it off in a little time, and becomes like one who had never from the first fallen into that slough; but he who has fallen into the deep pit of sin has contracted a defilement that is not cleansed by water, but needs long time, and strict repentance, and tears and lamentations, and more wailing, and that more fervent, than we show over the

dearest friends. For this defilement attaches to us from without, wherefore we also speedily put it away; but the other is generated from within, wherefore also we wash it off with difficulty, and cleanse ourselves from it. "For from the heart" (it is said) "proceed evil thoughts, fornications, adulteries, thefts, false witnesses." (Matt. xv. 19.) Wherefore also the Prophet said, "Create in me a clean heart, O God." (Ps. li. 10.) And another, "Wash thine heart from wickedness, O Jerusalem." (Jer. iv. 14.) (Thou seest that it is both our [work] and God's.) And again, "Blessed are the pure in heart, for they shall see God." (Matt. v. 8.)

¹⁶ Let us become clean to the utmost of our power. Let us wipe away our sins. And how to wipe them away, the prophet teaches, saying, "Wash you, make you clean, put away your wickedness from your souls, before Mine eyes." (Isa. i. 16.) What is "before Mine eyes"? Because some seem to be free from wickedness, but only to men, while to God they are manifest as being "whited sepulchers." Therefore He says, so put them away as I see. "Learn to do well, seek judgment, do justice for the poor and lowly." "Come now, and let us reason together, saith the Lord: and though your sins be as scarlet, I will make you white as snow, and if they be as crimson, I will make you white as wool." (Isa. i. 17, Isa. i. 18.) Thou seest that we must first cleanse ourselves, and then God cleanses us. For having said first, "Wash you, make you clean," He then added "I will make you white."

¹⁷ Let no one then, [even] of those who are come to the extremest wickedness, despair of himself. For (He says) even if thou hast passed into the habit, yea and almost into the nature of wickedness itself, be not afraid. Therefore taking [the instance of] colors that are not superficial but almost of the substance of the materials, He said that He would bring them into the opposite state. For He did not simply say that He would "wash" us, but that He would "make" us "white, as snow and as wool," in order to hold out good hopes before us. Great then is the power of repentance, at least if it makes us as snow, and whitens us as wool, even if sin have first got possession and dyed our souls. Let us labor earnestly then to become clean; He has enjoined nothing burdensome. "Judge the fatherless, and do justice for the widow." (Isa. i. 17.) Thou seest everywhere how great account God makes of mercy, and of standing forward in behalf of those that are wronged. These good deeds let us pursue after, and we shall be able also, by the grace of God, to attain to the blessings to come: which may we all be counted worthy of, in Christ Jesus

our Lord, with whom to the Father together with the Holy Ghost, be glory, power, honor, now and for ever and world without end. Amen.

HOMILY 13

¹ Hebrews vii. 11-14.—"If therefore perfection were by the Levitical priesthood; (for under it the people have received the law') what further need was there that another priest should arise after the order of Melchisedec, and not be called after the order of Aaron? For the priesthood being changed, there is made of necessity a change also of the law. For He of whom these things are spoken, pertained to another tribe, of which no man gave attendance at the altar. For it is evident that our Lord sprang out of Judah, of which tribe Moses spake nothing concerning priests." [1.] "If therefore" (he says) "perfection were by the Levitical priesthood." Having spoken concerning Melchisedec, and shown how much superior he was to Abraham, and having set forth the great difference between them, he begins from this point forward to prove the wide difference as to the covenant itself, and how the one is imperfect and the other perfect. However he does not even yet enter on the matters themselves, but first contends on the ground of the priesthood, and the tabernacle. For these things would be more easily received by the unbelieving, when the proof was derived from things already allowed, and believed.

² He had shown that Melchisedec was greatly superior both to Levi and to Abraham, being to them in the rank of the priests. Again he argues from a different point. What then is this? Why (he says) did he not say, "after the order of Aaron"? And observe, I pray you, the great superiority [of his argument]. For from the very circumstance which naturally excluded His priesthood, viz. that He was not "after the order of Aaron," from that he establishes Him, and excludes the others. For this is the very thing that I say (he declares); why has He "not been made after the order of Aaron"? And the [saying] "what further need" has much emphasis. For if Christ had been "after the order of Melchisedec" according to the flesh, and then afterwards the law had been introduced, and all that pertained to Aaron, onemight reasonably say that the latter as being more perfect, annulled the former, seeing that it had come in after it. But if Christ comes later, and takes a different type, as that of His priesthood, it is evident that it is because those were imperfect. For (he would say) let us suppose for argument's sake, that all has been fulfilled, and that there is nothing imperfect in the priesthood. "What need" was there in that case that He should be called "after the order

of Melchisedec and not after the order of Aaron"? Why did He set aside Aaron, and introduce a different priesthood, that of Melchisedec? "If then perfection," that is the perfection of the things themselves, of the doctrines, of life, "had been by the Levitical priesthood."

3 And observe how he goes forward on his path. He had said that [He was] "after the order of Melchisedec," implying that the [priesthood] "after the order of Melchisedec" is superior: for [he was] far superior. Afterwards he shows this from the time also, in that He was after Aaron; evidently as being better. [2.] And what is the meaning of what follows? "For" (he says) "under [or "upon"] it the people have received the Law [or "have been legislated for"]." What is "under it" [&c.]? Ordereth itself by it; through it does all things. You cannot say that it was given to others, "the people under it have received the law," that is, have used it, and did use it. You cannot say indeed that it was perfect, it did not govern the people; "they have been legislated for upon it," that is, they used it. 4 What need was there then of another priesthood? "For the priesthood being changed, there is of necessity a change of the law also." But if there must be another priest, or rather another priesthood, there must needs be also another law. This is for those who say, What need was there of a new Covenant? For he could indeed have alleged a testimony from prophecy also. "This is the covenant which I made with your fathers" [&c.]. (c. viii. 10.) But for the present he contends on the ground of the priesthood. And observe, how he says this from the first. He said, "According to the order of Melchisedec." By this he excluded the order of Aaron. For he would not have said "After the order of Melchisedec," if the other had been better. If therefore another priesthood has been brought in, there must be also [another] Covenant; for neither is it possible that there should be a priest, without a covenant and laws and ordinances, nor that having received a different priesthood He should use the former [covenant].

5 In the next place, as to the ground of objection: "How could He be a priest if He were not a Levite?" Having overthrown this by what had been said above, he does not even think it worth answering, but introduces it in passing. I said (he means) that the priesthood was changed, therefore also the Covenant is. And it was changed not only in its character, or in its ordinances, but also in its tribe. For of necessity [it must be changed] in its tribe also. How? "For the priesthood being changed [or "transferred "], " from tribe to tribe, from the sacerdotal to the regal [tribe], that the same might be both

regal and sacerdotal. And observe the mystery. First it was royal, and then it is become sacerdotal: so therefore also in regard to Christ: for King indeed He always was, but has become Priest from the time that He assumed the Flesh, that He offered the sacrifice. Thou seest the change, and the very things which were ground of objection these he introduces, as though the natural order of things required them. "For" (he says) "He of whom these things are spoken pertained to another tribe." I myself also say it, I know that this tribe [of Judah] had nothing of priesthood. For there is a transferring.

⁶[3.] Yea and I am showing another difference also (he would say): not only from the tribe, nor yet only from the Person, nor from the character [of the Priesthood], nor from the covenant, but also from the type itself. (Ver. 16) "Who was made [" became" so], not according to the law of a carnal commandment, but according to the power of an endless life. He became" (he says) "a priest not according to the law of a carnal commandment": for that law was in many respects unlawful. What is, "of a carnal commandment"? Circumcise the flesh, it says; anoint the flesh; wash the flesh; purify the flesh; shave the flesh; bind upon the flesh; cherish the flesh; rest as to the flesh. And again its blessings, what are they? Long life for the flesh; milk and honey for the flesh; peace for the flesh; luxury for the flesh. From this law Aaron received the priesthood; Melchisedec however not so.

⁷Ver. 15. "And it is yet far more evident, if after the similitude of Melchisedec there ariseth another priest." What is evident? The interval between the two priesthoods, the difference; how much superior He is "who was made not according to the law of a carnal commandment." (Who? Melchisedec? Nay; but Christ.) "But according to the power of an endless life. For He testifieth, Thou art a Priest for ever after the order of Melchisedec"; that is, not for a time, nor having any limit, "but according to the power of an endless life," that is, by means of power, by means of "endless life." And yet this does not follow after, "who was made not according to the law of a carnal commandment": for what would follow would be to say, "but according to that of a spiritual one." However by "carnal," he implied temporary. As he says also in another place, carnal ordinances imposed until the time of reformation." (c. ix. 10.)

⁸"According to the power of life," that is, because He lives by His own power. [4.] He had said, that there is also a change of law, and up to this

point he has shown it; henceforward he enquires into the cause, that which above all gives full assurance to men's minds, [I mean] the knowing the cause thoroughly; and it leads us more to faith when we have learned also the cause, and the principle according to which [the thing] comes to pass. Ver. 18. "For there is verily" (he says) "a disannulling of the commandment going before, for the weakness and unprofitableness thereof." Here the Heretics press on. But listen attentively. He did not say "for the evil," nor, "for the viciousness," but "for the weakness and unprofitableness [thereof]," yea and in other places also he shows the weakness; as when he says "In that it was weak through the flesh." (Rom. viii. 3.) [The law] itself then is not weak, but we.

9 Ver. 19. "For the Law made nothing perfect." What is, "make nothing perfect"? Made no man perfect, being disobeyed. And besides, even if it had been listened to, it would not have made one perfect and virtuous. But as yet he does not say this here, but that it had no strength: and with good reason. For written precepts were there set down, Do this and Do not that, being enjoined only, and not giving power within. But "the Hope" is not such. What is "a disannulling"? A casting out. A "disannulling" is a disannulling of things which are of force. So that he implied, that it [once] was of force, but henceforward was of no account, since it accomplished nothing. Was the Law then of no use? It was indeed of use; and of great use: but to make men perfect it was of no use. For in this respect he says, "The Law made nothing perfect." All were figures, all shadows; circumcision, sacrifice, sabbath. Therefore they could not reach through the soul, wherefore they pass away and gradually withdraw. "But the bringing in of a better hope did, by which we draw nigh unto God."

10 [5.] (Ver. 20) "And forasmuch as not without the taking of an oath." Thou seest that the matter of the oath becomes necessary for him here. Accordingly for this reason he previously treated much [hereon], how that God swore; and swore for the sake of [our] fuller assurance. "But the bringing in of a better hope." For that system also had a hope, but not such as this. For they hoped that, if they were wellpleasing [to God], they should possess the land, that they should suffer nothing fearful. But in this [dispensation] we hope that, if we are well pleasing [to God], we shall possess not earth, but heaven; or rather (which is far better than this) we hope to stand near to God, to come unto the very throne of the Father, to minister unto Him with the Angels. And see how he introduces these things by little and little. For

above he says "which entereth into that within the veil", (c. vi. 19), but here, "by which we draw nigh unto God."

¹¹ "And inasmuch as not without an oath." What is "And inasmuch as not without an oath"? That is, Behold another difference also. And these things were not merely promised (he says). "For those priests were made without an oath," (ver. 21, 22) "but This with an oath, by Him that said unto Him, The Lord swore and will not repent, Thou art Priest for ever after the order of Melchisedec. By so much was Jesus made a surety of a better covenant." He lays down two points of difference, that it hath no end as the [covenant] of the Law had; and this he proves from [its being] Christ who exercises [the priesthood]; for he says "according to the power of an endless life." And he proves it also from the oath, because "He swore," &c., and from the fact; for if the other was cast out, because it was weak, this stands firm, because it is powerful. He proves it also from the priest. How? Because He is One [only]; and there would not have been One [only], unless He had been immortal. For as there were many priests, because they were mortal, so [here is] The One, because He is immortal. "By so much was Jesus made a surety of a better covenant," inasmuch as He sware to Him that He should always be [Priest]; which He would not have done, if He were not living.

¹² [6.] (Ver. 25) "Wherefore He is able also to save them to the uttermost, that come unto God by Him, seeing He ever liveth to make intercession for them." Thou seest that he says this in respect of that which is according to the flesh. For when He [appears] as Priest, then He also intercedes. Wherefore also when Paul says, "who also maketh intercession for us" (Rom. viii. 34), he hints the same thing; the High Priest maketh intercession. For He "that raiseth the dead as He will, and quickeneth them," (John v. 21), and that "even as the Father" [doth], how [is it that] when there is need to save, He "maketh intercession"? (John v. 22.) He that hath "all judgment," how [is it that] He "maketh intercession"? He that "sendeth His angels" (Matt. xiii. 41, Matt. xiii. 42), that they may "cast" some into "the furnace," and save others, how [is it that] He "maketh intercession"? Wherefore (he says) "He is able also to save." For this cause then He saves, because He dies not. Inasmuch as "He ever liveth," He hath (he means) no successor: And if He have no successor, He is able to aid all men. For there [under the Law] indeed, the High Priest although he were worthy of admiration during the time in which he was [High Priest] (as Samuel for instance, and any other such), but, after this, no

longer; for they were dead. But here it is not so, but "He" saves "to the uttermost."

¹³ What is "to the uttermost"? He hints at some mystery. Not here only (he says) but there also He saves them that "come unto God by Him." How does He save? "In that He ever liveth" (he says) "to make intercession for them." Thou seest the humiliation? Thou seest the manhood? For he says not, that He obtained this, by making intercession once for all, but continually, and whensoever it may be needful to intercede for them. "To the uttermost." What is it? Not for a time only, but there also in the future life. 'Does He then always need to pray? Yet how can [this] be reasonable? Even righteous men have oftentimes accomplished all by one entreaty, and is He always praying? Why then is He throned with [the Father]?' Thou seest that it is a condescension. The meaning is: Be not afraid, nor say, Yea, He loves us indeed, and He has confidence towards the Father, but He cannot live always. For He doth live always.

¹⁴ [7.] (Ver. 26) "For such an High Priest also became us, who is holy, harmless, undefiled, separate from the sinners." Thou seest that the whole is said with reference to the manhood. (But when I say 'the manhood,' I mean [the manhood] having Godhead; not dividing [one from the other], but leaving [you] to suppose what is suitable.) Didst thou mark the difference of the High Priest? He has summed up what was said before, "in all points tempted like as we are yet without sin." (c. iv. 15.) "For" (he says) "such an High Priest also became us, who is holy, harmless." "Harmless": what is it? Without wickedness: that which another Prophet says: "guile was not found in His mouth" (Isa. liii. 9), that is, [He is] not crafty. Could any one say this concerning God? And is one not ashamed to say that God is not crafty, nor deceitful? Concerning Him, however, in respect of the Flesh, it might be reasonable [to say it]. "Holy, undefiled." This too would any one say concerning God? For has He a nature capable of defilement? "Separate from sinners."

¹⁵ [8.] Does then this alone show the difference, or does the sacrifice itself also? How? (Ver. 27) "He needeth not" (he says) "daily, as the High Priest, to offer up sacrifices for his sins, for this He did once for all, when He offered up Himself." "This," what? Here what follows sounds a prelude concerning the exceeding greatness of the spiritual sacrifice and the interval [between them]. He has mentioned the point of the priest; he has mentioned that of the faith; he has mentioned that of the Covenant; not entirely indeed, still he has

mentioned it. In this place what follows is a prelude concerning the sacrifice itself. Do not then, having heard that He is a priest, suppose that He is always executing the priest's office. For He executed it once, and thenceforward "sat down." (c. x. 12.) Lest thou suppose that He is standing on high, and is a minister, he shows that the matter is [part] of a dispensation [or economy]. For as He became a servant, so also [He became] a Priest and a Minister. But as after becoming a servant, He did not continue a servant, so also, having become a Minister, He did not continue a Minister. For it belongs not to a minister to sit, but to stand.

¹⁶ This then he hints at here, and also the greatness of the sacrifice, if being [but] one, and having been offered up once only, it affected that which all [the rest] were unable to do. But he does not yet [treat] of these points. "For this He did," he says. "This"; what? "For" (he says) "it is of necessity that this [Man] have somewhat also to offer" (c. viii. 3); not for Himself; for how did He offer Himself? But for the people. What sayest thou? And is He able to do this? Yea (he says). "For the Law maketh men high priests, which have infirmity." (c. vii. 28.) And doth He not need to offer for Himself? No, he says. For, that you may not suppose that the [words, "this"] "He did once for all," are said respecting Himself also, hear what he says: "For the law maketh men high priests, which have infirmity." On this account they both offer continually, and for themselves. He however who is mighty, He that hath no sin, why should He offer for Himself, or oftentimes for others?

¹⁷ "But the word of the oath which was since the Law [maketh] the Son who has been consecrated for evermore." "Consecrated": what is that? Paul does not set down the common terms of contradistinction; for after saying "having Infirmity," he did not say "the Son" who is mighty, but "consecrated": i.e. mighty, as one might say. Thou seest that the name Son is used in contradistinction to that of servant. And by "infirmity" he means either sin or death. What is, "for evermore"? Not now only without sin but always. If then He is perfect, if He never sins, if He lives always, why shall He offer many sacrifices for us? But for the present he does not insist strongly on this point: but what he does strongly insist upon is, His not offering on His own behalf. [9.] Since then we have such an High Priest, let us imitate Him: let us walk in His footsteps. There is no other sacrifice: one alone has cleansed us, and after this, fire and hell. For indeed on this account he repeats it over and over, saying, "one Priest," "one Sacrifice," lest any one supposing that there

are many [sacrifices] should sin without fear. Let us then, as many as have been counted worthy of The Seal, as many as have enjoyed The Sacrifice, as many as have partaken of the immortal Table, continue to guard our noble birth and our dignity for failing away is not without danger.

¹⁸ And as many as have not yet been counted worthy these [privileges], let not these either be confident on that account. For when a person goes on in sin, with the view of receiving holy baptism at the last gasp, oftentimes he will not obtain it. And, believe me, it is not to terrify you that I say what I am going to say. I have myself known many persons, to whom this has happened, who in expectation indeed of the enlightening sinned much, and on the day of their death went away empty. For God gave us baptism for this cause, that He might do away our sins, not that He might increase our sins. Whereas if any man have employed it as a security for sinning more, it becomes a cause of negligence. For if there had been no Washing, they would have lived more warily, as not having [the means of] forgiveness. Thou seest that we are the ones who cause it to be said "Let us do evil, that good may come." (Rom. iii. 8.)

¹⁹ Wherefore, I exhort you also who are uninitiated, be sober. Let no man follow after virtue as an hireling, no man as a senseless person, no man as after a heavy and burdensome thing, Let us pursue it then with a ready mind, and with joy. For if there were no reward laid up, ought we not to be good? But however, at least with a reward, let us become good. And how is this anything else than a disgrace and a very great condemnation? Unless thou give me a reward (says one), I do not become self-controlled. Then am I bold to say something: thou wilt never be self-controlled, no not even when thou livest with self-control, if thou dost it for a reward. Thou esteemest not virtue at all, if thou dost not love it. But on account of our great weakness, God was willing that for a time it should be practiced even for reward, yet not even so do we pursue it.

²⁰ But let us suppose, if you will, that a man dies, after having done innumerable evil things, having also been counted worthy of baptism (which however I think does not readily happen), tell me, how will he depart thither? Not indeed called to account for the deeds he had done, but yet without confidence; as is reasonable. For when after living a hundred years, he has no good work to show, but only that he has not sinned, or rather not even this, but that he was saved by grace only, and when he sees others crowned, in

splendor, and highly approved: even if he fall not into hell, tell me, will he endure his despondency? ²¹ [10.] But to make the matter clear by an example, Suppose there are two soldiers, and that one of them steals, injures, overreaches, and that the other does none of these things, but acts the part of a brave man, does important things well, sets up trophies in war, stains his right hand with blood; then when the time arrives, suppose that (from the same rank in which the thief also was) he is at once conducted to the imperial throne and the purple; but suppose that the other remains there where he was, and merely of the royal kindness does not pay the penalty of his deeds, let him however be in the last place, and let him be stationed under the King. Tell me, will he be able to endure his despair when he sees him who was [ranked] with himself ascended even to the very highest dignities, and made thus glorious, and master of the world, while he himself still remains below, and has not even been freed from punishment with honor, but through the grace and kindness of the King? For even should the King forgive him, and release him from the charges against him, still he will live in shame; for surely not even will others admire him: since in such forgiveness, we admire not those who receive the gifts, but those who bestow them. And as much as the gifts are greater, so much the more are they ashamed who receive them, when their transgressions are great.

²² With what eyes then will such an one be able to look on those who are in the King's courts, when they exhibit their sweatings out of number and their wounds, whilst he has nothing to show, but has his salvation itself of the mere loving-kindness of God? For as if one were to beg off a murderer, a thief, an adulterer, when he was going to be arrested, and were to command him to stay at the porch of the King's palace, he will not afterwards be able to look any man in the face, although he has been set free from punishment: so too surely is this man's case. For do not, I beseech you, suppose that because it is called a palace, therefore all attain the same things. For if here in Kings' courts there is the Prefect, and all who are about the King, and also those who are in very inferior stations, and occupy the place of what are called Decani (though the interval be so great between the Prefect and the Decanus) much more shall this be so in the royal court above.

²³ And this I say not of myself. For Paul layeth down another difference greater even than these. For (he says) as many differences as there are between the sun and the moon and the stars and the very smallest star, so many also

between those in the kingdom [of Heaven]. And that the difference between the sun and the smallest star is far greater than that between the Decanus (as he is called) and the Prefect, is evident to all. For while the sun shines upon all the world at once, and makes it bright, and hides the moon and the stars, the other often does not appear, not even in the dark. For there are many of the stars which we do not see. When then we see others become suns, and we have the rank of the very smallest stars, which are not even visible, what comfort shall we have?

24 Let us not, I beseech you, let us not be so slothful, not so inert, let us not barter away the salvation of God for an easy life, but let us make merchandise of it, and increase it. For even if one be a Catechumen, still he knows Christ, still he understands the Faith, still he is a hearer of the divine oracles, still he is not far from the knowledge; he knows the will of his Lord. Wherefore does he procrastinate? wherefore does he delay and postpone? Nothing is better than a good life whether here or there, whether in case of the Enlightened or of the Catechumens, [11.] For tell me what burdensome command have we enjoined? Have a wife (it is said) and be chaste. Is this difficult? How? when many, not Christians only but heathens also, live chastely without a wife. That which the heathen surpasses for vainglory, thou dost not even keep for the fear of God.

25 Give (He says) to the poor out of what thou hast. Is this burdensome? But in this case also heathen condemn us who for vainglory only have emptied out their whole possessions. Use not filthy communication. Is this difficult? For if it had not been enjoined, ought we not to have done right in this, to avoid appearing degraded? For that the contrary conduct is troublesome, I mean the using filthy communication, is manifest from the fact that the soul is ashamed and blushes if it have been led to say any such thing and would not unless perhaps it were drunk. For when sitting in a public place, even if thou doest it at home, why dost thou not do it there? Because of those that are present. Why dost thou not readily do the same thing before thy wife? That thou mayest not insult her. So then thou dost it not, lest thou shouldest insult thy wife; and dost thou not blush at insulting God? For He is everywhere present, and heareth all things.

26 Be not drunken, He says. For this very thing of itself, is it not a chastisement? He did not say, Put thy body on the rack, but what? Do not give it free rein so as to take away the authority of the mind: on the contrary "make

not provision for the lusts thereof." (Rom. xiii. 14.) Do not (He says) seize by violence what is not thine own; do not overreach; do not forswear thyself. What labors do these things require! what sweatings! Speak evil of no man (He says) nor accuse falsely. The contrary indeed is a labor. For when thou hast spoken ill of another, immediately thou art in danger, in suspicion, [saying] Did he of whom I spake, hear? whether he be great or small. For should he be a great man, immediately thou wilt be indeed in danger; but if small, he will requite thee with as much, or rather with what is far more grievous; for he will say evil of thee in a greater degree. We are enjoined nothing difficult, nothing burdensome, if we have the will. And if we have not the will, even the easiest things will appear burdensome to us. What is easier than eating? but from great effeminacy many feel disgust even at this, and I hear many say, that it is weariness even to eat. None of these things is wearisome if thou hast but the will. For everything depends on the will after the grace from above. Let us will good things that we may attain also to the good things eternal, in Christ Jesus our Lord, whom to the Father together with the Holy Ghost be glory, might, honor, now and for ever, and world without end. Amen.

HOMILY 14

¹ Hebrews viii. 1, 2.-"Now of the things which we have spoken this is the sum: We have such an High Priest; who is set down on the right hand of the throne of the majesty in the heavens: a minister of the sanctuary and of the true tabernacle which the Lord pitched, and not man." [1.] Paul mixes the lowly things with the lofty, ever imitating his Master, so that the lowly become the path to the lofty, and through the former we are led to the latter, and when we are amid the great things we learn that these [lowly ones] were a condescension. This accordingly he does here also. After declaring that "He offered up Himself," and showing Him to be a "High Priest," what does he say? "Now of the things which we have spoken this is the sum: we have such an High Priest who is set down on the right hand of the throne of the majesty." And yet this is not [the office] of a Priest, but of Him whom the Priest should serve.

² "A minister of the sanctuary," not simply a minister, but "a minister of the sanctuary. And of the true Tabernacle, which the Lord pitched and not man." Thou seest the condescension. Did he not a little before make a separation, saying: "Are they not all ministering spirits?" (supra, i. 14) and there-

fore (he says) it is not said to them, "Sit thou on my right hand," (supra, i. 13) for He that sitteth is not a minister. How is it then that it is here said, "a minister," and "a minister of the Sanctuary"? for he means here the Tabernacle. See how he raised up the minds of the believing Jews. For as they would be apt to imagine that we have no such tabernacle [as they had], see here (he says) is the Priest, Great, yea, much greater than the other, and who has offered a more wonderful sacrifice. But is not all this mere talk? is it not a boast, and merely said to win over our minds? on this account he established it first from the oath, and afterwards also from "the tabernacle." For this difference too was manifest: but the Apostle thinks of another also, "which" (he says) "the Lord pitched [or "made firm"] and not man." Where are they who say that the heaven whirls around? where are they who declare that it is spherical? for both of these notions are overthrown here.

3 "Now" (he says) "of the things which we have spoken this is the sum." By "the sum" is always meant what is most important. Again he brings down his discourse; having said what is lofty, henceforward he speaks fearlessly. [2.] In the next place that thou mayest understand that he used the word "minister" of the manhood, observe how he again indicates it: "For" (ver. 3) (he says) "every high priest is ordained to offer both gifts and sacrifices, wherefore it is of necessity that this man have somewhat also to offer." Do not now, because thou hearest that He sitteth, suppose that His being called High Priest is mere idle talk. For the former, viz. His sitting, belongs to the dignity of the Godhead, but this to His great lovingkindness, and His tender care for us. On this account he repeatedly urges this very thing, and dwells more upon it: for he feared lest the other[truth] should overthrow it. Therefore he again brings down his discourse to this: since some were enquiring why He died. He was a Priest. But there is no Priest without a sacrifice. It is necessary then that He also should have a sacrifice.

4 And in another way; Having said that He is on high, he affirms and proves that He is a Priest from every consideration, from Melchisedec, from the oath, from offering sacrifice. From this he also frames another and necessary syllogism. "For if" (he says) "He had been on earth, He would not be a Priest, seeing that there are priests who offer the gifts according to the Law." If then He is a Priest (as He really is), we must seek some other place for Him. "For if He were" indeed "on earth, He should not be a priest." For how [could He be]? He offered no sacrifice, He ministered not in the Priest's office. And

with good reason, for there were the priests. Moreover he shows, that it was impossible that [He] should be a priest upon earth. For how [could He be]? There was no rising up against [the appointed Priests], he means.

5[3.] Here we must apply our minds attentively, and consider the Apostolic wisdom; for again he shows the difference of the Priesthood. "Who" (he says) "serve unto the example and shadow of heavenly things." What are the heavenly things he speaks of here? The spiritual things. For although they are done on earth, yet nevertheless they are worthy of the Heavens. For when our Lord Jesus Christ lies slain [as a sacrifice], when the Spirit is with us, when He who sitteth on the right hand of the Father is here, when sons are made by the Washing, when they are fellow-citizens of those in Heaven, when we have a country, and a city, and citizenship there, when we are strangers to things here, how can all these be other than "heavenly things"? But what! Are not our Hymns heavenly? Do not we also who are below utter in concert with them the same things which the divine choirs of bodiless powers sing above? Is not the altar also heavenly? How? It hath nothing carnal, all spiritual things become the offerings. The sacrifice does not disperse into ashes, or into smoke, or into steamy savor, it makes the things placed there bright and splendid. How again can the rites which we celebrate be other than heavenly? For when He says, "Whose soever sins ye retain they are retained, whose soever sins ye remit, they are remitted" (John xx. 23) when they have the keys of heaven, how can all be other than heavenly?

6 "Who" (he says) "serve unto the example and shadow of heavenly things, as Moses was admonished of God, when he was about to make the tabernacle, for see, saith He, that thou make all things according to the pattern showed to thee in the mount." Inasmuch as our hearing is less ready of apprehension than our sight (for the things which we hear we do not in such wise lay up in our soul, as those which we see with our very eyes), He showed him all. Either then he means this by "the example and shadow," or else he [speaks] of the Temple. For, he went on to say, "See" (His words are), that "thou make all things according to the pattern showed to thee in the mount." Was it then only what concerned the furniture of the temple that he saw, or was it also what related, to the sacrifices, and all the rest? Nay, one would not be wrong in saying even this ; for The Church is heavenly, and is nothing else than Heaven.

7[4.] (Ver. 6) "But now hath He obtained a more excellent ministry, by how much also He is the Mediator of a better covenant." Thou seest (he means) how much better is the one ministration than the other, if one be an example and type, and the other truth [reality]. But this did not profit the hearers, nor cheer them. Therefore he says what especially cheered them: "Which was established upon better promises." Having raised them up by speaking of the place, and the priest, and the sacrifice, he then sets forth also the wide difference of the covenant, having also said before that it was "weak and unprofitable." (See Heb. vii. 18.) And observe what safeguards he lays down, when intending to find fault with it. For in the former place after saying, "according to the power of an endless life" (Heb. vii. 16), he then said that "there is a disannulling of the commandment going before" (Heb. vii. 18); and then after that, he set forth something great, saying, "by which we draw nigh unto God." (Heb. vii. 19.) And in this place, after leading us up into Heaven, and showing that instead of the temple, we have Heaven, and that those things were types of ours, and having by these means exalted the Ministration [of the New Covenant], he then proceeds suitably to exalt the priesthood.

8 But (as I said) he sets down that which especially cheers them, in the words, "Which was established upon better promises." Whence does appear? In that this the one was cast out, and the other introduced in its place: for it is therefore of force because it is better. For as he says, "If perfection were by" it, "what further need was there, that another priest should rise, after the order of Melchisedec?" (Heb. vii. 11); so also here he used the same syllogism, saying (ver. 7) "For if that first covenant had been faultless, then should no place have been sought for the second"; that is, if it made men "faultless." For it is because he is speaking of this that he did not say, "But finding fault with" it, but (ver. 8, 9) "But finding fault with them, He saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt: because they continued not in My covenant, and I regarded them not, saith the Lord."

9 Yea, verily. And whence does it appear that [the first Covenant] came to an end? He showed it indeed also from the Priest, but now he shows more clearly by express words that it has been cast out. But how is it "upon better

promises"? For how, tell me, can earth and heaven be equal? But do thou consider, how he speaks of promises there [in that other covenant] also, that thou mayest not bring this charge against it. For there also, he says "a better hope, by which we draw nigh unto God" (Heb. vii. 19), showing that a Hope was there also; and in this place "better promises," hinting that there also He had made promises. But inasmuch as they were forever making objections, he says, "Behold! the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah." He is not speaking of any old Covenant: for, that they might not assert this, he determined the time also. Thus he did not say simply, "according to the covenant which I made with their fathers," lest thou shouldest say [it was] the one made with Abraham, or that with Noah: but he declares what [covenant it was], "not according to the covenant which I made with their fathers "in the Exodus. Wherefore he added also, "in the day that I took them by the hand, to lead them out of the land of Egypt; because they continued not in My covenant, and I regarded them not, saith the Lord." Thou seest that the evils begin first from ourselves ("they" themselves first, saith he, "continued not in [the "covenant"]") and the negligence is from ourselves, but the good things from Him; I mean the [acts] of bounty. He here introduces, as it were, an apology showing the cause why He forsakes them.

¹⁰ [5.] (Ver. 10) "For this," he says, "is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put My laws into their mind, and write them in their hearts, and I will be to them a God, and they shall be to Me a people." Thus He says this concerning the New [covenant] because His words are "not according to the covenant which I covenanted." But what other difference is there beside this? Now if any person should say that "the difference is not in this respect, but in respect to its being put into their hearts; He makes no mention of any difference of ordinances, but points out the mode of its being given: for no longer" (he says) "shall the covenant be in writings, but in hearts;" let the Jew in that case show that this was ever carried into effect; but he could not, for it was made a second time in writings after the return from Babylon. But I show that the Apostles received nothing in writing, but received [it] in their hearts through the Holy Ghost. Wherefore also Christ said, "When He cometh, He will bring all things to your remembrance, and He shall teach you." (John xiv. 26.)

11 [6.] (Ver. 11, 12) "And they shall not teach" (he says) "every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know Me from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." Behold also another sign. "From the least even to the greatest of them" (he says) "they shall know Me, and they shall not say, Know the Lord." When hath this been fulfilled save now? For our [religion] is manifest: but theirs [i.e. the Jews'] was not manifest, but had been shut up in a corner. [A covenant] is then said to be "new," when it is different and shows some advantage over the old. "Nay surely," says one, "it is new also when part of it has been taken away, and part not. For instance, when an old house is ready to fall down, if a person leaving the whole, has patched up the foundation, straightway we say, he has made it new, when he has taken some parts away, and brought others into their place. For even the heaven also is thus called 'new,' when it is no longer 'of brass,' but gives rain; and the earth likewise is new when it is not unfruitful, not when it has been changed; and the house is likewise new, when portions of it have been taken away, and portions remain. And thus, he says, he hath well termed it 'a New Covenant.'"

12 If then I show that that covenant had become "Old" in this respect, that it yielded no fruit? And that thou mayest know this exactly, read what Haggai says, what Zechariah, what the Messenger, when the return from the Captivity had not yet fully taken place; and what Esdras charges. How then did [the people] receive him? And how no man enquired of the Lord, inasmuch as they [the priests] themselves also transgressed, and knew it not even themselves? Dost thou see how thy [interpretation] is broken down, whilst I maintain my own: that this [covenant] must be called "New" in the proper sense of the word? And besides, I do not concede that the words "the heaven shall be new" (Isa. lxv. 17), were spoken concerning this. For why, when saying in Deuteronomy "the heaven shall be of brass," did he not set down this in the contrasted passage, "but if ye hearken, it shall be new."

13 And further on this account He says that He will give "another Covenant, because they did not continue in the first." This I show by what he says ("For what the law could not do in that it was weak through the flesh," Rom. viii. 3; and again, "Why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?" Acts xv. 10.) But "they did not continue therein," he says. Here he shows that [God] counts

us worthy of greater and of spiritual [privileges]: for it is said "their sound went out into all the earth and their words unto the ends of the world." (Ps. xix. 5; Rom. x. 18.) That is [the meaning of] "they shall not say each man to his neighbor, Know the Lord." And again, "the earth shall be filled with the knowledge of the Lord as much water to cover the seas." (Isa. xi. 9.)

¹⁴ [7.] "In calling it new" (he says), "He hath made the first old: but that which decayeth and waxeth old is ready to vanish away." See what was hidden, how he hath laid open the very mind of the prophet! He honored the law, and was not willing to call it "old" in express terms: but nevertheless, this he did call it. For if the former had been new, he would not have called this which came afterwards "new" also. So that by granting something more and different, he declares that "it was waxen old." Therefore it is done away and is perishing, and no longer exists. Having taken boldness from the prophet, he attacks it more suitably, showing that our [dispensation] is now flourishing. That is, he showed that [the other] was old: then taking up the word "old," and adding of himself another [circumstance], the [characteristic] of old age, he took up what was omitted by the others, and says "ready to vanish away."

¹⁵ The New then has not simply caused the old to cease, but because it had become aged, as it was not [any longer] useful. On this account he said, "for the weakness and unprofitableness thereof" (Heb. vii. 18), and, "the law made nothing perfect" (Heb. vii. 19); and that "if the first had been faultless, then should no place have been sought for the second." (Heb. viii. 7.) And "faultless"; that is, useful; not as though it [the old Covenant] was obnoxious to any charges, but as not being sufficient. He used a familiar form of speech. As if one should say, the house is not faultless, that is, it has some defect, it is decayed: the garment is not faultless, that is, it is coming to pieces. He does not therefore here speak of it as evil, but only as having some fault and deficiency. [8.] So then we also are new, or rather we were made new, but now are become old; therefore we are "near to vanishing away," and to destruction. Let us scrape off this old age. It is indeed no longer possible to do it by Washing, but by repentance it is possible here [in this life]. If there be in us anything old, let us cast it off; if any "wrinkle," if any stain, if any "spot," let us wash it away and become fair (Eph. v. 27): that "the King may desire our beauty." (Ps. xlv. 11.)

¹⁶ It is possible even for him who has fallen into the extremest deformity to recover that beauty of which David says that the King shall desire thy

beauty. "Hearken, O daughter, and consider; forget also thine own people and thy father's house: so shall the King greatly desire thy beauty." (Ps. xlv. 10, Ps. xlv. 11.) And yet forgetting doth not produce beauty. Yea, beauty is of the soul. What sort of forgetting? That of sins. For he is speaking about the Church from among the Gentiles, exhorting her not to remember the things of her fathers, that is [of] those that sacrificed to idols; for from such was it gathered. And he said not, "Go not after them," but what is more, Do not admit them into thy mind; which he says also in another place, "I will not mention their names through my lips." (Ps. xvi. 4.) And again, "That my mouth may not talk of the deeds of men." (Ps. xvii. 3, Ps. xvii. 4.) As yet is this no great virtue; nay, rather, it is indeed great, but not such as this [which is here spoken of]. For what does he say there? He says not; "Talk not of the things of men, neither speak of the things of thy fathers"; but, neither remember them, nor admit them into thy mind. Thou seest to how great a distance he would have us keep away from wickedness. For he that remembers not [a matter] will not think of it, and he that does not think, will not speak of it: and he that does not speak of it, will not do it. Seest thou from how many paths he hath walled us off? by what great intervals he hath removed us, even to a very great [distance]?

17 [9.] Let us then also "hearken and forget" our own evils. I do not say our sins, for (He says) "Remember thou first, and I will not remember." (Isa. xliii. 26, Isa. xliii. 25 LXX.) I mean for instance, Let us no longer remember rapacity, but even restore the former [plunder']. This is to forget wickedness, and to cast out the thought of rapacity, and never at any time to admit it, but to wipe away also the things already done amiss. Whence may the forgetfulness of wickedness come to us? From the remembrance of good things, from the remembrance of God. If we continually remember God, we cannot remember those things also. For (he says) "When I remembered Thee upon my bed, I thought upon Thee in the morning dawn." (Ps. lxxiii. 6.) We ought then to have God always in remembrance, but then especially, when thought is undisturbed, when by means of that remembrance [a man] is able to condemn himself, when he can retain [things] in memory. For in the daytime indeed, if we do remember, other cares and troubles entering in, drive the thought out again: but in the night it is possible to remember continually, when the soul is calm and at rest; when it is in the haven, and under a serene sky. "The things which you say in your hearts be ye grieved for on your beds," he says.

(Ps. iv. 4 LXX.) For it were indeed right to retain this remembrance through the day also. But inasmuch as you are always full of cares, and distracted amidst the things of this life, at least then remember God on your bed; at the morning dawn meditate upon Him.

¹⁸ If at the morning dawn we meditate on these things, we shall go forth to our business with much security. If we have first made God propitious by prayer and supplication, going forth thus we shall have no enemy. Or if thou shouldest, thou wilt laugh him to scorn, having God propitious. There is war in the market place; the affairs of every day are a fight, they are a tempest and a storm. We therefore need arms: and prayer is a great weapon. We need favorable winds; we need to learn everything, so as to go through the length of the day without shipwrecks and without wounds. For every single day the rocks are many, and oftentimes the boat strikes and is sunk. Therefore have we especially need of prayer early and by night. ¹⁹[¹⁰. Many of you have often beheld the Olympic games: and not only have beheld but have been zealous partisans and admirers of the combatants, one of this [combatant], one of that. You know then that both during the days of the contests, and during those nights, all night long the herald thinks of nothing else, has no other anxiety, than that the combatant should not disgrace himself when he goes forth. For those who sit by the trumpeter admonish him not to speak to any one, that he may not spend his breath and get laughed at. If therefore he who is about to strive before men, uses such forethought, much more will it befit us to be continually thoughtful, and careful, since our whole life is a contest. Let every night then be a vigil, and let us be careful that when we go out in the day we do not make ourselves ridiculous. And would it were only making ourselves ridiculous. But now the Judge of the contest is seated on the right hand of the Father, hearkening diligently that we utter not any false note, anything out of tune. For He is not the Judge of actions only, but of words also. Let us keep our vigil, beloved; we also have those that are eager for our success, if we will. Near each one of us Angels are sitting; and yet we snore through the whole night. And would it were only this.

²⁰ But many do even many licentious things, some indeed going to the very brothels, and others making their own houses places of whoredom by taking courtesans thither. Yes most certainly. For is it not so? They care well for their contest. Others are drunken and speak amiss; others make an uproar. Others keep evil vigil through the night weaving, and worse than those

who sleep, schemes of deceit; others by calculating usury; others by bruising themselves with cares, and doing anything rather than what is suited to the contest. Wherefore, I exhort you, let us lay aside all [other] things, and look to one only, how we may obtain the prize, [how we may] be crowned with the Chaplet; let us do all by which we shall be able to attain to the promised blessings. Which may we all attain in Christ Jesus our Lord, with whom to the Father and also to the Holy Ghost be glory, might, honor, now and for ever and world without end. Amen.

HOMILY 15

¹ Hebrews ix. 1-5.—"Then verily the first [covenant] had also ordinances of divine service, and a worldly Sanctuary. For there was a tabernacle made; the first, wherein was the Candlestick, and the Table, and the Shew-bread, which is called the Sanctuary. And after the second veil, the tabernacle which is called the Holiest of all; which had the golden censer and the Ark of the Covenant overlaid round about with gold: wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant: and over it the Cherubim of glory, shadowing the Mercy-seat: of which we cannot now speak particularly." [1.] He has shown from the Priest, from the Priesthood, from the Covenant, that that [dispensation] was to have an end. From this point he shows it from the fashion of the tabernacle itself. How? This, he says, [was] the "Holy" and the "Holy of Holies." The holy place then is a symbol of the former period (for there all things are done by means of sacrifices); but the Holy of Holies of this that is now present.

² And by the Holy of Holies he means Heaven; and by the veil, Heaven, and the Flesh "entereth into that within the veil": that is to say, "through the veil of His flesh." (Supra, vi. 19; Heb. x, 20.) And it were well to speak of this passage, taking it up from the beginning. What then does he say? "Then verily the first had also" (the first what? "The Covenant"). "Ordinances of Divine service." What are "ordinances"? symbols or rights. Then; as (he means) it has not now. He shows that it had already given place, for (he says) it had at that time; so that now, although it stood, it is not. "And the worldly Sanctuary." He calls it "worldly," inasmuch as it was permitted to all to tread it, and in the same house the place was manifest where the priests stood, where the Jews, the Proselytes, the Grecians, the Nazarites. Since, therefore even gentiles were permitted to tread it, he calls it "worldly." For surely the Jews were not "the world."

³ "For" (he says) "there was a tabernacle made; the first, which is called holy, wherein was. the Candlestick, and the Table, and the Shew-bread." These things are symbols of the world. "And after the second veil" (There was then not one veil [only], but there was a veil without also) "the tabernacle, which is called holy of holies." Observe how everywhere he calls it a tabernacle in regard of [God's] encamping there. "Which had" (he says) "a golden Censer, and the ark of the Covenant overlaid round about with gold: wherein was the golden pot that held the manna, and Aaron's rod that budded, and the tables of the covenant." All these things were venerable and conspicuous memorials of the Jewish obstinacy; "and the tables of the covenant" (for they brake them) "And the manna" (for they murmured; and therefore handing on the memory thereof to posterity, He commanded it to be laid up in a golden pot). "And Aaron's rod that budded. And over it, the Cherubim of glory." What is "the Cherubim of glory"? He either means "the glorious," or those which are under God. "Shadowing the mercy-seat."

⁴ But in another point of view also he extols these things in his discourse, in order to show that those which come after them are greater. "Of which" (he says) "we cannot now speak particularly." In these words he hints that these were not merely what was seen, but were a sort of enigmas. "Of which" (he says) "we cannot now speak particularly," perhaps because they needed a long discourse. [2.] Ver. 6. "Now when these things were thus ordained, the priests went always into the first tabernacle accomplishing the service [of God]." That is, these things indeed were [there], but the Jews did not enjoy them: they saw them not. So that they were no more theirs than [ours] for whom they prophesied. (Ver. 7) "But into the second the High Priest went alone once every year, not without blood, which he offered for himself, and for the errors of the people." Thou seest that the types were already laid down beforehand? for, lest they should say, "how is there [but] one sacrifice?" he shows that this was so from the beginning, since at least the more holy and the awful [sacrifice] was [but] one. And how did the High Priest offer once for all? Thus were they wont [to do] from the beginning, for then also (he says) "the High Priest" offered "once for all."

⁵ And well said he, "not without blood." (Not indeed without blood, yet not this blood, for the business was not so great.) He signifies that there shall be a sacrifice, not consumed by fire, but rather distinguished by blood. For inasmuch as he called the Cross a sacrifice, though it had neither fire, nor

logs, nor was offered many times, but had been offered in blood once for all; he shows that the ancient sacrifice also was of this kind, was offered "once for all" in blood. "Which he offers for himself;" again, "for himself; and for the errors of the people." He said not "sins"; but "errors," that, they might not be high-minded. For even if thou hast not sinned intentionally, yet unintentionally thou hast erred, and from this no man is pure. And everywhere [he adds] the "for himself," showing that Christ is much greater. For if He be separated from our sins, how did He "offer for Himself"? Why then saidst thou these things (one says)? Because this is [a mark] of One that is superior.

6[3.] Thus far there is no speculation. But from this point he philosophizes and says, (ver. 8) "The Holy Ghost this signifying, that the way into the Holiest of all was not yet made manifest, while as the first tabernacle was yet standing." For this cause (he says) have these things been thus "ordained," that we might learn that "the Holy of Holies," that is, Heaven, is as yet inaccessible. Let us not then think (he says) that because we do not enter them, they have no existence: inasmuch as neither did we enter the Most Holy [place]. Ver. 9. "Which" (he says) "was established as a figure for the time then present." What does he mean by "the time present"? That before the coming of Christ: For after the coming of Christ, it is no longer a time present: For how [could it be], having arrived, and being ended?

7 There is too something else which he indicates, when he says this, "which [was] a figure for the time then present," that is, became the Type. "In which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience." Thou seest now what is [the meaning of] "The Law made nothing perfect," (Heb. vii. 19,) and "If that first [covenant] had been faultless." (Heb. viii. 7.) How? "As pertaining to the conscience." For the sacrifices did not put away the defilement from the soul, but still were concerned with the body: "after the law of a carnal commandment." (Heb. vii. 16.) For certainly they could not put away adultery, nor murder, nor sacrilege. Seest thou? Thou hast eaten this, Thou hast not eaten that, which are matters of indifference. ["Which stood] only in meats and drinks, and divers washings." "Thou hast drunk this," he says: and yet nothing has been ordained concerning drink, but he said this, treating them as trifles.

8 Ver. 10. "And [in] divers washings, and carnal ordinances imposed on them until the time of reformation." For this is the righteousness of the

flesh. Here he depreciates the sacrifices, showing that they had no efficacy, and that they existed "till the time of reformation," that is, they waited for the time that reformeth all things. [4.] Ver. 11. "But Christ being come an High Priest of good things that are come by a greater and more perfect tabernacle not made with hands." Here he means the flesh. And well did he say, "greater and more perfect," since God The Word and all the power of The Spirit dwells therein; "For God giveth not the Spirit by measure [unto Him]." (John iii. 34.) And "more perfect," as being both unblamable, and setting right greater things. "That is, not of this creation." See how [it was] "greater." For it would not have been "of the Spirit" (Matt. i. 20), if man had constructed it. Nor yet is it "of this creation"; that is, not of these created things, but spiritual, of the Holy Ghost.

9 Seest thou how he calls the body tabernacle and veil and heaven. "By a greater and more perfect tabernacle. Through the veil, that is, His flesh." (Heb. x. 20.) And again, "into that within the veil." (Heb. vi. 19.) And again, "entering into the Holy of Holies, to appear before the face of God." (Heb. ix. 24.) Why then doth he this? According as one thing or a different one is signified. I mean for instance, the Heaven is a veil, for as a veil it walls off the Holy of Holies; the flesh [is a veil] hiding the Godhead; and the tabernacle likewise holding the Godhead. Again, Heaven [is] a tabernacle: for the Priest is there within. "But Christ" (he says) "being come an High Priest": he did not say, "become," but "being come," that is, having come for this very purpose, not having been successor to another. He did not come first and then become [High Priest], but came and became at the same time. And he did not say "being come an High Priest" of things which are sacrificed, but "of good things that are come," as if his discourse had not power to put the whole before us.

10 Ver. 12. "Neither by the blood," he says, "of goats and calves" (All things are changed) "but by His own Blood" (he says) "He entered in once for all into the Holy Place." See thus he called Heaven. "Once for all" (he says) "He entered into the Holy Place, having obtained eternal redemption." And this [expression] "having obtained," was [expressive] of things very difficult, and that are beyond expectation, how by one entering in, He "obtained everlasting redemption." [5.] Next [comes] that which is calculated to persuade. Ver. 13, 14. "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much

more shall the Blood of Christ, who through the Holy Spirit offered Himself without spot to God, purge your conscience from dead works, to serve the living God." For (he says) if "the blood of bulls" is able to purify the flesh, much rather shall the Blood of Christ wipe away the defilement of the soul. For that thou mayest not suppose when thou hearest [the word] "sanctifieth," that it is some great thing, he marks out and shows the difference between each of these purifyings, and how the one of them is high and the other low. And says it is [so] with good reason, since that is "the blood of bulls," and this "the Blood of Christ."

11 Nor was he content with the name, but he sets forth also the manner of the offering. "Who" (he says) "through the Holy Spirit offered Himself without spot to God," that is, the victim was without blemish, pure from sins. For this is [the meaning of] "through the Holy Spirit," not through fire, nor through any other things. "Shall purge your conscience" (he says) "from dead works." And well said he "from dead works"; if any man touched a dead body, he was polluted; and here, if any man touch a "dead work," he is defiled through his conscience. "To serve" (he says) "the Living and true God." Here he declares that it is not [possible] while one has "dead works to serve the Living and true God," for they are both dead and false; and with good reason [he says this]. [6.] Let no man then enter in here with "dead works." For if it was not fit that one should enter in who had touched a dead body, much more one that hath "dead works": for this is the most grievous pollution. And "deadworks" are, all which have not life, which breathe forth an ill odor. For as a dead body is useful to none of the senses, but is even annoying to those who come near it, so sin also at once strikes the reasoning faculty, and does not allow the understanding itself to be calm, but disturbs and troubles it.

12 And it is said too that a plague at its very commencement corrupts the living bodies; such also is sin. It differs in nothing from a plague, not [indeed] corrupting the air first, and then the bodies, but darting at once into the soul. Seest thou not how persons affected with the plague, are inflamed: how they writhe about, how they are full of an ill scent, how disfigured are their countenances: how wholly unclean they are? Such are they also that sin, though they see it not. For, tell me, is not he who is possessed by the desire of riches or carnal lust, worse than any one that is in a fever? Is he not more unclean than all these, when he does and submits to all shameless things? [7.]

For what is baser than a man who is in love with money? Whatever things women that are harlots or on the stage refuse not to do neither does he [refuse]. Rather it is likely that they would refuse [to do] a thing, rather than he. He even submits to do things fit for slaves, flattering those whom he ought not; again he is overbearing where he ought not to be, being inconsistent in every respect. He will sit by flattering wicked people, and oftentimes depraved old men, that are of much poorer and meaner condition than himself; and will he insolent and overbearing to others that are good and in all respects virtuous. Thou seest in both respects the baseness, the shamelessness: he is both humble beyond measure, and boastful.

¹³ Harlots however stand in front of their house, and the charge against them is that they sell their body for money: yet, one may say, poverty and hunger compel them (although at the most this is no sufficient excuse: for they might gain a livelihood by work). But the covetous man stands, not before his house, but before the midst of the city, making over to the devil not his body but his soul; so that he [the devil] is in his company, and goes in unto him, as verily to a harlot: and having satisfied all his lusts departs; and all the city sees it, not two or three persons only. And this again is the peculiarity of harlots, that the), are his who gives the gold. Even if he be a slave or a gladiator, or any person whatever, yet if he offers their hire, they receive him. But the free, even should they be more noble than all, they do not accept without the money. These men also do the same. They turn away right thoughts when they bring no money; but they associate with the abominable, and actually with those that fight with wild beasts, for the sake of the gold, and associate with them shamelessly and destroy the beauty of the soul. For as those women are naturally of odious appearance and black, and awkward and gross, and formless and ill-shaped, and in all respects disgusting, such do the souls of these men become, not able to conceal their deformity by their outward paintings. For when the ill look is extreme, whatever they may devise, they cannot succeed in their feigning.

¹⁴ For that shamelessness makes harlots, hear the prophet saying, "Thou wert shameless towards all; thou hadst a harlot's countenance." (Jer. iii. 3.) This may be said to the covetous also: "Thou wert shameless towards all," not towards these or those, but "towards all." How? Such an one respects neither father, nor son, nor wife, nor friend, nor brother, nor benefactor, nor absolutely any one. And why do I say friend, and brother, and father? He respects

not God Himself, but all [we believe] seems to him a fable; and he laughs, intoxicated by his great lust, and not even admitting into his ears any of the things which might profit him. But O! their absurdity! and then what things they say! "Woe to thee, O Mammon, and to him that has thee not." At this I am torn to pieces with indignation: for woe to those who say these things, though they say them in jest. For tell me, has not God uttered such a threat as this, saying, "Ye cannot serve two masters"? (Matt. vi. 24.) And dost thou set at nought the threat? Does not Paul say that it is Idolatry, and does he not call "the covetous man an Idolater"? (Eph. v. 5.)

¹⁵[8.] And thou standest laughing, raising a laugh after the manner of women of the world who are on the stage. This has overthrown, this has cast down everything. Our affairs, both our business and our politeness, are turned into laughing; there is nothing steady, nothing grave. I say not these things to men of the world only; but I know those whom I am hinting at. For the Church has been filled with laughter. Whatever clever thing one may say, immediately there is laughter among those present: and the marvelous thing is that many do not leave off laughing even during the very time of the prayer. ¹⁶Everywhere the devil leads the dance, he has entered into all, is master of all. Christ is dishonored, is thrust aside; the Church is made no account of. Do ye not hear Paul saying, Let "filthiness and foolish talking and jesting" (Eph. v. 4) be put away from you? He places "jesting" along with "filthiness," and dost thou laugh? What is "foolish talking"? that which has nothing profitable. And dost thou, a solitary, laugh at all and relax thy countenance? thou that art crucified? thou that art a mourner? tell me, dost thou laugh? Where dost thou hear of Christ doing this? Nowhere: but that He was sad indeed oftentimes. For even when He looked on Jerusalem, He wept; and when He thought on the Traitor He was troubled; and when He was about to raise Lazarus, He wept; and dost thou laugh? If he who grieves not over the sins of others deserves to be accused, of what consideration will he be worthy, who is without sorrow for his own sins, yea laughs at them? This is the season of grief and tribulation, of bruising and bringing matter [the body], of conflicts and sweatings, and dost thou laugh? Dost not thou see how Sarah was rebuked? dost thou not hear Christ saying, "Woe to them that laugh, for they shall weep"? (Luke vi. 25.) Thou chantest these things every day, for, tell me, what dost thou say? "I have laughed?" By no means; but what? "I labored in my groaning." (Ps. vi. 6.)

17 But perchance there are some persons so dissolute and silly as even during this very rebuke to laugh, because forsooth we thus discourse about laughter. For indeed such is their derangement, such their madness, that it does not feel the rebuke. The Priest of God is Standing, offering up the prayer of all: and art thou laughing, having no fears? And while he is offering up the prayers in trembling for thee, dost thou despise all? Hearest thou not the Scripture saying, "Woe, ye despisers!" (cf. Acts xiii. 41 from Hab. i. 5); dost thou not shudder? dost thou not humble thyself? Even when thou enterest a royal palace, thou orderest thyself in dress, and look, and gait, and all other respects: and here where there is the true Palace, and things like those of heaven, dost thou laugh? Thou indeed, I know, seest [them] not, but hear thou that there are angels present everywhere, and in the house of God especially they stand by the King, and all is filled by those incorporeal Powers.

18 This my discourse is addressed to women also, who in the presence of their husbands indeed do not dare readily to do this, and even if they do it, it is not at all times, but during a season of relaxation, but here they do it always. Tell me, O woman, dost thou cover thine head and laugh, sitting in the Church? Didst thou come in here to make confession of sins, to fall down before God, to entreat and to supplicate for the transgressions thou hast wretchedly committed, and dost thou do this with laughter? How then wilt thou be able to propitiate Him? [9.] But (one says) what harm is there in laughter? There is no harm in laughter; the harm is when it is beyond measure, and out of season. Laughter has been implanted in us, that when we see our friends after a long time, we may laugh; that when we see any persons downcast and fearful, we may relieve them by our smile; not that we should burst out violently and be always laughing. Laughter has been implanted in our soul, that the soul may sometimes be refreshed, not that it may be quite relaxed. For carnal desire also is implanted in us, and yet it is not by any means necessary that because it is implanted in us, therefore we should use it, or use it immoderately: but we should hold it in subjection, and not say, Because it is implanted in us, let us use it.

19 Serve God with tears, that thou mayest be able to wash away your sins. I know that many mock us, saying, "Tears directly." Therefore it is a time for tears. I know also that they are disgusted, who say, "Let us eat and drink, for to-morrow we die." (1 Cor. xv. 32.) "Vanity of vanities, all is vanity." (Eccles. i. 2.) It is not I that say it, but he who had had the experience of all things saith

thus: "I builded for me houses, I planted vineyards, I made me pools of water, [I had] men servants and women servants." (Eccles. ii. 4, Eccles. ii. 6, Eccles. ii. 7.) And what then after all these things? "Vanity of vanities, all is vanity." (Eccles. xii. 8.) Let us mourn therefore, beloved, let us mourn in order that we may laugh indeed, that we may rejoice indeed in the time of un-mixed joy. For with this joy [here] grief is altogether mingled: and never is it possible to find it pure. But that is simple and undeceiving joy: it has nothing treacherous, nor any admixture. In that joy let us delight ourselves; that let us pursue after. And it is not possible to obtain this in any other way, than by choosing here not what is pleasant, but what is profitable, and being willing to be afflicted a little, and bearing all things with thanksgiving. For thus we shall be able to attain even to the Kingdom of Heaven, of which may we all be counted worthy, in Christ Jesus our Lord, with whom to the Father be glory, together with the Holy Ghost, now and for ever and world without end, Amen.

HOMILY 16

1 Hebrews ix. 15-18.-"And for this cause He is the Mediator of the New Testament, that by means of death for the redemption of the transgressions that were under the first Testament, they which are called might receive the promise of an eternal inheritance. For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead, otherwise it is of no strength at all while the testator liveth. Whereupon neither the first [testament] was dedicated without blood." [1.] It was probable that many of those who were more weakly would especially distrust the promises of Christ because He had died. Paul accordingly out of a superabundance introduced this illustration, deriving it from common custom. Of what kind is it? He says, "indeed, on this very account we ought to be of good courage." On what account? Because testaments are established and obtain their force when those who have made them are not living, but dead. "And for this cause," he says, "He is the Mediator of the New Testament." A Testament is made towards the last day, [the day] of death.

2 And a testament is of this character: It makes some heirs, and some disinherited. So in this case also: "I will that where I am," Christ says, "they also may be." (John xvii. 24.) And again of the disinherited, hear Him saying, "I pray not for" all, "but for them that believe on Me through their word." (John xvii. 20.) Again, a testament has relation both to the testator,

and to the legatees; so that they have some things to receive, and some to do, So also in this case. For after having made promises innumerable, He demands also something from them, saying, "a new commandment I give unto you." (John xiii. 34.) Again, a testament ought to have witnesses. Hear Him again saying, "I am one that bear witness of Myself, and He that sent Me beareth witness of Me." (John viii. 18.) And again, "He shall testify of Me" (John xv. 26), speaking of the Comforter. The twelve Apostles too He sent, saying, "Bear ye witness before God."

3[2.] "And for this cause" (he says) "He is the Mediator of the New Testament." What is a "Mediator"? A mediator is not lord of the thing of which he is mediator, but the thing belongs to one person, and the mediator is another: as for instance, the mediator of a marriage is not the bridegroom, but one who aids him who is about to be married. So then also here: The Son became Mediator between the Father and us. The Father willed not to leave us this inheritance, but was wroth against us, and was displeased [with us] as being estranged [from Him]; He accordingly became Mediator between us and Him, and prevailed with Him. And what then? How did He become Mediator? He brought words from [Him] and brought [them to us], conveying over what came from the Father to us, and adding His own death thereto. We had offended: we ought to have died: He died for us and made us worthy of the Testament. By this is the Testament secure, in that henceforward it is not made for the unworthy. At the beginning indeed, He made His dispositions as a father for sons; but after we had become unworthy, there was no longer need of a testament, but of punishment.

4 Why then (he would say) dost thou think upon the law? For it placed us in a condition of so great sin, that we could never have been saved, if our Lord had not died for us; the law would not have had power, for it is weak. [3.] And he established this no longer from common custom only, but also from what happened under the old [Testament]: which especially influenced them. There was no one who died there: how then could that [Testament] be firm? In the same way (he says). How? For blood was there also, as there is blood here. And if it was not the blood of the Christ, do not be surprised; for it was a type. "Whereupon," he says, "neither was the first [Testament] dedicated without blood." What is "was dedicated"? was confirmed, was ratified. The word "whereupon" means "for this cause." It was needful that the symbol of the Testament should be also that of death.

5 For why (tell me) is the book of the testament sprinkled? (Ver. 19, 20) "For" (he says) "when Moses had spoken every precept to all the people according to the law, he took the blood of calves, with water, and scarlet wool, and hyssop, and sprinkled both the book itself and all the people, saying, This is the blood of the testament, which God hath enjoined unto you:" Tell me then why is the book of the testament sprinkled, and also the people, except on account of the precious blood, figured from the first? Why "with hyssop"? It is close and retentive And why the "water"? It shows forth also the cleansing by water. And why the "wool"? this also [was used], that the blood might be retained. In this place blood and water show forth the same thing, for baptism is His passion. [4.] Ver. 21, 22. "Moreover he sprinkled with blood both the tabernacle and all the vessels of the ministry. And almost all things are by the law purged with blood, and without shedding of blood is no remission." Why the "almost"? why did he qualify it? Because those [ordinances] were not a perfect purification, nor a perfect remission, but half-complete and in a very small degree. But in this case He says, "This is the blood of the New Testament, which is shed for you, for the remission of sins." (Matt. xxvi. 28.)

6 Where then is "the book"? He purified their minds. They themselves then were the books of the New Testament. But where are "the vessels of the ministry"? They are themselves. And where is "the tabernacle"? Again, they are; for "I will dwell in them," He says, "and walk in them." (2 Cor. vi. 16.) [5.] But they were not sprinkled with "scarlet wool," nor yet "with hyssop." Why was this? Because the cleansing was not bodily but spiritual, and the blood was spiritual. How? It flowed not from the body of irrational animals, but from the Body prepared by the Spirit. With this blood not Moses but Christ sprinkled us, through the word which was spoken; "This is the blood of the New Testament, for the remission of sins." This word, instead of hyssop, having been dipped in the blood, sprinkles all. And there indeed the body was cleansed outwardly, for the purifying was bodily; but here, since the purifying is spiritual, it entereth into the soul, and cleanseth it, not being simply sprinkled over, but gushing forth in our souls. The initiated understand what is said. And in their case indeed one sprinkled just the surface; but he who was sprinkled washed it off again; for surely he did not go about continually stained with blood. But in the case of the soul it is not so, but the blood is

mixed with its very substance, making it vigorous and pure, and leading it to the very unapproachable beauty.

7[6.] Henceforward then he shows that His death is the cause not only of confirmation, but also of purification. For inasmuch as death was thought to be an odious thing, and especially that of the cross, he says that it purified, even a precious purification, and in regard to greater things. Therefore the sacrifices preceded, because of this blood. Therefore the lambs; everything was for this cause. Ver. 23. "It was therefore necessary that the Patterns" (he says) "of the things in the heavens should be purified with these, but the heavenly things themselves with better sacrifices than these." And how are they "patterns of things in the heavens"? And what does he mean now by "the things in the heavens"? Is it Heaven? Or is it the Angels? None of these, but what is ours. It follows then that our things are in Heaven, and heavenly things are ours, even though they be accomplished on earth; since although angels are on earth, yet they are called Heavenly. And the Cherubim appeared on earth, but yet are heavenly. And why do I say "appeared"? nay rather they dwell on earth, as indeed in Paradise: but this is nothing; for they are heavenly. And, "Our conversation is in Heaven" (Phil. iii. 20), and yet we live here.

8 "But these are the heavenly things," that is, the philosophy which exists amongst us; those who have been called thereto. "With better sacrifices than these." What is "better" is better than something [else] that is good. Therefore "the patterns also of things in the heavens" have become good; for not even the patterns were evil: else the things whereof they are patterns would also have been evil. [7.] If then we are heavenly, and have obtained such a sacrifice, let us fear. Let us no longer continue on the earth; for even now it is possible for him that wishes it, not to be on the earth. For to be and not to be on the earth is the effect of moral disposition and choice. For instance; God is said to be in Heaven. Wherefore? not because He is confined by space, far from it, nor as having left the earth destitute of His presence, but by His relation to and intimacy with the Angels. If then we also are near to God, we are in Heaven. For what care I about Heaven when I see the Lord of Heaven, when I myself am become a Heaven? "For," He says, "We will come," I and the Father, "and will make our abode with him." (John xiv. 23.)

9 Let us then make our soul a Heaven. The heaven is naturally bright; for not even in a storm does it become black, for it does not itself change its ap-

pearance, but the clouds run together and cover it. Heaven has the Sun; we also have the Sun of Righteousness. I said it is possible to become a Heaven; and I see that it is possible to become even better than Heaven. How? when we have the Lord of the Sun. Heaven is throughout pure and without spot; it changes not either in a storm or in the night. Neither let us then be so influenced either by tribulations or by "the wiles of the devil" (Eph. vi. 11), but let us continue spotless and pure. Heaven is high and far from the earth. Let us also effect this [as regards ourselves]; let us withdraw ourselves from the earth, and exalt ourselves to that height, and remove ourselves far from the earth. Heaven is higher than the rains and the storms, and is reached by none of them. This we also can do, if we will.

10 It does appear to be, but is not really so affected. Neither then let us be affected, even if we appear to be so. For as in a storm, most men know not the beauty of [heaven,] but think that it is changed, while philosophers know that it is not affected at all, so with regard to ourselves also in afflictions; most men think that we are changed with them, and that affliction has touched our very heart, but philosophers know that it has not touched us. [8.] Let us then become heaven, let us mount up to that height, and so we shall see men differing nothing from ants. I do not speak of the poor only, nor the many, but even if there be a general there, even if the emperor be there, we shall not distinguish the emperor, nor the private person. We shall not know what is gold, or what is silver, or what is silken or purple raiment: we shall see all things as if they were flies, if we be seated in that height. There is no tumult there, no disturbance, nor clamor.

11 And how is it possible (one says) for him who walks on the earth, to be raised up to that height? I do not tell it thee in words, but I show thee in fact those who have attained to that height. Who then are they? I mean such as Paul, who being on earth, spent their lives in heaven. But why do I say "in heaven"? They were higher than the Heaven, yea than the other heaven, and mounted up to God Himself. For, "who" (he says) "shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" (Rom. viii. 35.) And again, "while we look not at the things which are seen, but at the things which are not seen." (2 Cor. iv. 18.) Seest thou that he did not even see the things here? But to show thee that he was higher than the heavens, hear him saying himself, "For I am persuaded that neither death, or life, nor things present, nor things to come,

nor height, nor depth, nor any other creature, shall be able to separate us from the love of Christ." (Rom. viii. 38, Rom. viii. 39.)

¹² Seest thou how thought, hurrying past all things, made him higher not than this creation only, not than these heavens, but even [than any other also] if any other there were? Hast thou seen the elevation of his mind? Hast thou seen what the tent-maker became, because he had the will, he who had spent his whole life in the market-place? [9.] For there is no hindrance, no not any, but that we may rise above all men, if we have the will. For if we are so successful in arts that are beyond the reach of the generality, much more in that which does not require so great labor. For, tell me, what is more difficult than to walk along a tight rope, as if on level ground, and when walking on high to dress and undress, as if sitting on a couch? Does not the performance seem to us to be so frightful, that we are not even willing to look at it, but are terrified and tremble at the very sight? And tell me, what is more difficult than to hold a pole upon your face, and when you have put up a child upon it, to perform innumerable feats and delight the spectators? And what is more difficult than to play at ball with swords? And tell me what is harder than thoroughly to search out the bottom of the sea? And one might mention innumerable other arts.

¹³ But easier than all these, if we have the will, is virtue, and the going up into Heaven. For here it is only necessary to have the will, and all [the rest] follows. For we may not say, I am unable, neither accuse the Creator. For if He made us unable, and then commands, it is an accusation against Himself. [10.] How is it then (some one says) that many are not able? How is it then that many are not willing? For, if they be willing, all will be able. Therefore also Paul says, "I would that all men were even as I myself" (1 Cor. vii. 7), since he knew that all were able to be as himself. For he would not have said this, if it had been impossible. Dost thou wish to become [such]? only lay hold on the beginning. Tell me now, in the case of any arts, when we wish to attain them, are we content with wishing, or do we also engage with the things themselves? As for instance, one wishes to become a pilot; he does not say, I wish, and content himself with that, but he also puts his hand to the work. He wishes to become a merchant; he does not merely say, I wish, but he also puts his hand to the work. Again he wishes to travel abroad, and he does not say, I wish, but he puts his hand to the work. In everything then,

wishing alone is not sufficient, but work must also be added; and when thou wishest to mount up to heaven, dost thou merely say, "I wish"?

¹⁴How then (he says) saidst thou that willing is sufficient? [I meant] willing joined with deeds, the laying hold on the thing itself, the laboring. For we have God working with us, and acting with us. Only let us make our choice, only let us apply ourselves to the matter as to work, only let us think earnestly about it, only let us lay it to heart, and all follows. But if we sleep on, and as we snore expect to enter into heaven, how shall we be able to obtain the heavenly inheritance? Let us therefore be willing, I exhort you, let us be willing. Why do we carry on all our traffic with reference to the present life, which to-morrow we shall leave? Let us choose then that Virtue which will suffice us through all eternity: wherein we shall be continually, and shall enjoy the everlasting good things; which may we all attain, in Christ Jesus our Lord, with whom to the Father together with the Holy Ghost be glory, power, honor, now and for ever and world without end. Amen.

HOMILY 17

¹Hebrews ix. 24-26.-"For Christ is not entered into the holy places made with hands, which are the figures of the true, but into Heaven itself, now to appear in the presence of God for us. Nor yet that He should offer Himself often, as the High Priest entereth into the Holy Place every year with blood of others, for then must He often have suffered since the foundation of the world. But now, once, in the end of the world hath He appeared to put away sin by the sacrifice of Himself." [1.] The Jews greatly prided themselves on the temple and the tabernacle. Wherefore they said, "The temple of the Lord, The temple of the Lord, The temple of the Lord." (Jer. vii.4.) For nowhere else in the earth was such a temple constructed as this, either for costliness, or beauty, or anything else. For God who ordained it, commanded that it should be made with great magnificence, because they also were more attracted and urged on by material things. For it had bricks of gold in the walls; and any one who wishes may learn this in the second [book] of Kings, and in Ezekiel, and how many talents of gold were then expended.

²But the second [temple] was a more glorious building, both on account of its beauty, and in all other respects. Nor was it revered for this reason only, but also from its being One. For they were wont to resort thither from the uttermost parts of the earth, whether from Babylon or from Ethiopia. And Luke shows this when he says in the Acts: "There were dwelling" there

"Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, in Judea and Cappadocia, in Pontus and Asia, Phrygia and Pamphylia, in Egypt and in the parts of Libya about Cyrene." (Acts ii. 5, Acts ii. 9, Acts ii. 10.) They then who lived in all parts of the world assembled there, and the fame of the temple was great. What then does Paul do? What [he did] in regard to the sacrifices, that also he does here. For as there he set against [them] the death of Christ, so here also he sets the whole heaven against the temple.

³[2.] And not by this alone did he point out the difference, but also by adding that The Priest is nearer to God: for he says, "to appear in the presence of God." So that he made the matter august, not only by the [consideration of] heaven, but also by [that of Christ's] entering in [there]. For not merely through symbols as here, but He sees God Himself there. Seest thou that condescension through the lowly things have been said throughout? Why dost thou then any longer wonder that He intercedes there, where He places Himself as a High Priest? "Nor yet, that He should offer Himself often, as the High Priest." "For Christ is not entered into the Holy Places made with hands" (he says) "which are the figures of the True." (These then are true; and those are figures, for the temple too has been so arranged, as the Heaven of Heavens.)

⁴What sayest thou? He who is everywhere present, and who filleth all things, doth not He "appear" unless He enter into Heaven? Thou seest that all these things pertain to the flesh. "To appear," he says, "in the presence of God for us." What is "for us"? He went up (he means) with a sacrifice which had power to propitiate the Father. Wherefore (tell me)? Was He an enemy? The angels were enemies, He was not an enemy. For that the Angels were enemies, hear what he says, "He made peace as to things on earth and things in Heaven." (Col. i. 20.) So that He also "entered into Heaven, now to appear in the presence of God for us." He "now appeareth," but "for us." [3.] "Nor yet that He should offer Himself often, as the High Priest entereth into the Holy place every year with blood of others." Seest Thou how many are the differences? The "often" for the "once"; "the blood of others," for "His own." Great is the distance. He is Himself then both victim and Priest and sacrifice. For if it had not been so, and it had been necessary to offer many sacrifices, He must have been many times crucified. "For then," he says, "He must often have suffered since the foundation of the world."

⁵ In this place he has also veiled over something. "But now once more in the end of the world." Why "at the end of the world"? After the many sins. If therefore, it had taken place at the beginning, then no one would have believed; and He must not die a second time, all would have been useless. But since later, there were many transgressions, with reason He then appeared: which he expresses in another place also, "Where sin abounded, grace did much more abound. But now once in the end of the world, hath He appeared to put away sin by the sacrifice of Himself." (Rom. v. 20.) [4.] (Ver. 27) "And as it is appointed unto men once to die, but after this, the Judgment." He next says also why He died once [only]: because He became a ransom by one death. "It had been appointed" (he says) "unto men once to die." This then is [the meaning of] "He died once," for all. (What then? Do we no longer die that death? We do indeed die, but we do not continue in it: which is not to die at all. For the tyranny of death, and death indeed, is when he who dies is never more allowed to return to life. But when after dying is living, and that a better life, this is not death, but sleep.) Since then death was to have possession of all, therefore He died that He might deliver us.

⁶ Ver. 28. "So Christ was once offered." By whom offered? evidently by Himself. Here he says that He is not Priest only, but Victim also, and what is sacrificed. On this account are [the words] "was offered." "Was once offered" (he says) "to bear the sins of many." Why "of many," and not "of all"? Because not all believed, For He died indeed for all, that is His part: for that death was a counterbalance against the destruction of all men. But He did not bear the sins of all men, because they were not willing. And what is [the meaning of] "He bare the sins"? Just as in the Oblation we bear up our sins and say, "Whether we have sinned voluntarily or involuntarily, do Thou forgive," that is, we make mention of them first, and then ask for their forgiveness. So also was it done here. Where has Christ done this? Hear Himself saying, "And for their sakes I sanctify Myself." (John xvii. 19.) Lo! He bore the sins. He took them from men, and bore them to the Father; not that He might determine anything against them [mankind], but that He might forgive them.

⁷ "Unto them that look for Him shall He appear" (he says) "the second time without sin unto salvation." What is "without sin"? it is as much as to say, He sinneth not. For neither did He die as owing the debt of death, nor yet because of sin. But how "shall He appear"? To punish, you say. He did not

however say this, but what was cheering; "shall He appear unto them that look for Him, without sin unto salvation." So that for the time to come they no longer need sacrifices to save themselves, but to do this by deeds. [5.] (Chap. x. 1.) "For" (he says) "the Law having a shadow of the good things to come not the very image of the things"; i.e. not the very reality. For as in painting, so long as one [only] draws the outlines, it is a sort of "shadow" but when one has added the bright paints and laid in the colors, then it becomes "an image." Something of this kind also was the Law.

8 "For" (he says) "the Law having a shadow of the good things to come, not the very image of the things," i.e. of the sacrifice, of the remission: "can never by those sacrifices with which they offered continually make the comers thereunto perfect." (Ver. 2-9) "For then would they not have ceased to be offered? because that the worshipers once purged, should have had no more conscience of sins? But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins. Wherefore when He cometh into the world, He saith, Sacrifice and offering Thou wouldest not, but a body hast Thou prepared Me. In burnt-offerings and sacrifices for sin Thou hast had no pleasure. Then said I, Lo! I come, in the volume of the book it is written of Me, to do Thy will, O God. Above when He said, Sacrifice, and offering, and burnt-offerings, and [offering] for sin Thou wouldest not, neither hadst pleasure therein, which are offered by the Law, then He said, Lo! I come to do Thy will, O God! He taketh away the first that He may establish the second."

9 Thou seest again the superabundance [of his proofs]? This sacrifice (he says) is one; whereas the others were many: therefore they had no strength, because they were many. For, tell me, what need of many, if one had been sufficient? so that their being many, and offered "continually," proves that they [the worshipers] were never made clean. For as a medicine, when it is powerful and productive of health, and able to remove the disease entirely, effects all after one application; as, therefore, if being once applied it accomplishes the whole, it proves its own strength in being no more applied, and this is its business, to be no more applied; whereas if it is applied continually, this is a plain proof of its not having strength. For it is the excellence of a medicine to be applied once, and not often. So is it in this case also. Why forsooth are they continually cured with the "same sacrifices"? For if they were set free from all their sins, the sacrifices would not have gone on being

offered every day. For they had been appointed to be continually offered in behalf of the whole people, both in the evening and in the day. So that there was an arraignment of sins, and not a release from sins; an arraignment of weakness, not an exhibition of strength. For because the first had no strength, another also was offered: and since this effected nothing, again another; so that it was an evidence of sins.

¹⁰ The "offering" indeed then, was an evidence of sins, the "continually," an evidence of weakness. But with regard to Christ, it was the contrary: He was "once offered. The types therefore contain the figure only, not the power; just as in images, the image has the figure of the man, not the power. So that the reality and the type have [somewhat] in common with one another. For the figure exists equally in both, but not the power. So too also is it in respect of Heaven and of the tabernacle, for the figure was equal: for there was the Holy of Holies, but the power and the other things were not the same.

¹¹ What is, "He hath appeared to put away sin by the sacrifice of Himself"? What is this "putting away"? it is making contemptible. For sin has no longer any boldness; for it is made of no effect in that when it ought to have demanded punishment, it did not demand it: that is, it suffered violence: when it expected to destroy all men, then it was itself destroyed. "He hath appeared by the sacrifice of Himself" (he says), that is, "He hath appeared," unto God, and drawn near [unto Him]. For do not [think] because the High Priest was wont to do this oftentimes in the year. ... So that henceforward this is done in vain, although it is done; for what need is there of medicines where there are no wounds? On this account He ordained offerings "continually," because of their want of power, and that a remembrance of sins might be made.

¹² [6.] What then? do not we offer every day? We offer indeed, but making a remembrance of His death, and this [remembrance] is one and not many. How is it one, and not many? Inasmuch as that [Sacrifice] was once for all offered, [and] carried into the Holy of Holies. This is a figure of that [sacrifice] and this remembrance of that. For we always offer the same, not one sheep now and to-morrow another, but always the same thing: so that the sacrifice is one. And yet by this reasoning, since the offering is made in many places, are there many Christs? but Christ is one everywhere, being complete here and complete there also, one Body. As then while offered in many places, He is one body and not many bodies; so also [He is] one sacrifice. He is our High Priest, who offered the sacrifice that cleanses us. That we offer now

also, which was then offered, which cannot be exhausted. This is done in remembrance of what was then done. For (saith He) "do this in remembrance of Me." (Luke xxii. 19.) It is not another sacrifice, as the High Priest, but we offer always the same, or rather we perform a remembrance of a Sacrifice.

13 [7.] But since I have mentioned this sacrifice, I wish to say a little in reference to you who have been initiated; little in quantity, but possessing great force and profit, for it is not our own, but the words of Divine Spirit. What then is it? Many partake of this sacrifice once in the whole year, others twice; others many times. Our word then is to all; not to those only who are here, but to those also who are settled in the desert. For they partake once in the year, and often indeed at intervals of two years. What then? which shall we approve? those [who receive] once [in the year]? those who [receive] many times? those who [receive] few times? Neither those [who receive] once, nor those [who receive] often, nor those [who receive] seldom, but those [who come] with a pure conscience, from a pure heart, with an irreproachable life. Let such draw near continually; but those who are not such, not even once. Why, you will ask? Because they receive to themselves judgment, yea and condemnation, and punishment, and vengeance. And do not wonder. For as food, nourishing by nature, if received by a person without appetite, ruins and corrupts all [the system], and becomes an occasion of disease, so surely is it also with respect to the awful mysteries. Dost thou feast at a spiritual table, a royal table, and again pollute thy mouth with mire? Dost thou anoint thyself with sweet ointment, and again fill thyself with ill savors?

14 Tell me, I beseech thee, when after a year thou partakest of the Communion, dost thou think that the Forty Days are sufficient for thee for the purifying of the sins of all that time? And again, when a week has passed, dost thou give thyself up to the former things? Tell me now, if when thou hast been well for forty days after a long illness, thou shouldest again give thyself up to the food which caused the sickness, hast thou not lost thy former labor too? For if natural things are changed, much more those which depend on choice. As for instance, by nature we see, and naturally we have healthy eyes; but oftentimes from a bad habit [of body] our power of vision is injured. If then natural things are changed, much more those of choice. Thou assignest forty days for the health of the soul, or perhaps not even forty, and dost thou expect to propitiate God? Tell me, art thou in sport?

¹⁵ These things I say, not as forbidding you the one and annual coming, but as wishing you to draw near continually. [8.] These things have been given to the holy. This the Deacon also proclaims when he calls on the holy; even by this call searching the faults of all. For as in a flock, where many sheep indeed are in good health, but many are full of the scab, it is needful that these should be separated from the healthy; so also in the Church: since some sheep are healthy, and some diseased, by this voice he separates the one from the other, the priest [I mean] going round on all sides by this most awful cry, and calling and drawing on the holy. For it is not possible that a man should know the things of his neighbor, (for "what man," he says, "knoweth the things of a man, save the spirit of man which is in him?" -1 Cor. ii. 11): he utters this voice after the whole sacrifice has been completed, that no person should come to the spiritual fountain carelessly and in a chance way. For in the case of the flock also (for nothing prevents us from again using the same example), the sickly ones we shut up within, and keep them in the dark, and give them different food, not permitting them to partake either of pure air, or of simple grass, or of the fountain without [the fold]. In this case then also this voice is instead of fetters.

¹⁶ Thou canst not say, 'I did not know, I was not aware that danger attends the matter.' Nay surely Paul too especially testified this. But wilt thou say, 'I never read it?' This is not an apology, but even an accusation. Dost thou come into the Church every day and yet art ignorant of this? However, that thou mayest not have even this excuse to offer, for this cause, with a loud voice, with an awful cry, like some herald lifting up his hand on high, standing aloft, conspicuous to all, and after that awful silence crying out aloud, he invites some, and some he forbids, not doing this with his hand, but with his tongue more distinctly than with his hand. For that voice, falling on our ears, just like a hand, thrusts away and casts out some, and introduces and presents others. Tell me then, I beseech [you], in the Olympic games does not the herald stand, calling out with loud and uplifted voice, saying, "Does any one accuse this man? Is he a slave? Is he a thief? Is he one of wicked manners?" And yet, those contests for prizes are not of the soul nor yet of good morals, but of strength and the body. If then where there is exercise of bodies, much examination is made about character, how much rather here, where the soul is alone the combatant. Our herald then even now stands, not holding each person by the head, and drawing him forward, but

holding all together by the head within; he does not set against them other accusers, but themselves against themselves. For he says not, "Does any one accuse this man?" but what? "If any man accuse himself." For when he says, The Holy things for the holy, he means this: "If any is not holy, let him not draw near."

¹⁷ He does not simply say, "free from sins," but, "holy." For it is not merely freedom from sins which makes a man holy, but also the presence of the Spirit, and the wealth of good works. I do not merely wish (he says) that you should be delivered from the mire, but also that you should be bright and beautiful. For if the Babylonian King, when he made choice of the youths from the captives, chose out those who were beautiful in form, and of fair countenance: much more is it needful that we, when we stand by the royal table, should be beautiful in form, [I mean] that of the soul, having adornment of gold, our robe pure, our shoes royal, the face of our soul well-formed, the golden ornament put around it, even the girdle of truth. Let such an one as this draw near, and touch the royal cups.

¹⁸ But if any man clothed in rags, filthy, squalid, wish to enter in to the royal table, consider how much he will suffer, the forty days not being sufficient to wash away the offenses which have been committed in all the time. For if hell is not sufficient, although it be eternal (for therefore also it is eternal), much more this short time. For we have not shown a strong repentance, but a weak. [9.] Eunuchs especially ought to stand by the King: by eunuchs, I mean those who are clear in their mind, having no wrinkle nor spot, lofty in mind, having the eye of the soul gentle and quick-sighted, active and sharp, not sleepy nor supine; full of much freedom, and yet far from impudence and overboldness, wakeful, healthful, neither very gloomy and downcast, nor yet dissolute and soft. ¹⁹ This eye we have it in our own power to create, and to make it quicksighted and beautiful. For when we direct it, not to the smoke nor to the dust (for such are all human things), but to the delicate breeze, to the light air, to things heavenly and high, and full of much calmness and purity, and of much delight, we shall speedily restore it, and shall invigorate it, as it luxuriates in such contemplation. Hast thou seen covetousness and great wealth? do not thou lift up thine eye thereto. The thing is mire, it is smoke, an evil vapor, darkness, and great distress and suffocating cares. Hast thou seen a man cultivating righteousness, content with his own, and having abundant space for recreation, having anxieties, not fix-

ing his thoughts on things here? Set [thine eye] there, and lift [it] up on high; and thou wilt make it far the most beautiful, and more splendid, feasting it not with the flowers of the earth, but with those of virtue, with temperance, moderation, and all the rest. For nothing so troubles the eye as an evil conscience ("Mine eye," it is said, "was troubled by reason of anger"—Ps. vi. 7); nothing so darkens it. Set it free from this injury, and thou wilt make it vigorous and strong, ever nourished with good hopes.

²⁰ And may we all make both it and also the other energies of the soul, such as Christ desires, that being made worthy of the Head who is set over us, we may depart thither where He wishes. For He saith, "I will that where I am, they also may be with Me, that they may behold My glory." (John xvii. 24.) Which may we all enjoy in Christ Jesus our Lord, with whom to the Father together with the Holy Ghost be glory, might, honor, now and for ever and world without end. Amen.

HOMILY 18

¹ Hebrews x. 8-13.—"Above when He said, Sacrifice and offering, and burnt-offerings, and [offering] for sin, Thou wouldest not neither hadst pleasure [therein], which are offered by the Law, they. said He, Lo! I come to do Thy will, O God. He taketh away the first, that He may establish the second. By the which will we are sanctified, by the offering of the body of Jesus Christ, once for all. And every Priest standeth daily ministering, and offering oftentimes the same sacrifices, which can never take away sins. But this [man] after He had offered one sacrifice for sins for ever, sat down on the right hand of God, from henceforth expecting till His enemies be made His footstool." [1.] In what has gone before he had shown that the sacrifices were unavailing for perfect purification, and were a type, and greatly defective. Since then there was this objection to his argument, If they are types, how is it that, after the truth is come, they have not ceased, nor given place, but are still performed? he here accordingly labors at this very point, showing that they are no longer performed, even as a figure, for God does not accept them. And this again he shows not from the New [Testament], but from the prophets, bringing forward from times of old the strongest testimony, that it [the old system] comes to an end, and ceases, and that they do all in vain, "always resisting the Holy Ghost." (Acts vii. 51.)

² And he shows over and above that they cease not now [only], but at the very coming of the Messiah, nay rather, even before His coming: and how it

was that Christ did not abolish them at the last, but they were abolished first, and then He came; first they were made to cease, and then He appeared. That they might not say, Even without this sacrifice, and by means of those, we could have been well pleasing unto God, He waited for these sacrifices to be convicted [of weakness], and then He appeared; for (He says) "sacrifice and offering Thou wouldest not." Hereby He took all away; and having spoken generally, He says also particularly, "In burnt-offerings and [sacrifice] for sin Thou hadst no pleasure." But "the offering" was everything except the sacrifice. "Then said I, Lo! I come." Of whom was this spoken? of none other than the Christ.

3 Here he does not blame those who offer, showing that it is not because of their wickednesses that He does not accept them, as He says elsewhere, but because the thing itself has been convicted for the future and shown to have no strength, nor any suitableness to the times. What then has this to do with the "sacrifices" being offered "oftentimes"? Not only from their being "oftentimes" [offered] (he means) is it manifest that they are weak, and that they effected nothing; but also from God's not accepting them, as being unprofitable and useless. And in another place it is said, "If Thou hadst desired sacrifice I would have given it." (Ps. li. 16.) Therefore by this also he makes it plain that He does not desire it. Therefore sacrifices are not God's will, but the abolition of sacrifices. Wherefore they sacrifice contrary to His will. What is "To do Thy will"? To give up, Myself, He means: This is the will of God. "By which Will we are sanctified." Or he even means something still further, that the sacrifices do not make men clean, but the Will of God. Therefore to offer sacrifice is not the will of God.

4[2.] And why dost thou wonder that it is not the will of God now, when it was not His will even from the beginning? For "who," saith He, "hath required this at your hands?" (Isa. i. 12.) How then did He Himself enjoin it? In condescension. For as Paul says, "I would that all men were even as I myself" (1 Cor. vii. 7), in respect of continence, and again says, "I will that the younger women marry, bear children" (1 Tim. v. 14); and lays down two wills, yet the two are not his own, although he commands; but the one indeed is his own, and therefore he lays it down without reasons; while the other is not his own, though he wishes it, and therefore it is added with a reason. For having previously accused them, because "they had waxed wanton against Christ" (1 Tim. v. 11), he then says, "I will that the younger women

marry, bear children." (1 Tim. v. 14.) So in this place also it was not His leading will that the sacrifices should be offered. For, as He says, "I wish not the death of the sinner, as that he should turn unto [Me] and live" (Ezek. xxxiii. 11): and in another place He says that He not only wished, but even desired this: and yet these are contrary to each other: for intense wishing is desire. How then dost Thou "not wish"? how dost Thou in another place "desire," which is a sign of vehement wishing? So is it in this case also.

⁵ "By the which will we are sanctified," he says. How sanctified? "by the offering of the Body of Jesus Christ once for all." [3.] "And every priest standeth daily ministering and offering oftentimes the same sacrifice." (To stand therefore is a sign of ministering; accordingly to sit, is a sign of being ministered unto.) "But this [man] after He had offered one sacrifice for sins for ever, sat down on the right hand of God, from henceforth expecting till His enemies be made His footstool." (Ver. 14, 15) "For by one offering He hath perfected forever them that are sanctified. Whereof the Holy Ghost also is a witness to us." He had said that those [sacrifices] are not offered; he reasoned from what is written, [and] from what is not written; moreover also he put forward the prophetic word which says, "sacrifice and offering Thou wouldest not." He had said that He had forgiven their sins. Again this also He proves from the testimony of what is written, for "the Holy Ghost" (he says) "is a witness to us: for after that He had said," (ver. 16-18) "This is the covenant, that I will make with them, after those days, saith the Lord: I will put My laws into their hearts, and in their minds will I write them, and their sins and iniquities will I remember no more. Now where remission of these is there is no more offering for sin." So then He forgave their sins, when He gave the Covenant, and He gave the Covenant by sacrifice. If therefore He forgave the sins through the one sacrifice, there is no longer need of a second.

⁶ "He sat down on the right band of God, from henceforth expecting." Why the delay? "that His enemies be put under His feet. For by one offering He hath perfected for ever them that are sanctified." But perhaps some one might say, Wherefore did He not put them under at once? For the sake of the faithful who should afterwards be brought forth and born. Whence then [does it appear] that they shall be put under? By the saying "He sat down." He called to mind again that testimony which saith, "until I put the enemies under His feet." (See above, i. 13.) But His enemies are the Jews. Then since he

had said, "Till His enemies be put under His feet," and they [these enemies] were vehemently urgent, therefore he introduces all his discourse concerning faith after this. But who are the enemies? All unbelievers: the daemons. And intimating the greatness of their subjection, he said not "are subjected," but "are put under His feet."

7 [4.] Let us not therefore be of [the number of] His enemies. For not they alone are enemies, the unbelievers and Jews, but those also who are full of unclean living. "For the carnal mind is enmity against God: for it is not subject to the law of God, for neither can it be." (Rom. viii. 7.) What then (you say)? this is not a ground of blame. Nay rather, it is very much a ground of blame. For the wicked man as long as he is wicked, cannot be subject [to God's law]; he can however change and become good. Let us then cast out carnal minds. But what are carnal? Whatever makes the body flourish and do well, but injures the soul: as for instance, wealth, luxury, glory (all these things are of the flesh), carnal love. Let us not then love gain, but ever follow after poverty: for this is a great good.

8 But (you say) it makes one humble and of little account. [True:] for we have need of this, for it benefits us much. "Poverty" (it is said) "humbles a man." (Prov. x. 4 LXX.) And again Christ [says], "Blessed are the poor in spirit." (Matt. v. 3.) Dost thou then grieve because thou art upon a path leading to virtue? Dost thou not know that this gives us great confidence? But, one says, "the wisdom of the poor man is despised." (Eccles. ix. 16.) And again another says, "Give me neither riches nor poverty" (Prov. xxx. 8), and, "Deliver me from the furnace of poverty." (See Isa. xlviii. 10.) And again, if riches and poverty are from the Lord, how can either poverty or riches be an evil? Why then were these things said? They were said under the Old [Covenant], where there was much account made of wealth, where there was great contempt of poverty, where the one was a curse and the other a blessing. But now it is no longer so.

9 But wilt thou hear the praises of poverty? Christ sought after it, and saith, "But the Son of Man hath not where to lay His head." (Matt. viii. 20.) And again He said to His disciples, "Provide neither gold, nor silver, nor two coats." (Matt. x. 9, Matt. x. 10.) And Paul in writing said, "As having nothing and yet possessing all things." (2 Cor. vi. 10.) And Peter said to him who was lame from his birth, "Silver and gold have I none." (Acts iii. 6.) Yea and under the Old [Covenant] itself, where wealth was held in admiration, who

were the admired? Was not Elijah, who had nothing save the sheepskin? Was not Elisha? Was not John? Let no man then be humiliated on account of his poverty: It is not poverty which humiliates, but wealth, which compels us to have need of many, and forces us to be under obligations to many?

¹⁰ And what could be poorer than Jacob (tell me), who said, "If the Lord give me bread to eat, and raiment to put on"? (Gen. xxviii. 20.) Were Elijah and John then wanting in boldness? Did not the one reprove Ahab, and the other Herod? The latter said, "It is not lawful for thee to have thy brother Philip's wife." (Mark vi. 18.) And Elias said to Ahab with boldness "It is not I that trouble Israel, but thou and thy father's house." (1 Kings xviii. 18.) Thou seest that this especially produces boldness; poverty [I mean]? For while the rich man is a slave, being subject to loss, and in the power of every one wishing to do him hurt, he who has nothing, fears not confiscation, nor fine. So, if poverty had made men wanting in boldness Christ would not have sent His disciples with poverty to a work requiring great boldness. For the poor man is very strong, and has nothing wherefrom he may be wronged or evil entreated. But the rich man is assailable on every side: just in the same way as one would easily catch a man who was dragging many long ropes after him, whereas one could not readily lay hold on a naked man. So here also it fails out in the case of the rich man: slaves, gold, lands, affairs innumerable, innumerable cares, difficult circumstances, necessities, make him an easy prey to all.

¹¹ [5.] Let no man then henceforth esteem poverty a cause of disgrace. For if virtue be there, all the wealth of the world is neither clay, nor even a mote in comparison of it. This then let us follow after, if we would enter into the kingdom of heaven. For, He saith, "Sell that thou hast, and give to the poor, and thou shalt have treasure in Heaven." (Matt. xix. 21.) And again, "It is hard for a rich man to enter into the Kingdom of Heaven." (Matt. xix. 23.) Dost thou see that even if we have it not, we ought to draw it to us? So great a good is Poverty; For it guides us by the hand, as it were, on the path which leads to Heaven, it is an anointing for the combat, an exercise great and admirable, a tranquil haven. But (you say) I have need of many [things], and am unwilling to receive a favor from any. Nevertheless, even in this respect the rich man is inferior to thee; for thou perhaps askest the favor for thy support, but he shamelessly [asks] for ten thousand things for covetousness' sake. So that it is the rich that are in need of many [persons], yea oftentimes those

who are unworthy of them. For instance, they often stand in need of those who are in the rank of soldiers, or of slaves: but the poor man has no need even of the Emperor himself, and if he should need him, he is admired because he has brought himself down to this, when he might have been rich.

¹² Let no man then accuse poverty as being the cause of innumerable evils, nor let him contradict Christ, who declared it to be the perfection of virtue, saying, "If thou wilt be perfect." (Matt. xix. 21.) For this He both uttered in His words, and showed by His acts, and taught by His disciples. Let us therefore follow after poverty, it is the greatest good to the sober-minded. Perhaps some of those who hear me, avoid it as a thing of ill omen. I do not doubt it. For this disease is great among most men, and such is the tyranny of wealth, that they cannot even as far as words endure the renunciation of it, lest avoid it as of ill omen. Far be this from the Christian's soul: for nothing is richer than he who chooses poverty of his own accord, and with a ready mind. [6.] How? I will tell you, and if you please, I will prove that he who chooses poverty of his own accord is richer even than the king himself. For he indeed needs many [things], and is in anxiety, and fears lest the supplies for the army should fail him; but the other has enough of everything, and fears about nothing, and if he fears, it is not about so great matters. Who then, tell me, is the rich man? he who is daily asking, and earnestly laboring to gather much together, and fears lest at any time he should fall short, or he who gathers nothing together, and is in great abundance and hath need of no one? For it is virtue and the fear of God, and not possessions which give confidence. For these even enslave. For it is said, "Gifts and presents blind the eyes of the wise, and like a muzzle on the mouth turn away reproofs." (Ecclus. xx. 29.)

¹³ Consider how the poor man Peter chastised the rich Ananias. Was not the one rich and the other poor? But behold the one speaking with authority and saying, "Tell me whether ye sold the land for so much" (Acts v. 8), and the other saying with submission, "Yea, for so much." And who (you say) will grant to me to be as Peter? It is open to thee to be as Peter if thou wilt; cast away what thou hast. "Disperse, give to the poor" (Ps. cxii. 9), follow Christ, and thou shalt be such as he. How? he (you say) wrought miracles. Is it this then, tell me, which made Peter an object of admiration, or the boldness which arose from his manner of life? Dost thou not hear Christ saying, "Rejoice not because the devils are subject unto you; If thou wilt be perfect

[&c].” (Luke x. 20.) Hear what Peter says: “Silver and gold have I none, but what I have I give thee.” (Acts iii. 6.) If any man have silver and gold, he hath not those other gifts.

¹⁴ Why is it then, you say, that many have neither the one nor the other? Because they are not voluntarily poor: since they who are voluntarily poor have all good things. For although they do not raise up the dead nor the lame, yet, what is greater than all; they have confidence towards God. They will hear in that day that blessed voice, “Come, ye blessed of My Father,” (what can be better than this?) “inherit the kingdom prepared for you from the foundation of the world: for I was an hungered and ye gave Me meat: I was thirsty and ye gave Me drink: I was a stranger and ye took Me in: I was naked and ye clothed Me: I was sick and in prison and ye visited Me. Inherit the kingdom prepared for you from the foundation of the world.” (Matt. xxv. 34-36.) Let us then flee from covetousness, that we may attain to the kingdom [of Heaven]. Let us feed the poor, that we may feed Christ: that we may become fellow-heirs with Him in Christ Jesus our Lord, with whom to the Father together with the Holy Ghost, be glory, power, honor, now and for ever and world without end. Amen.

HOMILY 19

¹ Hebrews x. 19-23.-“Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way which He hath consecrated for us, through the Veil, that is to say, His flesh, and having an High Priest over the house of God, let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our hope without wavering.” [1.] “Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way which He hath consecrated for us.” Having shown the difference of the High Priest, and of the sacrifices, and of the tabernacle, and of the Covenant, and of the promise, and that the difference is great, since those are temporal, but these eternal, those “near to vanishing away,” these permanent, those powerless, these perfect, those figures, these reality. for (he says) “not according to the law of a carnal commandment, but according to the power of an endless life.” (c. vii. 16.) And “Thou art a Priest for ever.” (c. v. 6.) Behold the continuance of the Priest. And concerning the Covenant, That (he says) is old (for “that which decayeth and waxeth old is ready to vanish away”-c. viii. 13), but this is new;

and has remission of sins, while that [has] nothing of the kind: for (he says) "the Law made nothing perfect." (c. vii. 19.) And again, "sacrifice and offering Thou wouldest not." (c. x. 5.) That is made with hands, while this is "not made with hands" (c. ix. 11): that "has the blood of goats" (c. ix. 12), this of the Lord; that has the Priest "standing," this "sitting." Since therefore all those are inferior and these greater, therefore he says, "Having therefore, brethren, boldness."

²[2.] "Boldness": from whence? As sins (he means) produce shame, so the having all things forgiven us, and being made fellow-heirs, and enjoying so great Love, [produces] boldness. "For the entrance into the holiest." What does he mean here by "entrance"? Heaven, and the access to spiritual things. "Which he hath inaugurated," that is, which He prepared, and which He began; for the beginning of using is thenceforth called the inaugurating; which He prepared (he means) and by which He Himself passed. "A new and living way." Here He expresses "the full assurance of hope." "New," he says. He is anxious to show that we have all things greater; since now the gates of Heaven have been opened, which was not done even for Abraham. "A new and living way," he says, for the first was a way of death, leading to Hades, but this of life. And yet he did not say, "of life," but called it "living," (the ordinances, that is,) that which abideth.

³"Through the veil" (he says) "of His flesh." For this flesh first cut that way, by this He inaugurated it [the way] by which He walked. And with good reason did he call [the flesh] "a veil." For when it was lifted up on high, then the things in heaven appeared. "Let us draw near" (he says) "with a true heart." To what should we "draw near"? To the holy things, the faith, the spiritual service. "With a true heart, in full assurance of faith," since nothing is seen; neither the priest hence-forward, nor the sacrifice, nor the altar. And yet neither was that priest visible, but stood within, and they all without, the whole people. But here not only has this taken place, that the priest has entered into the holy of holies, but that we also enter in. Therefore he says, "in full assurance of faith." For it is possible for the doubter to believe in one way, as there are even now many who say, that of some there is a resurrection and of others not. But this is not faith. "In full assurance of faith" (he says); for we ought to believe as concerning things that we see, nay, even much more; for "here" it is possible to be deceived in the things that are seen, but there not: "here" we trust to the senses, but there to the Spirit.

⁴ "Having our hearts sprinkled from an evil conscience." He shows that not faith only, but a virtuous life also is required, and the consciousness to ourselves of nothing evil. Since the holy of holies does not receive "with full assurance" those who are not thus disposed. For they are holy, and the holy of holies; but here no profane person enters. They were sprinkled as to the body, we as to the conscience, so that we may even now be sprinkled over with virtue itself. "And having our body washed with pure water." Here he speaks of the Washing, which no longer cleanses the bodies, but the soul. "For He is faithful that promised." "That promised" what? That we are to depart thither and enter into the kingdom. Be then in nothing over-curious, nor demand reasonings. Our [religion] needs faith. [3.] (Ver. 24, 25) "And" (he says) "let us consider one another to provoke unto love and to good works. Not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another and so much the more as ye see the day approaching." And again in other places, "The Lord is at hand; be careful for nothing." (Phil. iv. 5, Phil. iv. 6.) "For now is our salvation nearer: Henceforth the time is short." (Rom. xiii. 11.)

⁵ What is, "not forsaking the assembling of ourselves together"? (1 Cor. vii. 29.) He knew that much strength arises from being together and assembling together. "For where two or three" (it is said) "are gathered together in My name, there am I in the midst of them" (Matt. xviii. 20); and again, "That they may be One, as we" also are (John xvii. 11); and, "They had all one heart and [one] soul." (Acts iv. 32.) And not this only, but also because love is increased by the gathering [of ourselves] together; and love being increased, of necessity the things of God must follow also. "And earnest prayer" (it is said) was "made by" the people. (Acts xii. 5.) "As the manner of some is." Here he not only exhorted, but also blamed [them]. "And let us consider one another," he says, "to provoke unto love and to good works." He knew that this also arises from "gathering together." For as "iron sharpeneth iron" (Prov. xvii. 17), so also association increases love. For if a stone rubbed against a stone sends forth fire, how much more soul mingled with soul! But not unto emulation (he says) but "unto the sharpening of love." What is "unto the sharpening of love"? Unto the loving and being loved more. "And of good works"; that so they might acquire zeal. For if doing has greater force for instruction than speaking, ye also have in your number many teachers, who effect this by their deeds.

6 What is "let us draw near with a true heart"? That is, without hypocrisy; for "woe be to a fearful heart, and faint hands" (Ecclus. ii. 12): let there be (he means) no falsehood among us; let us not say one thing and think another; for this is falsehood; neither let us be fainthearted, for this is not [a mark] of a "true heart." Faintheartedness comes from not believing. But how shall this be? If we fully assure ourselves through faith. "Having our hearts sprinkled": why did he not say "having been purified"? [Because] he wished to point out the difference of the sprinklings: the one he says is of God, the other our own. For the washing and sprinkling the conscience is of God; but "the drawing near with" truth and "in full assurance of faith" is our own. Then he also gives strength to their faith from the truth of Him that promised.

7 What is "and having our bodies washed with pure water"? With water which makes pure; or which has no blood. Then he adds the perfect thing, love. "Not forsaking the assembling of ourselves together," which some (he says) do, and divide the assemblies. For "a brother helped by a brother is as a strong city." (Prov. xviii. 19 LXX.) "But let us consider one another to provoke unto love." What is, "let us consider one another"? For instance if any be virtuous, let us imitate him, let us look on him so as to love and to be loved. For from Love good works proceed. For the assembling is a great good: since it makes love more warm; and out of love all good things arise. For nothing is good which is not done through love. 8[4.] This then let us "confirm" towards each other. "For love is the fulfilling of the law." (Rom. xiii. 10.) We have no need of labors or of sweatings if we love one another. It is a pathway leading of itself towards virtue. For as on the highway, if any man find the beginning, he is guided by it, and has no need of one to take him by the hand; so is it also in regard to Love: only lay hold on the beginning, and at once thou art guided and directed by it. "Love worketh no ill to his neighbor" (Rom. xiii. 10); "thinketh no evil." (1 Cor. xiii. 5.) Let each man consider with himself, how he is disposed toward himself. He does not envy himself; he wishes all good things for himself; he prefers himself before all; he is willing to do all things for himself. If then we were so disposed towards others also, all grievous things are brought to an end; there is no enmity; there is no covetousness: for who would choose to overreach himself? No man; but on the contrary we shall possess all things in common, and shall not cease assembling ourselves together. And if we do this, the remembrance of injuries would have no place: for who would choose to remember injuries against

himself? Who would choose to be angry with himself? Do we not make allowances for ourselves most of all? If we were tires disposed towards our neighbors also, there will never be any remembrance of injuries.

9 And how is it possible (you say) that one should so love his neighbor as himself? If others had not done this, you might well think it impossible: but if they have done it, it is plain that from indolence it is not done by ourselves. And besides, Christ enjoins nothing impossible, seeing that many have even gone beyond His commands. Who has done this? Paul, Peter, all the company of the Saints. Nay, indeed if I say that they loved their neighbors, I say no great matter: they so loved their enemies as no man would love those who were likeminded with himself. For who would choose for the sake of those likeminded, to go away into Hell. when he was about to depart unto a kingdom? No man. But Paul chose this for the sake of his enemies, for those who stoned him, those who scourged him. What pardon then will there be for us, what excuse, if we shall not show towards our friends even the very smallest portion of that love which Paul showed towards his enemies?

10 And before him too, the blessed Moses was willing to be blotted out of God's book for the sake of his enemies who had stoned him. David also when he saw those who had stood up against him slain, saith, "I, the shepherd, have sinned, but these, what have they done?" (See 2 Sam. xxiv. 17.) And when he had Saul in his hands, he would not slay him, but saved him; and this when he himself would be in danger. But if these things were done under the Old [Covenant] what excuse shall we have who live under the New, and do not attain even to the same measure with them? For if, "unless our righteousness exceed that of the Scribes and Pharisees, we shall not enter into the kingdom of Heaven" (Matt. v. 20), how shall we enter in when we have even less than they? [5.] "Love your enemies," He says. (Matt. v. 44.) Love thou therefore thy enemy: for thou art doing good not to him, but to thyself. How? Thou art becoming like God. He, if he be beloved of thee, hath no great gain, for he is beloved by a fellow-slave; but thou, if thou love thy fellow-slave, hast gained much, for thou art becoming like God. Seest thou that thou art doing a kindness not to him but to thyself? For He appoints the prize not for him, but for thee.

11 What then if he be evil (you say)? So much the greater is the reward. Even for his wickedness thou oughtest to feel grateful to him: even should he be evil after receiving ten thousand kindnesses. For if he were not exceed-

ingly evil, thy reward would not have been exceedingly increased; so that the reason [thou assignest] for not loving him. the saying that he is evil, is the very reason for loving him. Take away the contestant and thou takest away the opportunity for the crowns. Seest thou not the athletes, how they exercise when they have filled the bags with sand? But there is no need for thee to practice this. Life is full of things that exercise thee, and make thee strong. Seest thou not the trees too, the more they are shaken by the winds, so much the more do they become stronger and firmer? We then. if we be long-suffering, shall also become strong. For it is said, "a man who is long-suffering abounds in wisdom, but he that is of a little soul is strongly foolish." (Prov. xiv. 29.) Seest thou how great is his commendation of the one, seest thou how great his censure of the other? "Strongly foolish," i.e. very [foolish]. Let us not then be faint-hearted one towards another: for this does not rise from enmity, but from having a small soul. As if the soul be strong, it will endure all things easily, and nothing will be able to sink it, but will lead it into tranquil havens. To which may we all attain, by the grace and lovingkindness of our Lord Jesus Christ, with whom to the Father together with the Holy Ghost, be glory, power, honor, now and for ever and world without end. Amen.

HOMILY 20

¹ Hebrews x. 26, 27. - "For if we sin willfully, after we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment, and fiery indignation which shall devour the adversaries." [1.] Trees which have been planted, and have had the advantage of all other care, and the hands and the labors of the cultivator, and yet yield no return for the labors, are pulled up by the roots, and handed over to the fire. So somewhat of this kind takes place also in the case of our Illumination. For when Christ has planted us, and we have enjoyed the watering of the Spirit, and then show no fruit; fire, even that of Hell, awaits us, and flame unquenchable. ² Paul therefore having exhorted them to love and to bringing forth the fruit of good works, and having urged them from the kindlier [considerations.] (What are these? That we have an entrance into the holy of holies, "the new way which He hath inaugurated for us." - c. x. 20), does the same again from the more gloomy ones, speaking thus. For having said, "not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another, and so much the more, as ye see the day

approaching" (c. x. 25), this being sufficient for consolation, he added, "For if we sin willfully after we have received the knowledge of the truth." There is need, he means, of good works, yea, very great need, "For if we sin willfully after we have received the knowledge of the truth, there remaineth no more sacrifice for sins." Thou wast cleansed; thou wast set free from the charges against thee, thou hast become a son. If then thou return to thy former vomit, there awaits thee on the other hand excommunication and fire and whatever such things there are. For there is no second sacrifice.

3[2.] At this place we are again assailed by those who take away repentance, and by those who delay to come to baptism. The one saying, that it is not safe for them to come to baptism, since there is no second remission: And the other asserting that it is not safe to impart the mysteries to those who have sinned, if there is no second remission. What shall we say then to them both? That he does not take away repentance, nor the propitiation through repentance, nor does he thrustaway and cast down with despair the fallen. He is not thus an enemy of our salvation; but what? He takes away the second Washing. For he did not say, no more is there repentance, or no more is there remission, but "no more" is there a "sacrifice," that is, there is no more a second Cross. For this is what he means by sacrifice. "For by one sacrifice," he says, "He hath perfected forever them that are sanctified" (c. x. 14); not like the Jewish [rites.]. For this reason he has treated-so much throughout concerning the Sacrifice, that it is one, even one; not wishing to show this only, that herein it differed from the Jewish [rites], but also to make [men] more steadfast, so that they might no longer expect another sacrifice according to the Jewish law.

4 "For," saith he, "if we sin willfully." See how he is disposed to pardon. He says, "if we sin willfully," so that there is pardon for those [who sin.] not willfully. "After the knowledge of the truth": He either means, of Christ, or of all doctrines. "There remaineth no more sacrifice for sins," but what? "A certain fearful looking for of judgment and fiery indignation which shall devour the adversaries." By "Adversaries" he means not the unbelievers, but those also who do what is against virtue; or [else he means] that the same fire shall receive them of the household also, which [receives] "the adversaries." Then expressing its devouring nature, he says, as if giving it life, "fiery indignation which shall devour the adversaries." For as a wild beast when irritated and very fierce and savage, would not rest till it could lay hold on some one

and eat him up; so also that fire, like one goaded by indignation, whatever it can lay hold of does not let go, but devours and tears it to pieces.

5[3.] Next he adds also the reason of the threat, that it is on good grounds, that it is just; for this contributes to confidence, when we show that it is just. For, he says, (ver. 28) "He that hath despised Moses' law dies without mercy, under two or three witnesses." "Without mercy," he says; so that there is no pardon, no pity there although the law is of Moses; for he ordained the most of it. What is "under two or three"? If two or three bore witness, he means, they immediately suffered punishment. If then under the Old [Covenant], when the law of Moses is set at nought, there is so great punishment, (ver. 29) "Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God and hath counted the blood of the covenant an unholy [a common] thing, and hath done despite unto the Spirit of grace?"

6 And how does a man "tread under foot the Son of God"? When partaking of Him in the mysteries (he would say) he has wrought sin, has he not trodden Him under foot? Has he not despised Him? For just as we make no account of those who are trodden under foot so also, they who sin have made no account of Christ; and so they have sinned. Thou art become the Body of Christ, and givest thou thyself to the devil, so that he treads thee under foot. "And accounted the blood a common thing," he says. What is "common"? It is "unclean," or the having nothing beyond other things. "And done despite unto the Spirit of grace." For he that accepts not a benefit, does despite to the benefactor. He made thee a son: and thou wishest to become a slave. He came to dwell with thee, and thou bringest in wicked imaginations to Him. Christ wished to stay with thee: and thou treadest Him down by surfeiting, by drunkenness.

7 Let us listen, whoever partake of the mysteries unworthily: let us listen, whoever approach that Table unworthily. "Give not" (He says) "that which is holy unto the dogs, lest in time they trample them under their feet" (Matt. vii. 6), that is, lest they despise, lest they repudiate [them]. Yet he did not say this, but what was more fearful than this. For he constrains their souls by what is fearful. For this also is adapted to convert, no less than consolation. And at the same time he shows both the difference, and the chastisement, and sets forth the judgment upon them, as though it were an evident matter. "Of how much sorer punishment, suppose ye, shall he be thought worthy?"

Here also he appears to me to hint at the mysteries.[4.] Next he adds testimony, saying, (ver. 31, 30) "It is a fearful thing to fall into the hands I of the Living God." "For" it is written: "Vengeance [belongeth] unto Me, I will recompense, saith the Lord. And again, The Lord shall judge His people." "Let us fall," it is said, "into the hands of the Lord, and not into the hands of men." (Ecclus. ii. 18.) But if ye repent not, ye shall "fall into the hands of" God: that is fearful: it is nothing, to "fall into the hands of men." When, he means, we see any man punished here, let us not be terrified at the things present, but shudder at the things to come. "For according to His mercy, so is His wrath." And, "His indignation will rest upon sinners." (Ecclus. v. 6.)

8 At the same time too he hints at something else. For "Vengeance [belongeth] unto Me," he says, "I will recompense." This is said in regard to their enemies, who are doing evil, not to those who are suffering evil. Here he is consoling them too, all but saying, God abideth for ever and liveth, so that even if they receive not [their reward] now, they will receive it hereafter. They ought to groan, not we: for we indeed shall fall into their hands, but they into the hands of God. For neither is it the sufferer who suffers the ill, but he that does it; nor is it he who receives a benefit that is benefited, but the benefactor. [5.] Knowing then these things, let us be patient as to suffering evil, forward as to kindnesses. And this will be, if we think lightly of wealth and honor. He that hath stripped himself of those affections, is of all men most generous, and more wealthy even than he who wears the purple. Seest thou not how many evils come through money? I do not say how many through covetousness, but merely by our attachment to these things. For instance, if a man has lost his money, he leads a life more wretched than any death. Why grievest thou, O man? why weepest thou? Because God has delivered Thee from excessive watching? Because thou dost not sit trembling and fearful? Again, if any one chain thee to a treasure, commanding thee to sit there perpetually, and to keep watch for other people's goods, thou art grieved, thou art disgusted; and dost thou, after thou hast bound thyself with most grievous chains, grieve when thou art delivered from the slavery? Truly sorrows and joys are [matters] of fancy. For we guard them as if we had another's.

9 Now my discourse is for the women. A woman often has a garment woven with gold, and this she shakes, wraps up in linen, keeps with care, trembles for it, and has no enjoyment of it. For either she dies, or she be-

comes a widow. Or, even if none of these things happen, yet from fear lest wearing it out by continual use, she should deprive herself of it, she deprives herself of it in another way, by sparing it. But she passes it on [you say] to another. But neither is this clear: and even if she should pass it on, the other again will also use it in the same way. And if any one will search their houses, he will find that the most costly garments and other choice things, are tended with special honor, as if they were living masters. For she does not use them habitually, but fears and trembles, driving away moths and the other things that are wont to eat them, and laying most of them in perfumes and spices, nor permitting all persons to be counted worthy of the sight of them, but oftentimes carefully putting them in order herself with her husband.

¹⁰ Tell me: did not Paul with reason call covetousness "idolatry"? (Col. iii. 5.) For these show as great honor to their garments, their gold, as they to their idols. [6.] How long shall we stir up the mire? How long shall we be fixed to the clay and the brickmaking? For as they toiled for the King of the Egyptians, so do we also toil for the devil, and are scourged with far more grievous stripes. For by how much the soul surpasses the body, by so much does anxiety the weals of scourging. We are scourged every day, we are full of fear, in anxiety, in trembling. But if we will groan, if we will look up to God, He sendeth to us, not Moses, nor Aaron, but His own Word, and compunction. When this [word] has come, and taken hold of our souls, He will free from the bitter slavery, He will bring us forth out of Egypt, from unprofitable and vain zeal, from slavery which brings no gain. For they indeed went forth after having at least received golden [ornaments], the wages for building, but we [receive] nothing: and would it were nothing. For indeed we also receive, not golden ornaments, but the evils of Egypt, sins and chastisements and punishments.

¹¹ Let us then learn to be made use of, let us learn to be spitefully treated; this is the part of a Christian. Let us think lightly of golden raiment, let us think lightly of money, that we may not think lightly of our salvation. Let us think lightly of money and not think lightly of the soul. For this is chastised, this is punished: those things remain here, but the soul departeth yonder. Why, tell me, dost thou cut thyself to pieces, without perceiving it? [7.] These things I say to the overreaching. And it is well to say also to those who are overreached. Bear their overreachings generously; they are ruining themselves, not you. You indeed they defraud of your money, but they strip them-

selves of the good will and help of God. And he that is stripped of that, though he clothe himself with the whole wealth of the world, is of all men most poor: and so he who is the poorest of all, if he have this, is the wealthiest of all. For "the Lord" (it is said) "is my shepherd, and I shall lack nothing." (Ps. xxiii. 1.)

¹² Tell me now, if thou hadst had a husband, a great and admirable man, who thoroughly loved thee and cared for thee, and then knewest that he would live always, and not die before thee, and would give thee all things to enjoy in security, as thine own: wouldst thou then have wished to possess anything? Even if thou hadst been stripped of all, wouldst thou not have thought thyself the richer for this? Why then dost thou grieve? Because thou hast no property? But consider that thou hast had the occasion of sin taken away. But is it because thou hadst [property] and hast been deprived of it? But thou hast acquired the good will of God. And how have I acquired it (you say)? He has said, "Wherefore do ye not rather suffer wrong?" (1 Cor. vi. 7.) He hath said, "Blessed are they who bear all things with thankfulness." Consider therefore how great good will thou wilt enjoy, if thou showest forth those things by [thy] works. For one thing only is required from us, "in all things to give thanks" to God, and [then] we have all things in abundance. I mean, for instance: hast thou lost ten thousand pounds of gold? Forthwith give thanks unto God, and thou hast acquired ten times ten thousand, by that word and thanksgiving.

¹³[8.] For tell me when dost thou account Job blessed? When he had so many camels, and flocks, and herds, or when he uttered that saying: "The Lord gave, the Lord hath taken away"? (Job i. 21.) Therefore also the devil causes us losses, not that he may take away our goods only, for he knows that is nothing, but that through them he may compel us to utter some blasphemy. So in the case of the blessed Job too, he did not strive after this only, to make him poor, but also to make him a blasphemer. At any rate, when he had stripped him of everything, observe what he says to him through his wife, "Say some word against the Lord, and die." (Job ii. 9.) And yet, O accursed one, thou hadst stripped him of everything. 'But' (he says) 'this is not what I was striving for; for I have not yet accomplished that for which I did all. I was striving to deprive him of God's help: for this cause I deprived him of his goods too. This is what I wish, that other is nothing. If this be not gained, he not only has not been injured at all, but has even been benefited.'

Thou seest that even that wicked demon knows how great is the loss in this matter?

14 And see him plotting the treachery through the wife. Hear this, ye husbands, as many as have wives that are fond of money, and compel you to blaspheme God. Call Job to mind. But let us see, if it please you, his great moderation, how he silenced her. "Wherefore" (he says) "hast thou spoken as one of the foolish women [speaketh]?" (Job ii. 10.) Of a truth "evil communications corrupt good manners" (1 Cor. xv. 33), at all times indeed, but particularly in calamities: then they who give evil advice have strength. For if the soul is even of itself prone to impatience, how much more, when there is also an adviser. Is it not thrust into a pit? A wife is a great good, as also a great evil. For because a wife is a great [good], observe from what point he [Satan] wishes to break through the strong wall. 'The depriving him of his property' (he says) 'did not take him; the loss has produced no great effect.' Therefore he says, 'If indeed he will curse thee to thy face.' (Job ii. 5.) You see whither he was aspiring.

15 If then we bear [losses] thankfully, we shall recover even these things; and if we should not recover them, our reward will be greater. For when he had wrestled nobly, then God restored to him these things also. When He had shown the devil, that it is not for these things that he serves Him, then He restored them also to him. [9.] For such is He. When God sees that we are not riveted to things of this life, then He gives them to us. When He sees that we set a higher value on things spiritual, then He also bestows on us things carnal. But not first, lest we should break away from things spiritual: and to spare us He does not give carnal things, to keep us away from them, even against our will. Not so (you say) but if I receive [them], I am satisfied, and am the more thankful. It is false, O man, for then especially wilt thou be thoughtless.

16 Why then (you say) does He give [them] to many? Whence is it clear, that He gives [them]? But who else, you say, gives? Their overreaching, their plundering. How then does He allow these things? As He also [allows] murders, thefts, and violence. What then (you will say) as to those who receive by succession an inheritance from their fathers, being themselves full of evils innumerable? And what of this? How does God suffer them (you say) to enjoy these things? Surely just as He allows thieves, and murderers, and other evil doers. For it is not now the time of judgment, but of the best

course of life. ¹⁷ And what I just now said, that I repeat, that they shall suffer greater punishment, who, when they have enjoyed all good things, do not even so become better. For all shall not be punished alike; but they who, even after His benefits, have continued evil, shall suffer a greater punishment, while they who after poverty [have done this] not so. And that this is true, hear what He says to David, "Did I not give thee all thy master's goods?" (2 Sam. xii. 8.) Whenever then thou seest a young man that has received a paternal inheritance without labor and continues wicked, be assured that his punishment is increased and the vengeance is made more intense. Let us not then emulate these; but if any man has succeeded to virtue, if any man has obtained spiritual wealth, [him let us emulate]. For (it is said) "Woe to them that trust in their riches" (cf. Ps. xlix. 6): "Blessed are they that fear the Lord." (Ps. cxxviii. 1.) To which of these, tell me, wouldst thou belong? Doubtless to those who are pronounced blessed. Therefore emulate these, not the other, that thou also mayest obtain the good things which are laid up for them. Which may we all obtain, in Christ Jesus our Lord, with whom to the Father be glory together with the Holy Ghost, now and for ever, and world without end. Amen.

HOMILY 21

¹ Hebrews x. 32-34.—"But call to remembrance the former days, in which after ye were illuminated, ye endured a great fight of afflictions; partly, whilst ye were made a gazing stock both by reproaches and afflictions, and partly whilst ye became companions of them that were so used. For ye had compassion on those who were in bonds, and took joyfully the spoiling of your goods, knowing that ye have for yourselves in heaven a better and an enduring substance." ² [1.] The best Physicians after they have made a deep incision, and have increased the pains by the wound, soothing the afflicted part, and giving rest and refreshment to the disturbed soul, proceed not to make a second incision, but rather soothe that which has been made with gentle remedies, and such as are suited to remove the violence of the pain. This Paul also did after he had shaken their souls, and pierced them with the recollection of Hell, and convinced then, that he must certainly perish, who does despite to the grace of God, and after he had shown from the laws of Moses, that they also shall perish, and the more [fearfully], and confirm it by other testimonies, and had said, "It is a fearful thing to fall into the hands of the Living God" (c. x. 31): then, lest the soul desponding through excessive

fear, should be swallowed up with grief, he soothes them by commendations and exhortation, and gives them zeal derived from their own conduct. For, he says, "call to remembrance the former days, in which after ye had been enlightened, ye endured a great fight of afflictions." Powerful is the exhortation from deeds [already done]: for he who begins a work ought to go forward and add to it. As if he had said, when ye were brought in [to the Church], when ye were in the rank of learners, ye displayed so great readiness, so great nobleness; but now it is no longer so. And he who encourages, does thus especially encourage them from their own example.

³ And he did not simply say, "ye endured a fight" but a "great" [fight]. Moreover he did not say "temptations" but "fight," which is an expression of commendation and of very great praise. Then he also enumerates them particularly, amplifying his discourse, and multiplying his praise. How? "Partly" (he says) "whilst ye were made a gazing-stock by reproaches and afflictions"; for reproach is a great thing, and calculated to pervert the soul, and to darken the judgment. For hear what the prophet says: "While they daily say unto me, Where is thy God?" (Ps. xlii. 10.) And again, "If the enemy had reproached me, I would have borne it." (Ps. Iv. 12.) For since the human race is exceedingly vainglorious, therefore it is easily overcome by this. And he did not simply say "by reproaches," but that even with great intensity, being "made a gazing-stock." For when a person is reproached alone, it is indeed painful, but far more so when in presence of all. For tell me how great the evil was when men who had left the meanness of Judaism, and gone over, as it were, to the best course of life, and despised the customs of their fathers, were ill treated by their own people, and had no help.

⁴[2.] I cannot say (he says) that ye suffered these things indeed and were grieved, but ye even rejoiced exceedingly. And this he expressed by saying, "Whilst ye became companions of them that were so used," and he brings forward the Apostles themselves. Not only (he means) were ye not ashamed of your own sufferings, but ye even shared with others who were suffering the same things. This too is the language of one who is encouraging them. He said not, 'Bear my afflictions, share with me,' but respect your own. "Ye had compassion on them that were in bonds." Thou seest that he is speaking concerning himself and the rest who were in prison. Thus ye did not account "bonds" to be bonds: but as noble wrestlers so stood ye: for not only ye needed no consolation in your own [distresses], but even became a consolation to

others. And "ye took joyfully the spoiling of your goods." O! what "full assurance of faith"! (c. x. 22.) Then he also sets forth the motive, not only consoling them for their struggles, but also that they might not be shaken from the Faith. When ye saw your property plundered (he means) ye endured; for already ye saw Him who is invisible, as visible: which was the effect of genuine faith, and ye showed it forth by your deeds themselves.

5 Well then, the plundering was perhaps from the force of the plunderers, and no man could prevent it; so that as yet it is not clear, that ye endured the plundering for the faith's sake. (Although this too is clear. For it was in your power if you chose, not to be plundered, by not believing.) But ye did what is far greater than this; the enduring such things even "with joy"; which was altogether apostolical, and worthy of those noble souls, who rejoiced when scourged. For, it says, "they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for the Name." (Acts v. 41.) But he that endures "with joy," shows that he has some reward, and that the affair is no loss but a gain. Moreover the expression "ye took" shows their willing endurance, because, he means, ye chose and accepted.

6 "Knowing" (he says) "that ye have for yourselves in heaven a better and an enduring substance"; instead of saying, firm, not perishing like this. [3.] In the next place, having praised them, he says, (ver. 35) "Cast not away therefore your confidence, which hath great recompense of reward." What meanest thou? He did not say, 'ye have cast it away, and recover it': but, which tended more to strengthen them, "ye have it," he says. For to recover again that which has been cast away, requires more labor: but not to lose that which is held fast does not. But to the Galatians he says the very opposite: "My children of whom I travail in birth again, till Christ be formed in you" (Gal. iv. 19); and with reason; for they were more supine, whence they needed a sharper word; but these were more faint-hearted, so that they rather needed what was more soothing.

7 "Cast not away therefore" (he says) "your confidence," so that they were in great confidence towards God. "Which hath" (he says) "great recompense of reward." "And when shall we receive them (some one might say)? Behold! All things on our part have been done." Therefore he anticipated them on their own supposition, saying in effect, If ye know that ye have in heaven a better substance, seek nothing here. "For ye have need of patience," not of any addition [to your labors], that ye may continue in the same state, that ye

may not cast away what has been put into your hands. Ye need nothing else, but so to stand as ye have stood, that when ye come to the end, ye may receive the promise. (Ver. 36) "For" (he says) "ye have need of patience, that after ye have done the will of God, ye might receive the promise." Ye have need of one thing only, to bear with the delay; not that ye should fight again. Ye are at the very crown (he means); ye have borne all the combats of bonds, of afflictions; your goods have been spoiled. What then? Henceforward ye are standing to be crowned: endure this only, the delay of the crown. O the greatness of the consolation! It is as if one should speak to an athlete who had overthrown all, and had no antagonist, and then was to be crowned, and yet endured not that time, during which the president of the games comes, and places the crown [upon him]; and he impatient, should wish to go out, and escape as though he could not bear the thirst and the heat.

8 He then also hinting this, what does he say? (Ver. 37) "Yet a little while and He that shall come will come, and will not tarry." For lest they should say, And when will He come? He comforts them from the Scriptures. For thus also when he says in another place, "Now is our salvation nearer" (Rom. xiii. 11), he comforts them because the remaining time is short. And this he says not of himself but from the Scriptures. But if from that time it was said, "Yet a little while, and He that shall come will come, and will not tarry," it is plain that now He is nearer. Wherefore also waiting is no small reward. (Ver. 38) "Now the just" (he says) "shall live by faith, but if any man draw back, My soul shall have no pleasure in him." This is a great encouragement when one shows that they have succeeded in the whole matter and are losing it through a little indolence. (Ver. 39) "But we are not of them that draw back unto perdition, but of them that believe to the saving of the soul."

9[4.] (c. xi. 1, xi. 2) "Now faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report." O what an expression has he used, in saying, "an evidence of things not seen." For [we say] there is "evidence," in the case of things that are very plain. Faith then is the seeing things not plain (he means), and brings what are not seen to the same full assurance with what are seen. So then neither is it possible to disbelieve in things which are seen, nor, on the other hand can there be faith unless a man be more fully assured with respect to things invisible, than he is with respect to things that are most clearly seen. For since the objects of hope

seem to be unsubstantial, Faith gives them substantiality, or rather, does not give it, but is itself their substance. For instance, the Resurrection has not come, nor does it exist substantially, but hope makes it substantial in our soul. This is [the meaning of] "the substance of things."

¹⁰ If therefore it is an "evidence of things not seen," why forsooth do you wish to see them, so as to fall away from faith, and from being just? Since "the just shall live by faith," whereas ye, if ye wish to see these things, are no longer faithful. Ye have labored (he says), ye have struggled: I too allow this, nevertheless, wait for this is Faith: do not seek the whole "here." [5.] These things were indeed said to the Hebrews, but they are a general exhortation also to many of those who are here assembled. How and in what way? To the faint-hearted; to the mean-spirited. For when they see the wicked prospering, and themselves faring ill, they are troubled, they bear it impatiently: while they long for the chastisement, and the inflicting vengeance on others; while they wait for the rewards of their own sufferings. "For yet a little time, and He that shah come will come."

¹¹ Let us then say this to the slothful: Doubtless there will be punishment; doubtless He will come, henceforth the events of the Resurrection are even at the doors. Whence [does] that [appear] (you say)? I do not say, from the prophets; for neither do I now speak to Christians only; but even if a heathen be here, I am perfectly confident, and bring forward my proofs, and will instruct him. How (you say)? Christ foretold many things. If those former things did not come to pass, then do not believe them; but if they all came to pass, why doubt concerning those that remain? And indeed, it were very unreasonable, nothing having come to pass, to believe the one, or when all has come to pass, to disbelieve the others. ¹² But I will make the matter more plain by anexample. Christ said, that Jerusalem should be taken, and should be so taken as no city ever was before, and that it should never be raised up: and in fact this prediction came to pass. He said, that there should be "great tribulation" (Matt. xxiv. 21), and it came to pass. He said that a grain of mustard seed is sown, so should the preaching [of the Gospel] be extended: and every day we see this running over the world. He said, that they who left father or mother, or brethren, or sisters, should have both fathers and mothers; And this we see fulfilled by facts. He said, "in the world ye shall have tribulation, but be of good cheer, I have overcome the world" (John xvi. 33), that is, no man shall get the better of you. And this we see by the events has come to

pass. He said that "the gates of hell shall not prevail against the Church" (Matt. xvi. 18), even though persecuted, and that no one shall quench the preaching [of the Gospel]: and the experience of events bears witness to this prediction also: and yet when He said these things, it was very hard to believe Him. Why? Because all these were words, and He had not as yet given proof of the things spoken. So that they have now become far more credible. He said that "when the Gospel should have been preached among all the nations, then the end shall come" (Matt. xxiv. 14); lo! now ye have arrived at the end: for the greater part of the world hath been preached to, therefore the end is now at hand. Let us tremble, beloved.

¹³[6.] But what, tell me? Art thou anxious about the end? It indeed is itself near, but each man's life and death is nearer. For it is said, "the days of our years are seventy years; but if [one be] in strength, fourscore years." (Ps. xc. 10; [LXX. lxxxix. 10].) The day of judgment is near. Let us fear. "A brother doth not redeem; shall man redeem?" (Ps. xlix. 7; [LXX. xlviii. 8].) There we shall repent much, "but in death no man shall praise Him." (Ps. vi. 5; [LXX. 6].) Wherefore he saith, "Let us come before His presence with thanksgiving" (Ps. xcv. 2; [LXX. Ps. xciv.]), that is, his coming. For here [in this life] indeed, whatever we do has efficacy; but there, no longer. Tell me, if a man placed us for a little while in a flaming furnace, should we not submit to anything in order to escape, even were it necessary to part with our money, nay to undergo slavery? How many have fallen into grievous diseases, and would gladly give up all, to be delivered from them, if the choice were offered them? If in this world then, a disease of short duration so afflicts us, what shall we do yonder, when repentance will be of no avail?

¹⁴[7.] Of how many evils are we now full, without being conscious of them? We bite one another, we devour one another, in wronging, accusing, calumniating, being vexed by the credit of our neighbors. (Cf. Gal. v. 15.) And see the difficulty? When a man wishes to undermine the reputation of a neighbor, he says, 'Such an one said this of him; O God, forgive me, do not examine me strictly, I must give account of what I have heard.' Why then dost thou speak of it at all, if thou dost not believe it? Why dost thou speak of it? Why dost thou make it credible by much reporting? Why dost thou pass on the story which is not true? Thou dost not believe it, and thou entreatest God not to call thee to strict account? Do not say it then, but keep silence, and free thyself from all fear.

15 But I know not from whence this disease has fallen upon men. We have become tattlers, nothing remains in our mind. Hear the exhortation of a wise man who says, "Hast thou heard a word? Let it die in thee, be bold; it will not burst thee." (Ecclus. xix. 10.) And again, "A fool heareth a word, and travaileth, as a women in labor of a child." (Ecclus. xix. 11.) We are ready to make accusations, prepared for condemning. Even if no other evil thing had been done by us, this were sufficient to ruin us, and to carry us away to Hell, this involves us in ten thousand evils. And that thou mayest know this certainly, hear what the prophet says, "Thou satest and spakest against thy brother." (Ps. l. 20.) But it is not I, you say, but the other [who told me]. Nay rather, it is thyself; for if thou hadst not spoken, another would not have heard: or even if he should hear it, yet thou wouldest not have been to blame for the sin. We ought to shade over and conceal the failings of neighbors, but thou paradest them under a cloak of zeal for goodness. Thou becomest, not an accuser, but a gossip, a trifler, a fool. O what cleverness! Without being aware of it, thou bringest disgrace upon thyself as well as on him.

16 And see what great evils which arise from this. Thou provokest the wrath of God. Dost thou not hear Paul saying about widows, "they not only" (these are his words) "learn to be idle, but tattlers also and busybodies, wandering about from house to house, and speaking things which they ought not." (1 Tim. v. 13.) So that even when thou believest the things which are said against thy brother, thou oughtest not even in that case to speak of them; much less, when thou dost not believe them. But thou [forsooth] lookest to thine own interest? Thou fearest to be called to account by God? Fear then, lest even for thy tattling thou be called to account. For here, thou canst not say, 'O God, call me not to account for light talking': for the whole matter is light talking. Why didst thou publish it? Why didst thou increase the evil? This is sufficient to destroy us. On this account Christ said, "Judge not, that ye be not judged." (Matt. vii. 1.)

17 But we pay no regard to this, neither are we brought to our senses by what happened to the Pharisee. He said what was true, "I am not as this Publican" (Luke xviii. 11), he said it too in no man's hearing; yet was he condemned. If he were condemned when he said what was true, and uttered it in no man's hearing, what fearful [punishment] shall not they suffer, who like gossiping women, carry about everywhere lies which they do not even themselves believe? What shall they not endure? [8.] Henceforward let us set "a

door and a bolt before the mouth." (Ecclus. xxviii. 25.) For innumerable evils have arisen from tattling; families have been ruined, friendships torn asunder, innumerable other miseries have happened. Busy not thyself, O man, about the affairs of thy neighbor. But thou art talkative and hast a weakness. Talk of thine own [faults] to God: thus the weakness will be no longer a weakness, but an advantage. Talk of thy own [faults] to thy friends, those who are thorough friends and righteous men, and in whom thou hast confidence, that so they may pray for thy sins. If thou speak of the [sins] of others, thou art nowise profited, neither hast thou gained anything, but hast ruined thyself. If thou confessest thy own [sins] to the Lord, thou hast great reward: for one says, "I said, I will confess against myself mine iniquity to the Lord, and Thou forgavest the impiety of my heart." (Ps. xxxii. 5.)

¹⁸ Dost thou wish to judge? Judge thine own [sins]. No one will accuse thee, if thou condemn thyself: but he will accuse if thou do not condemn; he will accuse thee, unless thou convict thyself; will accuse thee of insensibility. Thou hast seen such an one angry, irritated, doing something else out of place? Think at once, even thou on thy own [faults]: and thus thou wilt not greatly condemn him, and wilt free thyself from the load of thy past transgressions. If we thus regulate our own conduct, if we thus manage our own life, if we condemn ourselves, we shall probably not commit many sins, and we shall do many good things, being fair and moderate; and shall enjoy all the promises to them that love God: to which may all attain, by the grace and lovingkindness of our Lord Jesus Christ, with whom to the Father together with the Holy Ghost, be glory, power, honor, now and for ever and world with end. Amen.

HOMILY 22

¹ Hebrews xi. 3, 4.-"Through faith we understand that the worlds were framed by the word of God; so that things which are seen were not made of things which do appear. By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh." [1.] Faith needs a generous and vigorous soul, and one rising above all things of sense, and passing beyond the weakness of human reasonings. For it is not possible to become a believer, otherwise than by raising one's self above the common customs [of the world]. Inasmuch then as the souls of the Hebrews were thoroughly weakened, and though they had begun from faith, yet from circum-

stances, I mean sufferings, afflictions, they had afterwards become faint-hearted, and of little spirit, and were shaken from [their position], he encouraged them first indeed from these very things, saying, "Call to remembrance the former days" (c. x. 32); next from the Scripture saying, "But the just shall live by faith" (c. x. 38); afterwards from arguments, saying, "But Faith is the substance of things hoped for, the evidence of things not seen." (c. xi. 1.) And now again from their forefathers, those great and admirable men, as much as saying; If where the good things were close at hand, all were saved by faith, much more are we.

2 For when a soul finds one that shares the same sufferings with itself, it is refreshed and recovers breath. This we may see both in the case of Faith, and in the case of affliction: "that there may be comfort for you it is said through our mutual faith." (Rom. i. 12.) For mankind are very distrustful, and cannot place confidence in themselves, are fearful about whatever things they think they possess, and have great regard for the opinion of the many. [2.] What then does Paul do? He encourages them by the fathers; and before that by the common notions [of mankind]. For tell me, he says, since Faith is calumniated as being a thing without demonstration and rather a matter of deceit, therefore he shows that the greatest things are attained through faith and not through reasonings. And how does he show this, tell me? It is manifest, he saith, that God made the things which are, out of things which are not, things which appear, out of things which appear not, things which subsist, out of things which subsist not. But whence [is it shown] that He did this even "by a Word"? For reason suggests nothing of this kind; but on the contrary, that the things which appear are [formed] out of things which appear.

3 Therefore the philosophers expressly say that 'nothing comes out of things that are not' being "sensual" (Jude 19), and trusting nothing to Faith. And yet these same men, when they happen to say anything great and noble, are caught entrusting it to Faith. For instance, that "God is without beginning, and unborn" ; for reason does not suggest this, but the contrary. And consider, I beseech you, their great folly. They say that God is without beginning; and yet this is far more wonderful than the [creation] out of things that are not. For to say, that He is without beginning, that He is unborn, neither begotten by Himself nor by another is more full of difficulties, than to say that God made the things which are, out of things which are not. For here there are many things uncertain: as, that some one made it, that what

was made had a beginning, that, in a word, it was made. But in the other case, what? He is self-existing, unborn, He neither had beginning nor time; tell me, do not these things require faith? But he did not assert this, which was far greater, but the lesser.

⁴ Whence [does it appear], he would say, that God made these things? Reason does not suggest it; no one was present when it was done. Whence is it shown? It is plainly the result of faith. "Through faith we understand that the worlds were made." Why "through faith"? Because "the things that are seen were not made of things which do appear." For this is Faith.[3.] Having thus stated the general [principle], he afterwards tests it by individuals. For a man of note is equivalent to the world. This at all events he afterwards hinted. For when he had matched it against one or two hundred persons, and then saw the smallness of the number, he afterwards says, "by whom the world was outweighed in worth." (c. xi. 38.) And observe whom he puts first, him who was ill-treated, and that by a brother. It was their own affliction, "For you also" (he says) "have suffered like things of your own countrymen." (1 Thess. ii. 14.) And by a brother who had been nothing wronged, but who envied him on God's account; showing that they also are looked on with an evil eye and envied. He honored God, and died because he honored Him: and has not yet attained to a resurrection. But his readiness is manifest, and his part has been done, but God's part has not yet been carried out towards him.

⁵ And by a "more excellent sacrifice" in thisplace, he means that which is more honorable, more splendid, more necessary. And we cannot say (he says) that it was not accepted. He did accept it, and said unto Cain, ["Hast thou] not [sinned], if thou rightly offer, but dost not rightly divide?" (Gen. iv. 7 LXX.) So then Abel both rightly offered, and rightly divided. Nevertheless for this, what recompense did he receive? He was slain by his brother's hand: and that sentence which his father endured on account of sin, this he first received who was upright. And he suffered so much the more grievously because it was from a brother, and he was the first [to suffer]. And he did these things rightly looking to no man. For to whom could he look, when he so honored God? To his father and his mother? But they had outraged Him in return for His benefits. To his brother then? But he also had dishonored [God]. So that by himself he sought out what was good.

6 And he that is worthy of so great honor, what does he suffer? He is put to death. And how too was he otherwise "testified of that he was righteous"? It is said, that fire came down and consumed the sacrifices. For instead of ["And the Lord] had respect to Abel and to his sacrifices" (Gen. iv. 4), the Syriac said, "And He set them on fire." He therefore who both by word and deed bare witness to the righteous man and sees him slain for His sake, did not avenge him, but left him to suffer. But your case is not such: for how could it be? You who have both prophets and examples, and encouragements innumerable, and signs and miracles accomplished? Hence that was faith indeed. For what miracles did he see, that he might believe he should have any recompense of good things? Did he not choose virtue from Faith alone?

7 What is, "and by it he being dead yet speaketh"? That he might not cast them into great despondency, he shows that he has in part obtained a recompense. How? 'The influence coming from him is great, he means, "and he yet speaketh"; that is, [Cain] slew him, but he did not with him slay his glory and memory. He is not dead; therefore neither shall ye die. For by how much the more grievous a man's sufferings are, so much the greater is his glory.' How does he "yet speak"? This is a sign both of his being alive, and of his being by all celebrated, admired, counted blessed. For he who encourages others to be righteous, speaks. For no speech avails so much, as that man's suffering. As then heaven by its mere appearance speaks, so also does he by being had in remembrance. Not if he had made proclamation of himself, not if he had ten thousand tongues, and were alive, would he have been so admired as now. That is, these things do not take place with impunity, nor lightly, neither do they pass away.

8 [4.] (Ver. 5) "By faith Enoch was translated, that he should not see death, and was not found, because God had translated him." This man displayed greater faith than Abel. How (you ask)? Because, although he came after him, yet what befell [Abel] was sufficient to guide him back. How? God foreknew that [Abel] would be killed. For He said to Cain: "Thou hast sinned: do not add thereto." Honored by him, He did not protect him. And yet neither did this throw him [Enoch] into indifference. He said not to himself, 'What need of toils and dangers? Abel honored God, yet He did not protect him. For what advantage had he that was departed, from the punishment of his brother? And what benefit could he reap therefrom? Let us allow that he suffers severe punishment: what is that to him who has been slain?' He neither

said nor thought anything of this kind, but passing beyond all these things, he knew that if there is a God, certainly there is a Rewarder also: although as yet they knew nothing of a resurrection. But if they who as yet know nothing of a resurrection, and see contradictory things here, thus pleased [God], how much more should we? For they neither knew of a resurrection, nor had they any examples to look to. This same thing then made [Enoch] well-pleasing [to God], namely, that he received nothing. For he knew that [God] "is a rewarder." Whence [knew he this]? "For He recompensed Abel," do you say? So that reason suggested other things, but faith the opposite of what was seen. Even then (he would say) if you see that you receive nothing here, be not troubled.

9 How was it "by faith" that "Enoch was translated"? Because his pleasing [God] was the cause of his translation, and faith [the cause] of his pleasing [Him]. For if he had not known that he should receive a reward, how could he have pleased [Him]? "But without faith it is impossible to please" Him. How? If a man believe that there is a God and a retribution, he will have the reward. Whence then is the well-pleasing? [5.] It is necessary to "believe that He is," not 'what He is.' If "that He is" needs Faith, and not reasonings; it is impossible to comprehend by reasoning 'what He is.' If that "He is a rewarder" needs Faith and not reasonings, how is it possible by Reasoning to compass His essence? For what Reasoning can reach this? For some persons say that the things that exist are self-caused. Seest thou that unless we have Faith in regard to all things, not only in regard to retribution, but also in regard to the very being of God, all is lost to us?

10 But many ask whither Enoch was translated, and why he was translated, and why he did not die, neither he nor Elijah, and, if they are still alive, how they live, and in what form. But to ask these things is superfluous. For that the one was translated, and that the other was taken up, the Scriptures have said; but where they are, and how they are, they have not added: For they say nothing more than is necessary. For this indeed took place, I mean his translation, immediately at the beginning, the human soul [thereby] receiving a hope of the destruction of death, and of the overthrow of the devil's tyranny, and that death will be done away; for he was translated, not dead, but "that he should not see death." 11 Therefore he added, he was translated alive, because he was well-pleasing [unto God]. For just as a Father when he has threatened his son, wishes indeed immediately after he

has threatened, to relax his threat, but endures and continues resolute, that for a time he may chasten and correct him, allowing the threat to remain firm; so also God, to speak as it were after the manner of men, did not continue resolute, but immediately showed that death is done away. And first He allows death to happen, wishing to terrify the father through the son: For wishing to show that the sentence is verily fixed, He subjected to this punishment not wicked men at once, but him even who was well-pleasing, I mean, the blessed Abel; and almost immediately after him, He translated Enoch. Moreover, He did not raise the former, lest they should immediately grow bold; but He translated the other being yet alive: having excited fear by Abel, but by this latter giving zeal to be well-pleasing unto Him. Wherefore they who say that all things are ruled and governed of themselves, and do not expect a reward, are not well-pleasing; as neither are the heathen. For "He becomes a rewarder of them that diligently seek Him" by works and by knowledge.

¹²[6.] Since then we have "a rewarder," let us do all things that we may not be deprived of the rewards of virtue. For indeed the neglecting such a recompense, the scorning such a reward, is worthy of many tears. For as to "those who diligently seek Him," He is a rewarder, so to those who seek Him not, the contrary. "Seek" (He says) "and ye shall find" (Matt. vii. 7): but how can we find the Lord? Consider how gold is found; with much labor. ["I sought the Lord] with my hands" (it is said) "by night before Him, and I was not deceived" (Ps. lxxvii. 2. See LXX [Ps. lxxvi. 3]), that is, just as we seek what is lost, so let us seek God. Do we not concentrate our mind thereon? Do we not enquire of every one? Do we not travel from home? Do we not promise money?

¹³For instance, suppose that any among us has lost his son, what do we not do? What land, what sea do we not make the circuit of? Do we not reckon money, and houses, and everything else as secondary to the finding him? And should we find him, we cling to him, we hold him fast, we do not let him go. And when we are going to seek anything whatever, we busy ourselves in all ways to find what is sought. How much more ought we to do this in regard to God, as seeking what is indispensable; nay rather, not in the same way, but much more! But since we are weak, at least seek God as thou seekest thy money or thy son. Wilt thou not leave thy home for Him? Hast

thou never left thy home for money? Dost thou not busy thyself in all ways? When thou hast found [it], art thou not full of confidence?

¹⁴ [7.] "Seek" (He says) "and ye shall find." For things sought after need much care, especially in regard of God. For many are the hindrances, many the things that darken, many that impede our perception. For as the sun is manifest, and set forth publicly before all, and we have no need to seek it; but if on the other hand we bury ourselves and turn everything upside down, we need much labor to look at the sun; so truly here also, if we bury ourselves in the depth of evil desires, in the darkness of passions and of the affairs of this life, with difficulty do we look up, with difficulty do we raise our heads with difficulty do we see clearly. He that is buried underground, in whatever degree he sees upwards, in that degree does he come towards the sun. Let us therefore shake off the earth let us break through the mist which lies upon us. It is thick, and close, and does not allow us to see clearly.

¹⁵ And how, you say, is this cloud broken through? If we draw to ourselves the beams of "the sun of righteousness." "The lifting up of my hands" (it is said) "is an evening sacrifice." (Ps. cxli. 2.) With our hands let us also lift up our mind: ye who have been initiated know what I mean, perhaps too ye recognize the expression, and see at a glance what I have hinted at. Let us raise up our thoughts on high. ¹⁶ I myself know many men almost suspended apart from the earth, and beyond measure stretching up their hands, and out of heart because it is not possible to be lifted into the air, and thus praying with earnestness. Thus I would have you always, and if not always, at least very often; and if not very often, at least now and then, at least in the morning, at least in the evening prayers. For, tell me, canst thou not stretch forth the hands? Stretch forth the will, stretch forth as far as thou wilt, yea even to heaven itself. Even shouldst thou wish to touch the very summit, even if thou wouldst ascend higher and walk thereon, it is open to thee. For our mind is lighter, and higher than any winged creature. And when it receives grace from the Spirit, O! how swift is it! How quick is it! How does it compass all things! How does it never sink down or fall to the ground! These wings let us provide for ourselves: by means of them shall we be able to fly even across the tempestuous sea of this present life. The swiftest birds fly unhurt over mountains, and woods, and seas, and rocks, in a brief moment of time. Such also is the mind; when it is winged, when it is separated from the things of this life,

nothing can lay hold of it, it is higher than all things, even than the fiery darts of the devil.

¹⁷ The devil is not so good a marksman, as to be able to reach this height; he sends forth his darts indeed, for he is void of all shame, yet he does not hit the mark; the dart returns to him without effect, and not without effect only, but it [falls] upon his own head. For what is sent forth by him must of necessity strike [something]. As then, that which has been shot out by men, either strikes the person against whom it is directed, or pierces bird, or fence, or garment, or wood, or the mere air, so does the dart of the devil also. It must of necessity strike; and if it strike not him that is shot at, it necessarily strikes him that shoots it. And we may learn from many instances, that when we are not hit, without doubt he is hit himself. For instance, he plotted against Job: he did not hit him, but was struck himself. He plotted against Paul, he did not hit him, but was struck himself. If we watch, we may see this happening everywhere. For even when he strikes, he is hit; much more then [when he does not hit].

¹⁸ [8.] Let us turn his weapons then against himself, and having armed and fortified ourselves with the shield of faith, let us keep guard with steadfastness, so as to be impregnable. Now the dart of the devil is evil concupiscence. Anger especially is a fire, a flame; it catches, destroys, consumes; let us quench it, by longsuffering, by forbearance. For as red-hot iron dipped into water, loses its fire, so an angry man filling in with a patient one does no harm to the patient man, but rather benefits him, and is himself more thoroughly subdued. For nothing is equal to longsuffering. Such a man is never insulted; but as bodies of adamant are not wounded, so neither are such souls. For they are above the reach of the darts. The longsuffering man is high, and so high as not to receive a wound from the shot. When one is furious, laugh; but do not laugh openly, lest thou irritate him: but laugh mentally on his account. For in the case of children, when they strike us passionately, as though forsooth they were avenging themselves, we laugh. If then thou laugh, there will be as great difference between thee and him, as between a child and a man: but if thou art furious thou hast made thyself a child. For the angry are more senseless than children. If one look at a furious child, does he not laugh at him? "The poor-spirited" (it is said) "is mightily simple." (Prov. xiv. 29.) The simple then is a child: and "he who is longsuffering" (it is said) "is abundant in wisdom." This "abundant wisdom" then let us

follow after, that we may attain to the good things promised us in Christ Jesus our Lord, with whom to the Father together with the Holy Ghost, be glory, power, honor, now and for ever and world without end. Amen.

HOMILY 23

¹ Hebrews xi. 7.-"By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by Faith." [1.] "BY faith" (he says) "Noah being warned of God." As the Son of God, speaking of His own coming, said, "In the days of Noah they married and were given in marriage" (Luke xvii. 26, Luke xvii. 27), therefore the Apostle also recalled to their mind an appropriate image. For the example of Enoch, was an example only of Faith; that of Noah, on the other hand, of unbelief also. And this is a complete consolation and exhortation, when not only believers are found approved, but also unbelievers suffer the opposite. For what does he say? "By faith being warned of God." What is "being warned of God"? It is, "It having been foretold to him." But why is the expression "divine communication" (Luke ii. 26) used? for in another place also it is said, "and it was communicated to him by the Spirit," and again, "and what saith the divine communication?" (Rom. xi. 4.) Seest thou the equal dignity of the Spirit? For as God reveals, so also does the Holy Spirit. But why did he speak thus? The prophecy is called "a divine communication."

² "Of things not seen as yet," he says, that is of the rain. "Moved with fear, prepared an ark." Reason indeed suggested nothing of this sort; For "they were marrying and being given in marriage"; the air was clear, there were no signs [of change]: but nevertheless he feared: "By faith" (he says) "Noah being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house." How is it, "By the which he condemned the world"? He showed them to be worthy of punishment, since they were not brought to their senses even by the preparation. "And he became" (he says) "heir of the righteousness which is by Faith": that is, by his believing God he was shown to be righteous. For this is the [part] of a soul sincerely disposed towards Him and judging nothing more reliable than His words, just as Unbelief is the very contrary. Faith, it is manifest, works righteousness. For as we have been warned of God respecting Hell, so was he also: and yet at that time he was laughed at; he was reviled and ridiculed; but he regarded none of these things.

³[2.] (Ver. 8, 9) "By faith Abraham when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles, with Isaac and Jacob, the heirs with him of the same promise." ["By faith"]: for (tell me) whom did he see to emulate? He had for father a Gentile, and an idolater; he had heard no prophets; he knew not whither he was going. For as they of the Hebrews who believed, looked to these [patriarchs] as having enjoyed blessings innumerable, he shows that none of them obtained anything as yet; all are unrewarded; no one as yet received his reward. "He "escaped from his country and his home, and "went out not knowing whither he went." ⁴ And what marvel, if he himself [were so], when his seed also dwelt in this same way? For seeing the promise disproved (since He had said, "To thee will I give this land, and to thy seed"-Gen. xii. 7; Gen. xiii. 15), he saw his son dwelling there; and again his grandson saw himself dwelling in a land not his own; yet was he nowise troubled. For the affairs of Abraham happened as we might have expected, since the promise was to be accomplished afterwards in his family (although it is said even to himself, "To thee, and to thy seed," not, "to thee through thy seed," but "to thee and to thy seed"): still neither he, nor Isaac, nor Jacob, enjoyed the promise. For one of them served for hire, and the other was driven out: and he himself even was failing through fear: and while he took some things indeed in war, others, unless he had had the aid of God, would have been destroyed. On this account [the Apostle] says, "with the heirs of the same promise"; not himself alone, he means; but the heirs also.

⁵[3.] (Ver. 13) "These all died in faith," he says, "not having obtained the promises." At this place it is worth while to make two enquiries; how, after saying that [God] "translated Enoch, and he was not found, so that he did not see death," does he say, "These all died in Faith." And again, after saying, "they not having obtained the promises," he declares that Noah had received a reward, "to the saving of his house," and that Enoch had been "translated," and that Abel "yet speaks," and that Abraham had gained a hold on the land, and yet he says, "These all died in Faith, not having obtained the promises." What then is [meant]? It is necessary to solve the first [difficulty], and then the second. "These all" (he says) "died in faith." The word "all" is used here not

because all had died, but because with that one exception "all these had died," whom we know to be dead.

⁶ And the [statement] "not having obtained the promises," is true: for surely the promise to Noah was not to be this [which is here spoken of]. But further, of what kind of "promises" is he speaking? For Isaac and Jacob received the promises of the land; but as to Noah and Abel and Enoch, what kind of promises did they receive? Either then he is speaking concerning these three; or if concerning those others also, the promise was not this, that Abel should be admired, nor that Enoch should be translated, nor that Noah should be preserved; but these things came to them for their virtue's sake, and were a sort of foretaste of things to come. For God from the beginning, knowing that the human race needs much condescension, bestows on us not only the things in the world to come, but also those here; as for instance, Christ said even to the disciples, "Whosoever hath left houses, or brethren, or sisters, or father, or mother, shall receive an hundredfold and shall inherit everlasting life." (Matt. xix. 29.) And again, "Seek ye the kingdom of God, and all these things shall be added unto you." (Matt. vi. 33.) Seest thou that these things are given by Him in the way of addition, that we might not faint? For as the athletes have the benefit of careful attention, even when engaged in the combat, but do not then enjoy entire ease, living under rules, yet afterwards they enjoy it entire: so God also does not grant us here to partake of "entire" ease. For even here He does give [some].

⁷ [4.] "But having seen them afar off," he says, "and embraced them." Here he hints at something mystical: that they received beforehand all the things which have been spoken concerning things to come; concerning the resurrection, concerning the Kingdom of Heaven, concerning the other things, which Christ proclaimed when He came, for these are "the promises" of which he speaks. Either then he means this, or, that they did not indeed receive them, but died in confidence respecting them, and they were [thus] confident through Faith only. "Having seen them afar off": four generations before; for after so many [generations], they went up out of Egypt. "And embraced them," saith he, and were glad. They were so persuaded of them as even to "embrace [or "salute"] them," from the metaphor of persons on ship-board seeing from afar the longed-for cities: which, before they enter them, they take and occupy by words of greeting.

8 (Ver. 10) "For they looked" (he says) "for the city which hath foundations, whose builder and maker is God." Seest thou that they received them in this sense, in their already accepting them and being confident respecting them. If then to be confident is to receive, it is in your power also to receive. For these, although they enjoyed not those [blessings], yet still saw them by their longing desire. Why now do these things happen? That we might be put to shame, in that they indeed, when things on earth were promised them, regarded them not, but sought the future "city": whereas God again and again speaks to us of the city which is above, and yet we seek that which is here. He said to them, I will give you the things of the present [world]. But when He saw, or rather, when they showed themselves worthy of greater things, then He no longer suffers them to receive these, but those greater ones; wishing to show us that they are worthy of greater things, being unwilling to be bound to these. As if one should promise playthings to an intelligent child, not that he might receive them, but by way of exhibiting his philosophy, when he asks for things more important. For this is to show, that they held off from the land with so great earnestness, that they did not even accept what was given. Wherefore their posterity receive it on this account, for themselves were worthy of the land.

9 What is, "the city which hath foundations"? For are not these [which are visible] "foundations"? In comparison of the other, they are not. "Whose Builder and Maker is God." O What an encomium on that city! [5.] (Ver. 11) "By faith also Sarah herself," he says. Here he began [speaking] in a way to put them to shame, in case, that is, they should show themselves more faint-hearted than a woman. But possibly some one might say, How "by faith," when she laughed? Nay, while her laughter indeed was from unbelief, her fear [was] from Faith, for to say, "I laughed not" (Gen. xviii. 15), arose from Faith. From this then it appears that when unbelief had been cleared out, Faith came in its place. "By faith also Sarah received strength to conceive seed even when she was past age." What is, "to conceive seed"? She who was become dead, who was barren, received power for the retaining of seed, for conception. For her imperfection was two-fold; first from her time of life for she was really old; secondly from nature, for she was barren.

10 (Ver. 12) "Wherefore even from one they" all "sprang, as the stars of the sky, and as the sand which is by the sea-shore." "Wherefore" (he says) "even from one they" all "sprang." Here he not only says that she bare [a child], but

that she also became mother of so many as not even fruitful wombs [are mothers of]. "As the stars," He says. How then is it that He often numbers them, although He said, "As the stars of the heaven shall not be numbered, so neither shall your seed"? (Gen. xv. 5.) He either means the excess, or else [speaks of] those who are continually being born. For is it possible, tell me, to number their forefathers of one family as, such an one son of such an one, and such an one son of such an one? But here such are the promises of God, so skillfully arranged are His undertakings.

¹¹[6. But if the things which He promised as additional, are so admirable, so beyond expectation, so magnificent, what will those be, to which these are an addition, to which these are somewhat over and above? What then can be more blessed than they who attain them? What more wretched than those who miss them? For if a man when driven out from his native country, is pitied by all; and when he has lost an inheritance is considered by all as an object of compassion, with what tears ought he to be bewailed, who fails of Heaven, and of the good things there stored up? Or rather, he is not even to be wept for: for one is wept for, when he suffers something of which he is not himself the cause; but when of his own choice he has entangled himself in evil, he is not worthy of tears, but of wailings; or rather then of mourning; since even our Lord Jesus Christ mourned and wept for Jerusalem, impious as it was. Truly we are worthy of weepings innumerable, of wailings innumerable. If the whole world should receive a voice, both stones, and wood, and trees, and wild beasts, and birds, and fishes, and in a word, the whole world, if receiving a voice it should bewail us who have failed of those good things, it would not bewail and lament enough. For what language, what intellect, can represent that blessedness and virtue, that pleasure, that glory, that happiness, that splendor?

¹²"What eye hath not seen, and ear hath not heard, and what hath not entered into the heart of man" (1 Cor. ii. 9), (he did not say, that they simply surpass [what we imagine]; but none hath ever conceived) "the things which God hath prepared for them that love Him. For of what kind are those good things likely to be, of which God is the Preparer and Establisher? For if immediately after He had made us, when we had not yet done anything, He freely bestowed so great [favors], Paradise, familiar intercourse with Himself, promised us immortality, a life happy and freed from cares; what will He not bestow on those who have labored and struggled so greatly, and endured on

His behalf? For us He spared not His Only Begotten, for us when we were enemies He gave up His own Son to death; of what will He not count us worthy, having become His friends? what will He not impart to us, having reconciled us to Himself?

13 [7.] He both is abundantly and infinitely rich; and He desires and earnestly endeavors to obtain our friendship; we do not thus earnestly endeavor. What am I saying, 'do not earnestly endeavor'? We do not wish to obtain the good things as He wishes it. And what He has done shows that He wishes it more [than we]. For while, for our own sake, we with difficulty think lightly of a little gold: He, for our sake, gave even the Son who was His own. Let us make use of the love of God as we ought; let us reap the fruits of His friendship. For "ye are My friends" (he says) "if ye do what I say to you." (John xv. 14.) How wonderful! His enemies, who were at an infinite distance from Him, whom in all respects He excels by an incomparable superiority, these He has made His friends and calls them friends. What then should not one choose to suffer for the sake of this friendship? For the friendship of men we often incur danger, but for that of God, we do not even give up money. Our [condition] does indeed call for mourning, for mourning and tears and wailings, and loud lamentation and beating of the breast. We have fallen from our hope, we are humbled from our high estate, we have shown ourselves unworthy of the honor of God even after His benefits we are become unfeeling, and ungrateful. The devil has stripped us of all our good things. We who were counted worthy to be sons; we His brethren and fellow-heirs are come to differ nothing from His enemies that insult Him.

14 Henceforward, what consolation shall there be for us? He called us to Heaven, and we have thrust ourselves down to hell. "Swearing and lying and stealing and adultery, are poured out upon the earth." (Hos. iv. 2.) Some "mingle blood upon blood"; and others do deeds worse than blood-shedding. Many of those that are wronged, many of those that are defrauded prefer ten thousand deaths to the suffering such things: and except they had feared God, would even have killed themselves, being so murderously disposed against themselves. Are not these things then worse than blood-shedding? [8.] "Woe is me, my soul! For the godly man is perished from the earth, and there is none upright among men" (Mic. vii. 1, Mic. vii. 2 LXX.); let us also now cry out, first about our own selves but aid me in my lamentation. 15 Perhaps some are even disgusted and laugh. For this very cause ought we to make

our lamentations the more intense, because we are so mad and beside ourselves, that we do not know that we are mad, but laugh at things for which we ought to groan. O man! "There is wrath revealed from heaven against all ungodliness and unrighteousness of men" (Rom. i. 18); "God will come manifestly: a fire will burn before Him, and round about Him will be a mighty tempest." (Ps. l. 3.) "A fire will burn before Him, and consume His enemies on every side." (Ps. xcvi. 3.) "The day of the Lord is as a burning oven." (Mal. iv. 1.) And no man lays up these things in his mind, but these tremendous and fearful doctrines are more despised than fables, and are trodden under foot. He that heareth, -there is no one: while they who laugh and make sport are-all. What resource will there be for us? Whence shall we find safety? "We are undone, we are utterly consumed" (Num. xvii. 12), we are become the laughingstock of our enemies, and a mockery for the heathen and the Demons. Now is the devil greatly elated; he glories and is glad. The angels to whom we had been entrusted are all ashamed and in sadness: there is no man to convert [you]: all means have been used by us in vain, and we seem to you as idle talkers. It is seasonable even now to call on the heaven, because there is no man that heareth; to take to witness the elements: "Hear, O heaven! and give ear, O earth! for the Lord hath spoken." (Isa. i. 2.)

¹⁶ Give a hand, stretch it forth, O ye who have not yet been overwhelmed, to them who are undone through their drunkenness: ye that are whole to them that are sick, ye that are sober-minded to them that are mad, that are giddily whirling round. Let no man, I beseech you, prefer the favor of his friend to his salvation; and let violence and rebuke look to one thing only, -his benefit. When one has been seized by a fever, even slaves lay hold of their Masters. For when that is pressing on him, throwing his mind into confusion, and a swarm of slaves are standing by, they recognize not the law of Master and Servant, in the calamity of the Master. Let us collect ourselves, I exhort you: there are daily wars, submersions [of towns], destructions innumerable all around us, and on every side the wrath of God is enclosing us as in a net. And we, as though we were well-pleasing to Him, are in security. We all make our hands ready for unjust gains, none for helping others: all for plundering, none for protecting: each one is in earnest as to how he shall increase his possessions; no one as to how he shall aid the needy: each one has much anxiety how he may add to his wealth; no one how he may save his own soul. One fear possesses all, lest (you say) we should become poor; no

man is in anguish and trembling lest we should fall into hell. These things call for lamentations, these call for accusation, these call for reprobation.

¹⁷ [9.] But I do not wish to speak of these things, but I am constrained by my grief. Forgive me: I am forced by sorrow to utter many things, even those which I do not wish. I see that our wound is grievous, that our calamity is beyond comfort, that woes have overtaken us greater than the consolation. We are undone. "O that my head were waters and mine eyes a fountain of tears" (Jer. ix. 1), that I might lament. Let us weep, beloved, let us weep, let us groan. Possibly there may be some here who say, He talks to us of nothing but lamentation, nothing but tears. It was not my wish, believe me, it was not my wish, but rather to go through a course of commendations and praises: but now it is not the season for these. Beloved, it is not lamenting which is grievous, but the doing things which call for lamentations. Sorrow is not the thing to shrink from, but the committing things that call for sorrow. Do not thou be punished, and I will not mourn. Do not die, and I will not weep. If the body indeed lies dead, thou callest on all to grieve with thee, and thinkest those without sympathy who do not mourn: And when the soul is perishing, dost thou tell us not to mourn?

¹⁸ But I cannot be a father, if I do not weep. I am a father full of affection. Hear how Paul exclaims, "My little children, of whom I travail in birth again" (Gal. iv. 19): what mother in child-birth utters cries so bitter as he! Would that it were possible for thee to see the very fire that is in my heart, and thou wouldest know, that I burn [with grief] more intense than any woman, or gift that suffers untimely widowhood. She does not so mourn over her husband, nor any father over his son, as I do over this multitude that is here with us. I see no progress. Everything turns to calumnies and accusations. No man makes it his business to please God; but (he says) 'let us speak evil of such an one or such an one.' 'Such an one is unfit to be among the Clergy.' 'Such an one does not lead a respectable life.' When we ought to be grieving for our own evils, we judge others, whereas we ought not to do this, even when we are pure from sins. "For who maketh thee to differ" (he says) "and what hast thou which thou didst not receive? But if thou hast received it, why dost thou glory, as though thou hadst not received it?" (1 Cor. iv. 7.) "And thou, why dost thou judge thy brother" (Rom. xiv. 10), being thyself full of innumerable evils? When thou sayest, Such an one is a bad man, and a spendthrift, and vicious, think of thyself, and examine strictly thy own [con-

dition], and thou wilt repent of what thou hast said. For there is no, no not any, such powerful stimulus to virtue, as the recollecting of our sins.

¹⁹ If we turn over these two things in our minds, we shall be enabled to attain the promised blessings, we shall be enabled to cleanse ourselves and wipe away [what is amiss]. Only let us take serious thought sometime; let us be anxious about the matter, beloved. Let us grieve here in reflection, that we may not grieve yonder in punishment, but may enjoy the everlasting blessings, where "pain and sorrow and sighing are fled away" (Isa. xxxv. 10), that we may attain to the good things which surpass man's understanding, in Christ Jesus our Lord, for to Him is glory and power for ever and ever. Amen.

HOMILY 24

¹ Hebrews xi. 13-16.-"These all died in faith, not having received the promises, hut having seen them afar off, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things, declare plainly that they seek a county. And Italy if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly; wherefore God is not ashamed to be called their God, for He hath prepared for them a city." [1.] The first virtue, yea the whole of virtue, is to be a stranger to this world, and a sojourner, and to have nothing in common with things here, but to hang loose from them, as from firings strange to us; As those blessed disciples did, of whom he says, "They wandered about in sheepskins, and in goat-skins, being destitute, afflicted, tormented: of whom the world was not worthy." (c. xi. 37, xi. 38.)

² They called themselves therefore "strangers"; but Paul said somewhat much beyond this: for not merely did he call himself a stranger, but said that he was dead to the world, and that the world was dead to him. "For the world" (he says) "has been crucified to me and I to the world." (Gal. vi. 14.) But we, both citizens and quite alive, busy ourselves about everything here as citizens. And what righteous men were to the world, "strangers" and "dead," that we are to Heaven. And what they were to Heaven, alive and acting as citizens, that we are to the world. Wherefore we are dead, because we have refused that which is truly life, and have chosen this which is but for a time. Wherefore we have provoked God to wrath, because when the enjoyments of Heaven have been set before us, we are not willing to be separated from

things on earth, but, like worms, we turn about from the earth to the earth, and again from this to that; and in short are not willing to look up even for a little while, nor to withdraw ourselves from human affairs, but as if drowned in torpor and sleep and drunkenness, we are stupefied with imaginations.

³[2.] And as those who are under the power of sweet sleep lie on their bed not only during the night, but even when the morning has over-taken them, and bright day has come, and are not ashamed to indulge in pleasure, and to make the season of business and activity a time of slumber and indolence, so truly we also, when the day is drawing near, when the night is far spent, or rather the day; for "work" (it is said) "while it is day" (John ix. 4); when it is day we practice all that belongs to the night, sleeping, dreaming, indulging in luxurious fancies; and the eyes of our understanding are closed as well as those of our body; we speak amiss, we talk absurdly; even if a person inflict a deep wound upon us, if he carry off all our substance, if he set the very house on fire, we are not so much as conscious of it.

⁴Or rather, we do not even wait for others to do this, but we do it ourselves, piercing and wounding ourselves every day, lying in unseemly fashion, and stripped bare of all credit, all honor, neither ourselves concealing our shameful deeds, nor permitting others to do so, but lying exposed to public shame, to the ridicule, the numberless jests of spectators and passers-by. [3.] Do ye not suppose that the wicked themselves laugh at those who are of like characters to themselves, and condemn them? For since God has placed within us a tribunal which cannot be bribed nor ever utterly destroyed, even though we come to the very lowest depth of vice; therefore even the wicked themselves give sentence against themselves, and if one call them that which they are, they are ashamed, they are angry, they say that it is an insult. Thus they condemn what they do, even if not by their deeds, yet by their words, by their conscience, nay rather even by their deeds. For when they carry on their practices out of sight and secretly, they give the strongest proof of the opinion they hold concerning the thing itself. For wickedness is so manifest, that all men are its accusers, even those who follow after it, while such is the quality of virtue, that it is admired even by those who do not emulate it. For even the fornicator will praise chastity, and the covetous will condemn injustice, and the passionate will admire patience, and blame quarrelsomeness, and the wanton [will blame] wantonness.

5 How then (you say) does he pursue these things? From excessive indolence, not because he judges it good; otherwise he would not have been ashamed of the thing itself, nor would he have denied it when another accused him. Nay many when caught, not enduring the shame, have even hanged themselves. So strong is the witness within us in behalf of what is good and becoming. Thus what is good is brighter than the sun, and the contrary more unsightly than anything. [4.] The saints were "strangers and sojourners." How and in what way? And where does Abraham confess himself "a stranger and a sojourner"? Probably indeed he even himself confessed it: but David both confessed "I am a stranger" and what? "As all my fathers were." (Ps. xxxix. 12.) For they who dwell in tents, they who purchase even burial places for money, evidently were in some sense strangers, as they had not even where to bury their dead.

6 What then? Did they mean that they were "strangers" from the land that is in Palestine? By no means: but in respect of the whole world: and with reason; for they saw therein none of the things which they wished for, but everything foreign and strange. They indeed wished to practice virtue: but here there was much wickedness, and things were quite foreign to them. They had no friend, no familiar acquaintance, save only some few. But how were they "strangers"? They had no care for things here. And this they showed not by words, but by their deeds. In what way? He said to Abraham, "Leave that which seems thy country and come to one that is foreign": And he did not cleave to his kindred, but gave it up as unconcernedly as if he were about to leave a foreign land. He said to him, "Offer up thy son," and he offered him up as if he had no son; as if he had divested himself of his nature, so he offered him up. The wealth which he had acquired was common to all passers-by, and this he accounted as nothing. He yielded the first places to others: he threw himself into dangers; he suffered troubles innumerable. He built no splendid houses, he enjoyed no luxuries, he had no care about dress, which all are things of this world; but lived in all respects as belonging to the City yonder; he showed hospitality, brotherly love, mercifulness, forbearance, contempt for wealth and for present glory, and for all else.

7 And his son too was such as himself: when he was driven away, when war was made on him, he yielded and gave way, as being in a foreign land. For foreigners, whatever they suffer, endure it, as not being in their own country. Even when his wife was taken from him, he endured this also as be-

ing in a strange land: and lived in all respects as one whose home was above, showing sobermindedness and a well-ordered life. For after he had begotten a son, he had no more commerce with his wife, and it was when the flower of his youth had passed that he married her, showing that he did it not from passion, but in subservience to the promise of God. And what did Jacob? Did he not seek bread only and raiment, which are asked for by those who are truly strangers; by those that have come to great poverty? When he was driven out, did he not as a stranger give place? Did he not serve for hire? Did he not suffer afflictions innumerable, everywhere, as a stranger?

8[5.] And these things (he says) they said, "seeking" their "own country." Ah! how great is the difference! They indeed were in travail-pains each day, wishing to be released from this world, and to return to their country. But we, on the contrary, if a fever attack us neglecting everything, weeping like little children, are frightened at death. Not without reason we are thus affected. For since we do not live here like strangers, nor as if hastening to our country, but are like persons that are going away to punishment, therefore we grieve, because we have not used circumstances as we ought, but have turned order upside down. Hence we grieve when we ought to rejoice: hence we shudder, like murderers or robber chiefs, when they are going to be brought before the judgment-seat, and are thinking over all the things they have done, and therefore are fearful and trembling.

9 They, however, were not such, but pressed on. And Paul even groaned; "And we" (he says) "that are in this tabernacle do groan, being burdened." (2 Cor. v. 4.) Such were they who were with Abraham; "strangers," he says, they were in respect of the whole world, and "they sought a country." What sort of "country" was this? Was it that which they had left? By no means. For what hindered them if they wished, from returning again, and becoming citizens? but they sought that which is in Heaven? Thus they desired their departure hence, and so they pleased God; for "God was not ashamed to be called their God." [6.] Ah! how great a dignity! He vouch-safed "to be called their God." What dost thou say? He is called the God of the earth, and the God of Heaven, and hast thou set it down as a great thing that "He is not ashamed to be called their God"? Great and truly great this is, and a proof of exceeding blessedness. How? Because He is called God of earth and of heaven as also of the Gentiles: in that He created and formed them: but [God] of those holy men, not in this sense, but as some true friend.

¹⁰ And I will make it plain to you by an example; as in the case of [slaves] in large households, when any of those placed over the household are very highly esteemed, and manage everything themselves, and can use great freedom towards their masters, the Master is called after them, and one may find many so called. But what do I say? As we might say the God, not of the Gentiles but of the world, so we might say "the God of Abraham." But you do not know how great a dignity this is, because we do not attain to it. For as now He is called the Lord of all Christians, and yet the name goes beyond our deserts: consider the greatness if He were called the God of one [person]! He who is called the God of the whole world is "not ashamed to be called" the God of three men: and with good reason: for the saints would turn the scale, I do not say against the world but against ten thousand such. "For one man who doeth the will of the Lord, is better than ten thousand transgressors." (Ecclus. xvi. 3.)

¹¹ Now that they called themselves "strangers" in this sense is manifest. But supposing that they said they were "strangers" on account of the strange land, why did David also [call himself a stranger]? Was not he a king? Was not he a prophet? Did he not spend his life in his own country? Why then does he say, "I am a stranger and a sojourner"? (Ps. xxxix. 12.) How art thou a stranger? "As" (he says) "all my fathers were." Seest thou that they too were strangers? We have a country, he means, but not really our country. But how art thou thyself a stranger? As to the earth. Therefore they also [were strangers] in respect of the earth: For "as they were," he says, so also am I; and as he, so they too. [7.] Let us even now become strangers; that God may "not be ashamed of us to be called. our God." For it is a shame to Him, when He is called the God of the wicked, and He also is ashamed of them; as He is glorified when He is [called the God] of the good and the kind, and of them that cultivate virtue. For if "we" decline to be called the masters of our wicked slaves, and give them up; and should any one come to us and say, 'such a one does innumerable bad things, he is your slave, is he not?' We immediately say, "by no means," to get rid of the disgrace: for a slave has a close relation to his master, and the discredit passes from the One to the other. - But they were so illustrious, so full of confidence, that not only was He "not ashamed to be called" from them, but He even Himself says, "I am the God of Abraham, and the God of Isaac, and the God of Jacob." (Ex. iii. 6.)

¹²Let us also, my beloved, become "strangers"; that God may "not be ashamed of us" that He may not be ashamed, and deliver us up to Hell. Such were they who said, "Lord, have we not prophesied in Thy Name, and in Thy Name have done many wonderful works!" (Matt. vii. 22.) But see what Christ says to them: "I know you not:" the very thing which masters would do, when wicked slaves run to them, wishing to be rid of the disgrace. "I know you not," He says. How then dost Thou punish those whom Thou knowest not? I said, "I know not," in a different sense: that is, "I deny you, and renounce you." But God forbid that we should hear this fatal and terrible utterance. For if they who cast out demons and prophesied, were denied, because their life was not suitable thereto; how much more we!

¹³[8.] And how (you ask) is it possible that they should be denied, who have shown prophetic powers, and wrought miracles, and cast out demons? Is it probable they were afterwards changed, and became wicked; and therefore were nothing benefited, even by their former virtue. For not only ought we to have our beginnings splendid, but the end also more splendid still. For tell me, does not the Orator take pains to make the end of his speech splendid, that he may retire with applause? Does not the public officer make the most splendid display at the close of his administration? The wrestler, if he do not make a more splendid display and conquer unto the end, and if after vanquishing all he be vanquished by the last, is not all unprofitable to him? Should the pilot have crossed the whole ocean, yet if he wreck his vessel at the port, has he not lost all his former labor? And what [of] the Physician? If, after he has freed the sick man from his disease, when he is on the point of discharging him cured, he should then destroy him, has he not destroyed everything? So too in respect of Virtue, as many as have not added an end suitable to the beginning, and in unison and harmony with it, are ruined, and undone. Such are they who have sprung forth from the starting place bright and exulting, and afterwards have become faint and feeble. Therefore they are both deprived of the prize, and are not acknowledged by their master.

¹⁴Let us listen to these things, those of us who are in love of wealth: for this is the greatest iniquity. "For the love of money is the root of all evil." (1 Tim. vi. 10.) Let us listen, those of us who wish to make our present possessions greater, let us listen and sometime cease from our covetousness, that we may not hear the same things as they [will hear]. Let us listen to them now,

and be on our guard, that we may not hear them then. Let us listen now with fear, that we may not then listen with vengeance: "Depart from Me" (He says); "I never knew you" (Matt. vii. 23), no not even then (He means) when ye made a display of prophesyings, and were casting out demons. It is probable that He also here hints at something else, that even then they were wicked; and from the beginning, grace wrought even by the unworthy. For if it wrought through Balaam, much more through the unworthy, for the sake of those who shall profit [by it].

15 But if even signs and wonders did not avail to deliver from punishment; much more, if a man happen to be in the priestly dignity : even if he reach the highest honor, even if grace Work in him to ordination, even if unto all the other things, for the sake of those who need his leadership, he also shall hear, "I never knew thee," no, not even then when grace wrought in thee. [9.] O! how strict shall the search be there as to purity of life! How does that, of itself, suffice to introduce us into the kingdom? While the absence of it gives up the man [to destruction], though he have ten thousand miracles and signs to show. For nothing is so pleasing to God as an excellent course of life. "If ye love Me" (John xiv. 15), He declares; He did not say, "work miracles," but what? "Keep My commandments." And again, "I call you friends" (John xv. 14), not when ye cast out demons, but "if ye keep My words." For those things come of the gift of God: but these after the gift of God, of our own diligence also. Let us strive to become friends of God, and not remain enemies to Him.

16 These things we are ever saying, these exhortations we are ever giving, both to ourselves and to yon: but nothing more is gained. Wherefore also I am afraid. And I would have wished indeed to be silent, so as not to increase your danger. For when a person often hears, and even so does not act, this is to provoke the Lord to anger. But I fear also myself that other danger, that of silence, if when I am appointed to the ministering of the word, I should hold my peace. What shall we then do that we may be saved? Let us begin [the practice of] virtue, as we have opportunity: let us portion out the virtues to ourselves, as laborers do their husbandry; in this month let us master evil-speaking, injuriousness, unjust anger; and let us lay down a law for ourselves, and say, To-day let us set this right. Again, in this month let us school ourselves in forbearance, and in another, in some other virtue: And when we have got into the habit of this virtue let us go to another, just as in the things we learn at school, guarding what is already gained, and acquiring others.

17 After this let us proceed to contempt for riches. First let us restrain our hands from grasping, and then let us give alms. Let us not simply confound everything, with the same hands both slaying and showing mercy forsooth. After this, let us go to some other virtue, and from that, to another. "Filthiness and foolish talking and jesting, let it not be even named among you." (Eph. v. 4, Eph. v. 3.) Let us be thus far in the right way. There is no need of spending money, there is no need of labor, none of sweat, it is enough to have only the will, and all is done. There is no need to travel a long way, nor to cross a boundless ocean, but to be in earnest and of ready mind, and to put a bridle on the tongue. Unseasonable reproaches, anger, disorderly lusts, luxuriousness, expensiveness, let us cast off; and the desire of wealth also from our soul, perjury and habitual oaths.

18 If we thus cultivate ourselves, plucking out the former thorns, and casting in the heavenly seed, we shall be able to attain the good things promised. For the Husbandman will come and will lay us up in His Garner, and we shall attain to all good things, which may we all attain, by the grace and lovingkindness of our Lord Jesus Christ, with whom to the Father together with the Holy Ghost, be glory, power, honor, now and for ever, and world without end. Amen.

HOMILY 25

1 Hebrews xi. 17-19.-" By faith [Abraham], when he was tried, offered up Isaac; and he that had received the promises offered up his only-begotten son, of whom it was said, That in Isaac shall thy seed be called: accounting that God was able to raise him up even from the dead; from whence also he received him in a figure," [1.] Great indeed was the faith of Abraham. For while in the case of Abel, and of Noah, and of Enoch, there was an opposition of reasonings only, and it was necessary to go beyond human reasonings; in this case it was necessary not only to go beyond human reasonings, but to manifest also something more. For what was of God seemed to be opposed to what was of God; and faith opposed faith, and command promise. I mean this: He had said, "Get thee out of thy country, and from thy kindred, and I will give thee this land." (Gen. xii. 1, Gen. xii. 7.) "He gave him none inheritance in it, no not so much as to set his foot on." (Acts vii. 5.) Seest thou how what was done was opposed to the promise? Again He said, "In Isaac shall thy seed be called" (Gen. xxi. 12), and he believed: and again He says, Sacrifice to Me this one, who was to fill all the world from his seed.

Thou seest the opposition between the commands and the promise? He enjoined things that were in contradiction to the promises, and yet not even so did the righteous man stagger, nor say he had been deceived.

²For you indeed, he means, could not say this, that He promised ease and gave tribulation. For in our case, the things which He promised, these also He performs. How so? "In the world" (He says), "ye shall have tribulation." (John xvi. 33.) "He that taketh not his cross and followeth Me, is not worthy of Me." (Matt. x. 38.) "He that hateth not his life shall not find it." (John xii. 25.) And, "He that forsaketh not all that he hath, and followeth after Me, is not worthy of Me." (Luke xiv. 27, Luke xiv. 33.) And again, "Ye shall be brought before rulers and kings for My sake." (Matt. x. 18.) And again, "A man's foes shall be they of his own household." (Matt. x. 36.) But the things which pertain to rest are yonder. But with regard to Abraham, it was different. He was enjoined to do what was opposed to the promises; and yet not even so was he troubled, nor did he stagger, nor think he had been deceived. But yon endure nothing except what was promised, yet you are troubled.

³[2.] He heard the opposite of the promises from Him who had made them; and yet he was not disturbed, but did them as if they had been in harmony [therewith]. For they were in harmony; being opposed indeed according to human calculations, but in harmony [when viewed] by Faith. And how this was, the Apostle himself has taught us, by saying, "accounting that God was able to raise Him up, even from the dead." By the same faith (he means) by which he believed that God gave what was not, and raised up the dead, by the same was he persuaded that He would also raise him up after he had been slain in sacrifice. For it was alike impossible (to human calculation, I mean) from a womb which was dead and grown old and already become useless for child-bearing to give a child, and to raise again one who had been slain. But his previous faith prepared the way for things to come.

⁴And see; the good things came first, and the hard things afterwards, in his old age. But for you, on the contrary, (he says) the sad things are first, and the good things last. This for those who dare to say, 'He has promised us the good things after death; perhaps He has deceived us.' He shows that "God is able to raise up even from the dead," and if God be able to raise from the dead, without all doubt He will pay all [that He has promised]. But if Abraham so many years before, believed "that God is able to raise from the dead,"

much more ought we to believe it. Thou seest (what I at first said) that death had not yet entered in and yet He drew them at once to the hope of the resurrection, and led them to such full assurance, that when bidden, they even slay their own sons, and readily offer up those from whom they expected to people the world.

5 And he shows another thing too, by saying, that "God tempted Abraham." (Gen. xxii. 1.) What then? Did not God know that the man was noble and approved? Why then did He tempt him? Not that He might Himself learn, but that He might show to others, and make his fortitude manifest to all. And here also he shows the cause of trials, that they may not suppose they suffer these things as being forsaken [of God]. For in their case indeed, it was necessary that they should be tried, because there were many who persecuted or plotted against them: but in Abraham's case, what need was there to devise trials for him which did not exist? Now this trial, it is evident, was by His command. The others indeed happened by His allowance, but this even by His command. If then temptations make men approved in such wise that, even where there is no occasion, God exercises His own athletes; much more ought we to bear all things nobly.

6 And here he said emphatically, "By faith, when he was tried, he offered up Isaac," for there was no other cause for his bringing the offering but that. [3.] After this he pursues the same thought. No one (he says) could allege, that he had another son, and expected the promise to be fulfilled from him, and therefore confidently offered up this one. "And" (his words are) "he offered up his only-begotten, who had received the promises." Why sayest thou "only-begotten"? What then? Of whom was Ishmael sprung? I mean "only-begotten" (he would say) so far as relates to the word of the promise. Therefore after saying, "Only-begotten," showing that he says it for this reason, he added, "of whom it was said, In Isaac shall thy seed be called," that is, "from" him. Seest thou how he admires what was done by the Patriarch? "In Isaac shall thy seed be called," and that son he brought to be sacrificed.

7 Afterwards, that no one may suppose he does this in despair, and in consequence of this command had cast away that Faith, but may understand that this also was truly of faith, he says that he retained that faith also, although it seem to be at variance with this. But it was not at variance. For he did not measure the power of God by human reasonings, but committed all to faith. And hence he was not afraid to say, that God was "able to raise him

up, even from the dead." "From whence also he received him in a figure," that is in idea, by the ram, he means. How? The ram having been slain, he was saved: so that by means of the ram he received him again, having slain it in his stead. But these things were types: for here it is the Son of God who is slain.

⁸ And observe, I beseech you, how great is His lovingkindness. For inasmuch as a great favor was to be given to men, He, wishing to do this, not by favor, but as a debtor, arranges that a man should first give up his own son on account of God's command, in order that He Himself might seem to be doing nothing great in giving up His own Son, since a man had done this before Him; that He might be supposed to do it not of grace, but of debt. For we wish to do this kindness also to those whom we love, others, to appear first to have received some little thing from them, and so give them all: and we boast more of the receiving than of the giving; and we do not say, We gave him this, but, We received this from him. "From whence also" (are his words) "he received him in a figure," i.e. as in a riddle (for the ram was as it were a figure of Isaac) or, as in a type. For since the sacrifice had been completed, and Isaac slain in purpose, therefore He gave him to the Patriarch.

⁹[4.] Thou seest, that what I am constantly saying, is shown in this case also? When we have proved that our mind is made perfect, and have shown that we disregard earthly things, then earthly things also are given to us; but not before; lest being bound to them already, receiving them we should be bound still. Loose thyself from thy slavery first (He says), and then receive, that thou mayest receive no longer as a slave, but as a master. Despise riches, and thou shalt be rich. Despise glory, and thou shalt be glorious. Despise the avenging thyself on thine enemies, and then shalt thou attain it. Despise repose, and then thou shalt receive it that in receiving thou mayest receive not as a prisoner, nor as a slave, but as a freeman. For as in the case of little children, when the child eagerly desires childish playthings, we hide them from him with much care, as a ball, for instance, and such like things, that he may not be hindered from necessary things; but when he thinks little of them, and no longer longs for them, we give them fearlessly, knowing that henceforth no harm can come to him from them, the desire no longer having strength enough to draw him away from things necessary; so God also, when He sees that we no longer eagerly desire the things of this world,

thenceforward permits us to use them. For we possess them as fleemen and men, not as children.

¹⁰ For [in proof] that if thou despise the avenging thyself on thine enemies, thou wilt then attain it, hear what he says, "If thine enemy hunger, feed him; if he thirst, give him drink," and he added, "for in so doing, thou shalt heap coals of fire on his head." (Rom. xii. 20.) And again, that if thou despise riches, thou shalt then obtain them, hear Christ saying, "There is no man which hath left father, or mother, or house, or brethren, who shall not receive an hundredfold, and shall inherit everlasting life." (Matt. xix. 29.) And that if thou despise glory, thou shall then attain it, again hear Christ Himself saying, "He that will be first among you, let him be your minister." (Matt. xx. 26.) And again, "For whosoever shall humble himself, he shall be exalted." (Matt. xxiii. 12.) What sayest thou? If I give drink to mine enemy, do I then punish him? If I give up my goods, do I then possess them? If I humble myself, shall I then be exalted? Yea, He says, for such is My power, to give contraries by means of contraries. I abound in resources and in contrivances: be not afraid. The 'Nature of things' follows My will: not I attend upon Nature. I do all things: I am not controlled by them: wherefore also I am able to change their form and order.

¹¹ [5.] And why dost thou wonder if [it is so] in these instances? For thou wilt find the same also in all others. If thou injure, thou art injured; if thou art injured, then thou art uninjured; if thou punish, then thou hast not punished another, but hast punished thyself. For "he that loveth iniquity," it is said, "hateth his own soul." (Ps. xi. 5 LXX.) Seest thou that thou dost not injure, but art injured? Therefore also Paul says, "Why do ye not rather take wrong?" (1 Cor. vi. 7.) Dost thou see that this is not to be wronged? When thou insultest, then art thou insulted. And most persons partly know this: as when they say one to another, "Let us go away, do not disgrace yourself." Why? Because the difference is great between thee and him: for however much thou insultest him, he accounts it a credit. Let us consider this in all cases, and be above insults. I will tell you how.

¹² Should we have a contest with him who wears the purple, let us consider that in insulting him, we insult ourselves, for we become worthy to be disgraced. Tell me, what dost thou mean? When thou art a citizen of Heaven, and hast the Philosophy that is above, dost thou disgrace thyself with him "that mindeth earthly things"? (Phil. iii. 19.) For though he be in posses-

sion of countless riches, though he be in power, he does not as yet know the good that is therein. Do not in insulting him, insult thyself. Spare thyself, not him. Honor thyself, not him. Is there not some Proverb such as this, He that honoreth; honoreth himself? With good reason: for he honors not the other, but himself. Hear what a certain wise man says, "Do honor to thy soul according to the dignity thereof." (Ecclus. x. 28.) "According to the dignity thereof," what is this? if he have defrauded (it means), do not thou defraud; if he has insulted, do not thou insult.

¹³[6.] Tell me, I pray thee, if some poor man has taken away clay thrown out of thy yard, wouldst thou for this have summoned a court of justice? Surely not. Why? Lest thou shouldst disgrace thyself; lest all men should condemn thee. The same also happens in this case. For the rich man is poor, and the more rich he is, the poorer is he in that which is indeed poverty. Gold is clay, cast out in the yard, not lying in thy house, for thy house is Heaven. For this, then, wilt thou summon a Court of Justice, and will not the citizens on high condemn thee? Will they not cast thee out from their country, who art so mean, who art so shabby, as to choose to fight for a little clay? For if the world were thine, and then some one had taken it, oughtest thou to pay any attention to it?

¹⁴ Knowest thou not, that if thou wert to take the world ten times or an hundred times, or ten thousand times, and twice that, it is not to be compared with the least of the good things in Heaven? He then who admires the things here slights those yonder, since he judges these worthy of exertion, though so far inferior to the other. Nay, rather indeed he will not be able to admire those other. For how [can he], whilst he is passionately excited towards these earthly things? Let us cut through the cords and entanglements: for this is what earthly things are. ¹⁵ How long shall we be stooping down? How long shall we plot one against another, like wild beasts; like fishes? Nay rather, the wild beasts do not plot against each other, but [against] animals of a different tribe. A bear for instance does not readily kill a bear, nor a serpent kill a serpent, having respect for the sameness of race. But thou, with one of the same race, and having innumerable claims, as common origin, rational faculties, the knowledge of God, ten thousand other things, the force of nature, him who is thy kinsman, and partaker of the sameness—him thou killest, and involvest in evils innumerable. For what, if thou dost not thrust thy sword, nor plunge thy right hand into his neck, other things

more grievous than this thou doest, when thou involvest him in innumerable evils. For if thou hadst done the other, thou wouldst have freed him from anxiety, but now thou encompassst him with hunger, with slavery, with feelings of discouragement, with many sins. These things I say, and shall not cease to say, not [as] preparing you to commit murder: nor as urging you to some crime short of that; but that you may not be confident, as if you were not to give account. "For" (it says) "he that taketh away a livelihood" (Ecclus. xxxiv. 22) and asketh bread, it says.

¹⁶ [7.] Let us at length keep our hands to ourselves, or rather, let us not keep them, but stretch them out honorably, not for grasping, but for almsgiving. Let us not have our hand unfruitful nor withered; for the hand which doeth not alms is withered; and that which is also grasping, is polluted and unclean. ¹⁷ Let no one eat with such hands; for this is an insult to those invited. For, tell me, if a man when he had made us lie down on tapestry and a soft couch and linen interwoven with gold, in a great and splendid house, and had set by us a great multitude of attendants, and had prepared a tray of silver and gold, and filled it with many dainties of great cost and of all sorts, then urged us to eat, provided we would only endure his besmearing his hands with mire or with human ordure, and so sitting down to meat with us—would any man endure this infliction? Would he not rather have considered it an insult? Indeed I think he would, and would have gone straightway off. But now in fact, thou seest not hands filled with what is indeed filth, but even the very food, and yet thou dost not go off, nor flee, nor find fault. Nay, if he be a person in authority, thou even accountest it a grand affair, and destroyest thine own soul, in eating such things. For covetousness is worse than any mire; for it pollutes, not the body but the soul, and makes it hard to be washed. Thou therefore, though thou seest him that sitteth at meat defiled with this filth both on his hands and his face, and his house filled with it, nay and his table also full of it (for dung, or if there be anything more unclean than that, it is not so unclean and polluted as those viands), dost thou feel as if forsooth thou wert highly honored, and as if thou wert going to enjoy thyself?

¹⁸ And dost thou not fear Paul who allows us to go without restraint to the Tables of the heathen if we wish, but not even if we wish to those of the covetous? For, "if any man who is called a Brother" (1 Cor. v. 11), he says, meaning here by Brother every one who is a believer simply, not him who

leads a solitary life. For what is it which makes brotherhood? The Washing of regeneration; the being enabled to call God our Father. So that he that is a Monk, if he be a Catechumen, is not a Brother, but the believer though he be in the world, is a Brother. "If any man," saith he, "that is called a Brother." (1 Cor. v. 11.) For at that time there was not even a trace of any one leading a Monastic life, but this blessed [Apostle] addressed all his discourse to persons in the world. "If any man," he says, "that is called a Brother, be a fornicator, or covetous or a drunkard, with such an one, no not to eat." But not so with respect to the heathen: but "If any of them that believe not," meaning the heathen, "bid you and ye be disposed to go, whatsoever is set before you eat." (1 Cor. x. 27.)

19[8.] "If any man that is called Brother be" (he says) "a drunkard." Oh! what strictness Yet we not only do not avoid drunkards, but even go to their houses, partaking of what they set before us. Therefore all things are upside down, all things are in confusion, and overthrown, and ruined. For tell me, if any such person should invite thee to a banquet, thee who art accounted poor and mean, and then should hear thee say, "Inasmuch as the things set before me are [the fruit] of overreaching, I will not endure to defile my own soul," would he not be mortified? Would he not be confounded? Would he not be ashamed? This alone were sufficient to correct him, and to make him call himself wretched for his wealth, and admire thee for thy poverty, if he saw himself with so great earnestness despised by thee. But we "are become" (I know not why) "servants of men" (1 Cor. vii. 23), though Paul cries aloud throughout, "Be not ye the servants of men." Whence then have we become "servants of men"? Because we first became servants of the belly, and of money, and of glory, and of all the rest; we gave up the liberty which Christ bestowed on us.

20 What then awaiteth him who is become a servant (tell me)? Hear Christ saying, "The servant abideth not in the house for ever." (John viii. 35.) Thou hast a declaration complete in itself, that he never entereth into the Kingdom; for this is what "the House" means. For, He says, "in My Father's House are many mansions." (John xiv. 2.) "The servant" then "abideth not in the House for ever." By a servant He means him who is "the servant of sin." But he that "abideth not in the House for ever," abideth in Hell for ever, having no consolation from any quarter. Nay, to this point of wickedness are matters come, that they even give alms out of these [ill-gotten gains], and

many receive [them]. Therefore our boldness has broken down, and we are not able to rebuke any one. But however, henceforward at least, let us flee the mischief arising from this; and ye who have rolled yourselves in this mire, cease from such defilement, and restrain your rage for such banquets, if even now we may by any means be able to have God propitious to us, and to attain to the good things which have been promised: which may we all obtain in Christ Jesus our Lord, with whom to the Father together with the Holy Ghost, be glory, power, honor, now and for ever, and world without end. Amen.

HOMILY 26

¹Hebrews xi. 20-22.-"By faith, Isaac blessed Jacob and Esau concerning things to come. By faith, Jacob when he was a dying blessed both the sons of Joseph, and worshiped leaning on the top of his staff. By faith, Joseph when he died made mention of the departing of the children of Israel, and gave commandment concerning his bones." [1.] "Many prophets and righteous men" (it is said) "have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear and have not heard them." (Matt. xiii. 17.) Did then those righteous men know all the things to come? Yea, most certainly. For if because of the weakness of those who were not able to receive Him, the Son was not revealed,-He was with good reason revealed to those conspicuous in virtue. This Paul also says, that they knew "the things to come," that is the resurrection of Christ.

²Or he does not mean this: but that "By faith, concerning things to come" [means] not [concerning] the world to come, but "concerning things to come" in this world. For how [except by faith] could a man sojourning in a strange land, give such blessings? But on the other hand he obtained the blessing, and yet did not receive it. Thou seest that what I said with regard to Abraham, may be said also of Jacob, that they did not enjoy the blessing, but the blessings went to his posterity, while he himself obtained the "things to come." For we find that his brother rather enjoyed the blessing. For [Jacob] spent all his time in servitude and working as a hireling, and [amid] dangers, and plots, and deceits, and fears; and when he was asked by Pharaoh, he says, "Few and evil have my days been" (Gen. xlvii. 9); while the other lived in independence and great security, and afterwards was an object of terror to [Jacob]. Where then did the blessings come to their accomplishment, save in the [world] to come?

3 Seest thou that from the beginning the wicked have enjoyed things here, but the righteous the contrary? Not however all. For behold, Abraham was a righteous man, and he enjoyed things here as well, though with affliction and trials. For indeed wealth was all he had, seeing all else relating to him was full of affliction. For it is impossible that the righteous man should not be afflicted, though he be rich: for when he is willing to be overreached, to be wronged, to suffer all other things, he must be afflicted. So that although he enjoy wealth, [yet is it] not without grief. Why? you ask. Because he is in affliction and distress. But if at that time the righteous were in affliction, much more now. and "By Faith," he says, "Isaac blessed Jacob and Esau concerning things to come" (and yet Esau was the elder; but he puts Jacob first for his excellence). Seest thou how great was his Faith? Whence did he promise to his sons so great blessings? Entirely from his having faith in God.

4[2.] "By Faith, Jacob when he was a dying, blessed both the sons of Joseph." Here we ought to set down the blessings entire, in order that both his faith and his prophesying may be made manifest. "And worshiped leaning," he says, "upon the top of his staff." Here, he means, he not only spoke, but was even so confident about the future things, as to show it also by his act. For inasmuch as another King was about to arise from Ephraim, therefore it is said, "And he bowed himself upon the top of his staff." That is, even though he was now an old man, "he bowed himself" to Joseph, showing the obeisance of the whole people which was to be [directed] to him. And this indeed had already taken place, when his brethren "bowed down" to him: but it was afterwards to come to pass through the ten tribes. Seest thou how he foretold the things which were to be afterwards? Seest thou how great faith they had? How they believed "concerning the things to come"?

5 For some of the things here, the things present, are examples of patience only, and of enduring ill-treatment, add of receiving nothing good; for instance, what is mentioned in the case of Abraham, in the case of Abel. But others are [examples] of Faith, as in the case of Noah, that there is a God, that there is a recompense. (For Faith in this place is manifold, both of there being a recompense, and of awaiting it, not under the same conditions, and of wrestling before the prizes.) And the things also which concern Joseph are of Faith only. Joseph heard that [God] had made a promise to Abraham, that He had engaged His word "to thee and to thy seed will I give this land;" and though in a strange land, and not yet seeing the engagement fulfilled, but

never faltered even so, but so believed as even to "speak of the Exodus, and to give commandment concerning his bones." He then not only believed himself, but led on the rest also to Faith: that having the Exodus always in mind (for he would not have "given commandment concerning his bones," unless he had been fully assured [of this]), they might look for their return [to Canaan].

6 Wherefore, when some men say, 'See! Even righteous men had care about their sepulchers,' let us reply to them, that it was for his reason: for he knew that "the earth is the Lord's and all that therein is." (Ps. xxiv. 1.) He could not indeed have been ignorant of this, who lived in so great philosophy, who spent his whole life in Egypt. And yet if he had wished, it was possible for him to return, and not to mourn or vex himself. But when he had taken up his father thither, why, did he enjoin them to carry up thence his own bones also? Evidently for this reason. But what? Tell me, are not the bones of Moses himself laid in a strange land? And those of Aaron, of Daniel, of Jeremiah? And as to those of the Apostles we do not know where those of most of them are laid. For of Peter indeed, and Paul, and John, and Thomas, the sepulchers are well known; but those of the rest, being so many, have nowhere become known. Let us not therefore lament at all about this, nor be so little-minded. For where-ever we may be buried, "the earth is the Lord's and all that therein is." (Ps. xxiv. 1.) Certainly what must take place, does take place: to mourn however, and lament, and bewail the departed, arises from littleness of mind.

7 [3.] (Ver. 23) "By faith, Moses when he was born, was hid three months of his parents." Dost thou see that in this case they hoped for things on the earth after their death? And many things were fulfilled after their death. This is for some who say, 'After death those things were done for them, which they did not obtain while alive; nor did they believe [would be] after their death.' Moreover Joseph did not say, He gave not the land to me in my life-time, nor to my father, nor to my grandfather, whose excellence too ought to have been revered; and will He vouchsafe to these wretched people what He did not vouchsafe to them? He said nothing of all this, but by Faith he both conquered and went beyond all these things. He has named Abel, Noah, Abraham, Isaac, Jacob, Joseph, all illustrious and admirable men. Again he makes the encouragement greater, by bringing down the matter to ordinary persons. For that the admirable should feel thus, is noth-

ing wonderful, and to appear inferior to them, is not so dreadful: but to show oneself inferior even to people without names, this is the dreadful thing. And he begins with the parents of Moses, obscure persons, who had nothing so great as their son [had]. Therefore also he goes on to increase the strangeness of what he says by enumerating even women that were harlots, and widows. For "by Faith" (he says) "the harlot Rahab perished not with them that believed not, when she had received the spies with peace." And he mentions the rewards not only of belief but also of unbelief; as in [the case of] Noah.

8 But at present we must speak of the parents of Moses. Pharaoh gave orders that all the male children should be destroyed, and none had escaped the danger. Whence did these expect to save their child? From faith. What sort of Faith? "They saw" (he says) "that he was a proper child." The very sight drew them on to Faith: thus from the beginning, yea from the very swaddling-clothes, great was the Grace that was poured out on that righteous man, this being not the work of nature. For observe, the child immediately on its birth appears fair and not disagreeable to the sight. Whose [work] was this? Not that of nature, but of the Grace of God, which also stirred up and strengthened that barbarian woman, the Egyptian, and took and drew her on. And yet in truth Faith had not a sufficient foundation in their case. For what was it to believe from sight? But you (he would say) believe from facts and have many pledges of Faith. For "the receiving with joyfulness the spoiling of their goods" (c. x. 34), and other such [things], were [evidences] of Faith and of Patience. But inasmuch as these [Hebrews] also had believed, and yet afterwards had become faint-hearted, he shows that the Faith of those [saints of old] also was long continued, as, for instance, that of Abraham, although the circumstances seemed to contend against it.

9 "And" (he says) "they were not afraid of the king's commandment," although that was in operation, but this [their hope respecting their child] was simply a kind of bare expectation. And this indeed was [the act] of his parents; but Moses himself what did he contribute? [4.] Next again an example appropriate to them, or rather greater than that. For, saith he, (ver. 24-26) "by faith Moses when he was come to years, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt; for he had respect unto the recompense of the reward." As though he had said to them, 'No one of you

has left a palace, yea a splendid palace, nor such treasures; nor, when he might have been a king's son, has he despised this, as Moses did.' And that he did not simply leave [these things], he expressed by saying, "he refused," that is, he hated, he turned away. For when Heaven was set before him, it was superfluous to admire an Egyptian Palace.

10 And see how admirably Paul has put it. He did not say, 'Esteeming heaven, and the things in heaven,' 'greater riches than the treasures of Egypt,' but what? "The reproach of Christ." For the being reproached for the sake of Christ he accounted better than being thus at ease; and this itself by itself was reward. "Choosing rather" (he says) "to suffer affliction with the people of God." For ye indeed suffer on your own account, but he "chose" [to suffer] for others; and voluntarily threw himself into so many dangers, when it was in his power both to live religiously, and to enjoy good things. "Than" (he says) "to enjoy the pleasures of sin for a season." He called unwillingness "to suffer affliction with the" rest "sin": this, he says, [Moses] accounted to be "sin." If then he accounted it "sin" not to be ready to "suffer affliction with" the rest, it follows that the suffering affliction must be a great good since he threw himself into it from the royal palace.

11 But this he did, seeing some great things before him. "Esteeming the reproach of Christ greater riches than the treasures of Egypt." What is, "the reproach of Christ"? It is being reproached in such ways as ye are, the reproach which Christ endured; Or that he endured for Christ's sake: for "that rock was Christ" (1 Cor. x. 4); the being reproached as you are. But what is "the reproach of Christ"? That [because] we repudiate the [ways] of our fathers we are reproached; that we are evil-entreated when we have run to God. It was likely that he also was reproached, when it was said to him, "Wilt thou kill me as thou killedst the Egyptian yesterday?" (Ex. ii. 14.) This is "the reproach of Christ," to be ill-treated to the end, and to the last breath: as He Himself was reproached and heard, "If Thou be the Son of God" (Matt. xxvii. 40), from those for whom He was crucified, from those who were of the same race. This is "the reproach of Christ" when a man is reproached by those of his own family, or by those whom he is benefiting. For [Moses] also suffered these things from the man who had been benefited [by him].

12 In these words he encouraged them, by showing that even Christ suffered these things, and Moses also, two illustrious persons. So that this is rather "the reproach of Christ" than of Moses inasmuch as He suffered these

things from "His own." (John i. 11.) But neither did the one send forth lightnings, nor the Other feel any [anger], but He was reviled and endured all things, whilst they "wagged their heads." (Matt. xxvii. 39.) Since therefore it was probable that they [the readers] also would hear such things, and would long for the Recompense, he says that even Christ and Moses had suffered the like. So then ease is [the portion] of sin; but to be reproached, of Christ. For what then dost thou wish? "The reproach of Christ," or ease? [5.] (Ver. 27) "By faith he forsook Egypt not fearing the wrath of the king; for he endured as seeing Him who is Invisible." What dost thou say? That he did not fear? And yet the Scripture says, that when he heard, he "was afraid" (Ex. ii. 14), and for this cause provided for safety by flight, and stole away, and secretly withdrew himself; and afterwards he was exceedingly afraid. Observe the expressions with care: he said, "not fearing the wrath of the king," with reference to his even presenting himself again. For it would have been [the part] of one who was afraid, not to undertake again his championship, nor to have any hand in the matter. That he did however again undertake it, was [the part] of one who committed all to God: for he did not say, 'He is seeking me, and is busy [in the search], and I cannot bear again to engage in this matter.'

¹³ So that even flight was [an act of] faith. Why then did he not remain (you say)? That he might not cast himself into a foreseen danger. For this finally would have been tempting [God]: to leap into the midst of dangers, and say, 'Let us see whether God will save me.' And this the devil said to Christ, "Cast Thyself down." (Matt. iv. 6.) Seest thou that it is a diabolical thing, to throw ourselves into danger without cause and for no purpose, and to try whether God will save us? For he [Moses] could no longer be their champion when they who were receiving benefits were so ungrateful. It would therefore have been a foolish and senseless thing to remain there. But all these things were done, because, "he endured as seeing Him who is Invisible." [6.] If then we too always see God with our mind, if we always think in remembrance of Him, all things will appear endurable to us, all things tolerable; we shall bear them all easily, we shall be above them all. For if a person seeing one whom he loves, or rather, remembering him is roused in spirit, and elevated in thought, and bears all things easily, while he delights in the remembrance; one who has in mind Him who has vouchsafed to love us in deed, and remembers Him, when will he either feel anything painful, or

dread anything fearful or dangerous? When will he be of cowardly spirit? Never.

¹⁴ For all things appear to us difficult, because we do not have the remembrance of God as we ought; because we do not carry Him about alway in our thoughts. For surely He might justly say to us, "Thou hast forgotten Me, I also will forget thee." And so the evil becomes twofold, both that we forget Him and He us. For these two things are involved in each other, yet are two. For great is the effect of God's remembrance, and great also of His being remembered by us. The result of the one is that we choose good things; of the other that we accomplish them, and bring them to their end. Therefore the prophet says, "I will remember Thee from the land of Jordan, and from the little hill of Hermon." (Ps. xlii. 6.) The people which were in Babylon say this: being there, I will remember Thee.

¹⁵ [7.] Therefore let us also, as being in Babylon, [do the same]. For although we are not sitting among warlike foes, yet we are among enemies. For some [of them] indeed were sitting as captives, but others did not even feel their captivity, as Daniel, as the three children (cf. Ps. cxxxvii. 1); who even while they were in captivity became in that very country more glorious even than the king who had carried them captive. And he who had taken them captive does obeisance to the captives. Dost thou see how great virtue is? When they were in actual captivity he waited on them as masters. He therefore was the captive, rather than they. It would not have been so marvelous if when they were in their native country, he had come and done them reverence in their own land, or if they had been rulers there. But the marvelous thing is, that after he had bound them, and taken them captive, and had them in his own country, he was not ashamed to do them reverence in the sight of all, and to "offer an oblation." (Dan. ii. 46.)

¹⁶ Do you see that the really splendid things are those which relate to God, whereas human things are a shadow? He knew not, it seems, that he was leading away masters for himself, and that he cast into the furnace those whom he was about to worship. But to them, these things were as a dream. Let us fear God, beloved, let us fear [Him]: even should we be in captivity, we are more glorious than all men. Let the fear of God be present with us, and nothing will be grievous, even though thou speak of poverty, or of disease, or of captivity, or of slavery, or of any other grievous thing: Nay even these very things will themselves work together for us the other way. These men were

captives, and the king worshiped them: Paul was a tent-maker, and they sacrificed to him as a God. [8.] Here a question arises: Why, you ask, did the Apostles prevent the sacrifices, and rend their clothes, and divert them from their attempt, and say with earnest lamentation, "What are ye doing? we also are men of like passions with you" (Acts xiv. 15); whereas Daniel did nothing of this kind.

17 For that he also was humble, and referred [the] glory to God no less than they, is evident from many places. Especially indeed is it evident, from the very fact of his being beloved by God. For if he had appropriated to himself the honor belonging to God, He would not have suffered him to live, much less to be in honor. Secondly, because even with great openness he said, "And as to me, O King, this secret hath not been revealed to me through any wisdom that is in me." (Dan. ii. 30.) And again; he was in the den for God's sake, and when the prophet brought him food, he saith, "For God hath remembered me." (Bel and the Dragon, ver. 38.) Thus humble and contrite was he. He was in the den for God's sake, and yet he counted himself unworthy of His remembrance, and of being heard. Yet we though daring [to commit] innumerable pollutions, and being of all men most polluted, if we be not heard at our first prayer, draw back. Truly, great is the distance between them and us, as great as between heaven and earth, or if there be any greater.

18 What sayest thou? After so many achievements, after the miracle which had been wrought in the den, dost thou account thyself so humble? Yea, he says; for what things soever we have done, "we are unprofitable servants." (Luke xvii. 10.) Thus by anticipation did he fulfill the evangelical precept, and accounted himself nothing. For "God hath remembered me," he said. His prayer again, of how great lowliness of mind it is full. And again the three children said thus, "We have sinned, we have committed iniquity." (Song of the Three Children, ver. 6.) And everywhere they show their humility. And yet Daniel had occasions innumerable for being puffed up; but he knew that these also came to him on account of his not being puffed up, and he did not destroy his treasure. For among all men, and in the whole world he was celebrated, not only because the king cast himself on his face and offered sacrifice to him, and accounted him to be a God, who was himself honored as God in all parts of the world: for he ruled over the whole [earth]; (and this is evident from Jeremiah. "Who putteth on the earth," saith he, "as a garment." (See Jer. xliii. 12 and Ps. civ. 2.) And again, "I have given it

to Nebuchadnezzar My servant" (Jer. xxvii. 6), and again from what he [the King] says in his letter). And because he was held in admiration not only in the place where he was, but everywhere, and was greater than if the rest of the nations had been present and seen him; when even by letters [the King] confessed his submission and the miracle. But yet again for his wisdom he was also held in admiration, for it is said, "Art thou wiser than Daniel?" (Ezek. xxviii. 3.) And after all these things he was thus humble, dying ten thousand times for the Lord's sake.

¹⁹ Why then, you ask, being so humble did he not repel either the adoration which was paid him by the king, or the offerings? [9.] This I will not say, for it is sufficient for me simply to mention the question, and the rest I leave to you, that at least in this way I may stir up your thoughts. (This however I conjure you, to choose all things for the fear of God, having such examples; and because in truth we shall obtain the things here also, if we sincerely lay hold on the things which are to come.) For that he did not do this out of arrogance, is evident from his saying, "Thy gifts be to thyself." (Dan. v. 17.) For besides this also again is another question, how while in words he rejected it, in deed he received the honor, and wore the chain [of gold]. (Dan. v. 29.)

²⁰ Moreover while Herod on hearing the cry "It is the voice of a god and not of a man," inasmuch as "he gave not God the glory, burst in sunder, and all his bowels gushed out" (Acts xii. 22, 23; see i. 18), this man received to himself even the honor belonging to God, not words only. However it is necessary to say what this is. In that case [at Lystra] the men were falling into greater idolatry, but in this [of Daniel] not so. How? For his being thus accounted of, was an honor to God. Therefore he said in anticipation, "And as to me, not through any wisdom that is in me." (Dan. ii. 30.) And besides he does not even appear to have accepted the offerings. For he [the king] said (as it is written) that they should offer sacrifice, but it did not appear that the act followed. But there [at Lystra] they carried it even to sacrificing the bulls, and "they called" the one "Jupiter and" the other "Mercurius." (Acts xiv. 12.)

²¹ The chain [of gold] then he accepted, that he might make himself known; the offering however why does it not appear that he rejected it? For in the other case too they did not do it, but they attempted it, and the Apostles hindered them; wherefore here also he ought at once to have rejected [the adoration]. And there it was the entire people: here the King. Why he did not divert him [Daniel] expressed by anticipation, [viz.] that [the

king] was not making an offering [to him] as to a God, to the overthrow of religious worship, but for the greater wonder. How so? It was on God's account that [Nebuchadnezzar] made the decree; wherefore [Daniel] did not mutilate the honor [offered]. But those others [at Lystra] did not act thus, but supposed them to be indeed gods. On this account they were repelled. And here, after having done him reverence, he does these things: for he did not reverence him as a God, but as a wise man.

22 But it is not clear that he made the offering: and even if he did make it, yet not that it was with Daniel's acceptance. And what [of this], that he called him "Belteshazzar, the name of" his own "god"? Thus [it seems] they accounted their gods to be nothing wonderful, when he called even the captive thus; he who commands all men to worship the image, manifold and of various colors, and who adores the dragon. Moreover the Babylonians were much more foolish than those at Lystra. Wherefore it was not possible at once to lead them on to this. And many [more] things one might say: but thus far these suffice. If therefore we wish to obtain all good things, let us seek the things of God. For as they who seek the things of this world fail both of them and of the others, so they who prefer the things of God, obtain both. Let us then not seek these but those, that we may attain also to the good things promised in Christ Jesus our Lord, with whom to the Father together with the Holy Ghost, be glory, power, honor, now and for ever and world without end. Amen.

HOMILY 27

1 Hebrews xi. 28-31.-"Through faith, he kept the Passover and the sprinkling of blood, lest he that destroyed the first-born should touch them. By faith they passed through the Red Sea, as by dry land; which the Egyptians assaying to do, were drowned. By faith, the walls of Jericho fell down, after they had been compassed about seven days. By faith, the harlot Rahab perished not with them that believed not, when she had received the spies with peace." [1.] Paul is wont to establish many things incidently, and is very full of thoughts. For such is the grace of The Spirit. He does not comprehend a few ideas in a multitude of words, but includes great and manifold thought in brevity of expressions. Observe at least how, in the midst of exhortation, and when discoursing about faith, of what a type and mystery he reminds us, whereof we have the reality. "Through faith" (he says) "he kept the Passover

and the sprinkling of blood, lest he that destroyed the first-born should touch them."

² But what is "the sprinkling of blood"? A lamb was slain in every household, and the blood was smeared on the door-posts, and this was a means of warding off the Egyptian destruction. If then the blood of a lamb preserved the Jews unhurt in the midst of the Egyptians, and under so great a destruction, much more will the blood of Christ save us, who have had it sprinkled not on the door-posts, but in our souls. For even now also the Destroyer is going about in this depth of night: but let us be armed with that Sacrifice. (He calls the "sprinkling" anointing.) For God has brought us out from Egypt, from darkness, from idolatry. Although what was done, was nothing, what was achieved was great. For what was done was blood; but what was achieved, was salvation, and the stopping, and preventing of destruction. The angel feared the blood; for he knew of what it was a Type; he shuddered, thinking on the Lord's death; therefore he did not touch the door-posts.

³ Moses said, Smear, and they smeared, and were confident. And you, having the Blood of the Lamb Himself, are ye not confident? [2.] "By faith, they passed through the Red Sea as by dry land." Again he compares one whole people with another, lest they should say, we cannot be as the saints. "By faith" (he says) "they passed through the Red Sea, as by dry land, which the Egyptians assaying to do, were drowned." Here he leads them also to a recollection of the sufferings in Egypt. How, "by faith"? Because they had hoped to pass through the sea, and therefore they prayed: or rather it was Moses who prayed. Seest thou that everywhere Faith goes beyond human reasonings, and weakness and lowliness? Seest thou that at the same time they both believed, and feared punishment, both in the blood on the doors, and in the Red Sea? And he made it clear that it was [really] water, through those that fell into it, and were choked; that it was not a mere appearance: but as in the case of the lions those who were devoured proved the reality of the facts, and in the case of the fiery furnace, those who were burnt; so here also thou seest that the same things become to the one a cause of salvation and glory, and to the other of destruction.

⁴ So great a good is Faith. And when we fall into perplexity, then are we delivered, even though we come to death itself, even though our condition be desperate. For what else was left [for them]? They were unarmed, compassed about by the Egyptians and the sea; and they must either be drowned

if they fled, or fall into the hands of the Egyptians. But nevertheless [He] saved them from impossibilities. That which was spread under the one as land, overwhelmed the others as sea. In the former case it forgot its nature: in the latter it even armed itself against them. (Cf. Wisd. xix. 20.) [3.] "By faith, the walls of Jericho fell down, after they had been compassed about for seven days." For assuredly the sound of trumpets is not able to throw down stones, though one blow for ten thousand years; but Faith can do all things.

5 Seest thou that in all cases it is not by natural sequence, nor yet by any law of nature that it was changed, but all is done contrary to expectation? Accordingly in this case also all is done contrary to expectation. For inasmuch as he had said again and again, that we ought to trust to the future hopes, he introduced all this argument with reason, showing that not now [only], but even from the beginning all the miracles have been accomplished and achieved by means of it. "By faith, the harlot Rahab perished not with them that believed not, having received the spies with peace." It would then be disgraceful, if you should appear more faithless even than a harlot. Yet she [merely] heard what the men related, and forthwith believed. Whereupon the end also followed; for when all perished, she alone was preserved. She did not say to herself, I shall be with my many friends. She did not say, Can I possibly be wiser than these judicious men who do not believe, -and shall I believe? She said no such thing, but believed what had taken place, which it was likely that they would suffer.

6[4.] (Ver. 32) "And what shall I more say? For the time would fail me to tell." After this he no longer puts down the names: but having ended with an harlot, and put them to shame by the quality of the person, he no longer enlarges on the histories, lest he should be thought tedious. However he does not set them aside, but runs over them, [doing] both very judiciously, avoiding satiety, and not spoiling the closeness of arrangement; he was neither altogether silent, nor did he speak so as to annoy; for he effects both points. For when a man is contending vehemently [in argument], if he persist in contending, he wearies out the hearer, annoying him when he is already persuaded, and gaining the reputation of vain ambitiousness. For he ought to accommodate himself to what is expedient. "And what do I more say" (he says): "For the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthah, of David also and Samuel, and of the prophets."

⁷ Some find fault with Paul, because he puts Barak, and Samson, and Jephthah in these places. What sayest thou? After having introduced the harlot, shall he not introduce these? For do not tell me of the rest of their life, but only whether they did not believe and shine in Faith. "And the prophets," he says, (ver. 33) "who through faith subdued kingdoms." Thou seest that he does not here testify to their life as being illustrious; for this was not the point in question: but the enquiry thus far was about their faith. For tell me whether they did not accomplish all by faith? "By faith," he says, "they subdued kingdoms;" those with Gideon. "Wrought righteousness;" who? The same. Plainly he means here, kindness. I think it is of David that he says "they obtained promises." But of what sort were these? Those in which He said that his "seed should sit upon" his "throne." (Ps. cxxxii. 12.)

⁸ "Stopped the months of lions," (ver. 34) "quenched the violence of fire, escaped the edge of the sword." See how they were in death itself, Daniel encompassed by the lions, the three children abiding in the furnace, the Israelites, Abraham, Isaac, Jacob, in divers temptations; and yet not even so did they despair. For this is Faith; when things are turning out adversely, then we ought to believe that nothing adverse is done, but all things in due order. "Escaped the edge of the sword.": I think that he is again speaking of the three children. "Out of weakness were made strong." Here he alludes to what took place at their return from Babylon. For "out of weakness," is out of captivity. When the condition of the Jews had now become desperate, when they were no better than dead bones, who could have expected that they would return from Babylon, and not return only; but also "wax valiant" and "turn to flight armies of aliens"? 'But to us,' some one says, 'no such thing has happened.' But these are figures of "the things to come." (Ver. 35) "Women received their dead raised to life again." He here speaks of what occurred in regard to the prophets, Elisha, [and] Elijah; for they raised the dead.

⁹ [5.] (Ver. 35) "And others were tortured, not accepting deliverance, that they might obtain a better resurrection." But we have not obtained a Resurrection. I am able however, he means, to show that they also were cut off, and did "not accept [deliverance], that they might obtain a better resurrection." For why, tell me, when it was open to them to live, did they not choose it? Were they not evidently looking for a better life? And they who had raised up others, themselves chose to die; in order "to obtain a better resurrection," not such as the children of those women. Here I think he alludes

both to John and to James. For beheading is called "torturing." It was in their power still to behold the sun. It was in their power to abstain from reproving [sinners], and yet they chose to die; even they who had raised others chose to die themselves, "that they might obtain a better resurrection."

¹⁰ (Ver. 36) "And others had trial of cruel mockings and scourgings, yea moreover of bonds and imprisonment." He ends with these; with things that come nearer home. For these [examples] especially bring consolation, when the distress is from the same cause, since even if you mention something more extreme, yet unless it arise from the same cause, you have effected nothing. Therefore he concluded his discourse with this, mentioning "bonds, imprisonments, scourges, stonings," alluding to the case of Stephen, also to that of Zacharias. Wherefore he added, "They were slain with the sword." What sayest thou? Some "escaped the edge of the sword," and some "were slain by the sword." (Ver. 34.) What is this? Which dost thou praise? Which dost thou admire? The latter or the former? Nay, he says: the former indeed, is appropriate to you, and the latter, because Faith was strong even unto death itself, and it is a type of things to come. For the wonderful qualities of Faith are two, that it both accomplishes great things, and suffers great things, and counts itself to suffer nothing.

¹¹ And thou canst not say (he says) that these were sinners and worthless. For even if you put the whole world against them, I find that they weigh down the beam and are of greater value. What then were they to receive in this life? Here he raises up their thoughts, teaching them not to be riveted to things present, but to mind things greater than all that are in this present life, since the "world is not worthy" of them. What then dost thou wish to receive here? For it were an insult to thee, shouldst thou receive thy reward here. [6.] Let us not then mind worldly things, nor seek our recompense here, nor be so beggarly. For if "the" whole "world is not worthy of" them, why dost thou seek after a part of it? And with good reason; for they are friends of God. Now by "the world" does he mean here the people, or the creation itself? Both: for the Scripture is wont to use the word of both. If the whole creation, he would say, with the human beings that belong to it, were put in the balance, they yet would not be of equal value with these; and with reason. For as ten thousand measures of chaff and hay would not be of equal value to ten pearls, so neither they; for "better is one that doeth the will of

the Lord, than ten thousand transgressors" (Ecclus. xvi. 3); meaning by "ten thousand" not [merely] many, but an infinite multitude.

¹² Consider of how great value is the righteous man. Joshua the son of Nun said, "Let the sun stand still at Gibeon, the moon at the valley of Elom" (Josh. x. 12), and it was so. Let then the whole world come, or rather two or three, or four, or ten, or twenty worlds, and let them say and do this; yet shall they not be able. But the friend of God commanded the creatures of his Friend, or rather he besought his Friend, and the servants yielded, and he below gave command to those above. Seest thou that these things are for service fulfilling their appointed course? This was greater than the [miracles] of Moses. Why (I ask)? Because it is not a like thing to command the sea and the heavenly [bodies]. For that indeed was also a great thing, yea very great, nevertheless it was not at all equal [to the other].

¹³ Why was this? The name of Joshua [Jesus], was a type. For this reason then, and because of the very name, the creation revered him. What then! Was no other person called Jesus? [Yes]; but this man was on this account so called in type; for he used to be called Hoshea. Therefore the name was changed: for it was a prediction and a prophecy. He brought in the people into the promised land, as Jesus [does] into heaven; not the Law; since neither did Moses [bring them in], but remained without. The Law has not power to bring in, but grace. Seest thou the types which have been before sketched out from the beginning? He laid his commands on the creation, or rather, on the chief part of the creation, on the very head itself as he stood below; that so when thou seest Jesus in the form of Man saying the same, thou mayest not be disturbed, nor think it strange. He, even while Moses was living, turned back wars. Thus, even while the Law is living, He directs all things; but not openly.

¹⁴ [7.] But let us consider how great is the virtue of the saints. If here they work such things, if here they do such things, as the angels do, what then above? How great is the splendor they have? Perhaps each of you might wish to be such as to be able to command the sun and moon. (At this point what would they say who assert that the heaven is a sphere? For why did he not [merely] say, "Let the sun stand still," but added "Let the sun stand still at the valley of Elom," that is, he will make the day longer? This was done also in the time of Hezekiah. The sun went back. This again is more wonderful than the other, to go the contrary way, not having yet gone round his course.) We

shall attain to greater things than these if we will. For what has Christ promised us? Not that we shall make the sun stand still, or the moon, nor that the sun shall retrace his steps, but what? "I and the Father will come unto him," He says, "and We will make our abode with him." (John xiv. 23.) What need have I of the sun and the moon, and of these wonders, when the Lord of all Himself comes down and abides with me? I need these not. For what need I any of these things? He Himself shall be to me for Sun and for Light. For, tell me, if thou hadst entered into a palace, which wouldst thou choose, to be able to rearrange some of the things which have been fixed there, or so to make the king a familiar friend, as to persuade him to take up his abode with thee? Much rather the latter than the former.

15[8.] But what wonder is it, says some one, that what a man commands, Christ should also? But Christ (you say) needs not the Father, but acts of His own authority, you say. Well. Therefore first confess and say, that he needs not the Father, and acts of His own authority: and then I will ask thee, whether His prayer is not in the way of condescension and arrangement (for surely Christ was not inferior to Joshua the son of Nun), and that He might teach us? For as when thou hearest a teacher lisping, and saying over the alphabet, thou dost not say that he is ignorant; and when he asks, Where is such a letter? thou knowest that he does not ask in ignorance, but because he wishes to lead on the scholar; in like manner Christ also did not make His prayer as needing prayer, but desiring to lead thee on, that thou mayest continually apply thyself to prayer, that thou mayest do it without ceasing, soberly, and with great watchfulness.

16 And by watching, I do not mean, merely the rising at night, but also the being sober in our prayers during the day. For such an one is called watchful. Since it is possible both in praying by night to be asleep, and in praying by day to be awake, when the soul is stretched out towards God, when it considers with whom it holds converse, to whom its words are addressed, when it has in mind that angels stand by with fear and trembling, while he approaches gaping and scratching himself. [9.] Prayer is a mighty weapon if it be madewith suitable mind. And that thou mayest learn its strength, continued entreaty has overcome shamelessness, and injustice, and savage cruelty, and overbearing rashness. For He says, "Hear what the unjust judge saith." (Luke xviii. 6.) Again it has overcome sloth also, and what friendship did not effect, this continued entreaty did: and "although he will

not give him because he is his friend" (He says), "yet because of his importunity he will rise and give to him." (Luke xi. 8) And continued assiduity made her worthy who was unworthy. "It is not meet" (He says) "to take the children's bread and to cast it to the dogs. Yea! Lord!" she says, "for even the dogs eat [the crumbs] from their master's table." (Matt. xv. 26, 27.) Let us apply ourselves to Prayer. It is a mighty weapon if it be offered with earnestness, if without vainglory, if with a sincere mind. It has turned back wars, it has benefited an entire nation though undeserving. "I have heard their groaning" (He says) "and am come down to deliver them." (Acts vii. 34.) It is itself a saving medicine, and has power to prevent sins, and to heal misdeeds. In this the desolate widow was assiduous. (1 Tim. v. 5.)

17 If then we pray with humility, smiting our breast as the publican, if we utter what he did, if we say, "Be merciful to me a sinner" (Luke xviii. 13), we shall obtain all. For though we be not publicans, yet have we other sins not less than his. For do not tell me, that thou hast gone wrong in some small matter [only], since the thing has the same nature. For as a man is equally called a homicide whether he has killed a child or a man, so also is he called overreaching whether he be overreaching in much or in little. Yea and to remember injuries too, is no small matter, but even a great sin. For it is said, "the ways of those who remember injuries [tend] to death." (Prov. xii. 28 LXX.) And "He that is angry with his brother without a cause, shall be in danger of hell," and he that "calleth his brother a fool" (Matt. v. 22), and senseless, and numberless such things.

18 But we partake even of the tremendous mysteries unworthily, and we envy, and we revile. And some of us have even oftentimes been drunk. But each one of these things, even itself by itself, is enough to cast us out of the kingdom, and when they even come all together, what comfort shall we have? We need much penitence, beloved, much prayer, much endurance, much perseverance, that we may be enabled to attain the good things which have been promised to us. [10.] Let us then say, even we, "Be merciful to me a sinner," nay rather, let us not say it only, but let us also be thus minded; and should another call us so, let us not be angry. He heard the words, "I am not as this Publican" (Luke xviii. 11), and was not provoked thereby, but filled with compunction. He accepted the reproach, and he put away the reproach. The other spoke of the wound, and he sought the medicine. Let us say then,

"Be merciful to me a sinner" (Luke xviii. 13); but even if another should so call us, let us not be indignant.

19 But if we say ten thousand evil things of ourselves, and are vexed when we hear them from others, then there is no longer humility, nor confession, but ostentation and vainglory. Is it ostentation (you say) to call one's self a sinner? Yes; for we obtain the credit of humility, we are admired, we are commended; whereas if we say the contrary of ourselves, we are despised. So that we do this too for the sake of credit. But what is humility? It is when another reviles us, to bear it, to acknowledge our fault, to endure evil speakings. And yet even this would not be [a mark] of humility but of candor. But now we call ourselves sinners, unworthy, and ten thousand other such names, but if another apply one of them to us, we are vexed, we become savage. Seest thou that this is not confession, nor even candor? Thou saidst of thyself that thou art such an one: be not indignant if thou hearest it also said by others, and art reproved.

20 In this way thy sins are made lighter for thee, when others reproach thee: for they lay a burden on themselves indeed, but thee they lead onwards into philosophy. Hear what the blessed David says, when Shimei cursed him, "Let him alone" (he says) "the Lord hath bidden him, that He might look on my humiliation" (he says): "And the Lord will requite me good for his cursing on this day." (2 Sam. xvi. 11, 12.) But thou while saying evil things of thyself, even in excess, if thou hearest not from others the commendations that are due to the most righteous, art enraged. Seest thou that thou art trifling with things that are no subjects for trifling? For we even repudiate praises in our desire for other praises, that we may obtain yet higher panegyrics, that we may be more admired. So that when we decline to accept commendations, we do it that we may augment them. And all things are done by us for credit, not for truth. Therefore all things are hollow, all impracticable. Wherefore I beseech you now at any rate to withdraw from this mother of evils, vainglory, and to live according to what is approved by God, that so you may attain to the good things. to come, in Christ Jesus our Lord, with whom to the Father be glory, together with His Holy and good Spirit, now and ever and world without end. Amen.

HOMILY 28

1 Hebrews xi. 37, 38.-"They wandered about in sheep-skins, and goat-skins, being destitute, afflicted, tormented (of whom this world was not worthy);

wandering in deserts, and in mountains, and in dens, and caves of the earth." [1.] At all times indeed, but especially then when I reflect upon the achievements of the saints, it comes over me to feel despondency concerning my own condition, because we have not even in dreams experienced the things among which those men spent their whole lives, not paying the penalty of sins, but always doing rightly and yet always afflicted. For consider, I beseech you, Elijah, to whom our discourse has come round to-day, for he speaks of him in this passage, and in him his examples end: which [example] was appropriate to their case. And having spoken of what befell the Apostles, that "they were slain with the sword, were stoned," he goes back again to Elijah, who suffered the same things with them. (See 2 Kings i. 8.) For since it was probable that they would not as yet hold the Apostles in so great estimation, he brings his exhortation and consolation from him who had been taken up [into Heaven] and who was held in special admiration.

2 For "they wandered about" (he says) "in sheep-skins, and goat-skins, being destitute, afflicted, tormented, of whom this world was not worthy." They had not even raiment, he says, through the excess of affliction, no city, no house, no lodging-place; the same which Christ said, "but the Son of Man hath not where to lay His head." (Matt. viii. 20.) Why do I say "no lodging-place"? No standing-place: for not even when they had gained the wilderness, were they at rest. For he said not, They sat down in the wilderness, but even when they were there, they fled, and were driven thence, not out of the inhabited world only, but even out of that which was uninhabitable. And he reminds them of the places where they were set, and of things which there befell [them]. Then next, he says, they bring accusations against you for Christ's sake. What accusation had they against Elijah, when they drove him out, and persecuted him, and compelled him to struggle with famine? Which these [Hebrews] were then suffering. At least, the brethren, it is said, decided to send [relief] to those of the disciples who were afflicted. "Every man according to his ability, determined to send relief unto the brethren that dwelt in Judea" (Acts xi. 29), which was [the case] of these also.

3 "Tormented" [or "ill-treated"], he says that is, suffering distress, in journeyings, in dangers. But "They wandered about," what is this? "Wandering," he says, "in deserts and in mountains and in dens and caves of the earth," like exiles and outcasts, as persons taken in the basest [of crimes], as those not worthy to see the sun, they found no refuge from the wilderness, but must

always be flying, must be seeking hiding-places, must bury themselves alive in the earth, always be in terror. [2.] What then is the reward of so great a change? What is the recompense? They have not yet received it, but are still waiting; and after thus dying in so great tribulation, they have not yet received it. They gained their victory so many ages ago, and have not yet received [their reward]. And you who are yet in the conflict, are you vexed? Do you also consider what a thing it is, and how great, that Abraham should be sitting, and the Apostle Paul, waiting till thou hast been perfected, that then they may be able to receive their reward. For the Saviour has told them before that unless we also are present, He will not give it them. As an affectionate father might say to sons who were well approved, and had accomplished their work, that he would not give them to eat, unless their brethren came. And art thou vexed, that thou hast not yet received the reward? What then shall Abel do, who was victor before all, and is sitting uncrowned? And what Noah? And what, they who lived in those [early] times: seeing that they wait for thee and those after thee?

⁴Dost thou see that we have the advantage of them? For "God" (he says) "has provided some better thing for us." In order that they might not seem to have the advantage of us from being crowned before us, He appointed one time of crowning for all; and he that gained the victory so many years before, receives his crown with thee. Seest thou His tender carefulness? And he did not say, "that they without us might not be crowned," but "that they without us might not be made perfect"; so that at that time they appear perfect also. They were before us as regards the conflicts, but are not before us as regards the crowns. He wronged not them, but He honored us. For they also wait for the brethren. For if we are "all one body," the pleasure becomes greater to this body, when it is crowned altogether, and not part by part. For the righteous are also worthy of admiration in this, that they rejoice in the welfare of their brethren, as in their own. So that for themselves also, this is according to their wish, to be crowned along with their own members. To be glorified all together, is a great delight.

⁵[3.] (C. xii. 1) "Wherefore" (he says) "we also being compassed about with so great a cloud of witnesses." In many places the Scripture derives its consolation in evils from corresponding things. As when the prophet says, "From burning heat, and from storm, and rain." (Isa. iv. 6.) This at least he says here also, that the memory of those holy men, reestablishes and recovers the soul

which had been weighed down by woes, as a cloud does him who is burnt by the too hot rays [of the sun.] And he did not say, "lifted on high above us," but, "compassing us about," which was more than the other; so that we are in greater security. What sort of "cloud"? "A load of witnesses." With good reason he calls not those in the New [Testament] only, but those in the Old also, "witnesses" [or "martyrs"]. For they also were witnesses to the greatness of God, as for instance, the Three Children, those with Elijah, all the prophets.

6 "Laying aside all things." "All": what? That is, slumber, indifference, mean reasonings, all human things. "And the sin which doth [so] easily beset us"; euperistaton, that is either "which easily circumvents us," or "what can easily be circumvented," but rather this latter. For it is easy, if we will, to overcome sin. "Let us run with patience" (he says) "the race that is set before us." He did not say, Let us contend as boxers, nor, Let us wrestle, nor, Let us do battle: but, what was lightest of all, the [contest] of the foot-race, this has he brought forward. Nor yet did he say, Let us add to the length of the course; but, Let us continue patiently in this, let us not faint. "Let us run" (he says) "the race that is set before us." [4.] In the next place as the sum and substance of his exhortation, which he puts both first and last, even Christ. (Ver. 2) "Looking" (he says) "unto Jesus the Author and Finisher of our Faith "; The very thing which Christ Himself also continually said to His disciples, "If they have called the Master of the house Beelzebub, how much more them of His household?" (Matt. x. 25.) And again, "The disciple is not above his Master, nor the servant above his Lord." (Matt. x. 24.)

7 "Looking" (he says), that is, that we may learn to run. For as in all arts and games, we impress the art upon our mind by looking to our masters, receiving certain rules through our sight, so here also, if we wish to run, and to learn to run well, let us look to Christ, even to Jesus "the author and finisher of our faith." What is this? He has put the Faith within us. For He said to His disciples, "Ye have not chosen Me, but I have chosen you" (John xv. 16); and Paul too says, "But then shall I know, even as also I have been known." (1 Cor. xiii. 12.) He put the Beginning into us, He will also put on the End. "Who," he days, "for the joy that was set before Him, endured the Cross, despising the shame." That is, it was in His power not to suffer at all, if He so willed. For "He did no sin, neither was guile found in His mouth" (1 Pet. ii. 22); as He also says in the Gospels, "The Prince of the world cometh and hath nothing in Me." (John xiv. 30.) It lay then in His power, if so He willed, not

to come to the Cross. For, "I have power," He says, "to lay down My life; and I have power to take it again." (John x. 18.) If then He who was under no necessity of being crucified, was crucified for our sake, how much more is it right that we should endure all things nobly!

8 "Who for the joy that was set before Him" (he says) "endured the cross, despising the shame." But what is, "Despising the shame"? He chose, he means, that ignominious death. For suppose that He died. Why [should He] also [die] ignominiously? For no other reason, but to teach us to make no account of glory from men. Therefore though under no obligation He chose it, teaching us to be bold against it, and to set it at nought. Why did he say not "pain," but "shame"? Because it was not with pain that He bore these things. What then is the end? "He is set down at the right hand of the throne of God." Seest thou the prize which Paul also says in an epistle, "Wherefore God also hath highly exalted Him, and given Him a Name which is above every name, that at the Name of Jesus Christ every knee should bow." (Phil. ii. 9, 10.) He speaks in respect to the flesh. Well then, even if there were no prize, the example would suffice to persuade us to accept all [such] things. But now prizes also are set before us, and these no common ones, but great and unspeakable.

9 [5.] Wherefore let us also, whenever we suffer anything of this kind, before the Apostles consider Christ. Why? His whole life was full of insults. For He continually heard Himself called mad, and a deceiver, and a sorcerer; and at one time the Jews said, "Nay," (it says) "but He deceiveth the people." (John vii. 12.) And again, "That deceiver said while He was yet alive, after three days I will rise again." (Matt. xxvii. 63.) As to sorcery too they calumniated Him, saying, "He casteth out the devils by Beelzebub." (Matt. xii. 24.) And that "He is mad and hath a devil." (John x. 20.) "Said we not well" (it says) "that He hath a devil and is mad?" (John viii. 48.) And these things He heard from them, when doing them good, performing miracles, showing forth the works of God. For indeed, if He had been so spoken of, when He did nothing, it would not have been so wonderful: But [it is wonderful] that when He was teaching what pertained to Truth He was called "a deceiver," and when He cast out devils, was said to "have a devil," and when He was overthrowing all that was opposed [to God], was called a sorcerer. For these things they were continually alleging against Him.

¹⁰ And if thou wouldst know both the scoffs and the ironical jeerings, which they made against Him (what particularly wounds our souls), hear first those from His kindred. "Is not this" (it says) "the carpenter's son, whose father and mother we know? Are not his brethren sit with us?" (Matt. xiii. 55; Mark vi. 3; John vi. 42.) Also scoffing at Him from His country, they said He was "of Nazareth." And again, "search," it says, "and see, for out of Galilee hath no prophet arisen." (John vii. 52.) And He endured being so greatly calumniated. And again they said, "Doth not the Scripture say, that Christ cometh from the town of Bethlehem?" (John vii. 42.) Wouldst thou see also the ironical jeerings they made? Coming, it says, to the very cross they worshipped Him; and they struck Him and buffeted Him, and said, "Tell us who it is that smote Thee" (Matt. xxvi. 68); and they brought vinegar to Him, and said, "If Thou be the Son of God, come down from the Cross." (Matt. xxvii. 40.) And again, the servant of the High Priest struck Him with the palm of his hand; and He says, "If I have spoken evil, bear witness of the evil; but if well, why smiteth thou Me?" (John xviii. 23.) And in derision they put a robe about Him; and they spat in His face; and they were continually applying their tests, tempting Him.

¹¹ Wouldst thou see also the accusations, some secret, some open, some from disciples? "Will ye also go away?" (John vi. 67) He says. And that saying, "Thou hast a devil" (John viii. 48, vii. 20), was uttered by those who already believed. Was He not continually a fugitive, sometimes in Galilee, and sometimes in Judea? Was not His trial great, even from the swaddling clothes? When He was yet a young child, did not His mother take Him and go down into Egypt? For all these reasons he says, "Looking unto Jesus the Author and Finisher of our Faith who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God." ¹² To Him then let us look, also to the [sufferings] of His disciples, reading the [writings] of Paul, and hearing him say, "In much patience, in afflictions, in necessities, in persecutions, in distresses, in stripes, in imprisonments." (2 Cor. vi. 4, 5.) And again, "Even to this present hour, we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling-place, and labor, working with our own hands. Being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat." (1 Cor. iv. 11-13.) Has any one [of us] suffered the smallest part of these things? For, he says, [we are] "As deceivers, as dishonored, as having nothing." (2 Cor. vi. 8,

10.) And again, "Of the Jews five times received I forty stripes save one; thrice was I beaten with rods, once was I stoned, a night and a day have I been in the deep; in journeyings often, in tribulations, in distress, in hunger." (2 Cor. xi. 24-26.) And that these things seem good to God, hear him saying, "For this I besought the Lord thrice, and He said to me, My Grace is sufficient for thee; for My strength is made perfect in weakness." (2 Cor. xii. 8-10.) "Wherefore," he says, "I take pleasure in infirmities, in afflictions, in necessities, in distresses, in stripes, in imprisonments, that the power of Christ may rest upon me." Moreover, hear Christ Himself saying, "In the world ye shall have tribulation." (John xvi. 33.)!

13 [6.] Ver. 3. "For consider," saith he, "Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds." For if the sufferings of those near us arouse us, what earnestness will not those of our Master give us! What will they not work in us! And passing by all [else], he expressed the whole by the [word] "Contradiction"; and by adding "such." For the blows upon the cheek, the laughter, the insults, the reproaches, the mockeries, all these he indicated by "contradiction." And not these only, but also the things which befell Him during His whole life, of teaching. For a great, a truly great consolation are both the sufferings of Christ, and those of the Apostles. For He so well knew that this is the better way of virtue, as even to go that way Himself, not having need thereof: He knew so well that tribulation is expedient for us, and that it becomes rather a foundation for repose. For hear Him saying, "If a man take not his cross, and follow after Me, he is not worthy of Me." (Matt. x. 38.) If thou art a disciple, He means, imitate the Master; for this is [to be] a disciple. But if while He went by [the path of] affliction, thou [goest] by that of ease, thou no longer treadest the same path, which He trod, but another. How then dost thou follow, when thou followest not? How shall thou be a disciple, not going after the Master? This Paul also says, "We are weak, but ye are strong; we are despised, but ye are honored." (1 Cor. iv. 10.) How is it reasonable, he means, that we should be striving after opposite things, and yet that you should be disciples and we teachers?

14 [7.] Affliction then is a great thing, beloved, for it accomplishes two great things; It wipes out sins, and it makes men strong. What then, you say, if it overthrow and destroy? Affliction does not do this, but our own slothfulness. How (you say)? If we are sober and watchful, if we beseech God that He

would not "suffer us to be tempted above that we are able" (1 Cor. x. 13), if we always hold fast to Him, we shall stand nobly, and set ourselves against our enemy. So long as we have Him for our helper, though temptations blow more violently than all the winds, they will be to us as chaff and a leaf borne lightly along. Hear Paul saying, "In all these things" (are his words) "we are more than conquerors." (Rom. viii. 37.) And again, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." (Rom. viii. 18.) And again, "For the light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." (2 Cor. iv. 17.)

¹⁵ Consider what great dangers, shipwrecks, afflictions one upon another, and other such things, he calls "light"; and emulate this inflexible one, who wore this body simply and heedlessly. Thou art in poverty? But not in such as Paul, who was tried by hunger, and thirst, and nakedness. For he suffered this not for one day, but endured it continually. Whence does this appear? Hear himself saying, "Even unto this present hour we both hunger and thirst and are naked." (1 Cor. iv. 11.) Oh! How great glory did he already have in preaching, when he was undergoing so great [afflictions]! Having now [reached] the twentieth year [thereof], at the time when he wrote this. For he says, "I knew a man fourteen years ago, whether in the body, or out of the body, I know not." (2 Cor. xii. 2.) And again, "After three years" (he says) "I went up to Jerusalem." (Gal. i. 18.) And again hear him saying, "It were better for me-to die, than that any man should make my glorying void." (1 Cor. ix. 15.) And not only this, but again also in writing he said, "We are become as the filth of the world." (1 Cor. iv. 13.) What is more difficult to endure than hunger? What than freezing cold? What than plottings made by brethren whom he afterwards calls "false brethren"? (2 Cor. xi. 26.) Was he not called the pest of the world? An Impostor? A subverter? Was he not cut with scourging?

¹⁶[8.] These things let us take into our mind, beloved, let us consider them, let us hold them in remembrance, and then we shall never faint, though we be wronged, though we be plundered, though we suffer innumerable evils. Let it be granted us to be approved in Heaven, and all things [are] endurable. Let it be granted us to fare well there, and things here are of no account. These things are a shadow, and a dream; whatever they may be, they are nothing either in nature or in duration, while those are hoped for and

expected. For what wouldst thou that we should compare with those fearful things? What with the unquenchable fire? With the never-dying worm? Which of the things here canst thou name in comparison with the "gnashing of teeth," with the "chains," and the "outer darkness," with the "wrath," the "tribulation," the "anguish"? But as to duration? Why, what are ten thousand years to ages boundless and without end? Not so much as a little drop to the boundless ocean.

¹⁷ But what about the good things? There, the superiority is still greater. "Eye hath not seen," (it is said,) "ear hath not heard, neither have, entered into the heart of man" (1 Cor. ii. 9), and these things again shall be during boundless ages. For the sake of these then were it not well to be cut [by scourging] times out of number, to be slain, to be burned, to undergo ten thousand deaths, to endure everything whatsoever that is dreadful both in word and deed? For even if it were possible for one to live when burning in the fire, ought one not to endure all for the sake of attaining to those good things promised? [9.] But Why do I trifle in saying these things to men who do not even choose to disregard riches, but hold fast to them as though they were immortal? And if they give a little out of much, think they have done all? This is not Almsgiving. For Almsgiving is that of the Widow who emptied out "all her living." (Mark xii. 44.) But if thou dost not go on to contribute so much as the widow, yet at least contribute the whole of thy superfluity: keep what is sufficient, not what is superfluous.

¹⁸ But there is no one who contributes even his superabundance. For so long as thou hast many servants, and garments of silk, these things are all superfluities. Nothing is indispensable or necessary, without which we are able to live; these things are superfluous, and are simply superadded. Let us then see, if you please, what we cannot live without. If we have only two servants, we can live. For whereas some live without servants, what excuse have we, if we are not content with two? We can also have a house built of brick of three rooms; and this were sufficient for us. For are there not some with children and wife who have but one room? Let there be also, if you will, two serving boys. ¹⁹ [10.] And how is it not a shame (you say) that a gentlewoman should walk out with [only] two servants? It is no shame, that a gentlewoman should walk abroad with two servants, but it is a shame that she should go forth with many. Perhaps you laugh when you hear this. Believe me it is a shame. Do you think it a great matter to go out with many servants, like dealers in

sheep, or dealers in slaves? This is pride and vainglory, the other is philosophy and respectability. For a gentlewoman ought not to be known from the multitude of her attendants. For what virtue is it to have many slaves? This belongs not to the soul, and whatever is not of the soul does not show gentility. When she is content with a few things, then is she a gentlewoman indeed; but when she needs many, she is a servant and inferior to slaves. Tell me, do not the angels go to and fro about the world alone, and need not any one to follow them? Are they then on this account inferior to us? They who need no [attendants] to us who need them? If then not needing an attendant at all, is angelic, who comes nearer to the angelic life, she who needs many [attendants], or she who [needs] few? Is not this a shame? For a shame it is to do anything out of place.

²⁰ Tell me who attracts the attention of those who are in the public places, she who brings many in her train, or she who [brings but] few? And is not she who is alone, less conspicuous even than she who is attended by few? Seest thou that this [first-named conduct] is a shame? Who attracts the attention of those in the public places, she who wears beautiful garments, or she who is dressed simply and artlessly? Again who attracts those in the public places, she who is borne on mules, and with trappings ornamented with gold, or she who walks out simply, and as it may be, with propriety? Or we do not even look at this latter, if we even see her; but the multitudes not only force their way to see the other, but also ask, Who is she, and Where from? And I do not say how great envy is hereby produced. What then (tell me), is it disgraceful to be looked at or not to be looked at? When is the shame greater, when all stare at her, or when no one [does]? When they inform themselves about her, or when they do not even care? Seest thou that we do everything, not for modesty's sake but for vainglory?

²¹ However, since it is impossible to draw you away from that, I am content for the present that you should learn that this [conduct] is no disgrace. Sin alone is a disgrace, which no one thinks to be a disgrace, Sin alone is a disgrace, which no one thinks to be a disgrace, but everything rather than this.[11.] Let your dress be such as is needful, not superfluous. However, that we may not shut you up too narrowly, this I assure you, that we have no need of ornaments of gold, or of lace And it is not I who say this. For that the words are not mine, hear the blessed Paul saying, and solemnly charging women "to adorn themselves, not with plaitings [of the hair], or gold, or pearls,

or costly apparel." (1 Tim. ii. 9.) But with what kind, O Paul, wouldest thou tell us? For perhaps they will say, that only golden things are costly; and that silks are not costly. Tell us with what kind thou wouldest? "But having food and raiment, let us therewith" (he says) "be content." (1 Tim. vi. 8.) Let our garment be such as merely to cover us. For God hath given them to us for this reason, that we may cover our nakedness; and this any sort of garment can do, though but of trifling cost. Perhaps ye laugh, who wear dresses of silk; for in truth one may well laugh, considering what Paul enjoined and what we practice!

22 But my discourse is not addressed to women only, but also to men. For the rest of the things. which we have are all superfluous; only the poor possess no superfluities; and perhaps they too from necessity: since, if it had been in their power, even they would not have abstained [from theme. Nevertheless, "whether in pretense or in truth" (Phil. i. 18), so far they have no super-fluities. [12.] Let us then wear such clothes as are sufficient for our need. For what does much gold mean? To those on the stage these things are fitting, this apparel belongs to them, to harlots, to those who do everything to be looked at. Let her beautify herself, who is on the stage or the dancing platform. For she wishes to attract all to her. But a woman who professes godliness, let her not beautify herself thus, but in a different way. Thou hast a means of beautifying thyself far better than that. Thou also hast a theater: for that theater make thyself beautiful: clothe thyself with those ornaments. What is thy theater? Heaven, the company of Angels. I speak not of Virgins only, but also of those in the world. All as many as believe in Christ have that theater. Let us speak such things that we may please those spectators. Put on such garments that thou mayest gratify them.

23 For tell me, if a harlot putting aside her golden ornaments, and her robes, and her laughter, and her witty and unchaste talk, clothe herself with a cheap garment, and having dressed herself simply come [on the stage], and utter religious words, and discourse of chastity, and say nothing indelicate, will not all rise up? Will not this theater be dispersed? Will they not cast her out, as one who does not know how to suit herself to the crowd, and speaks things foreign to that Satanic theater? So thou also, if thou enter into the Theater of Heaven clad with her garments, the spectators will cast thee out. For there, there is no need of these garments of gold, but of different ones. Of what kind? Of such as the prophet names, "clothed in fringed work of

gold, and in varied colors" (Ps. xlv. 13), not so as to make the body white and glistening, but so as to beautify the soul. For the soul it is, which is contending and wrestling in that Theater. "All the glory of the King's daughter is from within" (Ps. xlv. 13), it says. With these do thou clothe thyself; for [so] thou both deliverest thyself from other evils innumerable, and thy husband from anxiety and thyself from care.

²⁴ For so thou wilt be respected by thy husband, when thou needest not many things. For every man is wont to be shy towards those who make requests of him; but when he sees that they have no need of him, then he lets down his pride, and converses with them as equals. When thy husband sees that thou hast no need of him in anything, that thou thinkest lightly of the presents which come from him, then, even though he be very arrogant, he will respect thee more, than if thou wert clad in golden ornaments; and thou wilt no longer be his slave. For those of whom we stand in need, we are compelled to stoop to. But if we restrain ourselves we shall no longer be regarded as criminals, but he knows that we pay him obedience from the fear of God, not for what is given by him. For now, when that he confers great favors on us, whatever honor he receives, he thinks he has not received all [that is due to him]: but then, though he obtain but a little, he will account it a favor he does not reproach, nor will he be himself compelled to overreach on thy account.

²⁵ [13. For what is more unreasonable, than to provide golden ornaments, to be worn in baths, and in market places? However, in baths and in market places it is perhaps no wonder, but that a woman should come into Church so decked out is very ridiculous. For, for what possible reason does she come in here wearing golden ornaments, she who ought to come in that she may hear [the precept] "that they adorn not themselves with gold, nor pearls, nor costly array"? (1 Tim. ii. 9. With what object then, O woman, dost thou come? Is it indeed to fight with Paul, and show that even if he repeat these things ten thousand times thou regardest them not? Or is it as wishing to put us your teachers to shame as discoursing on these subjects in vain? For tell me; if any heathen and unbeliever, after he has heard the passage read where the blessed Paul says these things, having a believing wife, sees that she makes much account of beautifying herself, and puts on ornaments of gold, that she may come into Church and hear Paul charging [the women] that they adorn themselves, neither with "gold" (1 Tim. ii. 9), nor with "pearls,"

nor with "costly array," will he not indeed say to himself, when he sees her in her little room, putting on these things, and arranging them beautifully, "Why is my wife staying within in her little room? Why is she so slow? Why is she putting on her golden ornaments?"

²⁶ Where has she to go to? Into the Church? For what purpose? To hear? 'not with costly array'; will he not smile, will he not burst out into laughter? will he not think our religion a mockery and a deceit? Wherefore, I beseech [you], let us leave golden ornaments to processions, to theaters, to signs on the shops. But let not the image of God be decked out with these things: let the gentlewoman be adorned with gentility, and gentility is the absence of pride, and of boastful display. ²⁷ Nay even if thou wish to obtain glory from men, thou wilt obtain it thus. For we shall not wonder so much that the wife of a rich man wears gold and silk (for this is the common practice of them all), as when she is dressed in a plain and simple garment made merely of wool. This all will admire, this they will applaud. For in that adorning indeed of ornaments of gold and of costly apparel, she has many to share with her. And if she surpass one, she is surpassed by another. Yea, even if she surpass all, she must yield the palm to the Empress herself. But in the other case, she outdoes all, even the Emperor's wife herself. For she alone in wealth, has chosen the [dress] of the poor. So that even if we desire glory, here too the glory is greater. [14.] I say this not only to widows, and to the rich; for here the necessity of widowhood seems to cause this: but to those also who have a husband.

²⁸ But, you say, I do not please my husband [if I dress plainly]. It is not thy husband thou wishest to please, but the multitude of poor women; or rather not to please them, but to make them pine [with envy], and to give them pain, and make their poverty greater. How many blasphemies are uttered because of thee! 'Let there be no poverty' (say they). 'God hates the poor.' 'God loves not those in poverty.' For that it is not thy husband whom thou wishest to please, and for this reason thou deckest thyself out, thou makest plain to all by what thou thyself doest. For as soon as thou hast passed over the threshold of thy chamber, thou immediately puttest off all, both the robes, and the golden ornaments, and the pearls; and at home of all places thou dost not wear them. But if thou really wishest to please thy husband, there are ways of pleasing him, by gentleness, by meekness, by propriety. For believe me, O woman, even if thy husband be infinitely debased,

these are the things which will more effectually win him, gentleness, propriety, freedom from pride and expensiveness and extravagance. For even if thou devise ten thousand such things, thou wilt not restrain the profligate. And this they know who have had such husbands. For however thou mayest beautify thyself, he being a profligate will go off to a courtesan; while [the husband] that is chaste and regular thou wilt gain not by these means, but by the opposite: yea by these thou even causest him pain, clothing thyself with the reputation of a lover of the world. For what if thy husband out of respect, and that as a sober-minded man, does not speak, yet inwardly he will condemn thee, and will not conceal ill-will and jealousy. Wilt thou not drive away all pleasure for the future, by exciting ill-will against thyself?

²⁹[15.] Possibly you are annoyed at hearing what is said, and are indignant, saying, 'He irritates husbands still more against their wives.' I say this, not to irritate your husbands, but I wish that these things should be done by you willingly, for your own sakes, not for theirs; not to free them from envy but to free you from the parade of this life. Dost thou wish to appear beautiful? I also wish it, but with beauty which God seeks, which "the King desires." (Ps. xlv. 11.) Whom wouldst thou have as a Lover? God or men? Shouldest thou be beautiful with that beauty, God will "desire thy beauty"; but if with the other apart from this, He will abominate thee, and thy lovers will be profligates. For no man who loves a married woman is good. Consider this even in regard to the adorning that is external. For the other adorning, I mean that of the soul, attracts God; but this again, profligates. Seest thou that I care for you, that I am anxious for you, that ye may be beautiful, really beautiful, splendid, really splendid, that instead of profligate men, ye may have for your Lover God the Lord of all? And she who has Him for her Lover, to whom will she be like? She has her place among the choirs of Angels. For if one who is beloved of a king is accounted happy above all, what will her dignity be who is beloved of God with much love? Though thou put the whole world [in the balance against it], there is nothing equivalent to that beauty.

³⁰ This beauty then let us cultivate; with these embellishments let us adorn ourselves, that we may pass into the Heavens, into the spiritual chambers, into the nuptial chamber that is undefiled. For this beauty is liable to be destroyed by anything; and when it lasts well, and neither disease nor anxiety impair it (which is impossible), it does not last twenty years. But the other is

ever blooming, ever in its prime. There, there is no change to fear; no old age coming brings a wrinkle, no undermining disease withers it; no desponding anxiety disfigures it; but it is far above all these things. But this [earthly beauty] takes flight before it appears, and if it appears it has not many admirers. For those of well-ordered minds do not admire it; and those who do admire it, admire with wantonness. ³¹ [16.] Let us not therefore cultivate this [beauty], but the other: let us have that, so that with bright torches we may pass into the bridal chamber. For not to virgins only has this been promised, but to virgin souls. For had it belonged merely to virgins, those five would not have been shut out. This then belongs to all who are virgins in soul, who are freed from worldly imaginations: for these imaginations corrupt our souls. If therefore we remain unpolluted, we shall depart thither, and shall be accepted. "For I have espoused you," he says, "to one husband, to present you a chaste virgin unto Christ." (2 Cor. xi. 2.) These things he said, not with reference to Virgins, but to the whole body of the entire Church. For the uncorrupt soul is a virgin, though she have a husband: she is a virgin as to that which is Virginité indeed, that which is worthy of admiration. For this of the body is but the accompaniment and shadow of the other: while that is the True Virginité. This let us cultivate, and so shall we be able with cheerful countenance to behold the Bridegroom, to enter in with bright torches, if the oil do not fail us, if by melting down our golden ornaments we procure such oil as makes our lamps bright. And this oil is loving-kindness.

³² If we impart what we have to others, if we make oil therefrom, then it will protect us, and we shall not say at that time, "Give us oil, for our lamps are going out" (Matt. xxv. 8), nor shall we beg of others, nor shall we be shut out when we are gone to them that sell, nor shall we hear that fearful and terrible voice, while we are knocking at the doors, "I know you not." (Matt. xxv. 12.) But He will acknowledge us, and we shall go in with the Bridegroom, and having entered into the spiritual Bride-chamber we shall enjoy good things innumerable. For if here the bride-chamber is so bright, the rooms so splendid, that none is weary of observing them, much more there. Heaven is the chamber, and the bride-chamber better than Heaven; then we shall enter. But if the Bride-chamber is so beautiful, what will the Bridegroom be?

³³ And why do I say, 'Let us put away our golden ornaments, and give to the needy'? For if ye ought even to sell yourselves, if ye ought to become slaves instead of free women, that so ye might be able to be with that Bridegroom, to enjoy that Beauty, [nay] merely to look on that Countenance, ought you not with ready mind to welcome all things? We look at and admire a king upon the earth, but when [we see] a king and a bridegroom both, much more ought we to welcome him with readiness. Truly these things are a shadow, while those are a reality. And a King and a Bridegroom in Heaven! To be counted worthy also to go before Him with torches, and to be near Him, and to be ever with Him, what ought we not to do? What should we not perform? What should we not endure? I entreat you, let us conceive some desire for those blessings, let us long for that Bridegroom, let us be virgins as to the true Virginity. For the Lord seeks after the virginity of the soul. With this let us enter into Heaven, "not having spot, or wrinkle, or any such thing" (Eph. v. 27); that we may attain also to the good things promised, of which may we all be partakers through the grace and mercy of Jesus Christ our Lord, with whom to the Father together with the Holy Ghost, be glory, power, honor, now and ever, and world without end. Amen.

HOMILY 29

¹ Hebrews xii. 4-6.-"Ye have not yet resisted unto blood, striving against sin. And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him. For whom the Lord loveth, He chasteneth: and scourgeth every son whom He receiveth." [1.] There are two kinds of consolation, apparently opposed to one another, but yet contributing great strength each to the other; both of which he has here put forward. The one is when we say that persons have suffered much: for the soul is refreshed, when it has many witnesses of its own sufferings, and this he introduced above, saying, "Call to mind the former days, in which after ye had been illuminated ye endured a great fight of afflictions." (c. x. 32.) The other is when we say, "Thou hast suffered no great thing." The former, when [the soul] has been exhausted refreshes it, and makes it recover breath: the latter, when it has become indolent and supine, turns it again and pulls down pride. Thus that no pride may spring up in them from that testimony [to their sufferings], see what he does. "Ye have not yet" (he says) "resisted unto blood, [striving] against sin." And he did not at once go on with what follows, but after

having shown them all those who had stood "unto blood," and then brought in the glory of Christ, His sufferings, he afterwards easily pursued his discourse. This he says also in writing to the Corinthians, "There hath no temptation taken you, but such as is common to man" (1 Cor. x. 13), that is, small. For this is enough to arouse and set right the soul, when it considers that it has not risen to the whole [trial], and encourages itself from what has already befallen it.

² What he means is this: Ye have not yet submitted to death; your loss has extended to money, to reputation, to being driven from place to place. Christ however shed His blood for you, while you have not [done it] for yourselves. He contended for the Truth even unto death fighting for you; while ye have not yet entered upon dangers that threaten death. "And ye have forgotten the exhortation." That is, And ye have slackened your hands, ye have become faint. "Ye have not yet," he said, "resisted unto blood, striving against sin." Here he indicates that sin is both very vigorous, and is itself armed. For the [expression] "Ye have resisted [stood firm against]," is used with reference to those who stand firm. [2.] "Which" (he says) "speaketh unto you as unto sons, My son, despise not thou the chastening of the Lord, nor hint when thou art rebuked of Him." He has drawn his encouragement from the facts themselves; over and above he adds also that which is drawn from arguments, from this testimony.

³ "Faint not" (he says) "when thou art rebuked of Him." It follows that these things are of God. For this too is no small matter of consolation, when we learn that it is God's work that such things have power, He allowing [them]; even as also Paul says; "He said unto me, My grace is sufficient for thee: for My strength is made perfect in weakness." (2 Cor. xii. 9.) He it is who allows [them']. "For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth." Thou canst not say that any righteous man is without affliction: even if he appear to be so, yet we know not his other afflictions. So that of necessity every righteous man must pass through affliction. For it is a declaration of Christ, that the wide and broad way leads to destruction, but the strait and narrow one to life. (Matt. vii. 13, 14.) If then it is possible to enter into life by that means, and is not by any other, then all have entered in by the narrow [way], as many as have departed unto life.

⁴ Ver. 7. "Ye endure chastisement" (he says); not for punishment, nor for vengeance, nor for suffering. See, from that from which they supposed they

had been deserted [of God], from these he says they may be confident, that they have not been deserted. It is as if he had said, Because ye have suffered so many evils, do you suppose that God has left you and hates you? If ye did not suffer, then it were right to suppose this. For if "He scourgeth every son whom He receiveth," he who is not scourged, perhaps is not a son. What then, you say, do not bad men suffer distress? They suffer indeed; how then? He did not say, Every one who is scourged is a son, but every son is scourged. For in all cases He scourges His son: what is wanted then is to show, whether any son is not scourged. But thou wouldest not be able to say: there are many wicked men also who are scourged, such as murderers, robbers, sorcerers, plunderers of tombs. These however are paying the penalty of their own wickedness, and are not scourged as sons, but punished as wicked: but ye as sons.

5[3.] Then again [he argues] from the general custom. Seest thou how he brings up arguments from all quarters, from facts in the Scripture, from its words, from our own notions, from examples in ordinary life? (Ver. 8.) "But if ye be without chastisement" [&c.]. Seest thou that he said what I just mentioned, that it is not possible to be a son without being chastened? For as in families, fathers care not for bastards, though they learn nothing, though they be not distinguished, but fear for their legitimate sons lest they should be indolent, [so here.]. If then not to be chastised is [a mark] of bastards, we ought to rejoice at chastisement, if this be [a sign] of legitimacy. "God dealeth with you as with sons"; for this very cause. Ver. 9. "Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence." Again, [he reasons] from their own experiences, from what they themselves suffered. For as he says above, "Call to mind the former days" (c. x. 32), so here also "God" (he saith) "dealeth with you as with sons," and ye could not say, We cannot bear it: yea, "as with sons" tenderly beloved. For if they reverence their "fathers of the flesh," how shall not you reverence your heavenly Father?

6 However the difference arises not from this alone, nor from the persons, but also from the cause itself, and from the fact. For it is not on the same grounds that He and they inflict chastisement: but they [did it] with a view to "what seemed good to them," that is, fulfilling [their own] pleasure oftentimes, and not always looking to what was expedient. But here, that cannot be said. For He does this not for any interest of His own but for you,

and for your benefit alone. They [did it] that ye might be useful to themselves also, oftentimes without reason; but here there is nothing of this kind. Seest thou that this also brings consolation? For we are most closely attached to those [earthly parents], when we see that not for any interests of their own they either command or advise us: but their earnestness is, wholly and solely, on our account. For this is genuine love, and love in reality, when we are beloved though we be of no use to him who loves us, -not that he may receive, but that he may impart. He chastens, He does everything, He uses all diligence, that we may become capable of receiving His benefits. (Ver. 10.) "For they verily" (he says) "for a few days chastened us after their own pleasure, but He for our profit, that we might be partakers of His holiness."

7 What is "of his holiness"? It is, of His purity, so as to become worthy of Him, according to our power. He earnestly desires that ye may receive, and He does all that He may give you: do ye not earnestly endeavor that ye may receive? "I said unto the Lord" (one says) "Thou art my Lord, for of my good things Thou hast no need." (Ps. xvi. 2.) "Furthermore," he saith, "we have had fathers of our flesh which corrected us and we gave them reverence: shall we not much rather be in subjection to the Father of spirits, and live?" ("To the Father of spirits," whether of spiritual gifts, or of prayers, or of the incorporeal powers.) If we die thus, then "we shall live. For they indeed for a few days chastened us after their own pleasure," for what seems [so] is not always profitable, but "He for our profit."

8[4.] Therefore chastisement is "profitable"; therefore chastisement is a "participation of holiness." Yea and this greatly: for when it casts out sloth, and evil desire, and love of the things of this life, when it helps the soul, when it causes a light esteem of all things here (for affliction [does] this), is it not holy? Does it not draw down the grace of the Spirit? 9 Let us consider the righteous, from what cause they all shone brightly forth. Was it not from affliction? And, if you will, let us enumerate them from the first and from the very beginning: Abel, Noah himself; for it is not possible that he, being the only one in that so great multitude of the wicked, should not have been afflicted; for it is said, "Noah being" alone "perfect in his generation, pleased God." (Gen. vi. 9.) For consider, I beseech you, if now, when we have innumerable persons whose virtue we may emulate, fathers, and children, and teachers, we are thus distressed, what must we suppose he suffered, alone among so many? But should I speak of the circumstances of that strange and

wonderful rain? Or should I speak of Abraham, his wanderings one upon another, the carrying away of his wife, the dangers, the wars, the famines? Should I speak of Isaac, what fearful things he underwent, driven from every place, and laboring in vain, and toiling for others? Or of Jacob? for indeed to enumerate all his [afflictions] is not necessary, but it is reasonable to bring forward the testimony, which he himself [gave] when speaking with Pharaoh; "Few and evil are my days, and they have not attained to the days of my fathers." (Gen. xlvii. 9.) Or should I speak of Joseph himself? Or of Moses? Or of Joshua? Or of David? Or of Elijah? Or of Samuel? Or wouldest thou [that I speak] of all the prophets? Wilt thou not find that all these were made illustrious from their afflictions? Tell me then, dost thou desire to become illustrious from ease and luxury? But thou canst not.

¹⁰ Or should I speak of the Apostles? Nay but they went beyond all. And Christ said this, "In the world ye shall have tribulation." (John xvi. 33.) And again, "Ye shall weep and lament, but the world shall rejoice." (John xvi. 20.) And, that "Strait and narrow is the way that leadeth unto life." (Matt. vii. 14.) The Lord of the way said, that it is "narrow and strait"; and dost thou seek the "broad" [way]? How is this not unreasonable? In consequence thou wilt not arrive at life, going another [way], but at destruction, for thou hast chosen the [path] which leads thither. Wouldst thou that I bring before you those [that live] in luxury? Let us ascend from the last to the first. The rich man who is burning in the furnace; the Jews who live for the belly, "whose god is their belly" (Phil. iii. 19), who were ever seeking ease in the wilderness, were destroyed; as also those in Sodome, on account of their gluttony; and those in the time of Noah, was it not because they chose this soft and dissolute life? For "they luxuriated," it says, "in fullness of bread." (Ezek. xvi. 49.) It speaks of those in Sodom. But if "fullness of bread" wrought so great evil, what should we say of other delicacies? Esau, was not he in ease? And what of those who being of "the sons of God" (Gen. vi. 2), looked on women, and were borne down the precipice? And what of those who were maddened by inordinate lust? and all the kings of the nations, of the Babylonians, of the Egyptians, did they not perish miserably? Are they not in torment?

¹¹ [5.] And as to things now, tell me, are they not the same? Hear Christ saying, "They that wear soft clothing are in kings' houses" (Matt. xi. 8), but they who do not [wear] such things, are in Heaven. For the soft garment relaxes even the austere soul, breaks it and enervates it: yea, even if it meet with

a body rough and hard, it speedily by such delicate treatment makes it soft and weak. For, tell me, for what other reason do you suppose women are so weak? Is it from their sex only? By no means: but from their way of living, and their bringing up. For their avoiding exposure, their inactivity, their baths, their unguents, their multitude of perfumes, the delicate softness of their couches, makes them in the end such as they are. ¹² And that thou mayest understand, attend to what I say. Tell me; take from a garden a tree from those standing in the uncultivated part and beaten by the winds, and plant it in a moist and shady place, and thou wilt find it very unworthy of that from which thou didst originally take it. And that this is true, [appears from the fact that] women brought up in the country are stronger than citizens of towns: and they would overcome many such in wrestling. For when the body becomes more effeminate, of necessity the soul also shares the mischief, since, for the most part, its energies are affected in accordance with the [body]. For in illness we are different persons owing to weakness, and when we become well, we are different again. For as in the case of a string when the tones are weak and relaxed, and not well arranged, the excellence of the art is also destroyed, being obliged to serve the ill condition of the strings: so in the case of the body also, the soul receives from it many hurts, many necessities. For when it needs much nursing, the other endures a bitter servitude.

¹³[6.] Wherefore, I beseech you, let us make it strong by work, and not nurse it as an invalid. My discourse is not to men only but to women also. For why dost thou, O woman, continually enfeeble [thy body] with luxury and exhaust it? Why dost thou ruin thy strength with fat? This fat is flabbiness, not strength. Whereas, if thou break off from these things, and manage thyself differently, then will thy personal beauty also improve according to thy wish, when strength and a good habit of body are there. If however thou beset it with ten thousand diseases, there will neither be bloom of complexion, nor good health; for thou wilt always be in low spirits. And you know that as when the air is smiling it makes a beautiful house look splendid, so also cheerfulness of mind when added to a fair countenance, makes it better: but if [a woman] is in low spirits and in pain she becomes more ill-looking. But diseases and pains produce low spirits; and diseases are produced from the body too delicate through great luxury. So that even for this you will flee luxury, if you take my advice.

14 'But, you will say, luxury gives pleasure.' Yes, but not so great as the annoyances. And besides, the pleasure goes no further than the palate and the tongue. For when the table has been removed, and the food swallowed, thou wilt be like one that has not partaken, or rather much worse, in that thou bearest thence oppression, and distension, and headache, and a sleep like death, and often too, sleeplessness from repletion, and obstruction of the breathing, and eructation. And thou wouldest curse bitterly thy belly, when thou oughtest to curse thy immoderate eating. [7.] Let us not then fatten the body, but listen to Paul saying, "Make not provision for the flesh, to fulfill the lusts thereof," (Rom. xiii. 14.) As if one should take food and throw it into a drain, so is he who throws it into the belly: or rather it is not so, but much worse. For in the one case he uses the drain without harm to himself: but in the other he generates innumerable diseases. For what nourishes is a sufficiency which also can be digested: but what is over and above our need, not only does not nourish, but even spoils the other. But no man sees these things, owing to some prejudice and unseasonable pleasure.

15 Dost thou wish to nourish the body? Take away What is superfluous; give what is sufficient, and as much as can be digested, Do not load it, lest thou overwhelm it. A sufficiency is both nourishment and pleasure. For nothing is so productive of pleasure, as food well digested: nothing so [productive of] health: nothing [so productive of] acuteness of the faculties, nothing tends so much to keep away disease. For a sufficiency is both nourishment, and pleasure, and health; but excess is injury, and unpleasantness and disease. For what famine does, that also satiety does; or rather more grievous evils. For the former indeed within a few days carries a man off and sets him free; but the other eating into and putrefying the body, gives it over to long disease, and then to a most painful death. But we, while we account famine a thing greatly to be dreaded, yet run after satiety, which is more distressing than that.

16 Whence is this disease? Whence this madness? I do not say that we should waste ourselves away, but that we should eat as much food as also gives us pleasure, that is really pleasure, and can nourish the body, and furnish it to us well ordered and adapted for the energies of the soul, well joined and fitted together. But when it comes to be water-logged by luxury, it cannot in the flood-wave, keep fast the bolts themselves, as one may say, and joints which hold the frame together. For the flood-wave coming in, the whole

breaks up and scatters. "Make not provision for the flesh" (he says) "to fulfill the lusts thereof." (Rom. xiii. 14.) He said well. For luxury is fuel for unreasonable lusts; though the luxurious should be the most philosophical of all men, of necessity he must be somewhat affected by wine, by eating, he must needs be relaxed, he must needs endure the greater flame. Hence [come] fornications, hence adulteries. For a hungry belly cannot generate lust, or rather not one which has used just enough. But that which generates unseemly lusts, is that which is relaxed by luxury. And as land which is very moist and a dung-hill which is wet through and retains much dampness, generates worms, while that which has been freed from such moistness bears abundant fruits, when it has nothing immoderate: even if it be not cultivated, it yields grass, and if it be cultivated, fruits: [so also do we].

¹⁷ Let us not then make our flesh useless, or unprofitable, or hurtful, but let us plant in it useful fruits, and fruit-bearing trees; let us not enfeeble them by luxury, for they too put forth worms instead of fruit when they are become rotten. So also implanted desire, if thou moisten it above measure, generates unreasonable pleasures, yea the most exceedingly unreasonable. Let us then remove this pernicious evil, that we may be able to attain the good things promised us, in Christ Jesus our Lord, with whom to the Father, together with the Holy Spirit, be glory now and ever and world without end. Amen.

HOMILY 30

¹ Hebrews xii. 11-13.—"No chastening for the present seemeth to be joyous, but grievous, nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. Wherefore lift up the hands which hang down, and the feeble knees: and make straight paths for your feet, lest that which is lame be turned out of the way, but let it rather be healed." [1.] They who drink bitter medicines, first submit to some unpleasantness, and afterwards feel the benefit. For such is virtue, such is vice. In the latter there is first the pleasure, then the despondency: in the former first the despondency, and then the pleasure. But there is no equality; for it is not the same, to be first grieved and afterwards pleased, and to be first pleased and afterwards grieved. How so? because in the latter case the expectation of coming despondency makes the present pleasure less: hut in the former the expectation of coming pleasure cuts away the violence of present despondency; so that the result is that in the one instance we never have pleasure, in the

latter we never have grief. And the difference does not lie in this only, but also in other ways. As how? That the duration is not equal, but far greater and more ample. And here too, it is still more so in things spiritual.

²From this [consideration] then Paul undertakes to console them; and again takes up the common judgment of men, which no one is able to stand against, nor to contend with the common decision, when one says what is acknowledged by all. Ye are suffering, he says. For such is chastisement; such is its beginning. For "no chastening for the present seemeth to be joyous but grievous." Well said he, "seemeth not," Chastisement he means is not grievous but "seemeth" so. "All chastisement": not this and that, but "all," both human and spiritual. Seest thou that he argues from our common notions? "Seemeth" (he says) "to be grievous," so that it is not [really so]. For what sort of grief brings forth joy? So neither does pleasure bring forth despondency. "Nevertheless, afterward it yieldeth the peaceable fruits of righteousness to them which have been exercised thereby." Not "fruit" but "fruits," a great abundance.

³"To them" (he says) "which have been exercised thereby." What is "to them which have been exercised thereby"? To them that have endured for a long while, and been patient. And he uses an auspicious expression. So then, chastisement is exercise, making the athlete strong, and invincible in combats, irresistible in wars. If then "all chastisement" be such, this also will be such: so that we ought to look for good things, and for a sweet and peaceful end. And do not wonder if, being itself hard, it has sweet fruits; since in trees also the bark is almost destitute of all quality, and rough; but the fruits are sweet. But he took it from the common notion. If therefore we ought to look for such things, why do ye vex yourselves? Why, after ye have endured the painful, do ye despond as to the good? The distasteful things which ye had to endure, ye endured: do not then despond as to the recompense.

⁴He speaks as to runners, and boxers, and warriors. Seest thou how he arms them, how he encourages them? "Walk straight," he says. Here he speaks with reference to their thoughts; that is to say, not doubting. For if the chastisement be of love, if it begin from loving care, if it end with a good result (and this he proves both by facts and by words, and by all considerations), why are ye dispirited? For such are they who despair, who are not strengthened by the hope of the future. "Walk straight," he says, that your lameness may not be increased, but brought back to its former condition.

For he that runs when he is lame, galls the sore place. Seest thou that it is in our power to be thoroughly healed? 5[2.] Ver. 14. "Follow peace with all men, and holiness, without which no man shall see the Lord." What he also said above, "Not forsaking the assembling of yourselves together" (c. x. 25), he hints at in this place also. For nothing so especially makes persons easily vanquished and subdued in temptations, as isolation. For, tell me, scatter a phalanx in war, and the enemy will need no trouble, but will take them prisoners, coming on them separately, and thereby the more helpless. "Follow peace with all men, and holiness" (he says). Therefore with the evil-doers as well? "If it be possible," he says, "as much as lieth in you, live peaceably with all men." (Rom. xii. 18.) For thy part (he means) "live peaceably," doing no harm to religion: but in whatever thou art ill-treated, bear it nobly. For the bearing with evil is a great weapon in trials. Thus Christ also made His disciples strong by saying, "Behold I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves," (Matt. x. 16.) What dost Thou say? Are we "among wolves," and dost Thou bid us to be "as sheep," and "as doves"? Yea, He says. For nothing so shames him that is doing us evil, as bearing nobly the things which are brought upon us: and not avenging ourselves either by word or by deed. This both makes us more philosophical ourselves and procures a greater reward, and also benefits them. But has such an one been insolent? Do thou bless [him]. See how much thou wilt gain from this: thou hast quenched the evil, thou hast procured to thyself a reward, thou hast made him ashamed, and thou hast suffered nothing serious.

6[3.] "Follow peace with all men, and holiness." What does he mean by "holiness"? Chaste, and orderly living in marriage. If any person is unmarried (he says) let him remain pure, let him marry: or if he be married, let him not commit fornication, but let him live with his own wife: for this also is "holiness." How? Marriage is not "holiness," but marriage preserves the holiness which [proceeds] from Faith, not permitting union with a harlot. For "marriage is honorable" (c. xiii. 4), not holy. Marriage is pure: it does not however also give holiness, except by forbidding the defilement of that [holiness] which has been given by our Faith. "Without which" (he says) "no man shall see the Lord." Which he also says in the [Epistle] to the Corinthians. "Be not deceived: neither fornicators, nor adulterers, nor idolaters, nor effeminate, nor abusers of themselves with mankind, nor covetous persons,

nor thieves, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." (1 Cor. vi. 9, 10.) For how shall he who has become the body of a harlot, how shall he be able to be the body of Christ?

7 [4.] Ver. 15. "Looking diligently test any man come short of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled: lest there be any fornicator or profane person." Dost thou see how everywhere he puts the common salvation into the hands of each individual? "Exhorting one another daily" (he says) "while it is called To-day." (c. iii. 13.) Do not then cast all [the burden] on your teachers; do not [cast] all upon them who have the rule over you: ye also (he means) are able to edify one another. Which also he said in writing to the Thessalonians, "Edify one another, even as also ye do." (1 Thess. v. 11.) And again, "Comfort one another with these words." (1 Thess. iv. 18.) This we also now exhort you. [5.] If ye be willing, ye will have more success with each other than we can have. For ye both are with one another for a longer time, and ye know more than we of each other's affairs, and ye are not ignorant of each other's failings, and ye have more freedom of speech, and love, and intimacy; and these are no small [advantages] for teaching, but great and opportune introductions for it: ye will be more able than we both to reprove and to exhort. And not this only, but because I am but one, whereas ye are many; and ye will be able, however many, to be teachers. Wherefore I entreat you, do not "neglect this gift." (1 Tim. iv. 14.) Each one of you has a wife, has a friend, has a servant, has a neighbor; let him reprove him, let him exhort him.

8 For how is it not absurd, with regard to [bodily] nourishment, to make associations for messing together, and for drinking together, and to have a set day whereon to club with one another, as they say, and to make up by the association what each person being alone by himself fails short of—as for instance, if it be necessary to go to a funeral, or to a dinner, or to assist a neighbor in any matter—and not to do this for the purpose of instruction in virtue? Yea, I entreat you, let no man neglect it. For great is the reward he receives from God. And that thou mayest understand, he who was entrusted with the five talents is the teacher: and he with the one is the learner. If the learner should say, I am a learner, I run no risk, and should hide the reason, which he received of God, that common and simple [reason], and give no advice, should not speak plainly, should not rebuke, should not admonish, if he is able, but should bury [his talents] in the earth (for truly that heart is earth

and ashes, which hides the gift of God): if then he hides it either from indolence, or from wickedness, it will be no defense to him to say, 'I had but one talent.' Thou hadst one talent. Thou oughtest then to have brought one besides, and to have doubled the talent. If thou hadst brought one in addition, thou wouldst not have been blamed.

9 For neither did He say to him who brought the two, Wherefore hast thou not brought five? But He accounted him of the same worth with him who brought the five. Why? Because he gained as much as he had. And, because he had received fewer than the one entrusted with the five, he was not on this account negligent, nor did he use the smallness [of his trust, as an excuse] for idleness. And thou oughtest not to have looked to him who had the two; or rather, thou oughtest to have looked to him, and as he having two imitated him who had five, so oughtest thou to have emulated him who had two. For if for him who has means and does not give, there is punishment, how shall there not be the greatest punishment for him who is able to exhort in any way, and does it not? In the former case the body is nourished, in the latter the soul; there thou preventest temporal death, here eternal.

10 [6.] But I have no [skill of] speech, you say. But there is no need of [skill of] speech nor of eloquence. If thou see a friend going into fornication, say to him, Thou art going after an evil thing; art thou not ashamed? Dost thou not blush? This is wrong. 'Why, does he not know' (you say) 'that it is wrong?' Yes, but he is dragged on by lust. They that are sick also know that it is bad to drink cold water, nevertheless they need persons who shall hinder [them from it]. For he who is suffering, will not easily be able to help himself in his sickness. There is need therefore of thee who art in health, for his cure. And if he be not persuaded by thy words, watch for him as he goes away and hold him fast; peradventure he will be ashamed. 'And what advantage is it' (you say), 'when he does this for my sake, and because he has been held back by me?' Do not be too minute in thy calculations. For a while, by whatever means, withdraw him from his evil practice; let him be accustomed not to go off to that pit, whether through thee, or through any means whatever. When thou hast accustomed him not to go, then by taking him after he has gained breath a little thou wilt be able to teach him that he ought to do this for God's sake, and not for man's. Do not wish to make all right at once, since you cannot: but do it gently and by degrees.

¹¹ If thou see him going off to drinking, or to parties where there is nothing but drunkenness, then also do the same; and again on the other hand in-treat him, if he observe that thou hast any failing, to help thee and set thee right. For in this way, he will even of himself, bear reproof, when he sees both that thou needest reproofs as well, and that thou helpst him, not as one that had done everything right, nor as a teacher, but as a friend and a brother. Say to him, I have done thee a service, in reminding thee of things expedient: do thou also, whatever failing thou seest me have, hold me back, set me right. If thou see me irritable, if avaricious, restrain me, bind me by exhortation. This is friendship; thus "brother aided by brother becomes a fortified city." (Prov. xviii. 19.) For not eating and drinking makes friendship: such friendship even robbers have and murderers. But if we are friends, if we truly care for one another, let us in these respects help one another. This leads us to a profitable friendship: let us hinder those things which lead away to hell.

¹² [7.] Therefore let not him that is reprov'd be indignant: for we are men and we have failings; neither let him who reprov's do it as exulting over him and making a display, but privately, with gentleness. He that reprov's has need of greater gentleness, that thus he may persuade [them] to bear the cutting. Do you not see surgeons, when they burn, when they cut, with how great gentleness they apply their treatment? Much more ought those who reprove others to act thus. For reproof is sharper even than fire and knife, and makes [men] start. On this account surgeons take great pains to make them bear the cutting quietly, and apply it as tenderly as possible, even giving in a little, then giving time to take breath. So ought we also to offer reproofs, that the reprov'd may not start away. Even if therefore, it be necessary to be insulted, yea even to be struck, let us not decline it. For those also who are cut [by the surgeons] utter numberless cries against those who are cutting them; they however heed none of these things, but only the health of the patients. So indeed in this case also we ought to do all things that our reproof may be effectual, to bear all things, looking to the reward which is in store.

¹³ "Bear ye one another's burdens," saith he, "and so fulfill the law of Christ." (Gal. vi. 2.) So then, both reprov'ing and bearing with one another, shall we be able to fulfill edification. And thus will ye make the labor light for us, in all things taking a part with us, and stretching out a hand, and becoming sharers and partakers, both in one another's salvation, and each one

in his own. Let us then endure patiently, both bearing "one another's burdens," and reproving: that we may attain to the good things promised in Christ Jesus our Lord, with whom to the Father together with the Holy Ghost, be glory, might, honor, now and for ever and world without end. Amen.

HOMILY 31

¹ Hebrews xii. 14.-"Follow peace with all men, and holiness, without which no one shall see the Lord." [1.] There are many things characteristic of Christianity: but more than all, and better than all, Love towards one another, and Peace. Therefore Christ also saith, "My peace I give unto you." (John xiv. 27.) And again, "By this shall all men know that ye are My disciples, if ye love one another." (John xiii. 35.) Therefore Paul too says, "Follow peace with all men, and holiness," that is, purity, "without which no man shall see the Lord." "Looking diligently lest any man fail of the grace of God." As if they were traveling together on some long journey, in a large company, he says, Take heed that no man be left behind: I do not seek this only, that ye should arrive yourselves, but also that ye should look diligently after the others.

² "Lest any man" (he says) "fail of the grace of God." (He means the good things to come, the faith of the gospel, the best course of life: for they all are of the Grace of God.) Do not tell me, It is [but] one that perisheth. Even for one Christ died. Hast thou no care for him "for whom Christ died"? (1 Cor. viii. 11.) "Looking diligently," he saith, that is, searching carefully, considering, thoroughly ascertaining, as is done in the case of sick persons, and in all ways examining, thoroughly ascertaining. "Lest any root of bitterness springing up trouble you." (Deut. xxix. 18.) This is found in Deuteronomy; and he derived it from the metaphor of plants. "Lest any root of bitterness," he says; which he said also in another place when he writes, "A little leaven leaveneth the whole lump." (1 Cor. v. 6.) Not for his sake alone do I wish this, he means, but also on account of the harm arising therefrom. That is to say, even if there be a root of this kind, do not suffer any shoot to come up, but let it be cut off, that it may not bear its proper fruits, that so it may not defile and pollute the others also. For, he saith, "Lest any root of bitterness springing up trouble you; and by it many be defiled."

³ And with good reason did he call sin "bitter": for truly nothing is more bitter than sin, and they know it, who after they have committed it pine away under their conscience, who endure much bitterness. For being exceed-

ingly bitter, it perverts the reasoning faculty itself. Such is the nature of what is bitter: it is unprofitable. And well said he, "root of bitterness." He said not, "bitter," but "of bitterness." For it is possible that a bitter root might bear sweet fruits; but it is not possible that a root and fountain and foundation of bitterness, should ever bear sweet fruit; for all is bitter, it has nothing sweet, all are bitter, all unpleasant, all full of hatred and abomination. "And by this" (he says) "many be defiled." That is, Cut off the lascivious persons. [2.] Ver. 16. "Lest there be any fornicator: or profane person, as Esau, who for one morsel of meat sold his birthright."

4 And wherein was Esau a "fornicator"? He does not say that Esau was a fornicator. "Lest there be any fornicator," he says, then, "follow after holiness: lest there be any, as Esau, profane": that is, gluttonous, without self-control, worldly, selling away things spiritual. "Who for one morsel of meat sold his birthright," who through his own slothfulness sold this honor which he had from God, and for a little pleasure, lost the greatest honor and glory. This was suitable to them. This [was the conduct] of an abominable, of an unclean person. So that not only is the fornicator unclean, but also the glutton, the slave of his belly. For he also is a slave of a different pleasure. He is forced to be overreaching, he is forced to be rapacious, to behave himself unseemly in ten thousand ways, being the slave of that passion, and oftentimes he blasphemes. So he accounted "his birthright" to be nothing worth. That is, providing for temporary refreshment, he went even to the [sacrifice of his] "birthright." So henceforth "the birthright" belongs to us, not to the Jews. And at the same time also this is added to their calamity, that the first is become last, and the second, first: the one, for courageous endurance; the other last for indolence.

5 [3.] Ver. 17. "For ye know" (he says) "how that afterward, when he would have inherited the blessing, he was rejected. For he found no place of repentance, though he sought it carefully with tears." What now is this? Doth he indeed exclude repentance? By no means. But how, you say, was it that "he found no place of repentance"? For if he condemned himself, if he made a great wailing, why did he "find no place of repentance"? Because it was not really a case of repentance. For as the grief of Cain was not of repentance, and the murder proved it; so also in this case, his words were not those of repentance, and the murder afterwards proved it. For even he also in intention slew Jacob. For "The days of mourning for my father," he said, "are at hand;

then will I slay my brother Jacob." (Gen. xxvii. 41.) "Tears" had not power to give him "repentance." And [the Apostle] did not say "by repentance" simply, but even "with tears, he found no place of repentance." Why now? Because he did not repent as he ought, for this is repentance he repented not as it behoved him.

¶ For how is it that he [the Apostle] said this? How did he exhort them again after they had become "sluggish" (c. vi. 12)? How, when they were become "lame"? How, when they were "paralyzed" (ver. 13)? How, when they were "relaxed" (ver. 12)? For this is the beginning of a fall. He seems to me to hint at some fornicators amongst them, but not to wish at that time to correct them: but feigns ignorance that they might correct themselves. For it is right at first indeed to pretend ignorance: but afterwards, when they continue [in sin], then to add reproof also, that so they may not become shameless. Which Moses also did in the case of Zimri and the daughter of Cosbi. 7 "For he found" (he says) "no place of repentance," he found not repentance; or that he sinned beyond repentance. There are then sins beyond repentance. His meaning is, Let us not fall by an incurable fall. So long as it is a matter of lameness, it is easy to become upright: but if we turn out of the way, what will be left? For it is to those who have not yet fallen that he thus discourses, striking them with terror, and says that it is not possible for him who is fallen to obtain consolation; but to those who have fallen, that they may not fall into despair, he says the contrary, speaking thus, "My little children, of whom I travail in birth again, until Christ he formed in you." (Gal. iv. 19.) And again, "Whosoever of you are justified by the Law, are fallen from Grace." (Gal. v. 4.) Lo! he testifies that they had fallen away. For he that standeth, hearing that it is not possible to obtain pardon after having fallen, will be more zealous, and more cautious about his standing: if however thou use the same violence towards one also who is fallen, he will never rise again. For by what hope will he show forth the change?

8 But he not only wept (you say), but also "sought earnestly." He does not then exclude repentance; but makes them careful not to fall. [4.] As many then as do not believe in Hell, let them call these things to mind: as many as think to sin without being punished, let them take account of these things. Why did Esau not obtain pardon? Because he repented not as he ought. Wouldest thou see perfect repentance? Hear of the repentance of Peter after his denial. For the Evangelist in relating to us the things concerning him,

says, "And he went out and wept bitterly." (Matt. xxvi. 75.) Therefore even such a sin was forgiven him, because he repented as he ought. Although the Victim had not yet been offered, nor had The Sacrifice as yet been made, nor was sin as yet-taken away, it still had the rule and sovereignty. And that thou mayest learn, that this denial [arose] not so much from sloth, as from His being forsaken of God, who was teaching him to know the measures of man and not to contradict the sayings of the Master, nor to be more high-minded than the rest, but to know that nothing can be done without God, and that "Except the Lord build the house, they labor in vain who build it" (Ps. cxxvii. 1): therefore also Christ said to him alone, "Satan desired to sift thee as wheat," and I allowed it not, "that thy faith may not fail." (Luke xxii. 31, 32.) For since it was likely that he would be high-minded, being conscious to himself that he loved Christ more than they all, therefore "he wept bitterly"; and he did other things after his weeping, of the same character. For what did he do? After this he exposed himself to dangers innumerable, and by many means showed his manliness and courage.

9 Judas also repented, but in an evil way: for he hanged himself. Esau too repented; as I said; or rather, he did not even repent; for his tears were not [tears] of repentance, but rather of pride and wrath. And what followed proved this. The blessed David repented, thus saying, "Every night will I wash my bed: I will water my conch with my tears." (Ps. vi. 6.) And the sin which had been committed long ago, after so many years, after so many generations he bewailed, as if it had recently occurred. [5.] For he who repents ought not to be angry, nor to be fierce, but to be contrite, as one condemned, as not having boldness, as one on whom sentence has been passed, as one who ought to be saved by mercy alone, as one who has shown himself ungrateful toward his Benefactor, as unthankful, as reprobate, as worthy of punishments innumerable. If he considers these things, he will not be angry, he will not be indignant, but will mourn, will weep, will groan, and lament night and day. He that is penitent ought never to forget his sin, but on the one hand, to beseech God not to remember it; while on the other, he himself never forgets it. If we remember it, God will forget it. Let us exact punishment from ourselves; let us accuse ourselves; thus shall we propitiate the Judge. For sin confessed becomes less, but not confessed worse. For if sin add to itself shamelessness and ingratitude, how will he who does not know that

he sinned before be at all able to guard himself from falling again into the same [evils]?

¹⁰ Let us then not deny [our sins], I beseech you, nor be shameless, that we may not unwillingly pay the penalty. Cain heard God say, "Where is Abel thy brother? And he said, I know not; am I my brother's keeper?" (Gen. iv. 9.) Seest thou how this made his sin more grievous? But his father did not act thus. What then? When he heard, "Adam, where art thou?" (Gen. iii. 9), he said, "I heard Thy voice, and I was afraid, because I am naked, and I hid myself." (Gen. iii. 10.) It is a great good to acknowledge our sins, and to bear them in mind continually. Nothing so effectually cures a fault, as a continual remembrance of it. Nothing makes a man so slow to wickedness. [6.] I know that conscience starts back, and endures not to be scourged by the remembrance of evil deeds; but hold tight thy soul and place a muzzle on it. For like an ill-broken horse, so it bears impatiently [what is put upon it], and is unwilling to persuade itself that it has sinned: but all this is the work of Satan. But let us persuade it that it has sinned; let us persuade it that it has sinned, that it may also repent, in order that having repented it may escape torment. How dost thou think to obtain pardon for thy sins, tell me, when thou hast not yet confessed them? Assuredly he is worthy of compassion and kindness who has sinned. But thou who hast not yet persuaded thyself [that thou hast sinned], how dost thou think to be pitied, when thou art thus without shame for some things?

¹¹ Let us persuade ourselves that we have sinned. Let us say it not with the tongue only, but also with the mind. Let us not call ourselves sinners, but also count over our sins, going over them each specifically. I do not say to thee, Make a parade of thyself, nor accuse thyself before others: but be persuaded by the prophet when he saith, "Reveal thy way unto the Lord." (Ps. xxxvii. 5.) Confess these things before God. Confess before the Judge thy sins with prayer; if not with tongue, yet in memory, and be worthy of mercy. If thou keep thy sins continually in remembrance, thou wilt never bear in mind the wrongs of thy neighbor. I do not say, if thou art persuaded that thou art thyself a sinner; this does not avail so to humble the soul, as sins themselves [taken] by themselves, and examined specifically. Thou wilt have no remembrance of wrongs [done thee], if thou hast these things continually in remembrance; thou wilt feel no anger, thou wilt not revile, thou wilt have

no high thoughts, thou wilt not fall again into the same [sins], thou wilt be more earnest towards good things.

¹²[7.] Seest thou how many excellent [effects] are produced from the remembrance of our sins? Let us then write them in our minds. I know that the soul does not endure a recollection which is so bitter: but let us constrain and force it. It is better that it should be gnawed with the remembrance now, than at that time with vengeance. ¹³Now, if thou remember them, and continually present them before God (see p. 448), and pray for them, thou wilt speedily blot them out; but if thou forget them now, thou wilt then be reminded of them even against thy will, when they are brought out publicly before the whole world, displayed before all, both friends and enemies, and Angels. For surely He did not say to David only, "What thou didst secretly, I will make manifest to" (2 Sam. xii. 12) all, but even to us all. Thou wert afraid of men (he said) and respected them more than God; and God seeing thee, thou caredst not, but wert ashamed before men. For it says, "the eyes of men, this is their fear." Therefore thou shalt suffer punishment in that very point; for I will reprove thee, setting thy sins before the eyes of all. For that this is true, and that in that day the sins of us all are [to be] publicly displayed, unless we now do them away by continual remembrance, hear how cruelty and inhumanity are publicly exposed, "I was an hungered" (He says) "gave Me no meat." and ye (Matt. xxv. 42.) When are these things said? Is it in a corner? Is it in a secret place? By no means. When then? "When the Son of Man shall come in His glory" (Matt. xxv. 31, 32), and "all the nations" are gathered together, when He has separated the one from the other, then will He speak in the audience of all, and will "set" them "on His right hand" and "on" His "left" (Matt. xxv. 33): "I was an hungered and ye gave Me no meat."

¹⁴See again the five virgins also, hearing before all, "I know you not." (Matt. xxv. 12.) For the five and five do not set forth the number of five only, but those virgins who are wicked and cruel and inhuman, and those who are not such. So also he that buried his one talent, heard before all, even of those who had brought the five and the two, "Thou wicked and slothful servant." (Matt. xxv. 26.) But not by words alone, but by deeds also does He then convict them: even as the Evangelist also says, "They shall look on Him whom they pierced." (John xix. 37.) For the resurrection shall be of all at the same time, of sinners and of the righteous. At the same time shall He be present to all in the judgment. [8.] Consider therefore who they are who

shall then be in dismay, who in grief, who dragged away to the fire, while the others are crowned. "Come" (He says), "ye blessed of My Father, inherit the kingdom which hath been prepared for you from the foundation of the world." (Matt. xxv. 34.) And again, "Depart from Me into the fire which hath been prepared for the devil and his angels." (Matt. xxv. 41.)

15 Let us not merely hear the words but writes them also before our sight, and let us imagine Him to be now present and saying these things, and that we are led away to that fire. What heart shall we have? What consolation? And what, when we are cut asunder? And what when we are accused of rapacity? What excuse shall we have to utter? What specious argument? None: but of necessity bound, bending down, we must be dragged to the mouths of the furnace, to the river of fire, to the darkness, to the never-dying punishments, and entreat no one. For it is not, it is not possible, He says, to pass across from this side to that: for "there is a great gulf betwixt us and you" (Luke xvi. 26), and it is not possible even for those who wish it to go across, and stretch out a helping hand: but we must needs burn continually, no one aiding us, even should it be father or mother, or any whosoever, yea though he have much boldness toward God. For, it says, "A brother doth not redeem; shall man redeem?" (Ps. xlix. 8.)

16 Since then it is not possible to have one's hopes of salvation in another, but [it must be] in one's self after the lovingkindness of God, let us do all things, I entreat you, so that our conduct may be pure, and our course of life the best, and that it may not receive any stain even from the beginning. But if not, at all events, let us not sleep after the stain, but continue always washing away the pollution by repentance, by tears, by prayers, by works of mercy. What then, you say, if I cannot do works of mercy? But thou hast "a cup of cold water" (Matt. x. 42), however poor thou art. But thou hast "two mites" (Mark xii. 42), in whatever poverty thou art; but thou hast feet, so as to visit the sick, so as to enter into a prison; but thou hast a roof, so as to receive strangers. For there is no pardon, no, none for him who does not do works of mercy.

17 These things we say to you continually, that we may effect if it be but a little by the continued repetition: these things we say, not caring so much for those who receive the benefits, as for yourselves. For ye give to them indeed things here, but in return you receive heavenly things: which may we

all obtain, in Christ Jesus our Lord, with whom to the Father be glory, together with the Holy Ghost, now and ever, and world without end. Amen.

HOMILY 32

¹ Hebrews xii. 18-24.-"For ye are not come unto a fire that might be touched and that burned, and unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words, which voice they that heard entreated that the word should not be spoken to them any more. (For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned. And so terrible was the sight, that Moses said, I exceedingly fear and quake.) But ye are come unto Mount Sion, and unto the city of the living God, the Heavenly Jerusalem; and to an innumerable company of Angels, to the general assembly, and Church of the first-born which are written in Heaven; and to God the Judge of all; and to the spirits of just men made perfect: and to Jesus the Mediator of the New Covenant: and to the blood of sprinkling that speaketh better things than that of Abel."

² [1.] Wonderful indeed were the things in the Temple, the Holy of Holies; and again awful were those things also that were done at Mount Sins, "the fire, the darkness, the blackness, the tempest." (Cf. Deut. xxxiii. 2.) For, it says, "God appeared in Sins," and long ago were these things celebrated. The New Covenant, however, was not given with any of these things, but has been given in simple discourse by God. See then how he makes the comparison in these points also. And with good reason has he put them afterwards. For when he had persuaded them by innumerable [arguments], when he had also shown the difference between each covenant, then afterwards, the one having been already condemned, he easily enters on these points also. And what says he? "For ye are not come unto a fire that might be touched, and that burned, and unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; which they that heard entreated that the word should not be spoken to them any more."

³ These things, he means, are terrible; and so terrible that they could not even bear to hear them, that not even "a beast" dared to go up. (But things that come hereafter are not such. For what is Sins to Heaven? And what the "fire which might be touched" to God who cannot be touched? For "God is a consuming fire."-c. v. 29.) For it is said, "Let not God speak, but let Moses speak unto us. And so fearful was that which was commanded, Though even

a beast touch the mountain, it shall be stoned; Moses said, I exceedingly fear and quake." (Ex. xx. 19.) What wonder as respects the people? He himself who entered into "the darkness where God was," saith, "I exceedingly fear and quake." (Ex. xx. 21.) [2.] "But ye are come unto Mount Sion and unto the city of the living God, the heavenly Jerusalem: and to an innumerable company of angels and to the general assembly and Church of the first-born which are written in Heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the New Covenant, and to the blood of sprinkling, that speaketh better [things] than that of Abel."

⁴ Instead of "Moses," Jesus. Instead of the people, "myriads of angels." Of what "first-born" does he speak? Of the faithful. "And to the spirits of just men made perfect." With these shall ye be, he says. "And to Jesus the mediator of the New Covenant, and to the blood of sprinkling that speaketh better [things] than that of Abel." Did then the [blood] "of Abel" speak? "Yea," he saith, "and by it he being dead yet speaketh." (c. xi. 4.) And again God says, "The voice of thy brother's blood crieth unto Me." (Gen. iv. 10.) Either this [meaning] or that; because it is still even now celebrated: but not in such way as that of Christ. For this has cleansed all men, and sends forth a voice more clear and more distinct, in proportion as it has greater testimony, namely that by facts. Ver. 25-29. "See that ye refuse not Him that speaketh. For if they escaped not, who refused him that spake on earth, much more shall not we escape, if we turn away from Him that speaketh from heaven. Whose voice then shook the earth: but now hath He promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those which cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace whereby we serve God acceptably with reverence and godly fear. For our God is a consuming fire."

⁵ [3.] Fearful were those things, but these are far more admirable and glorious. For here there is not "darkness," nor "blackness," nor "tempest." It seems to me that by these words he hints at the obscurity of the Old [Testament], and the overshadowed and veiled character of the Law. And besides the Giver of the Law appears in fire terrible, and apt to punish those who transgress. But what are "the sounds of the trumpet"? Probably it is as though some King were coming. This at all events will also be at the second coming.

"At the last trump" (1 Cor. xv. 52) all must be raised. But it is the trumpet of His voice which effects this. At that time then all things were objects of sense, and sights, and sounds; now all are objects of understanding, and invisible. And, it says, "there was much smoke." (See Ex. xix. 18.) For since God is said to be fire, and appeared thus in the bush, He indicates the fire even by the smoke. And what is "the blackness and the darkness"? He again expresses its fearfulness. Thus Isaiah also says; "And the house was filled with smoke." (Isa. vi. 4.) And what is the object of "the tempest"? The human race was careless. It was therefore needful that they should be aroused by these things. For no one was so dull as not to have had his thoughts raised up, when these things were done, and the Law ordained.

6 "Moses spake, and God answered him by a voice" (Ex. xix. 19): for it was necessary that the voice of God should be uttered. Inasmuch as He was about to promulgate His Law through Moses, therefore He makes him worthy of confidence. They saw him not, because of the thick darkness: they heard him not, because of the weakness of his voice. What then? "God answered by a voice," addressing the multitude: yea and his name shall be called. "They entreated" (he says) "that the word should not be spoken to them any more." From the first therefore they were themselves the cause of God's being manifested through the Flesh. Let Moses speak with us, and "Let not God speak with us." (Ex. xx. 9.) They who make comparisons elevate the one side the more, that they may show the other to be far greater. In this respect also our [privileges] are more gentle and more admirable. For they are great in a two-fold respect: because while they are glorious and greater, they are more accessible. This he says also in the Epistle to the Corinthians: "with unveiled countenance" (2 Cor. iii. 18), and, "not as Moses put a veil over his face." (2 Cor. iii. 13.) They, he means, were not counted worthy of what we [are]. For of what were they thought worthy? They saw "darkness, blackness"; they heard "a voice." Put thou also hast heard a voice, not through darkness, but through flesh. Thou hast not been disturbed, neither troubled, but thou hast stood and held discourse with the Mediator.

7 And in another way, by the "darkness" he shows the invisibleness. "And darkness" (it says) "was under His feet." (Ps. xviii. 9.) Then even Moses feared, but now no one. As the people then stood below, so also do we. They were not below, but below Heaven. The Son is near to God, but not as Moses, There was a wilderness, here a city. [4.] "And to an innumerable company of

angels." Here he shows the joy, the delight, in place of the "blackness" and "darkness" and "tempest." "And to the general assembly and church of the first-born which are written in Heaven, and to God the Judge of all." They did not draw near, but stood afar off, even Moses: but "ye are come near." Here he makes them fear, by saying, "And to God the Judge of all"; not of the Jews alone, and the faithful, but even of the whole world.

8 "And to the spirits of just men made perfect." He means the souls of those who are approved. "And to Jesus the Mediator of the New Covenant: and to the blood of sprinkling," that is, of purification, "which speaketh better things than that of Abel." And if the blood speaks, much more does He who, having been slain, lives. But what does it speak? "The Spirit also" (he says) "speaketh with groanings which cannot be uttered." (Rom. viii. 26.) How does He speak? Whenever He falls into a sincere mind, He raises it up and makes it speak. 9[5.] "See that ye refuse not Him that speaketh"; that is, that ye reject [Him] not. "For if they escaped not who refused Him that spake on earth." Whom does he mean? Moses, I suppose. But what he says is this: if they, having "refused Him" when He gave laws "on earth, did not escape," how shall we refuse Him, when He gives laws from Heaven? He declares here not that He is another; far from it. He does not set forth One and Another, but He appears terrible, when uttering His Voice "from Heaven." It is He Himself then, both the one and the other: but the One is terrible. For he expresses not a difference of Persons but of the gift. Whence does this appear? "For if they escaped not," he says, "who refused Him that spake on earth, much more shall not we escape, if we turn away from Him that speaketh from heaven." What then? Is this one different from the other? How then does he say, "whose voice then shook the earth"? For it was the "voice" of Him who "then" gave the Law, which "shook the earth. But now hath He promised, saying, Yet once more I shake not the earth only, but also heaven. And this word Yet once more, signifieth the removing of those things which are shaken, as of things that are made." All things therefore will be taken away, and will be compacted anew for the better. For this is what he suggests here. Why then dost thou grieve when thou sufferest in a world that abideth not; when thou art afflicted in a world which will very shortly have passed away? If our rest were [to be] in the latter period of the world, then one ought to be afflicted in looking to the end.

¹⁰ "That" (he says) "those which cannot be shaken may remain." But of what sort are "those things which cannot be shaken"? The things to come. [6.] Let us then do all for this, that we may attain that [rest], that we may enjoy those good things. Yea, I pray and beseech you, let us be earnest for this. No one builds in a city which is going to fall down. Tell me, I pray you, if any one said that after a year, this city would fall, but such a city not at all, wouldest thou have built in that which was about to fall? So I also now say this, Let us not build in this world; it will fall after a little, and all will be destroyed. But why do I say, It will fall? Before its fall we shall be destroyed, and suffer what is fearful; we shall be removed from them.

¹¹ Why build we upon the sand? Let us build upon the rock: for whatsoever may happen, that building remains impregnable, nothing will be able to destroy it. With good reason. For to all such attacks that region is inaccessible, just as this is accessible. For earthquakes, and fires, and inroad of enemies, take it away from us even while we are alive: and oftentimes destroy us with it. And even in case it remains, disease speedily removes us, or if we stay, suffers us not to enjoy it fairly. For what pleasure [is there], where there are sicknesses, and false accusations, and envy, and intrigues? Or should there be none of these things, yet oftentimes if we have no children, we are disquieted, we are impatient, not having any to whom we may leave houses and all other things; and thenceforward we pine away as laboring for others. Yea oftentimes too the inheritance passes away to our enemies, not only after we are gone, but even while we live. What is more miserable then than to toil for enemies, and ourselves to be gathering sins together in order that they may have rest? And many are the instances of this that are seen in our cities. And yet [I say no more] lest I should grieve those who have been despoiled. For I could have mentioned some of them even by name, and have had many histories to tell, and many houses to show you, which have received for masters the enemies of those who labored for them: nay not houses only, but slaves also and the whole inheritance have oftentimes come round to enemies. For such are things human.

¹² But in Heaven there is nothing of this to fear, -lest after a man is dead, his enemy should come, and succeed to his inheritance. For there there is neither death nor enmity; the tabernacles of the saints are permanent abodes; and among those saints is exultation, joy, gladness. For "the voice of rejoicing" (it is said) is "in the tabernacles of the righteous." (Ps. cxviii. 15.)

They are eternal, having no end. They do not fall down through age, they do not change their owners, but stand continually in their best estate. With good reason. For there is nothing corruptible, nor perishable there, but all is immortal, and undefiled. On this building let us exhaust all our wealth. We have no need of carpenters nor of laborers. The hands of the poor build such houses; the lame, the blind, the maimed, they build those houses. And wonder not, since they procure even a kingdom for us, and give us confidence towards God.

13 [7.] For mercifulness is as it were a most excellent art, and a protector of those who labor at it. For it is dear to God, and ever stands near Him readily asking favor for whomsoever it will, if only it be not wronged by us; And it is wronged, when we do it by extortion. (See p. 481.) So, if it be pure, it gives great confidence to those who offer it up. It intercedes even for those who have offended, so great is its power, even for those who have sinned. It breaks the chains, disperses the darkness, quenches the fire, kills the worm, drives away the gnashing of teeth. The gates of heaven open to it with great security: And as when a Queen is entering, no one of the guards stationed at the doors dares to inquire who she is, and whence, but all straightway receive her; so also indeed with mercifulness. For she is truly a queen indeed, making men like God. For, he says, "ye shall be merciful, as your Heavenly Father is merciful." (Luke vi. 36.)

14 She is winged and buoyant, having golden pinions, with a flight which greatly delights the angels. There, it is said, are "the wings of a dove covered with silver, and her back with the yellowness of gold." (Ps. lxxviii. 13.) As some dove golden and living, she flies, with gentle look, and mild eye. Nothing is better than that eye. The peacock is beautiful, but in comparison of her, is a jackdaw. So beautiful and worthy of admiration is this bird. She continually looks upwards; she is surrounded abundantly with God's glory: she is a virgin with golden wings, decked out, with a fair and mild countenance. She is winged, and buoyant, standing by the royal throne. When we are judged, she suddenly flies in, and shows herself, and rescues us from punishment, sheltering us with her own wings. God would have her rather than sacrifices. Much does He discourse concerning her: so He loves her. "He will relieve" (it is said) "the widow" and "the fatherless" (Ps. cxlvi. 9) and the poor. God wishes to be called from her. "The Lord is pitiful and merciful, long-suffering, and of great mercy" (Ps. cxlv. 8), and true. The mercy of God is over all the earth.

She hath saved the race of mankind (see Ps. cxlv. 9): For unless she had pitied us, all things would have perished. "When we were enemies" (see Rom. v. 10), she "reconciled" us, she wrought innumerable blessings; she persuaded the Son of God to become a slave, and to empty Himself [of His glory]. (Phil. ii. 7.)

15 Let us earnestly emulate her by whom we have been saved; let us love her, let us prize her before wealth, and apart from wealth, let us have a merciful soul. Nothing is so characteristic of a Christian, as mercy. There is nothing which both unbelievers and all men so admire, as when we are merciful. For oftentimes we are ourselves also in need of this mercy, and say to God "Have mercy upon us, after Thy great goodness." (Ps. li. 1.) Let us begin first ourselves: or rather it is not we that begin first. For He has Himself already shown His mercy towards us: yet at least let us follow second. For if men have mercy on a merciful man, even if he has done innumerable wrongs, much more does God. [8.] Hear the prophet saying, "But I" (his words are) "am like a fruitful olive tree in the house of God." (Ps. lii. 8.) Let us become such: let us become "as an olive tree": let us be laden on every side with the commandments. For it is not enough to be as an olive tree, but also to be fruitful. For there are persons who in doing alms give little, [only once] in the course of the whole year, or in each week, or who give away a mere chance matter. These are indeed olive trees, but not fruitful ones, but even withered. For because they show compassion they are olive trees, but because they do it not liberally, they are not fruitful olive trees. But let us be fruitful.

16 I have often said and I say now also: the greatness of the charity is not shown by the measure of what is given, but by the disposition of the giver. You know the case of the widow. It is well continually to bring this example [forward], that not even the poor man may despair of himself, when he looks on her who threw in the two mites. Some contributed even hair in the fitting up of the temple, and not even these were rejected. (Ex. xxxv. 23.) But if when they had gold, they had brought hair, they [would have been] accursed: but if, having this only, they brought it, they were accepted. For this cause Cain also was blamed, not because he offered worthless things, but because they were the most worthless he had. "Accursed" (it is said) "is he which hath a male, and sacrificeth unto God a corrupt thing." (Mal. i. 14.) He did not speak absolutely, but, "he that hath" (he says) and spareth [it]. If then a man have nothing, he is freed from blame, or rather he has a reward. For what is

of less value than two farthings, or more worthless than hair? What than a pint of meal? But nevertheless these were approved equally with the calves and the gold. For "a man is accepted according to that he hath, not according to that he hath not." (2 Cor. viii. 12.) And, it says, "according as thy hand hath, do good." (Prov. iii. 27.)

¹⁷ Wherefore, I entreat you, let us readily empty out what we have for the poor. Even if it be little we shall receive the same reward with them who have cast the most; or rather, more than those who cast in ten thousand talents. If we do these things we shall obtain the unspeakable treasures of God; if we not only hear, but practice also, if we do not praise [charity], but also show [it] by our deeds. Which may we all attain, in Christ Jesus our Lord, with whom to the Father together with the Holy Ghost, be glory, might, honor, now and for ever and world without end. Amen.

HOMILY 33

¹ Hebrews xii. 28, 29.-"Wherefore we receiving a kingdom which cannot be moved, let us have grace [or gratitude,] whereby we serve God acceptably with reverence and godly fear. For our God is a consuming fire." [1.] In another place he says the same, "for the things which are seen are temporal, but the things which are not seen are eternal" (2. Cor. iv. 18); and from this makes an exhortation with regard to the evils which we endure in this present life; and here he does this, and says, let us continue steadfast; "let us have thankfulness," i.e., let us give thanks unto God. For not only we ought not to be discouraged at present things, but even to show the greatest gratitude to Him, for those to come. "Whereby we serve God acceptably," that is to say, 'for thus is it possible to serve God acceptably,' by giving him thanks in all things. "Do all things" (he says) "without murmurings and disputings." (Phil. ii. 14.) For whatever work a man does with murmuring, he cuts away and loses his reward; as the Israelites-how great a penalty they paid for their murmurings. Wherefore he says, "Neither murmur ye." (1 Cor. x. 10.) It is not therefore possible to "serve" Him "acceptably" without a sense of gratitude to Him for all things, both for our trials, and the alleviations of them. That is, let us utter nothing hasty, nothing disrespectful, but let us humble ourselves that we may be reverential. For this is "with reverence and godly fear."

² C. xiii. 1, 2. "Let brotherly love continue. Be not forgetful of hospitality, for hereby some have entertained angels unawares." See how he enjoins them

to preserve what they had: he does not add other things. He did not say, "Be loving as brethren," but, "Let brotherly love continue." And again, he did not say, "Be hospitable," as if they were not, but, "Be not forgetful of hospitality," for this was likely to happen owing to their afflictions. Therefore (he says) "some have entertained angels unawares." Seest thou how great was the honor, how great the gain! What is "unawares"? They entertained them without knowing it. Therefore the reward also was great, because he entertained them, not knowing that they were Angels. For if he had known it, it would have been nothing wonderful. Some say that he here alludes to Lot also. [2.] Ver. 3-5. "Remember them that are in bonds, as bound with them, them which suffer adversity as being yourselves also in the body. Marriage is honorable in all, and the bed undefiled; but whoremongers and adulterers God will judge. Let your conversation be without covetousness: being content with such things as ye have."

³ See how large is his discourse concerning chastity. "Follow peace," he said, "and holiness; Lest there be any fornicator or profane person" (c. xii. 14); and again, "Fornicators and adulterers God will judge." (c. xii. 16.) In every case, the prohibition is with a penalty. "Follow peace with all men," he says, "and holiness, without which no man shall see the Lord: But fornicators and adulterers God will judge." And having first set down "Marriage is honorable in all men, and the bed undefiled," he shows that he rightly added what follows. For if marriage has been conceded, justly is the fornicator punished, justly does the adulterer suffer vengeance. Here he strips for the heretics. He did not say again, Let no one be a fornicator; but having said it once for all, he then went on as with a general exhortation, and not as directing himself against them. "Let your conversation be without covetousness," he says. He did not say, Possess nothing, but, "Let your conversation be without covetousness": that is, let it show forth the philosophical character of your mind. [And it will show it, if we do not seek superfluities, if we keep only to what is necessary.] For he says above also, "And ye took joyfully the spoiling of your goods." (c. x. 34.) He gives these exhortations, that they might not be covetous.

⁴ "Being content" (he says) "with such things as ye have." Then here also the consolation; (ver. 5) "For He" (he says) "hath said, I will never leave thee nor forsake thee"; (ver. 6) "so that we may boldly say, the Lord is my helper, and I will not fear what man shall do unto me." Again consolation in their

trials. [3.] Ver. 7. "Remember them which have the rule over you." This he was laboring to say above: therefore "Follow peace with all men." (c. xii. 14.) He gave this exhortation also to the Thessalonians, to "hold them in honor exceedingly." (1 Thess. v. 13.) "Remember" (he says) "them which have the rule over you, who have spoken unto you the word of God, whose faith follow, considering the end of their conversation." What kind of following is this? Truly the best: for he says, beholding their life, "follow their faith." For from a pure life [cometh] faith.

5 Or else by "faith," he means steadfastness. How so? Because they believe in the things to come. For they would not have shown forth a pure life, if they had questioned about the things to come, if they had doubted. So that here also he is applying a remedy to the same [evil]. Ver. 8, 9. "Jesus Christ the same yesterday and to-day and for ever. Be not carried about with divers and strange doctrines. For it is good that the heart be established with grace, not with meats, which have not profited them that have been occupied therein." In these words, "Jesus Christ the same yesterday and to-day and for ever," "yesterday" means all the time that is past: "to-day," the present: "for ever," the endless which is to come. That is to say: Ye have heard of an High Priest, but not an High Priest who fails. He is always the same. As though there were some who said, 'He is not, another will come,' he says this, that He who was "yesterday and to-day," is "the same also for ever." For even now the Jews say, that another will come; and having deprived themselves of Him that is will fall into the hands of Antichrist.

6 "Be not carried about with divers and strange doctrines." Not "with strange doctrines" only, but neither with "divers ones." "For it is a good thing that the heart be established with grace, not with meats which have not profited them that have been occupied therein." Here he gently hints at those who introduce the observance of "meats." For by Faith all things are pure. There is need then of Faith, not of "meats." For (ver. 10) "we have an altar whereof they have no right to eat which serve the Tabernacle." Not as the Jewish [ordinances], are those among us, as it is not lawful even for the High Priest to partake of them. So that since he had said, "Do not observe," and this seemed to be [the language] of one who is throwing down his own building, he again turns it round. What, have not we then observances as well (he says)? [Yea we have], and we observe them very earnestly too, not sharing them even with the priests themselves.

7[4.] Ver. 11, 12. "For the bodies of those beasts whose blood is brought into the sanctuary by the High Priest for sin, are burned without the camp. Wherefore Jesus also, that He might sanctify the people with His own blood, suffered" (he says) "without the gate." Seest thou the type shining forth? "For sin," he says, and "suffered without the gate." (Ver. 13) "Let us go forth therefore to Him without the camp, bearing His reproach," that is, suffering the same things; having communion with Him in His sufferings. He was crucified without as a condemned person: neither let us then be ashamed to "go forth out" [of the world]. Ver. 14, 15. "For we have here no continuing city" (he says) "but we seek one to come. By Him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His Name."

8"By Him," as by an High Priest, according to the flesh. "Giving thanks" (he says) "to His Name." (See p. 514.) Let us utter nothing blasphemous, nothing hasty, nothing bold, nothing presumptuous, nothing desperate. This is "with reverence and godly fear." (c. xii. 28.) For a soul in tribulations becomes desponding, and reckless. But let not us [be so]. See here he again says the same thing which he said before, "not forsaking the assembling of ourselves together," for so shall we be able to do all things with reverence. For oftentimes even out of respect for men, we refrain from doing many evil things. Ver. 16. "But to do good and to communicate forget not." I speak not [merely] with reference to the brethren present, but to those absent also. But if others have plundered your property, display your hospitality out of such things as ye have. What excuse then shall we have henceforward, when they, even after the spoiling of their goods, were thus admonished?

9[5.] And he did not say, "Be not forgetful" of the entertaining of strangers, but "of hospitality": that is, do not merely entertain strangers, but [do it] with love for the strangers. Moreover he did not speak of the recompense that is future, and in store for us, lest he should make them more supine, but of that already given. For "thereby some" (he says) "have entertained angels unawares." But let us see in what sense "Marriage is honorable in all and the bed undefiled." Because (he means) it preserves the believer in chastity. Here he also alludes to the Jews, because they accounted the woman after childbirth polluted: and "whosoever comes from the bed," it is said, "is not clean." Those things are not polluted which arise from nature O ungrateful and senseless Jew, but those which arise from choice. For if "mar-

riage is honorable" and pure, why forsooth dost thou think that one is even polluted by it?

¹⁰ "Let your conversation" (he says) "be without covetousness": since many after having exhausted their property, afterwards wish to recover it again under the guise of alms, therefore he says, "Let your conversation be without covetousness"; that is, that we should be [desirous only] of what is necessary and indispensable. What then (you say) if we should not have a supply even of these? This is not possible; indeed it is not. "For He hath said," and He doth not lie, "I will never leave thee, nor forsake thee. So that we boldly say, The Lord is my Helper, and I will not fear what man shall do unto me." Thou hast the promise from Himself: do not doubt henceforward. He has promised; make no question. But this, "I will never leave thee," he says not concerning money only, but concerning all other things also. "The Lord is my Helper, and I will not fear what man shall do unto me"; with good reason.

¹¹ This then also let us say in all temptations; let us laugh at human things, so long as we have God favorable to us. For as, when He is our enemy, it is no gain, though all men should be our friends, so when He is our friend, though all men together war against us, there is no harm. "I will not fear what man shall do unto me." [6.] "Remember them which have the rule over you, who have spoken unto you the word of God." In this place I think that he is speaking about assistance also. For this is [implied in the words] "who have spoken unto you the word of God." "Whose faith follow considering the end of their conversation." What is, "considering"? Continually revolving, examining it by yourselves, reasoning, investigating accurately, testing it as you choose. "The end of their conversation," that is, their conversation to the end: for "their conversation" had a good end.

¹² "Jesus Christ the same yesterday and to-day and for ever." Do not think that then indeed He wrought wonders, but now works no wonders. He is the same. This is, "remember them that have the rule over you." "Be not carried about with divers and strange doctrines." "Strange," that is, different from those ye heard from us; ["Divers"] that is, of all sorts: for they have no stability, but are different [one from another]. For especially manifold is the doctrine of meats. "For it is a good thing that the heart be established with grace; not with meats." These are the "divers," these the "strange" [doctrines]: especially as Christ has said, "not that which entereth into the mouth defileth the man, but that which cometh out." (Matt. xv. 11.) And observe that

he does not make bold to say this openly, but as it were by a hint. "For it is a good thing that the heart be established with grace, not with meats."

¹³ Faith is all. If that establishes [it], the heart stands in security. It follows that Faith establishes: consequently reasonings shake. For Faith is contrary to reasoning. "Which" (he says) "have not profited them that have been occupied therein." For what is the gain from the observance [of them], tell me. Does it not rather destroy? Does it not make such an one to be under sin? If it be necessary to observe [them], we must guard ourselves. "Which" (he says) "have not profited them that have been occupied therein." That is, who have always diligently kept them. There is one observance, abstaining from sin. For what profit is it, when some are so polluted, as not to be able to partake of the sacrifices? So that it did not save them at all; although they were zealous about the observances. But because they had not faith, even thus they profited nothing.

¹⁴ [7.] In the next place he takes away the sacrifice from the type, and directs his discourse to the prototype, saying, "The bodies of those beasts whose blood is brought into the sanctuary by the High Priest, are burned without the camp." Then those things were a type of these and thus Christ, suffering "without," fulfilled all. Here he makes it plain too that He suffered voluntarily, showing that those things were not accidental, but even the [Divine] arrangement itself was of a suffering "without." [He suffered] without, but His Blood was borne up into Heaven. Thou seest then that we partake of Blood which has been carried into the Holy Place, the True Holy Place; of the Sacrifice of which the Priest alone had the privilege. We therefore partake of the Truth [the Reality]. If then we partake not of "reproach" [only] but of sanctification, the "reproach" is the cause of the sanctification. For as He was reproached, so also are we. If we go forth "without" therefore, we have fellowship with Him.

¹⁵ But what is, "Let us go forth to Him"? Let us have fellowship with Him in His sufferings; let us bear His reproach. For He did not simply bid us dwell "outside the gate," but as He was reproached as a condemned person, so also we. And "by Him let us offer a sacrifice to God." Of what kind of sacrifice does he speak? "The fruit of lips giving thanks to His Name." They [the Jews] brought sheep, and calves, and gave them to the Priest: let "us" bring none of these things, but thanksgiving. This "fruit" let "our lips" put forth. "For with such sacrifices God is well pleased." Let us give such a sacrifice to Him, that

He may offer [it] to The Father. For in no other way it is offered except through the Son, or rather also through a contrite mind. All these things [are said] for the weak. For that the thanks belong to the Son is evident: since otherwise, how is the honor equal? "That all men" (He says) "should honor the Son even as they honor the Father." (John v. 23.) Wherein is the honor equal? "The fruit of our lips giving thanks to His Name."

¹⁶[8.] Let us bear all things thankfully, be it poverty, be it disease, be it anything else whatever: for He alone knows the things expedient for us. "For we know not what we should pray for as we ought." (Rom. viii. 26.) We then who do not know even how to ask for what is fitting, unless we have received of the Spirit, let us take care to offer up thanksgiving for all things, and let us bear all things nobly. Are we in poverty? Let us give thanks. Are we in sickness? Let us give thanks. Are we falsely accused? Let us give thanks: when we suffer affliction, let us give thanks. This brings us near to God: then we even have God for our debtor. But when we are in prosperity, it is we who are debtors and liable to be called to account. For when we are in prosperity, we are debtors to God: and oftentimes these things bring a judgment upon us, while those are for a payment of sins. Those [afflictions] draw down mercy, they draw down kindness: while these on the other hand lift up even to an insane pride, and lead also to slothfulness, and dispose a man to fancy great things concerning himself; they puff up. Therefore the prophet also said, "It is good for me, Lord, that Thou hast afflicted me; that I may learn Thy statutes." (Ps. cxix. 71.) When Hezekiah had received blessings and been freed from calamities, his heart was lifted up on high; when he fell sick, then was he humbled, then he became near to God. "When He slew them," it says, "then they sought Him diligently, and turned, and were early in coming to God." (Ps. lxxviii. 34.) And again, "When the beloved waxed gross and fat, then he kicked." (Deut. xxxii. 15.) For "the Lord is known when He executeth judgments." (Ps. ix. 16.)

¹⁷[9.] Affliction is a great good. "Narrow is the way" (Matt. vii. 14), so that affliction thrusts us into the narrow [way]. He who is not pressed by affliction cannot enter. For he who afflicts himself in the narrow [way], is he who also enjoys ease; but he that spreads himself out, does not enter in, and suffers from being so to say wedged in. See how Paul enters into this narrow way. He "keeps under" his "body" (1 Cor. ix. 27), so as to be able to enter. Therefore, in all his afflictions, he continued giving thanks unto God. Hast thou lost thy

property? This hath lightened thee of the most of thy wideness. Hast thou fallen from glory? This is another sort of wideness. Hast thou been falsely accused? Have the things said against thee, of which thou art nowise conscious to thyself been believed? "Rejoice and leap for joy." For "blessed are ye" (He says) "when men reproach you, and say all manner of evil against you, falsely, for My sake. Rejoice and be exceeding glad, for great is your reward in Heaven." (Matt. v. 11, 12.)

18 Why dost thou marvel, if thou art grieved, and wish to be set free from temptations? Paul wished to be set free, and oftentimes entreated God, and did not obtain. For the "thrice for this I besought the Lord," is oftentimes; "and He said unto me, My grace is sufficient for thee, for My strength is made perfect in weakness." (2 Cor. xii. 8, 9.) By "weakness," he here means "afflictions." What then? When he heard this he received it thankfully, and says, "Wherefore I take pleasure in infirmities" (2 Cor. xii. 10); that is, I am pleased, I rest in my afflictions. For all things then let us give thanks, both for comfort, and for affliction. Let us not murmur: let us not be unthankful. "Naked came I out of my mother's womb, naked also shall I depart." (Job i. 21.) Thou didst not come forth glorious, do not seek glory. Thou wast brought into life naked, not of money alone, but also of glory, and of honorable name.

19 Consider how great evils have oftentimes arisen from wealth. For "It is easier" (it is said) "for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of Heaven." (Matt. xix. 24.) Seest thou to how many good things wealth is a hindrance, and dost thou seek to be rich? Dost thou not rejoice that the hindrance has been overthrown? So narrow is the way which leadeth into the Kingdom. So broad is wealth, and full of bulk and swelling out. Therefore He says, "Sell that thou hast" (Matt. xix. 21), that that way may receive thee. Why dost thou yearn after wealth? For this cause He took it away from thee, that He might free thee from slavery. For true fathers also, when a son is corrupted by some mistress, and having given him much exhortation they do not persuade him to part from her, send the mistress into banishment. Such also is abundance of wealth. Because the Lord cares for us, and delivers us from the harm [which arises] therefrom, He takes away wealth from us.

20 Let us not then think poverty an evil: sin is the only evil. For neither is wealth a good thing by itself: to be well-pleasing to God is the only good,

Poverty then let us seek, this let us pursue: so shall we lay hold on heaven, so shall we attain to the other good things, Which may we all attain by the grace and lovingkindness of our Lord Jesus Christ, with whom to the Father together with the Holy Ghost be glory, power, honor, now and ever and world without end, Amen,

HOMILY 34

¹ Hebrews xiii. 17.-"Obey them that have the rule over you, and submit yourselves. For they watch for your souls, as they that must give account, that they may do it with joy, and not with grief, for this is unprofitable for you." [1.] Anarchy is an evil, and the occasion of many calamities, and the source of disorder and confusion. For as, if thou take away the leader from a chorus, the chorus will not be in tune and in order; and if from a phalanx of an army thou remove the commander, the evolutions will no longer be made in time and order, and if from a ship thou take away the helmsman, thou wilt sink the vessel; so too if from a flock thou remove the shepherd, thou hast overthrown and destroyed all. Anarchy then is an evil, and a cause of ruin. But no less an evil also is the disobedience to rulers. For it comes again to the same. For a people not obeying a ruler, is like one which has none; and perhaps even worse. For in the former case they have at least an excuse for disorder, but no longer in the latter, but are punished.

² But perhaps some one will say, there is also a third evil, when the ruler is bad. I myself too know it, and no small evil it is, but even a far worse evil than anarchy. For it is better to be led by no one, than to be led by one who is evil. For the former indeed are oftentimes saved, and oftentimes are in peril, but the latter will be altogether in peril, being led into the pit [of destruction]. How then does Paul say, "Obey them that have the rule over you, and submit yourselves"? Having said above, "whose faith follow, considering the end of their conversation" (c. ver. 7), he then said, "Obey them that have the rule over you, and submit yourselves." What then (you say), when he is wicked should we obey? ³ Wicked? In what sense? If indeed in regard to Faith, flee and avoid him; not only if he be a man, but even if he be an angel come down from Heaven; but if in regard to life, be not over-curious. And this instance I do not allege from my own mind, but from the Divine Scripture. For hear Christ saying, "The Scribes and the Pharisees sit on Moses' seat." (Matt. xxiii. 2.) Having previously spoken many fearful things concerning them, He then says, "They sit on Moses' seat: all therefore whatsoever

they tell you observe, do; but do not ye after their works." (Matt. xxiii. 2, 3.) They have (He means) the dignity of office, but are of unclean life. Do thou however attend, not to their life, but to their words. For as regards their characters, no one would be harmed [thereby]. How is this? Both because their characters are manifest to all, and also because though he were ten thousand times as wicked he will never teach what is wicked. But as respects Faith, [the evil] is not manifest to all, and the wicked [ruler] will not shrink from teaching it.

4 Moreover, "Judge not that ye be not judged" (Matt. vii. 1) concerns life, not faith: surely what follows makes this plain. For "why" (He says) "beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?" (Matt. vii. 3.) "All things therefore" (He says) "which they bid you observe, do ye" (now to "do" belongs to works not to Faith) "but do not ye after their works." Seest thou that [the discourse] is not concerning doctrines, but concerning life and works? [2.] Paul however previously commended them, and then says, "Obey them that have the rule over you, and submit yourselves, for they watch for your souls, as they that shall give account." Let those who rule also hear, and not only those who are under their rule; that as the subjects ought to be obedient, so also the rulers ought to be watchful and sober. What sayest thou? He watches; he imperils his own head; he is subject to the punishments of thy sins, and for thy sake is amenable to what is so fearful, and art thou slothful, and affectedly indifferent, and at ease? Therefore he says, "That they may do this with joy, and not with grief: for this is unprofitable for you."

5 Seest thou that the despised ruler ought not to avenge himself, but his great revenge is to weep and lament? For neither is it possible for the physician, despised by his patient, to avenge himself, but to weep and lament. But if [the ruler] lament (he means), God inflicts vengeance on thee. For if when we lament for our own sins we draw God to us, shall we not much rather [do this], when we lament for the arrogance and scornfulness of others? Seest thou that he does not suffer him to be led on to reproaches? Seest thou how great is his philosophy? He ought to lament who is despised, is trodden under foot, is spit upon. Be not confident because he does not avenge himself on thee, for lamenting is worse than any revenge. For when of himself he profits nothing by lamenting, he calls on the Lord: and as in the case of a teacher

and nurse, when the child does not listen to him, one is called in who will treat him more severely, so also in this case.

6[3.] Oh! how great the danger! What should one say to those wretched men, who throw themselves upon so great an abyss of punishments? Thou hast to give account of all over whom thou rulest, women and children and men; into so great a fire dost thou put thy head. I marvel if any of the rulers can be saved, when in the face of such a threat, and of the present indifference, I see some still even running on, and casting themselves upon so great a burden of authority. For if they who are dragged by force have no refuge or defense, if they discharge duty ill and are negligent; since even Aaron was dragged by force, and yet was imperiled; and Moses again was imperiled, although he had oftentimes declined; and Saul having been entrusted with another kind of rule, after he had declined it, was in peril, because he managed it amiss; how much more they who take so great pains to obtain it, and cast themselves upon it? Such an one much more deprives himself of all excuse. For men ought to fear and to tremble, both because of conscience, and because of the burden of the office; and neither when dragged to it should they once for all decline, nor, when not dragged cast themselves upon it, but should even flee, foreseeing the greatness of the dignity; and when they have been seized, they ought again to show their godly fear. Let there be nothing out of measure. If thou hast perceived it beforehand, retire; convince thyself that thou art unworthy of the office. Again, if thou hast been seized, in like manner be thou reverential, always showing rightmindedness.

7[4.] Ver. 18. "Pray for us" (he says); "for we trust we have a good conscience among all, willing to live honestly." Thou seest that he used these apologies, as writing to persons grieved with him, as to those who turned away, who were disposed as towards a transgressor, not enduring even to hear his name? Inasmuch then as he asked from those who hated him what all others ask from those who love them [their prayers for him], therefore he here introduces this; saying, "We trust that we have a good conscience." For do not tell me of accusations; our conscience, he says, in nothing hurts us; nor are we conscious to ourselves that we have plotted against you. "For we trust," he says, "that we have a good conscience among all," not among the Gentiles only, but also among you. We have done nothing with deceitfulness, nothing with hypocrisy: for it was probable that these [calumnies] were reported respecting him. "For they have been informed concerning thee" (it

is said) "that thou teachest apostasy." (Acts xxi. 21.) Not as an enemy, he means, nor as an adversary I write these things, but as a friend. And this he shows also by what follows.

8 Ver. 19. "But I beseech you the rather to do this, that I may be restored to you the sooner." His thus praying was [the act] of one who loved them greatly, and that not simply, but with all earnestness, that so, he says, I may come to you speedily. The earnest desire to come to them is [the mark] of one conscious to himself of nothing [wrong], also the entreating them to pray for him. Therefore having first asked their prayers, he then himself also prays for all good things on them. (Ver. 20) "Now the God of peace," he says (be ye not therefore at variance one with another), "that brought again from the earth the Shepherd of the sheep" (this is said concerning the resurrection) "the Great [Shepherd]" (another addition: here again he confirms to them even to the end, his discourse concerning the Resurrection) "through the blood of the everlasting covenant, our Lord Jesus Christ," (ver. 21) "make you perfect in every good work, to do His will, working in you that which is well-pleasing in His sight."

9 Again he bears high testimony to them. For that is made "perfect" which having a beginning is afterwards completed. And he prays for them which is the act of one who yearns for them. And while in the other Epistles, he prays in the prefaces, here he does it at the end. "Working in you," he says, "that which is well-pleasing in His sight through Jesus Christ, to whom be glory for ever and ever. Amen." [5.] Ver. 22. "And I beseech you, brethren, suffer the word of exhortation, for indeed I have written a letter unto you in few words." Seest thou that what he wrote to no one[else], he writes to them? For (he means) I do not even trouble you with long discourse. I suppose that they were not at all unfavorably disposed towards Timothy: wherefore he also put him forward. For (ver. 23) "know ye," he says, "that our brother Timothy is set at liberty, with whom, if he come shortly, I will see you." "Set at liberty," he says; from whence? I suppose he had been cast into prison: or if not this, that he was sent away from Athens. For this also is mentioned in the Acts.

10 Ver. 24, 25. "Salute all them that have the rule over you, and all the saints. They of Italy salute you. Grace be with you all. Amen." [6.] Seest thou how he shows that virtue is born neither wholly from God, nor yet from ourselves alone? First by saying, "make you perfect in every good work"; Ye

have virtue indeed, he means, but need to be made complete. What is "good work and word"? So as to have both life and doctrines right. "According to His will, working in you that which is well-pleasing in His sight." "In His sight," he says. For this is the highest virtue, to do that which is well-pleasing in the sight of God, as the Prophet also says, "And according to the cleanness of my hands in His eye-sight." (Ps. xviii. 24.) And having written thus much, he said this was little, in comparison with what he was going to say. As he says also in another place, "As I wrote to you in few words: whereby when ye read, ye may understand my knowledge in the mystery of Christ." (Eph. iii. 3, 4.)

¹¹ And observe his wisdom. He says not, "I beseech you, suffer the word of" admonition, but "the word of exhortation," that is, of consolation, of encouragement. No one, he means, can be wearied at the length of what has been said (Did this then make them turn away from him? By no means: he does not indeed wish to express this): that is, even if ye be of little spirit, for it is the peculiarity of such persons not to endure a long discourse. "Know ye that our brother Timothy is set at liberty, with whom if he come shortly I will see you." This is enough to persuade them to submit themselves, if he is ready to come with his disciple. "Salute them that have the rule over you, and all the saints." See how he honored them, since he wrote to them instead of to those [their rulers].

¹² "They of Italy salute you. Grace be with you all. Amen." Which was for them all in common. But how does "Grace" come to be "with" us? If we do not do despite to the benefit, if we do not become indolent in regard to the Gift. And what is "the grace"? Remission of sins, Cleansing: this is "with" us. For who (he means) can keep the Grace despitefully, and not destroy it? For instance; He freely forgave thee thy sins. How then shall the "Grace be with" thee, whether it be the good favor or the effectual working of the Spirit? If thou draw it to thee by good deeds. For the cause of all good things is this, the continual abiding with us of the "grace" of the Spirit. For this guides us to all [good things], just as when it flies away from us, it ruins us, and leaves us desolate.

¹³ [7.] Let us not then drive it from us. For on ourselves depends, both its remaining, and its departing. For the one results, when we mind heavenly things; the other, when [we mind] the things of this life. "Which the world" (He says) "cannot receive because it seeth Him not, neither knoweth

Him." (John xiv. 17.) Seest thou that a worldly soul cannot have Him? We need great earnestness that so there He may be held fast by us, so as to direct all our affairs, and do them in security, and in much peace. For as a ship sailing with favorable winds is neither to be hindered nor sunk, so long as it enjoys a prosperous and steady breeze, but also causes great admiration according to the march of its progress both to the mariners, and to the passengers, giving rest to the one, and not forcing them to toil on at their oars, and setting the others free from all fear, and giving them the most delightful view of her course; so too a soul strengthened by the Divine Spirit, is far above all the billows of this life, and more strongly than the ship, cuts the way bearing on to Heaven, since it is not sent along by wind, but has all the pure sails filled by the Paraclete Himself: and He casts out of our minds all that is slackened and relaxed.

14 For as the wind if it fall upon a slackened sail, would have no effect; so neither does the Spirit endure to continue in a slack soul; but there is need of much tension, of much vehemence, so that our mind may be on fire, and our conduct under all circumstances on the stretch, and braced up. For instance when we pray, we ought to do it with much intentness, stretching forth the soul toward Heaven, not with cords, but with great earnestness. Again when we do works of mercy, we have need of intentness, lest by any means, thought for our household, and care for children, and anxiety about wife, and fear of poverty entering in, should slacken our sail. For if we put it on the stretch on all sides by the hope of the things to come, it receives well the energy of the Spirit; and none of those perishable and wretched things will fall upon it, yea, and if any of them should fall, it does it no harm, but is quickly thrown back by the tightness, and is shaken off and fails down.

15 Therefore we have need of much intentness. For we too are sailing over a great and wide sea, full of many monsters, and of many rocks, and bringing forth for us many storms, and from the midst of serene weather raising up a most violent tempest. It is necessary then if we would sail with ease, and without danger, to stretch the sails, that is, our determination: for this is sufficient for us. For Abraham also, when he had stretched forth his affections towards God and set before Him his fixed resolution, what else had he need of? Nothing: but "he believed God, and it was counted unto him for righteousness." (Gen.xv.6.) But Faith [comes] of a sincere will. He offered up his

son, and though he did not slay him, he received a recompense as if he had slain him, and though the work was not done the reward was given.

¹⁶ Let our sails then be in good order, not grown old (for everything "that is decayed and waxen old is nigh to vanishing away") (c. viii. 13), not worn into holes, that so they may bear the energy of the Spirit. "For the natural man," it is said, "receiveth not the things of the Spirit." (1 Cor. ii. 14.) For as the webs of spiders could not receive a blast of wind, so neither will the soul devoted to this life, nor the natural man ever be able to receive the grace of the Spirit: for our reasonings differ nothing from them, preserving a connection in appearance only but destitute of all power. [8.] Our condition, however, is not such, if we are watchful: but whatever may fall upon [the Christian], he bears all, and is above all, stronger than any whirlpool. For suppose there be a spiritual man, and that innumerable calamities befall him, yet is he overcome by none of them. And what do I say? Let poverty come upon him, disease, insults, revilings, mockings, stripes, every sort of infliction, every sort of mocking, and slanders, and insults: yet, as though he were outside the world, and set free from the feelings of the body, so will he laugh all to scorn.

¹⁷ And that my words are not mere boasting, I think many [such] exist even now; for instance, of those who have embraced the life of the desert. This however, you say, is nothing wonderful. But I say that of those also who live in cities, there are such men unsuspected. If thou wish however, I shall be able to exhibit some among those of old. And that thou mayest learn, consider Paul, I pray thee. What is there fearful that he did not suffer, and that he did not submit to? But he bore all nobly. Let us imitate him, for so shall we be able to land in the tranquil havens with much merchandise. Let us then stretch our mind towards Heaven, let us be held fast by that desire, let us clothe ourselves with spiritual fire, let us gird ourselves with its flame. No man who bears flame fears those who meet him; be it wild beast, be it man, be it snares innumerable, so long as he is armed with fire, all things stand out of his way, all things retire. The flame is intolerable, the fire cannot be endured, it consumes all.

¹⁸ With this fire let us clothe ourselves, offering up glory to 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.parpaparp

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