Sermons on Selected Lessons of the New Testament (part 2 of 2)

Augustine of Hippo (AD 354–430)

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Sermon 55

On the words of the gospel, Luke xi. 5, ”Which of you shall have a friend, and shall go unto him at midnight,” etc.

1. We have heard our Lord, the Heavenly Master, and most faithful Counsellor exhorting us, who at once exhorteth us to ask, and giveth when we ask. We have heard Him in the Gospel exhorting us to ask instantly, and to knock even after the likeness of intrusive importunity. For He has set before us, for the sake of example, ”If any of you had a friend, and were to ask of him at night for three loaves, when a friend out of his way had come to him, and he had nothing to set before him; and he were to answer that he was now at rest, and his servants with him, and that he must not be disturbed by his entreaties; but the other were to be instant and persevering in knocking, and not being alarmed in modesty to depart, but compelled by necessity to continue on; that he would rise, though not for friendship’s sake, at least for the other’s importunity, and would give him as many as he wished. And how many did he wish? He wished for no more than three. To this parable then, the Lord adjoined an exhortation, and urged us earnestly to ask, seek, knock, till we receive what we ask, and seek, and knock for, making use of an example from a contrary case;

as of that ”judge who neither feared God, nor regarded man,” and yet when a certain widow besought him day by day, overcome by her importunity, he gave her that which he could not in kindness give her, against his will. But our Lord Jesus Christ, who is in the midst of us a Petitioner, with God a Giver, would not surely exhort us so strongly to ask, if He were not willing to give. Let then the slothfulness of men be put to shame; He is more willing to give, than we to receive; He is more willing to show mercy, than we to be delivered from misery; and doubtless if we shall not be delivered, we shall abide in misery. For the exhortation He giveth us, He giveth only for our own sakes.

2. Let us awake, and believe Him who exhorteth us, obey Him who promiseth us, and rejoice in Him who giveth unto us. For peradventure, some time or other some friend out of his way has come to us too, and we have found nothing to set before him; and under the experience of this necessity, we have received both for ourselves and him. For it cannot be, but that some one of us hath fallen in with a friend who asked him something, which he could not answer; and then he has discovered that he has it not, when he is pressed to give it. A friend has come to thee ”out of the way,” out, that is, of the life of this world, in which all men are

passing along as strangers, and no one abides here as possessor; but to every man it is said, "Thou hast been refreshed, pass on, go on thy way, give place to the next comer." Or perhaps from an evil "way," that is, from an evil life, some friend of thine wearied out, and not finding the truth, by the hearing and perceiving of which he may be made happy, but exhausted amid all the lust and poverty of the world, comes to thee, as to a Christian, and says, "Give me an account of this, make me a Christian." And he asks what it may be thou didst not know through the simplicity of thy faith; and so thou hast not whereby to recruit him in his hunger, and reminded thus thou discoverest thine own indigence; and when thou wishest to teach thou art forced to learn; and whilst thou dost blush before him who asked thee, as not finding in thyself what he was seeking for, thou art compelled to seek, that thou mayest be thought worthy to find.

3. And where shouldest thou seek. Where but in the books of the Lord? Peradventure what he has asked is contained in the book, but it is obscure. Perhaps the Apostle has declared it in some Epistle: declared it in such wise, that thou canst read, but canst not understand it: thou art not permitted to pass on. For the interrogator urges thee; Paul himself, or Peter, or any of the Prophets thou art not allowed to ask. For this family is now at rest with their Lord, and intense is the ignorance of this life, that is, it is midnight, and thy hungry friend is urgent upon thee. A simple faith haply sufficed thee, him it suffices not. Is he then to be abandoned? Is he to be cast out of thy house? Therefore unto the Lord Himself, unto Him with whom the family is at rest, knock by prayer, ask, be instant. He will not, as that friend in the parable, arise and give thee as overcome by importunity. He wisheth to give; thou for thy knocking hast not yet received; knock on; He wisheth to give. And what He wisheth to give, He deferreth, that thou mayest long the more for it when deferred, lest if given quickly it should be lightly esteemed.

4. But when thou hast gotten the three loaves, that is, to feed on and understand the Trinity, thou hast that whereby thou mayest both live thyself, and feed others. Now thou needest not fear the stranger who comes out of his way to thee, but by taking him in mayest make him a citizen of the household: nor needest thou fear lest thou come to the end of it. That Bread will not come to an end, but it will put an end to thine indigence. It is Bread, God the Father, and it is Bread, God the Son, and it is Bread, God the Holy Ghost. The Father Eternal, the Son Coeternal with Him, and the Holy Ghost Coeternal. The Father Unchangeable, the Son Unchangeable, the Holy Ghost Unchangeable. The Father Creator, and the Son, and the Holy Ghost. The Father the Shepherd and the Giver of life, and the Son, and the Holy Ghost. The Father the Food and Bread eternal, and the Son, and the Holy Ghost. Learn, and teach; live thyself, and feed others. God who giveth to thee, giveth thee nothing better than Himself. Othou greedy one, what else wast thou seeking for? Or if thou seek for aught else, what will suffice thee whom God doth suffice not?

5. But necessary it is that thou have charity, that thou have faith, that thou have hope; that which is given may be sweet unto thee. And these same, faith, hope, charity, are three. And these too are gifts of God. For faith we have received from Him; "As God," saith he,

”hath distributed to every one the measure of faith.” And hope we have received from Him, to whom it is said, ”Wherein Thou hast caused me to hope.” And charity we have received from Him, of whom it is said, ”The charity of God is shed abroad in our hearts by the Holy Ghost, which hath been given to us.” Now these three are likewise in some measure different; but all gifts of God. For ”there abide these three, faith, hope, charity; but the greatest of these is charity.” In those loaves it is not said that any one loaf was greater than the others; but simply that three loaves were asked for, and were given.

6. See other three things: ”Who is there of you, whom if his son ask a loaf, will he give him a stone? Or who is there of you of whom if his son ask a fish, will he give him a serpent? or if he ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him! Let us then again consider these three things, if haply there be not here those three, ”faith, hope, charity; but the greatest of these is charity. Set down then these three things, a loaf, a fish, an egg; the greatest of these is a loaf. Therefore in these three things do we well understand charity by ”the loaf. On which account He has opposed a stone to a loaf; because hardness is contrary to charity. By ”a fish” we understand faith. A certain holy man has said, and we are glad to say it too; ”The ‘good fish’ is a godly faith. It lives amidst the waves, and is not broken or dissolved by the waves. Amidst the temptations and tempests of this world, liveth godly faith; the world rages, yet it is uninjured. Observe only that serpent is contrary to faith.

For My faith is she betrothed to whom it is said in the Song of Songs, ”Come from Lebanon, My spouse, coming and passing over to Me from the beginning of faith. Therefore betrothed too, because faith is the beginning of betrothal. For something is promised by the bridegroom, and by this plighted faith is he held bound. Now to the fish the Lord opposed the serpent, to faith the devil. Wherefore to this betrothed one does the Apostle say, ”I have betrothed you to One Husband, to present you a chaste virgin to Christ. And, ”I fear lest as the serpent beguiled Eve through his subtilty, so your minds also should be corrupted from the purity which is in Christ; that is, which is in the faith of Christ. For he says, ”That Christ may dwell in your hearts by faith. Therefore let not the devil corrupt our faith, let him not devour the fish.

7. There remains hope, which, as I think, is compared to an egg. For hope has not yet arrived at attainment; and an egg is something, but not yet the chicken. So then quadrupeds give birth to young ones, but birds to the hope of young. Hope therefore exhorts us to this, to despise things present, to wait for things to come; ”forgetting those things which are behind,” let us, with the Apostle,” reach forth unto those things which are before. For so hesays; ”But one thing I do, forgetting those things which are behind, reaching forth unto those things which are before, I follow on earnestly unto the prize of the high calling of God in Christ Jesus. Nothing then is so hostile tohope, as to ”look back,” to place hope, that is, in those things which flit by and pass away; but in those things should we place it, which are not yet given, but which sometime will be given, and will never pass away. But when the world is

deluged by trials, as it were the sulphureous rain of Sodom, the example of Lot's wife must be feared. For she "looked behind; and in the spot where she looked behind, there did she remain. She was turned into salt, that she might season the wise by her example. Of this hope the Apostle Paul speaketh thus; "For we are saved in hope; but hope that is seen is not hope; for what a man seeth, why doth he yet hope for:

but if we hope for that we see not, then do we with patience wait for it. For what a man seeth, why doth he yet hope for. It is an egg, and not as yet the chicken. And it is covered with a shell; it is not seen because it is covered; let it be with patience waited for; let it feel the warmth, that it may come to life. Press on, "reach forth unto the things which are before, forget the past. For the things which are seen, are temporal. Not looking back," says he, "at the things which are seen, but at the things which are not seen. For the things which are seen are temporal; but the things which are not seen are eternal. Unto those things which are not seen then extend thy hope, wait, endure. Look not back. Fear "the scorpion" for thine "egg. See how he wounds with the tail, which he has behind him. Let not then the "scorpion" crush thine "egg," let not this world crush thy hope (so to say) with its poison, therefore against thee, because behind. How loudly does the world talk to thee, what an uproar does it make behind thy back, that thou mayest look back!

that is, that thou mayest place thy hope in present things (and yet not even present, for they cannot be called present which have no fixedness), and mayest turn thy mind away from that which Christ hath promised, and not yet given, but who, seeing He is faithful, will give it, and mayest be content to look for rest in a perishing world.

8. For this cause does God mingle bitternesses with the felicities of earth, that another felicity may be sought, in whose sweetness there is no deceit; yet by these very bitternesses does the world endeavour to turn thee away from thy longing pursuit after the things "which are before," and to turn thee back. For these bitternesses, for these tribulations dost thou murmur and say, "See, all things are perishing in Christian times." What complaint is this! God hath not promised me that these things shall not perish; Christ hath not promised me this. The Eternal hath promised things eternal: if I believe, from a mortal, I shall be made eternal. What noise is this, O world impure! what murmuring is this! Why art thou trying to turn me back? Perishing as thou art, thou wishest to detain me; what wouldest thou do, if thou hadst any permanence? Whom wouldest thou not beguile by thy sweetness, if with all thy bitternesses thou dost impose thy false nourishment upon us? For me, if I have hope, if I hold fast my hope, my "egg" has not been wounded by the "scorpion." "I will bless the Lord at all times, His praise shall be ever in my mouth." Be the world prosperous, or be the world turned upside down; "I will bless the Lord," who made the world. Yes, verily, I will bless Him. Be it well with me according to the flesh, or be it ill according to the flesh, "I will bless the Lord at all times, His praise shall be ever in my mouth." For if I bless when it is well, and blaspheme when it is ill with me; I have received the "scorpion's" sting, being pricked "I have looked back;" which be far from us. "The Lord gave, the Lord hath taken away: it is done, as the Lord pleased; blessed be the name of the Lord."

9. The city which has given us birth according to the flesh still abideth, God be thanked. O that it may receive a spiritual birth, and together with us pass over unto eternity! If the city which has given us birth according to the flesh abide not, yet that which has given us birth according to the Spirit abides for ever. "The Lord doth build up Jerusalem." Has He by sleeping brought His building to ruin, or by not keeping it, let the enemy into it? "Except the Lord keep the city, he that keepeth it waketh but in vain." And what "city"? "He that keepeth Israel shall neither slumber nor sleep." What is Israel, but the seed of Abraham? What the seed of Abraham, but Christ? "And to thy seed," he says, "which is Christ." And to us what says he? "But ye are Christ's, therefore Abraham's seed, heirs according to the promise." "In thy seed," saith He, "shall all nations be blessed." The holy city, the faithful city, the city on earth a sojourner, hath its foundation in heaven. O faithful one, do not corrupt thy hope, do not lose thy charity, "gird up thy loins," light, and hold out thy lamps before thee; "wait for the Lord, when He will return from the wedding." Why art thou alarmed, because the kingdoms of the earth are perishing? Therefore hath a heavenly kingdom been promised thee, that thou mightest not perish with the kingdoms of the earth. For it was foretold, foretold distinctly, that they should perish. For we cannot deny that it was foretold. Thy Lord for whom thou art waiting, hath told thee, "Nation shall rise up against nation, and kingdom against kingdom." The kingdoms of the earth have their changes; He will come of whom it is said, "and of His kingdom there shall be no end."

10. They who have promised this to earthly kingdoms have not been guided by truth, but have lied through flattery. A certain poet of theirs has introduced Jupiter speaking, and he says of the Romans; To them no bounds of empire I assign, Nor term of years to their immortal line. Most certainly truth makes no such answer. This empire which thou hast given "without term of years," is it on earth, or in heaven? On earth assuredly. And even if it were in heaven, yet "heaven and earth shall pass away." Those things shall pass away which God hath Himself made; how much more rapidly shall that pass away which Romulus founded! Perhaps if we had a mind to press Virgil on this point, and tauntingly to ask him why he said it; he would take us aside privately, and say to us, "I know this as well as you, but what could I do who was selling words to the Romans, if by this kind of flattery I did not promise something which was false? And yet even in this very instance I have been cautious, when I said, 'I assigned to them an empire without term of years,' I introduced their Jupiter to say it. I did not utter this falsehood in my own person, but put upon Jupiter the character of untruthfulness: as the god was false, the poet was false. For would ye know that I well knew the truth of it? In another place, when I did not introduce this stone, called Jupiter, but spoke in my own person, I said,'Th' impending ruin of the Roman state.'

See how I spoke of the impending ruin of the state. I spoke of its impending ruin. I did not suppress it." When he spoke in truth he was not silent as to its ruin; when in flattery, he promised that it should abide for ever.

11. Let us not then faint, my Brethren: an end there will be to all earthly kingdoms. If that end be now, God knoweth. For peradventure it is not yet, and we, through some infirmity, or

mercifulness, or misery, are wishing that it may not be yet; nevertheless will it not therefore some day be? Fix your hope in God, desire the things eternal, wait for the things eternal. Ye are Christians, Brethren, we are all Christians. Christ did not come down into the flesh that we might live softly; let us endure rather than love the things present; manifest is the harm of adversity, deceitful is the soft blandishment of prosperity. Fear the sea, even when it is a calm. On no account let us hear in vain, "Let us lift up our hearts." Why place we our hearts in the earth, when we see that the earth is being turned upside down? We cannot but exhort you, that ye may have something to say and answer in defence of your hope against the deriders and blasphemers of the Christian name. Let no one by his murmuring turn you back from waiting for the things to come. All who by reason of these adversities blaspheme our Christ, are the "scorpion's" tail. Let us put our egg under the wings of that Hen of the Gospel, which crieth out to that false and abandoned city, "O Jerusalem, Jerusalem, how often would I have gathered thy children together, even as a hen her chickens, and thou wouldest not!" Let it not be said to us, "How often would I, and thou wouldest not!" For that hen is the Divine Wisdom; but I assumed flesh to accommodate Itself to its chickens. See the hen with feathers bristling, with wings hanging down, with voice broken, and tremulous, and faint, and languid, accommodating herself to her little ones. Our egg then, that is, our hope, let us place beneath the wings of this Hen.

12. Ye have noticed, it may be, how a hen will tear a scorpion in pieces. O then that the Hen of the Gospel would tear in pieces and devour these blasphemers, creeping out of their holes, and inflicting hurtful stings, would pass them over into Her Body, and turn them into an egg. Let them not be angry; we seem to be excited; but we do not return curses for curses. "We are cursed, and we bless, being defamed, we entreat. But "let him not speak of Rome, it is said of me: O that he would hold his tongue about Rome; as though I were insulting it, and not rather entreating the Lord for it, and exhorting you all, unworthy as I am. Be it far from me to insult it! The Lord avert this frommy heart, and from the grief of my conscience. Have we not had many brethren there? have we not still? Does not a large portion of the pilgrim city Jerusalem live there? has it not endured there temporal afflictions? but it has not lost the things eternal. What can I say then, when I speak of Rome, but that is false, which they say of our Christ, that He is Rome's destroyer, and that the gods of wood and stone were her defenders? Add what is more costly, "gods of brass. Add what is costlier still, "of silver and gold: the "idols of the nations are silver and gold. He did not say, "stone; he did not say, "wood;

he did not say, "clay; but, what they value highly, "silver and gold. Yet these silver and golden idols "have eyes, and see not. The gods of gold, of wood, are as regards their costliness unequal; but as to "having eyes, and seeing not," they are equal. See to what sort of guardians learned men have entrusted Rome, to those "who have eyes, and see not. Or if the were able to preserve Rome, why did they first perish themselves? The say; "Rome perished at the same time."Nevertheless they perished. "No," they say, "they did not perish themselves, but their statues. Well, how then could they keep your houses, who were not able to keep their own statues? Alexandria once lost such gods as these. Constantinople

some time since, ever since it was made a grand city, for it was made so by a Christian Emperor, lost its false gods; and yet it has increased, and still increases, and remains. And remain it will, as long as God pleases. For we do not to this city either promise an eternal duration because we say this. Carthage remains now in its possession of the Name of Christ, yet once on a time its goddess Caelestis was overthrown; because celestial she was not, but terrestrial.

13. And that which they say is not true, that immediately on losing her gods Rome has been taken and ruined. It is not true at all; their images were overthrown before; and even so were the Goths with Rhadagaisus conquered. Remember, my Brethren, remember; it is no long time since, but a few years, call it to mind. When all the images in the city of Rome had been overthrown, Rhadagaisus king of the Goths came with a large army, much more numerous than that of Alaric was. Rhadagaisus was a Pagan; he sacrificed to Jupiter every day. Everywhere it was announced, that Rhadagaisus did not cease from sacrificing. Then said they all, "Lo, we do not sacrifice, he does sacrifice, we, who are not allowed to sacrifice must be conquered by him who does sacrifice. But God making proof that not even temporal deliverance, nor the preservation of these earthly kingdoms, consist in these sacrifices, Rhadagaisus, by the Lord's help, was marvellously overcome. Afterwards came other Goths who did not sacrifice, they came, who though they were not Catholics in the Christian faith, were yet hostile and opposed to idols, and they took Rome; they conquered those who put their trust in idols, who were still seeking after the idols they had lost, and desiring still to sacrifice to the lost gods. And amongst them too were some of our brethren, and these were afflicted also: but they had learnt to say, "I will bless the Lord at all times.

They were involvedin the afflictions of their earthly kingdom: but they lost not the kingdom of heaven; yea, I rather, they were made the better for obtaining it through the exercise of tribulations. And if they did not in their tribulations blaspheme, they came out as sound vessels from the furnace, and were filled with the blessing of the Lord. Whereas those blasphemers, who follow and long after earthly things, who place their hope in earthly things, when these they have lost, whether they will or no, what shall they retain? where shall they abide? Nothing without, nothing within; an empty coffer, an emptier conscience. Where is their rest? where their salvation? where their hope? Let them then come, let them give over blaspheming, let them learn to adore; let the scorpions with their stings be devoured by the Hen, let them be turned into His body who makes them pass over into it; let them on earth be exercised, in heaven be crowned.

Sermon 56

On the words of the gospel, Luke xi. 39, ”Now do ye Pharisees cleanse the outside of the cup and the platter,” etc.

1. Ye have heard the holy Gospel, how the Lord Jesus in that which He said to the Pharisees, conveyed doubtless a lesson to His own disciples, that they should not think that righteousness consists in the cleansing of the body. For every day did the Pharisees wash themselves in water before they dined; as if a daily washing could be a cleansing of the heart. Then He showed what sort of persons they were. He told them who saw them; for He saw not their faces only but their inward parts. For that ye may know this, that Pharisee, to whom Christ made answer, thought within himself, he uttered nothing aloud, yet the Lord heard him. For within himself he blamed the Lord Christ, because He had so come to his feast without having washed. He was thinking, the Lord heard, therefore He answered. What then did He answer? ”Now do ye Pharisees wash the outside of the platter; but within ye are full of guile and ravening. What! is this to come to a feast! how did He not spare the man by whom He had been invited? Yea rather by rebuking He did spare him, that being reformed He might spare him in the judgment. And what is it that He showeth to us? That Baptism also which is conferred once for all, cleanses by faith. Now faith is within, not without. Wherefore it is said and read in the Acts of the Apostles, ”Cleansing their hearts by faith.

And the Apostle Peter thus speaks in his Epistle; ”So too hath He given yon a similitude from Noah’s ark, how that eight souls were saved by water. And then he added, ”So also in a like figure will baptism save us, not the putting away of the filth of the flesh, but the answer of a good conscience. ”This answer of a good conscience” did thePharisees despise, and washed ”that which was without; within they continued full of pollution.

2. And what did He say to them after this? ”But rather give alms, and behold all things are clean unto you.” See the praise of alms, do, and prove it. But mark awhile; this was said to the Pharisees. These Pharisees were Jews, the choice men as it were of the Jews. For those of most consideration and learning were then called Pharisees. They had not been washed by Christ’s Baptism; they had not yet believed on Christ, the Only-begotten Son of God, who walked among them, yet was not acknowledged by them. How then doth He say to them, ”Give alms, and behold all things are clean unto you”? If the Pharisees had paid

heed to Him, and given alms, at once according to His word "all things would have been clean to them;" what need then was there for them to believe on Him? But if they could not be cleansed, except by believing on Him, who "cleanseth the heart by faith;" what means, "Give alms, and behold all things are clean I unto you"? Let us carefully consider this, and peradventure He Himself explains it.

3. When He had spoken thus, doubtless they thought that they did give alms. And how did they give them? They tithed all they had, they took away a tenth of all their produce, and gave it. It is no easy matter to find a Christian who doth as much. See what the Jews did. Not wheat only, but wine, and oil; nor this only, but even the most trifling things, cummin, rue, mint, and anise, in obdience to God's precept, they tithed all; put aside, that is, a tenth part, and gave alms of it. I suppose then that they recalled this to mind, and thought that the Lord Christ was speaking to no purpose, as if to those who did not give alms; whereas they knew their own doings, how that they tithed, and gave alms of the minutest and most trifling of their produce. They mocked Him within themselves as He spake thus, as if to men who did not give alms. The Lord knowing this, immediately subjoined, "But woe unto you, Scribes and Pharisees, who tithe mint, and cummin, and rue, and all herbs." That ye may know, I am aware of your alms. Doubtless these tithes are your alms; yea even the minutest and most trifling of your fruits do ye tithe; "Yet ye leave the weightier matters of the law, judgment and charity." Mark. Ye have "left judgment and charity," and ye tithe herbs. This is not to do alms. "These," saith He, "ought ye to do, and not to leave the other undone." Do what? "Judgment and charity, justice and mercy;" and "not to leave the other undone." Do these; but give the preference to the others.

4. If this be so, why did He say to them," Do alms, and behold all things are clean unto you"? What is, "Do alms"? Do mercy. What is, "Do mercy"? If thou understand, begin with thine own self. For how shouldest thou be merciful to another, if thou art cruel to thyself?"Give alms, and all things are clean unto you. Do true alms. What is alms? Mercy. Hear the Scripture; "Have mercy on thine own soul, pleasing God. Do alms, "Have mercy on thine own soul, pleasing God. Thine own soul is a beggar before thee, return to thy conscience. Whosoever thou art, who art living in wickedness or unbelief, return to thy conscience; and there thou findest thy soul in beggary, thou findest it needy, thou findest it poor, thou findest it in sorrow, nay perhaps thou dost not find it in need,but dumb through its neediness. For if it beg, it "hungereth after righteousness. Now when thou findest thy soul in such a state (all this is within, in thy heart), first do alms, give it bread. What bread? If the Pharisee had asked this question, the Lord would have said to him, "Give alms to thine own soul. For this He did say to him; but he did not understand it, when He enumerated to them the alms which they were used to do, and which they thought were unknown to Christ;

and He saith to them, "I know that ye do this, 'ye tithe mint and anise, cummin and rue;' but I am speaking of other alms; ye despise 'judgment and charity.' In judgment and charity give alms to thine own soul. What is "in judgment"? Look back, and discover thyself; mislike thyself, pronounce a judgment against thyself. And what is charity? "Love the Lord God

with all thy heart, and with all thy soul, and with all thy mind; love thyneighbour as thyself: and thou hast done alms first to thine own soul, within thy conscience. Whereas if thou neglect this alms, give what thou wilt, give how much thou wilt; reserve of thy goods not a tenth, but a half; give nine parts,and leave but one for thine own self: thou doest nothing, when thou doest not alms to thine own soul, and art poor in thyself. Let thy soul have its food, that it perish not by famine. Give her bread. What bread, thou wilt say? He speaketh with thee Himself. If thou wouldest hear, and understand, and believe the Lord, He would say to thee Himself, "I am the Living Bread which came down from heaven. Wouldest thou not first give this Bread to thine own soul, and do alms unto it? If then thou believest, thou oughtest so to do, that thou mayest first feed thine own soul. Believe in Christ, and the things which are within shall be cleansed; and what is without shall be clean also. "Let us turn to the Lord," etc.

Sermon 57

On the words of the gospel, Luke xii. 15, ”And he said unto them, take heed, and keep yourselves from all covetousness.” 1. I Doubt not but that ye who fear God, do hear His word with awe, and execute it with cheerfulness; that what He hath promised, ye may at present hope for, hereafter receive. We have just now heard the Lord Christ Jesus, the Son of God, giving us a precept. The Truth, who neither deceiveth, nor is deceived, hath given us a precept; let us hear, fear, beware. What is this precept then: ”I say unto you, Beware of all covetousness”? What is, ”of all covetousness”? What is, ”of all”? Why did He add, ”of all”? For He might have spoken thus ”Beware of covetousness” It suited Him to add, ”of all; and to say, ”Beware of all covetousness.”

2. Why He said this, the occasion as it were out of which these words arose, is shown to us in the holy Gospel. A certain man appealed to Him against his brother, who had taken away all his patrimony, and gave not back his proper portion to his brother. Ye see then how good a case this appellant had. For he was not seeking to take by violence another’s, but was seeking only for his own which had been left him by his parents; these was he demanding back by his appeal to the judgment of the Lord. He had an unrighteous brother; but against an unrighteous brother had he found a righteous Judge. Ought he then in so good a cause to lose that opportunity? Or who would say to his brother, ”Restore to thy brother his portion,” if Christ would not say it? Would thatjudge be likely to say it, whom perhaps his richer and extortionate brother might corrupt by a bribe? Forlorn then as he was, and despoiled of his father’s goods, when he had found such and so great a Judge he goes up to Him, he appeals to, he beseeches Him, he lays his cause before Him in few words. For what occasion was there to set forth his cause at length, when he was speaking to Him who could even see the heart? ”Master,” he says, ”speak to my brother, that he divide the inheritance with me.” The Lord did not say to him, ”Let thy brother come.” No, He neither sent for him to be present, nor in his presence did He say to him who had appealed to Him, ”Prove what thou wast saying.” He asked for half an inheritance, he asked for half an inheritance on earth; the Lord offered him a whole inheritance in heaven. The Lord gave more than asked for.

3. ”Speak to my brother, that he divide the inheritance with me.” Just case, short case. But let us hear Him who at once gives judgment and instruction. ”Man,” He saith. ”O man;” for seeing thou valuest this inheritance so highly, what art thou but a man? He wished to

make him something more than man. What more did He wish to make him, from whom He wished to take covetousness away? What more did He wish to make him? I will tell you, "I have said, Ye are gods, and all of you are children of the Most High." Lo, what He wished to make him, to reckon him that hath no covetousness among the "gods." "Man, who made Me a divider among you?" So the Apostle Paul His servant, when he said, "I beseech you, brethren, that ye all speak the same thing, and that there be no schisms among you," was unwilling to be a divider. And afterwards he thus admonished them who were running after his name, and dividing Christ: "Every one of you saith, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ. Is Christ divided? Was Paul crucified for you? or were ye baptized in the name of Paul?" Judge then, how wicked are those men, who would have Him to be divided, who would not be a divider. "Who," saith He, "hath made Me a divider among you?"

4. Thou hast petitioned for a kindness; hear counsel. "I say unto you, Beware of all covetousness. "Perhaps," he would say, "thou wouldest call him covetous and greedy, if he were seeking another's goods; but I say, seek not even thine own greedily or covetously. This is "Of all, beware of all covetousness. A heavy burden this! If by any chance this burden be imposed on them that are weak; let Him be sought unto, that He who imposes it, may vouchsafe to give us strength. For it isnot a thing to be lightly regarded, my Brethren, when our Lord, our Redeemer, our Saviour, who died for us, who gave His Own Blood as our ransom, to redeem us, our Advocate and Judge; it is no light matter when He saith, "Beware. He knoweth well how great the evil is; we know it not, let us believe Him. "Beware," saith He. Wherefore? of what? "of all covetousness. I am but keeping what is mine own, I am not taking away another's; "Beware of all covetousness. Not only is he covetous, who plunders the goods of others; but he is covetous too, who greedily keeps his own. But if he is so blamed who greedily keeps his own; how is he condemned who plunders what is another's! "Beware," He saith, "of all covetousness: For a man's life consisteth not in the abundance of the things which he possesseth. He that stores up great abundance, how much does he take therefrom to live?

When he has taken it, and in a way separated in thought sufficient to live upon from it, let him consider for whom the rest remains; test haply when thou keepest wherewith to live, thou art gathering only wherewith to die. Behold Christ, behold truth, behold severity. "Beware," saith truth: "Beware," saith severity. If thou love not the truth, fear severity. "A man's life consisteth not in the abundance of the things which he possesseth. Believe Him, He doth not deceive thee. On the other hand, thou sayest, "Yea, 'a man's life' does 'consist in the abundance of the things which he possesses.'" He doth not deceive thee; thou deceivest thyself.

5. Out of this occasion then, when that appellant was seeking his own portion, not desiring to plunder another's, arose that sentence of the Lord, wherein He said not, "Beware of covetousness;" but added, "of all covetousness." Nor was this all: He giveth another example of a certain rich man, "whose ground had turned out well." "There was," He saith, "a certain

rich man, whose ground had turned out well." What is, "had turned out well"? The ground which he possessed had brought forth a great produce. How great? So that he could not find where to bestow it: suddenly, through his abundance he became straitened-this old covetous man. For how many years had already passed away, and yet those barns had been enough? So great then was the produce, that the accustomed places were not sufficient. And the wretched man sought counsel, not as to how he should lay the additional produce out, but how he should store it up; and in thinking he discovered an expedient. He seemed as it were wise in his own eyes, by the discovery of this expedient. Knowingly did he think of it, wisely hit upon it. What was this he wisely hit upon? "I will destroy," he says, "my" old "barns, and will build new ones greater, and will fill them; and I will say to my soul." What wilt thou say to thy soul? "Soul, thou hast much goods laid up for many years, take thine ease, eat, drink, be merry." This did the wise discoverer of this expedient say to his soul.

6. "And God," who doth not disdain to speak even with fools, "said unto him. Some of you may peradventure say, And how did God speak with a fool? O, my Brethren, with how many fools does He speak here, when the Gospel is read! When it is read, are not they who hear and do not, fools? What then did the Lord say? For he, I repeat, thought himself wise by the discovery of his expedient. "Thou fool," He saith; "Thoufool," who seemest wise unto thyself; "Thou fool," who hast said to thy soul, "Thou hast much goods laid up for many years: to-day is thy soul required of thee! Thy soul to which thou hast said, "Thou hast much goods," to-day is "required," and hath no good at all. Let it then despise these goods, and be herself good, that when she is "required," she may depart in assured hope. For what is more perverse than a man who wishes to have "much goods," and does not wish to be good himself? Unworthy art thou to have them, who dost not wish to be what thou dost wish to have. For dost thou wish to have a bad country house? No indeed, but a good one. Or a bad wife? No, but a good one. Or a bad hood? Or even a bad shoe? And Why a bad soul only?

He did not in this place say to this fool who was thinking on vain things, building barns, and who had no regard to the wants of the poor; He did not say to him, "To-day shall thy soul be hurried away to hell: He said no such thing as this, but "is required of thee. "I do not tell thee whither thy soul shall go; yet hence, where thou art laying up for it such store of things, must it depart, whether thou wilt or no. Lo, "thou fool," thou hast thought to fill thy new and greater barns, as if there was nothing to be done with what thou hast.

7. But peradventure he was not yet a Christian. Let us hear then, Brethren, to whom as believers the Gospel is read, by whom He who spake these things, is worshipped, whose mark is borne by us on our forehead, and is held in the heart. For of very great concernment is it where a man hath the mark of Christ, whether in the forehead, or both in the forehead and the heart. Ye have heard to-day the words of the holy prophet Ezekiel, how that before God sent one to destroy the ungodly people, He first sent one to mark them, and said to him, "Go and set a mark upon the foreheads of the men that sigh and moan for the sins of my people that are done in the midst of them. He did not say, "which are done without them; but "in the midst of them. Yet they "sigh and moan; and therefore are they "marked

on the forehead: in the forehead of the inner man, not the outer. For there is a forehead in the face, there is a forehead in the conscience. So it happens that when the inner forehead is stricken, the outer grows red; either red with shame, or pale with fear. So then there is a forehead of the inner man. There were they "marked" that they might not be destroyed; because though they did not correct the sins which were "done in the midst of them," yet they sorrowed for them, and by that very sorrow separated themselves;

and though separated in God's sight, they were mixed with them in the eyes of men. They are "marked" secretly, are not hurt openly. Afterwards the Destroyer is sent, and to him it is said, "Go, lay waste, spare neither young nor old, male nor female, but come not near those who have the mark on their forehead. How great security is granted to you, my Brethren, who among this people are sighing, and moaning for the iniquities which are being done in the midst of you, and who do them not!

8. But that ye may not commit iniquities, "beware of all covetousness. I will tell you in its full extent, what is "of all covetousness. In matter of lust he is covetous, whom his own wife suffices not. And idolatry itself is called covetousness; because again in matter of divine worship he is covetous, whom the one and true God suffices not. What but the covetous soul makes for itself many gods? What but the covetous soul makes to itself false martyrs? "Beware of all covetousness. Lo, thou lovest thine own goods, and dost boast thyself in that thou seekest not the goods of others; see what evil thou doest in not hearing Christ, who saith, "Beware of all covetousness. See thou dost love thine own goods, thou dost not take away the goods of others; thou hast the fruits of thy labour, they are justly thine; thou hast been left an heir, some one whose good graces thou hast attained has given it to thee; thou hast been on the sea, and in its perils, hast committed no fraud, hast sworn no lie, hast acquired what it hath pleased God thou shouldest; and thou art keeping it greedily as in a good conscience, because thou dost not possess it from evil sources, and dost not seek what is another's. Yet if thou give not heed to Him who hath said, "Beware of all covetousness," hear how great evils thou wilt be ready to do for thine own goods' sake.

Lo, for example, it hath chanced to thee to be made a judge. Thou wilt not be corrupted, because thou dost not seek the goods of others; no one giveth thee a bribe and says, "Give judgment against my adversary. This be far from thee, a man, who seekest not the things of others, how couldest thou be persuaded to do this? Yet see what evil thou wilt be ready to do for thine own goods' sake. Peradventure he that wishes thee to judge evilly, and pronounce sentence for him against his adversary is a powerful man, and able to bring up false accusation against thee, that thou mayest lose what thou hast. Thou dost reflect, and think upon his power, think of thine own goods thou art keeping, which thou dost love: not which thou hast possessed, but in whose power rather thou art thyself unhappily fixed. This thy bird-lime, by reason of which thou hast not the wings of virtue free, thou dost look to; and thou sayest within thine own self, "I am offending this man, he has much influence in the world; he will suggest evil accusations against me, and I shall be outlawed, and lose all

I have. Thus thou wilt give unrighteous judgment, not when thou seekest another's, but when thou keepest thine own.

9. Give me a man who has given ear to Christ, give me a man who has heard with fear "Beware of all covetousness; and let him not say to me, "I am a poor man, a plebeian of mean estate, one of the common people, how can I hope ever to be a judge? I am in no fear of this temptation, the peril of which thou hast placed before mine eyes. Yet lo, even this poor man I will tell what he ought to fear. Some rich and powerful person calls thee to give false witness for him. What wilt thou be doing now? Tell me. Thou hast a good little property of thine own; thou hast laboured for it, hast acquired, and kept it. That person requires of thee; "Give false witness for me, and I will give thee so and so much. Thou who seekest not the things of others, sayest, "That be far from me: I do not seek for what it has not pleased God to give me, I will not receive it; depart from me. "Hast thou no wish to receive what I give? I will take away what thou hast already. See now prove thyself, question now thine own self. Why dost thou look at me? Look inward on thine own self, look at thine own self within, examine thine own self within;

sit down before thine own self, and summon thine own self before thee, and stretch thyself upon the rack of God's commandment, and torment thyself with His fear, and deal not softly with thyself; answer thine own self. Lo, if any one were to threaten thee with this, what wouldest thou do? "I will take away from thee what with so great labour thou hast acquired, if thou wilt not give false witness for me. Give him that; "Beware of all covetousness. "O my servant," He will say to thee, "whom I have redeemed and made free, whom from a servant I have adopted to be a brother, whom I have set as a member in My Body, give ear to Me: He may take away what thou hast acquired, Me he shall not take away from thee. Art thou keeping thine own goods, that thou mayest not perish? What, have I not said unto thee, 'Beware of all covetousness'?"

10. Lo, thou art in confusion, tossed to and fro; thy heart as a ship is shaken about by tempests. Christ is asleep: awake Him, that sleepeth, and thou shalt be exposed no more to the raging of the storm. Awake Him, who was pleased to have nothing here, and thou hast all, who came even to the Cross for thee, whose "Bones" as He was naked and hanging "were numbered" by them that mocked Him; and "beware of all covetousness. Covetousness of money is not all; "beware of covetousness" of life. A dreadful covetousness, covetousness much to be feared. Sometimes a man will despise what he has, and say, "I will not give false witness; I will not. You tell me, I will take away what thou hast. Take away what I have; you do not take away what I have within. For he was not left a poor man, who said, 'The Lord gave, the Lord hath taken away; it is done as it pleased the Lord; blessed' therefore 'be the Name of the Lord. Naked came I out of my mother's womb, naked shall I return to the earth.' Naked outwardly, well-clothed within. Naked as regards these rags, these corruptible rags outwardly, clothed within. With what? 'Let thy priests be clothed with righteousness.'" But what if he say to thee, when thou hast despised the things which thou

possessest, what if he say to thee, ”I will kill thee”? If thou have given ear to Christ, answer him, ”Wilt Thou kill me?

Better that thou shouldest kill my body, than that I by a false tongue should kill my soul! What canst thou do to me? Thou wilt kill my body; my soul will depart at liberty, to receive again at the end of the world even this very body she hath despised. What canst thou do to me then? Whereas if I should give false witness for thee, with thy tongue do I kill myself; and not in my body do I kill myself; ‘For the mouth that lieth killeth the soul.’” But peradventure thou dost not say so. And why dost thou not say so? Thou wishest to live; thou wishest to live longer than God hath appointed for thee? Dost thou then ”beware of all covetousness”? So long was it God’s will that thou shouldest live, till this person came to thee. It may he that he will kill thee, to make a martyr of thee. Entertain then no undue desire of life; and so thou wilt not have an eternity of death. Ye see how that covetousness everywhere, when we wish for more than is necessary, causes us to sin. Beware we of all covetousness, if we would enjoy eternal wisdom.

Sermon 58

On the words of the gospel, Luke xii. 35, ”Let your loins be girded about, and your lamps burning; and be ye yourselves like,” etc. And on the words of the 34th psalm, v. 12, ”what man is he that desireth life,” etc.

1. Our Lord Jesus Christ both came to men, and went away from men, and is to come to men. And yet He was here when He came, nor did He depart when He went away, and He is to come to them to whom He said, ”Lo, I am with you, even unto the end of the world. According to the ”form of a servant” then, which He took for our sakes, was He born at a certain time, and was slain, and rose again, and now ”dieth no more, neither shall death have any more dominion over Him; but according to His Divinity, wherein He was equal to the Father, was He already in this world, and ”theworld was made by Him, and the world knew Him not. On this point ye have just heardthe Gospel, what admonition it has given us, putting us on our guard, and wishing us to be unencumbered and prepared to await the end; that after these last things, which are to befeared in this world, that rest may succeed which hath no end. Blessed are they who shall be partakers of it. For then shall they be in security, who are not in security now; and again then shall they fear, who will not fear now. Unto this waiting, and for this hope’s sake, havewe been made Christians. Is not our hope not of this world? Let us then not love the world. From the love of this world have we been called away, that we may hope for and love another.

In this world ought we to abstain from all unlawful desires, to have, that is, ”our loins girded; and to be fervent and to shine in good works, that is, to have ”our lights burning. For the Lord Himself said to His disciples in another place of the Gospel, ”No man lighteth a candle and putteth it under a bushel, but on a candlestick, that it may give light unto all that are in the house. And to show of what He was speaking, He subjoined and said, ”Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.”

2. Therefore He would that ”our loins should be girded, and our lights burning.” What is, ”our loins girded”? ”Depart from evil.” What is to ”burn”? What is to have our ”lights burning”? It is this, ”And do good.” What is that which He said afterwards, ”And ye yourselves like unto men that wait for their Lord, when He will return from the wedding:” except that which follows in that Psalm, ”Seek after peace, and ensue it”? These three things, that is,

"abstaining from evil, and doing good," and the hope of everlasting reward, are recorded in the Acts of the Apostles, where it is written, that Paul taught them of "temperance and righteousness," and the hope of eternal life. To temperance belongs, "let your loins be girded." To righteousness, "and your lights burning." To the hope of eternal life, the waiting for the Lord. So then, "depart from evil," this is temperance, these are the loins girded: "and do good," this is righteousness, these are the "lights burning;" "seek peace, and ensue it," this is the waiting for the world to come: therefore, "Be ye like unto men that wait for their Lord, when He will come from the wedding."

3. Having then these precepts and promises, why seek we on earth for "good days," where we cannot find them? For I know that ye do seek them, when ye are either sick, or in any of the tribulations, which in this world abound. For when life draws towards its close, the old man is full of complaints, and with no joys. Amid all the tribulations by which mankind is worn away, men seek for nothing but "good days," and wish for a long life, which here they cannot have. For even a man's long life is narrowed within so short a span to the wide extent of all ages, as if it were but one drop to the whole sea. What then is man's life, even that which is called a long one? They call that a long life, which even in this world's course is short; and as I have said, groans abound even unto the decrepitude of old age. This at the most is but brief, and of short duration; and yet how eagerly is it sought by men, with how great diligence, with how great toil, with how great carefulness, with how great watchfulness, with how great labour do men seek to live here for a long time, and to grow old. And yet this very living long, what is it but running to the end? Thou hadst yesterday, and thou dost wish also to have to-morrow. But when this day and to-morrow are passed, thou hast them not.

Therefore thou dost wish for the day to break, that may draw near to thee whither thou hast no wish to come. Thou makest some annual festival with thy friends, and hearest it there said to thee by thy well-wishers, "Mayest thou live many years," thou dost wish that what they have said, may come to pass. What? Dost thou wish that years and years may come, and the end of these years come not? Thy wishes are contrary to one another; thou dost wish to walk on, and dost not wish to reach the end.

4. But if, as I have said, there is so great care in men, as to desire with daily, great and perpetual labours, to die somewhat later: with how great cause ought they to strive, that they may never die? Of this, no one will think. Day by day "good days" are sought for in this world, where they are not found; yet no one wishes so to live, that he may arrive there where they are found. Therefore the same Scripture admonishes us, and says, "Who is the man that wisheth for life, and loveth to see good days?" Scripture so asked the question, as that It knew well what answer would be given It; knowing that all men would "seek for life and good days." In accordance with their desire It asked the question, as if the answer would be given It from the heart of all, "I wish it;" It said thus, "Who is the man that wisheth for life, and loveth to see good days?" Just as even at this very hour in which I am speaking to you, when ye heard me say, "Who is the man that wisheth for life, and loveth to see good days?"

ye all answered in your heart, "I." For so do I too, who am speaking with you, "wish for life and good days;" what ye seek, that do I seek also.

5. Just as if gold were necessary for us all, and we all, I as well as you, were wishing to get at the gold, and there was some anywhere in a field of yours, in a place subject to your power, and I were to see you searching for it, and were to say to you, "What are ye searching for?" ye were to answer me, "Gold." And I were to say to you, "Ye are searching for gold, and I am searching for gold too: what ye are searching for, I am searching for; but ye are not searching for it where we can find it. Listen to me then, where we can find it; I am not taking it away from you, I am showing you the spot;" yea, let us all follow Him, who knows where what we are seeking for, is. So now too seeing that ye desire "life and good days," we cannot say to you, "Do not desire 'life and good days;'" but this we say, "Do not seek for 'life and good days' here in this world, where 'good days' cannot be." Is not this life itself like unto death? Now these days here hasten and pass away: for to-day has shut out yesterday; tomorrow only rises that it may shut out to-day. These days themselves have no abiding; wherefore wouldest thou abide with them? Your desire then whereby ye wish for "life and good days," I not only do not repress, but I even more strongly inflame. By all means "seek" for" life, seek for good days;" but let them be sought there, where they can be found.

6. For would ye with me hear His counsel, who knoweth where "good days" and where "life" is? Hear it not from me, but together with me. For One says to us, "Come, ye children, hearken unto Me." And let us run together, and stand, and prick up our ears, and with our hearts understand the Father, who hath said, "Come, ye children, hearken unto Me, I will teach you the fear of the Lord." And then follows what he would teach us, and to what end the fear of the Lord is useful. "Who is the man that wisheth life, and loveth to see good days?" We all answer, "We wish it." Let us listen then to what follows, "Refrain thy tongue from evil, and thy lips that they speak no guile." Now say, "I wish it." Just now when I said, "Who is the man that wisheth for life, and loveth to see good days?" we all answered, "I." Come then, let some one now answer "I." So then, "Refrain thy tongue from evil, and thy lips that they speak no guile." Now say, "I." Wouldest thou then have "good days" and "life," and wouldest thou not "refrain thy tongue from evil, and thy lips that they speak no guile"? Alert to the reward, slow to the work! And to whom if he does not work is the reward rendered? I would that in thy house thou wouldest render the reward even to him that does work! For to him that works not, I am sure thou dost not render it. And why? Because thou owest nothing to him that does not work! And God hath a reward proposed. What reward? "Life and good days," which life we all desire, and unto which days we all strive to come. The promised reward He will give us. What reward? "Life and good days." And what are "good days"? Life without end, rest without labour.

7. Great is the reward He hath set before us: in so great a reward as is set before us, let us see what He hath commanded us. For enkindled by the reward of so great a promise, and by the love of the reward, let us make ready at once our strength, our sides, our arms, to do His bidding. Is it as if He were to command us to carry heavy burdens, to dig something it

may be, or to raise up some machine? No, no such laborious thing hath He enjoined thee, but hath enjoined thee only to ”refrain” that member which amongst all thy members thou dost move so quickly. ”Refrain thy tongue from evil. It is no labour to erect a building, and is it a labour to hold in the tongue? ”Refrain thy tongue from evil. Speak no lie, speak no revilings, speak no slanders, speak no false witnesses, speak no blasphemies. ”Refrain thy tongue from evil. See how angry thou art, if any one speaks evil of thee. As thou art angry with another, when he speaks evil of thee; so be thou angry with thyself, when thou speakest evil of another. ”Let thy lips speak no guile. What is in thine heart within, be that spoken out. Let not thy breast conceal one thing, and thy tongue utter another. ”Depart from evil, and do good. For how should I say, ”Clothe the naked,” to him who up to this time would strip him that is clothed?

For he that oppresses his fellow-citizen, how can he take in the stranger? So then in proper order, first ”depart from evil,” and ”do good; first ”gird up thy loins,” and then ”light the lamp. And when thou hast done this, wait in assured hope for ”life and good days. ”Seek peace, and ensue it; and then with a good face wilt thou say unto the Lord, ”I have done what Thou hast bidden, render me what Thou hast promised.”

Sermon 59

On the words of the gospel, Luke xii. 56, Luke xii. 58, ”Ye know how to interpret the face of the Earth and the Heaven,” etc.; And of the words, ”for as thou art going with thine adversary before the magistrate, on the way give diligence to be quit of him,” etc.

1. We have heard the Gospel, and in it the Lord reproving those who knew how to discern the face of the sky, and know not how to discover the time of faith, the kingdom of heaven which is at hand. Now this He said to the Jews; but His words reach even unto us. Now the Lord Jesus Christ Himself began the preaching of His Gospel in this way; ”Repent ye, for the kingdom of heaven is at hand. In like manner too John the Baptist and His forerunner began thus; ”Repent ye, for the kingdom of heaven is at hand. And now the Lord rebuketh those who would not repent, when ”the kingdom of heaven was at hand. ”The kingdom of heaven,” as He saith Himself, ”will not come with observation. And again He saith, ”The kingdom of heaven is within you. Let every one then wisely receive the admonitions of the Master, that he may not lose the season of the mercy of the Saviour, which is now being dealt out, as long as the human race is spared. For to this end is man spared, that he may be converted, and that he may not be to be condemned. God only knoweth when the end of the world shall come: nevertheless now is the time of faith. Whether the end of the world shall find any of us here, I know not; and perhaps it will not find us. Our time is very near to each one of us, seeing we are mortal.

We walk in the midst of chances. If we were made of glass, we should have to fear chances less than we have. What is more fragile than a vessel of glass? And vet it is kept, and lasts for ages. For though the chances of a fall are feared for the vessel of glass, yet there is no fear of fever or old age for it. We then are more fragile and more infirm; because all the chances which are incessant in human things, we doubtless through our frailness are in dailydread of; and if these chances come not, yet time goes on; a man avoids this stroke, can he avoid his end? he avoids accidents which happen from without, can that which is born within be driven away? Again, now the entrails engender worms, now some other disease attacks on a sudden; lastly, let a man be spared ever so long, at last when old age comes, there is no way of putting off that.

2. Wherefore let us give ear to the Lord, let us do within ourselves what He hath enjoined. Let us see who that adversary is, of whom He hath put us in fear, saying, ”If thou goest with

thine adversary to the magistrate, give diligence in the way to be delivered from him; lest haply he deliver thee to the magistrate, and the magistrate to the officer, and thou be cast into prison, from whence thou shalt not come out, till thou payest the very last farthing. Who is this ”adversary”? If the devil; we have been delivered from him already. What a price was given for us that we might be redeemed from him! Of which the Apostle says, speaking of this our redemption, ”Who hath delivered us from the power of darkness, and hath translated us into the kingdom of the Son of his love. We have been redeemed, we have renounced the devil; how shall we ”give diligence to be delivered from him,” that he make us not, as sinners, his captives again? But this is not the ”adversary” of whom the Lord gives us warning. For in another place another Evangelist has so expressed it, that if we join both expressions together, and compare both expressions of the two Evangelists with each other, we shall soon understand who this adversary is. For see, what did Luke say here? ”When thou goest with thine adversary to the magistrate, give diligence in the way to be delivered from him.

But the other Evangelist has expressed this same thing thus: ”Agree with thine adversary quickly, whiles thou art in the way with him. All the rest is alike: ”Lest haply the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Both Evangelists have explained this alike. One said, ”Give diligence in the way to be delivered from him; the other said, ”Agree with him. For thou wilt not be able to ”be delivered from him,” unless thou ”agree with him. Wouldest thou ”be delivered from him? Agree with him. But what? is it the devil with whom the Christian ought to ”agree”?

3. Let us then seek out this ”adversary,” with whom we ought to ”agree, lest he deliver us to the judge, and the judge to the officer; let us seek him out, ”and agree with him. If thou sin, the word of God is thine adversary. For example, it is a delight to thee perchance to be drunken; it says to thee, ”Do it not. It is a delight to thee to frequent the spectacles, and such triflings; it says to thee, ”Do it not. It is a delight to thee to commit adultery; the word of God saith to thee, ”Do it not. In what sins soever thou wouldest do thine own will, it saith to thee, ”Do it not. It is the adversary of thy will, till it become the author of thy salvation. O how goodly, how useful an ”adversary”! It does not seek our will, but our advantage. It is our ”adversary,” as long as we are our own adversaries. As long as thou art thine own enemy, thou hast the word of God thine enemy; be thine own friend, and thou art in agreement with it. ”Thou shalt do no murder; give ear, and thou hast ”agreed” with it. ”Thou shalt not steal; give ear, and thou hast ”agreed” with it. ”Thou shalt not commit adultery; give ear, and thou hast ”agreed” with it. ”Thou shall not give false witness; give ear, and thou hast ”agreed” with it. ”Thou shall not covet thy neighbour’s wife; give ear, and thou hast agreed with it.

”Thou shall not covet thy neighbour’s goods; give ear, and thou hast ”agreed” with it. In all these things thou hast agreed with this ”thine adversary,” and what hast thou lost to thyself? Not only hast thou lost nothing; but thou hast even found thyself, who hadst been

lost. ”The way,” is this life; if we shall ”agree with the adversary,” if we shall come to terms with him; when ”the way” is ended, we shall not fear the ”judge, the officer, the prison.

4. When is ”the way” ended? It is not ended at the same hour to all. Each several man hath his hour when he shall end his ”way.”This life is called ”the way; when thou hast ended this life, thou hast ended ”the way. We are going on, and the very living is advancing. Unless peradventure ye imagine that time advances, and we stand still! It cannot be. As time advances, we too advance; and years do not come to us, but rather go away. Greatly are men mistaken when they say, ”This boy has little good sense yet, but years will come on him, and he will be wise. Consider what thou sayest. ”Will come on him,” thou hast said; ”I will show that they go away,” whereas thou sayest, ”they come on. And hear how easily I prove it. Let us suppose that we have known the number of his years from his birth; for instance (that we may wish him well) he has to live fourscore years, he is to arrive at old age. Write down fourscore years. One year he has lived; how many hast thou in the total? how manyhast thou down? Fourscore! Deduct one. He has lived ten; seventy remain. He has lived twenty; sixty remain. Yet surely, it will be said, they did come; what can this mean? Our years come that they may depart; they come, I say that they may go.

For they do not come, that they may abide with us, but as they pass through us, they wear us out, and make us less and less strong. Such is ”the way” into which we have come. What then have we to do with that ”adversary,” that is, with the word of God? ”Agree with him. For thou knowest not when ”the way” may be ended. When ”the way” is ended, there remain ”the judge,” and ”the officer,” and ”the prison. But if thou maintain a good will to ”thine adversary,” and ”agree with him; instead of a ”judge,” shalt thou find a father, instead of a cruel ”officer,” an Angel taking thee away into Abraham’s bosom, instead of a ”prison,” paradise. How rapidly hast thou changed all things ”in the way,” because thou hast ”agreed with thine adversary”!

Sermon 60

On the words of the gospel, Luke xiii. 6, Where we are told of the fig-tree, which bare no fruit for three years; and of the woman which was in an infirmity eighteen years; and on the words of the ninth psalm, v. 19, ”arise, o Lord; let not man prevail: let the nations be judged in thy sight.”

1. Touching ”the fig-tree” which had its three years’ trial, and bare no fruit, and ”the woman which was in an infirmity eighteen years,” hearken to what the Lord may grant me to say. The fig-tree is the human race. And the three years are the three times; one before the Law, the second under the Law, the third under grace. Now there is nothing unsuitable in understanding by ”the fig-tree” the human race. For when the first man sinned, he covered his nakedness with fig-leaves; covered those members, from which we derive our birth. For what before his sin should have been his glory, after sin became his shame. So before that, ”they were naked, and were not ashamed. For they had no reason to blush, when no sin had gone before; nor could they blush for their Creator’s works, because they had not yet mingled any evil work of their own with the good works of their Creator. For they had not yet eaten of the tree of knowledge of good and evil, of which they had been forbidden to eat. After then that they had eaten and sinned, the human race sprang from them; that is, man from man, debtor from debtor, mortal from mortal, sinner from sinner. In this ”tree” then he entitles those, who through the whole range of time would not bear fruit; and for this cause the axe was hanging over the unfruitful tree. The gardener intercedes for it, punishment is deferred, that help may be administered.

Now the gardener who intercedes, is every saint who within the Church prays for those who are without the Church. And what does he pray? ”Lord, let it alone this year also; that is, in this time of grace, spare the sinners, spare the unbelievers, spare the barren, spare the unfruitful. ”I will dig about it, and put a basket of dung about it; if it bear fruit, well; but if not, thou shall come and cut it down. ”Thou shall come: When? Thou shalt come in judgment, when Thou shall come to judge the quick and dead. Meanwhile they are spared. But what is the ”digging ”? What is the ”digging about it,” but the teaching lowliness and repentance? For a ditch is low ground. The basket of dung understand in its good effects. It is filthy, but it produces fruit. The gardener’s filth is the sinner’s sorrows. They who repent,

repent in filthy robes; if, that is, they understand aright, and repent in truth. To this tree then is it said, ”Repent ye, for the kingdom of heaven is at hand.”

2. What is that ”woman who was in an infirmity eighteen years”? In six days God finished His works. Three times six are eighteen. What the ”three years” then in ”the tree” signified, that do the ”eighteen years” in this woman. She was bent down, she could not look up; because in vain did she hear, ”Up with your hearts.” But the Lord made her straight. There is hope then, for the children, that is, even until the day of judgment come. Man ascribes much to himself. Yet what is man? A righteous man is something great. But yet a righteous man is righteous only by the grace of God. ”For what is man, save that thou art mindful of him?” Wouldest thou see what man is? ”All men are liars.” We have chanted, ”Arise, Lord; let not man prevail.” What is, ”let not man prevail”? Were not the Apostles men? Were not Martyrs men? The Lord Jesus Himself, without ceasing to be God, vouchsafed to be Man. What then is, ”Arise, Lord; let not man prevail”? If ”all men are liars; arise,” Truth, ”let not” falsehood ”prevail.” If man then would be anything good, it must not be of anything of his own. For if he should wish to be anything of his own he will be ”a liar.” If he would wish to be true, he must be so of that which is from God, not of anything of his own.

3.Therefore, ”Arise, Lord; let not man prevail. So much did lying prevail before the flood, that after the flood only eight men remained. By them the earth was again replenished with lying men, and out of them was elected the people of God. Many miracles were wrought, divine benefits imparted. They were brought right through to the land of promise, delivered from Egyptian bondage: Prophets were raised up among them, they received the temple, they received the priesthood, they received the anointing, they received the Law. Yet of this very people was it said afterwards, ”The strange children have lied unto me. At last He was sent who had been promised afore by the Prophets. ”Let not man prevail,” even the more, because that God was made Man. But even He, though He did divine works, was despised, though He showed forth so many acts of mercy, He was apprehended, He was scourged, He was hanged. Thus far ”did man prevail,” to apprehend the Son of God, to scourge the Son of God, to crown the Son of God with thorns, to hang the Son of God upon the tree. So far ”did man prevail: how far, but up to the time that having been taken down from the tree, He was laid in the sepulchre? If He had remained there, man would have ”prevailed” indeed. But this prophecy addresses the very Lord Jesus Himself, saying, ”Arise, Lord, let not man prevail. O Lord, Thou hast vouchsafed to come in the flesh, the Word made Flesh.

The Word above us, the Flesh among us, the Word-flesh between God and Man: Thou didst choose a virgin to be born from according to the flesh, when Thou wast to be conceived, Thou didst find a Virgin; when Thou wast born, Thou didst leave a Virgin. But Thou wast not acknowledged; Thou wast Seen, and yet wast hidden. Infirmity was seen, Power was hidden. All this was done, that Thou mightest shed that Blood, which is our Price. Thou didst so great miracles, didst give health to the weaknesses of the sick, didst show forth many acts of mercy, and receivedst evil for good. They mocked Thee, Thou didst hang upon the tree; the ungodly wagged their heads before Thee, and said, ”If Thou be the Son of God, come

down from the cross. Hadst Thou then lost Thy power, or rather wast Thou showing forth Thy Patience? and yet they mocked Thee, and yet they derided Thee, yet, when Thou wast slain, they went away as if victorious. Lo, Thou art laid in the sepulchre: "Arise, Lord, let not man prevail. "Let not" the ungodly enemy "prevail, let not" the blind Jew "prevail. For when Thou wert crucified, the Jew in his blindness seemed to himself to have "prevailed. "Arise, Lord, let not man prevail. It is done, yea, it is done. And now what remains, but that "the nations be judged in thy sight"? For He hath risen again, as ye know, and ascended into heaven;

and from thence He shall come to judge the quick and the dead.

4. Ah! unfruitful tree, mock not, because thou art yet spared; the axe is delayed, be not thou secure; He will come and thou shalt be cut down. Believe that He will come. All these things which now ye see, once were not. Once the Christian people were not over the whole world. It was read of in prophecy, not seen in the earth; now it is both read and seen. Thus was the Church herself completed. It was not said to her, "See, O daughter, and hear;" but, "Hear and see." Hear the predictions, see the completions. As then, my beloved Brethren, Christ had once not been born of a Virgin, but His birth was promised, and He was born; He had once not done His miracles, they were promised, and He did them: He had not yet suffered, it was promised, and so it came to pass: He had not risen again, it was foretold, and so fulfilled: His Name was not throughout the world, it was foretold, and so fulfilled: the idols were not destroyed and broken down, it was foretold, and so fulfilled: heretics had not assailed the Church, it was foretold, and so fulfilled. So also the Day of Judgment is not yet, but seeing it hath been foretold, it shall be fulfilled. Can it be that He who in so many things hath shown Himself true, should be false touching the Day of Judgment? He hath given us a bond of His promises. For God hath made Himself a debtor, not by owing ought, that is, not by borrowing; but by promising. We cannot therefore say to Him, "Give back what Thou hast received." Since "who hath first given to Him, and it shall be recompensed unto him again?" We cannot say to Him, "Give what Thou hast received;" but we say without scruple, "Give what Thou hast promised."

5. For hence it is that we are bold to say, day by day, "Thy kingdom come;" that when His kingdom comes, we too may reign with Him. Which hath been promised to us in these words; "Then will I say unto them, Come, ye blessed of My Father, receive the kingdom prepared for you from the beginning of the world." But assuredly only if we shall have done what follows in that place. "For I was an hungred, and ye gave Me meat," etc. He made these promises to our fathers; but He hath given us a security, for us too to read. If He who hath vouchsafed to give us this security, were to make a reckoning with us and say," Read my debts, the debts, that is, of my promises, and reckon up what I have already paid, and reckon also what I still owe; see how many I have paid already; and what I owe is but little; will ye for that little that remains, think Me an untrustworthy promiser?" What should we have to answer against this most evident truth? Let him then who is barren repent, and bear "fruit worthy of repentance." He that is bent down, who looks only on the earth, rejoices

in earthly happiness, who thinks this the only happy life, where he may be happy, and who believes no other can be; whosoever he be that is so bent down, let him be made straight; if he cannot by himself, let him call upon God. For was that woman made straight by herself? Woe had it been for her, if He had not stretched out His Hand.

Sermon 61

On the words of the gospel, Luke xiii. 21 and Luke xiii. 23, where the kingdom of God is said to be ”like unto leaven, which a womantook and hid in three measures of meal;” and of that which is written in the same chapter, ”Lord, are they few that are saved?”

1. ”The three measures of meal” of which the Lord spake, is the human race. Recollect the deluge; three only remained, from whom the rest were to be re-peopled. Noe had three sons, by them was repaired the human race. That holy ”woman who hid the leaven,” is Wisdom. Lo, the whole world crieth out in the Church of God, ”I know that the Lord is great. Yet doubtless there are but few who are saved. Ye remember a question which was lately set before us out of the Gospel, ”Lord,” it was said, ”are there few that be saved? What said the Lord to this? He did not say, ”Not few, but many are they who are saved. He did not say this. But what said He, when He had heard, ”Are there few that be saved? Strive to enter by the strait gate. When thou hearest then, ”Are there few that be saved? the Lord confirmed what He heard. Through the ”strait gate” but ”few” can ”enter. In another place He saith Himself, ”Strait and narrow is the way which leadeth unto life, and few there be that go thereby: but broad and spacious is the way that leadeth to destruction, and many there be which walk thereby. Why rejoice we in great numbers? Give ear to me, ye ”few. I know that ye are ”many,” who hear me, yet but ”few” of you hear to obey. I see the floor, I look for the corn. And hardly is the corn seen, when the floor is being threshed;

but the time is coming, that it shall be winnowed. But few then are saved in comparison of the many that shall perish. For these same ”few” will constitute in themselves a great mass. When the Winnower shall come with His fan in His Hand, ”He will cleanse His floor, and lay up the wheat into the garner; but the chaff He will burn with unquenchable fire. Let not the chaff scoff at the wheat; in this He speaketh truth, and deceiveth no one. Be ye then in yourselves among many a many, few though ye be in comparison of a certain many. So large a mass is to come out of this floor, as to fill the garner of heaven. For the Lord Christ would not contradict Himself, who hath said, ”Many there are who enter in by the narrow gate, many who go to ruin through the wide gate; contradict Himself, who hath in another place said, ”Many shall come from the East and West. ”Many” then are the ”few; both ”few” and ”many. Are the ”few” one sort, and the ”many” another? No. But the ”few” are themselves the ”many; ”few” in comparison of the lost, ”many in the society of the Angels. Hearken,

dearly Beloved. The Apocalypse hath this written; ”After this I beheld of all languages, and nations, and tribes, a great multitude, which no man can number, coming with white robes and palms. This is the mass of the saints.

With how much clearer voice will the floor say, when it has been fanned,separated from the crowd of ungodly, and evil, and false Christians, when those who ”press” and do not ”touch” (for a certain woman in the Gospel ”touched,” the crowd ”pressed” Christ), shall have been severed unto everlasting fire; when all they then, who are to be damned shall have been separated off, with how great assurance will the purified mass, standing at the Right Hand, fearing now for itself the admixture of no evil men, nor the loss of any of the good, now about to reign with Christ, say, ”I know that the Lord is great”!

2. If then, my Brethren (I am speaking to the corn), if they acknowledge what I say, predestined unto life eternal, let them speak by their works, not by their voices. I am constrained to speak to you, what I ought not. For I ought to find in you matter of praise, not to seek subjects for admonition. Yet see I will say but a few words, I will not dwell upon it. Acknowledge the duty of hospitality, thereby some have attained unto God. Thou takest in some stranger, whose companion in the way thou thyself also art; for strangers are we all. He is a Christian who, even in his own house and in his own country, acknowledges himself to be a stranger. For our country is above, there we shall not be strangers. For every one here below, even in his own house, is a stranger. If he be not a stranger, let him not pass on from hence. If pass on he must, he is a stranger. Let him not deceive himself, a stranger he is; whether he will or not, he is a stranger. And he leaves that house to his children, one stranger to other strangers. Why? If thou wert at an inn, wouldest thou not depart when another comes? The same thou doest even in thine own house. Thy father left a place to thee, thou wilt some day leave it to thy children. Neither dost thou abide here, as one who is to abide always, nor to those who are so to abide, wilt thou leave it. If we are all passing away, let us do something which cannot pass away, that when we shall have passed away, and have come thither whence we may not pass away, we may find our good works there. Christ is the keeper, why dost thou fear lest thou shouldest lose what thou spendest on the poor? ”Let us turn to the Lord,” etc.And after the Sermon.

I suggest to you, Beloved, what ye know already. To-morrow breaks the anniversary day of the venerable lord Aurelius’ ordination; he asks and admonishes you, dear Brethren, by my humble ministry, that ye would be so good as to meet together with all devotion at the basilica of Faustus. Thanks be to God.

Sermon 62

On the words of the gospel, Luke xiv. 16, "A certain man made a great supper," etc.Delivered in the basilica Restituta.

1. Holy lessons have been set forth before us, to which we should both give ear, and upon which by the Lord's help I would deliver some observations. In the Apostolic lesson thanks are rendered unto the Lord for the faith of the Gentiles, of course, because it was His work. In the Psalm we have said, "O God of hosts, turn us, and show us Thy Face, and we shall be saved." In the Gospel we have been called to a supper; yea, rather others have been called, we not called, but led; not only led, but even forced. For so have we heard, that "a certain Man made a great supper." Who is this Man, but "the Mediator between God and men, the Man Christ Jesus"? He sent that those who had been invited might come, for the hour was now come, that they should come. Who are they who had been invited, but those who had been called by the Prophets who were sent before? When? Of old, ever since the Prophets were sent, they invited to Christ's supper. They were sent then to the people of Israel. Often were they sent, often did they call men, to come at the hour of supper. But they received those who invited them, refused the supper. What means "they received those who invited them, refused the supper"? They read the Prophets and killed Christ. But when they killed Him, then though they knew it not, they prepared a Supper for us. When the Supper was now prepared, when Christ had been offered up, when the Supper of the Lord, which the faithful know, had been set forth after the resurrection of Christ, and established by His Hands and Mouth, were the Apostles sent to them, to whom the Prophets had been sent before. "Come ye to the supper."

2. They who would not come made excuses. And how did they excuse themselves? There were three excuses: "One said, I have bought a farm, and I go to see it; have me excused. Another said, I have bought five pairs of oxen, and I go to prove them; I pray thee have me excused. A third said, I have married a wife, have me excused; I cannot come." Do we suppose that these are not the excuses, which hinder all men, who decline to come to this supper? Let us look into them, discuss, find them out; but only that we may beware. In the purchase of the farm, the spirit of domination is marked out; therefore pride is rebuked. For men are delighted to have a farm, to hold, to possess it, to have men in it under them, to have dominion. An evil vice, the first vice. For the first man wished to have dominion, in

that he would not that any should have dominion over him. What is to have dominion, but to take pleasure in one's own power? There is a greater power, let us submit ourselves to it, that we may be able to be safe. "I have bought a farm, have me excused." Having discovered pride, he would not come.

3. "Another said, I have bought five pairs of oxen. Would it not have been enough, have bought oxen"? Something beyond doubt there is, which by its very obscurity challenges us to seek out, and understand; and in that it is shut, He exhorteth us to knock. The five pairs of oxen are the senses of this body. There are numbered five senses of this body, as is known to all; and they who, it may be, do not consider it, will doubtless perceive it on being reminded of it. There are then found to be five senses of this body. In the eyes is the sight, the hearing in the ears, the smell in the nose, the taste in the mouth, the touch in all the members. We have perception of white and black, and things coloured in whatever way, light and dark, by the sight. Harsh and musical sounds, we have perception of by the hearing. Of sweet and offensive smells, we have perception by the smell. Of things sweet and bitter by the taste. Of things hard and soft, smooth and rough, warm and cold, heavy and light, by the touch. They are five, and they are pairs. Now that they are pairs, is seen most easily in the case of the three first senses. There are two eyes, two ears, two nostrils; see three pairs. In the mouth, that is in the sense of taste, a certain doubling is found, because nothing affects the taste, unless it is touched by the tongue and the palate.

The pleasure of the flesh which pertains to the touch, has this doubling in a less obvious way. For there is both an outer and an inner touch. And so it too is double. Why are they called pairs of oxen? Because by these senses of the body, earthly things are sought for. For oxen turn up the earth. So there are men far off from faith, given up to earthly things, occupied in the things of the flesh; who will not believe anything but what they attain to by the five senses of their body. In those five senses do they lay down for themselves the rules of their whole will. "I will not believe," says one, "anything but what I see. See, here is what I know, and am sure of Such a thing is white, or black, or round, or square, or coloured so and so; this I know, am sensible of, have a hold of; nature itself teaches it me. I am not forced to believe what you cannot show me. Or it is a voice: I perceive that it is a voice; it sings well, it sings ill, it is sweet, it is harsh. I know, I know this, it has come to me. There is a good or a bad smell: I know, I perceive it. This is sweet, this is bitter; this is salt, this insipid. I know not what you would tell me more. By the touch I know what is hard, what is soft; what is smooth, what is rough;

what is warm, and what cold. What more would you show me?"

4. By such an impediment was our ApostleThomas held back, who as to the Lord Christ, the resurrection that is of Christ, would not believe even his own eyes only. "Unless," says he, "I put my fingers into the places of the nails and wounds, and unless I put my hand into His side, I will not believe. And the Lord who could have risen again without any vestige of a wound, kept the scars, that they might be touched by the doubting Apostle, and the wounds of his heart be healed. And yet as designing to call to His supper others, against

the excuse of "the five pairs of oxen," He said, "Blessed they who do not see, and believe. We, my Brethren, who have been called to this supper, have not been kept back by "these five pairs. For we have not in this age desired to see the Face of the Lord's Body, nor have we longed to hear the Voice proceeding oat of the mouth of that Body; we have not sought in Him for any passing odour. A certain "woman anointed Him with most costly ointment," that "house was filled with the odour; but we were not there; lo, we did not smell, yet we believe. He gave to the disciples the Supper consecrated by His Own Hands; but we did not sit clown at that Feast, and yet we daily eat this same Supper by faith.

And do not think it strange that in that supper which He gave with His Own Hand, one was present without faith: the faith that appeared, afterwards was more than a compensation for that faithlessness then. Paul was not there who believed, Judas was there who betrayed. How many now too in this same Supper, though they saw not then that table, nor beheld with their eyes, nor tasted with their mouths, the bread which the Lord took in His Hands, yet because it is the same as is now prepared, how many now also in this same Supper, "eat and drink judgment to themselves "?

5. But whence arose an occasion, so to say, to the Lord, to speak of this supper? One of them that sat at meat with Him (for He was at a feast, whither He had been invited), had said, "Blessed are they who eat bread in the kingdom of God. He sighed as though after distant things, and the Bread Himself was sitting down before him. Who is the Bread of the kingdom of God, but He who saith, "I am the Living Bread which came down from heaven "? Do not get thy mouth ready, but thine heart. On this occasion it was that the parable of this supper was set forth. Lo, we believe in Christ,we receive Him with faith. In receiving Him weknow what to think of. We receive but little,and we are nourished in heart. It is not then what is seen, but what is believed, that feeds us.Therefore we too have not sought for that outward sense; nor have we said, "Let them believe who have seen with their eyes, and handled with their hands the Lord Himself after His resurrection, if what is said be true; we do not touch Him, why should we believe? If we were to entertain such thoughts, we should be kept back from the supper by those "five pairs of oxen.

That ye may know, Brethren, that not the gratification of these five senses, which softens and ministers pleasure, but a kind of curiosity was denoted, He did not say, "'I have bought five pairs of oxen,' and I go to feed them; but, "I go to prove them. He who wishes to "prove "by "the pairs of oxen," does not wish to be in doubt, just as St. Thomas by these "pairs" did not wish to be in doubt. "Let me see, let me touch, let me put in my fingers. "'Behold,' saith the Lord, 'put in thy fingers along My Side, and be not unbelieving.' For thy sake have I been slain; at the place which thou wishest to touch, have I shed My Blood, that I might redeem thee; and dost thou still doubt of Me, unless thou touch Me? Behold, this too I grant; behold, this too I show thee; touch, and believe; find out the place of My wound, heal the wound of thy doubting."

6. "The third said, I have married a wife. This is the pleasure of the flesh, which is a hindrance to many: and I would that it were so only without, and not within! There are

men who say, ”There is no happiness for a man, if he have not the pleasures of the flesh. These are they whom the Apostle censures, saying, ”‘Let us eat and drink, for to-morrow we shall die.’ Who hath risen to this life from the other? Who hath ever told us what goes on there? We take away with us, what in the time present makes our happiness. He that speaks thus, ”has married a wife,” attaches himself to the flesh, places his delight in the pleasures of the flesh, excuses himself from the supper; let him look well to it that he die not by an inward famine. Attend to John, the holy Apostle and Evangelist; ”Love not the world, neither the things that are in the world. O ye who come to the Supper of the Lord, ”Love not the world, neither the things that are in the world. He did not say, ”Have not; but, ”Love not.”Thou hast had, possessed, loved. The love of earthly things, is the bird-lime of the spirit’s wings. Lo, thou hast desired, thou hast stuck fast. ”Who will give thee wings as of a dove? When wilt thou fly, whither thou mayest in deed, seeing thou hast perversely wished to rest here, where thou hast to thy hurt stuck fast?

”Love not the world,” is the divine trumpet. By the voice of this trumpet unceasingly is it proclaimed to the compass of the earth, and to the whole world, ”Love not the world, neither the things that are in the world. Whosoever loveth the world, the love of the Father is not in him. For all that is in the world, is the lust of the flesh, and the lust of the eyes, and the ambition of life. He begins at the last with which the Gospel ends. He begins at that, at which the Gospel made an end. ”The lust of the flesh, I have married a wife. The lust of the eyes, I have bought five pairs of oxen. The ambition of life, I have bought a farm.”

7. Now these senses are denoted by the mention of the eyes only, the whole by a part, because the pre-eminence in the five senses belongs to the eyes. Wherefore though sight belongs peculiarly to the eyes, we are accustomed to use the word ”seeing” through all the five senses. How? In the first place, in relation to the eyes themselves we say; ”See how white it is, look and see how white it is: this has relation to the eyes. Hear and see how musical it is! Could we say conversely, ”Hear and see how white it is ”? This expression, ”see,” runs through all the senses; whereas the distinguishing expression of the other senses does not in its turn run through it. ”Mark and see how musical; smell and see how agreeable it is; taste and see how sweet it is; touch and see how soft it is. And yet surely since they are senses, we should rather say thus; ”Hear and be sensible how musical it is; smell and be sensible how agreeable it is; taste and be sensible how sweet it is; touch and be sensible how hot it is; handle and be sensible how smooth it is; handle and be sensible how soft it is. But we say none of these. For thus the Lord Himself after His resurrection when He appeared to His disciples, and when though they saw Him they still wavered in faith supposing that they saw a spirit, said, ”Why do ye doubt, and why do thoughts arise in your hearts?

See My Hands and My Feet. It is not enough to say, ”See; He saith, ”Touch, and handle, and see. ”Look and see, handle and see; with the eyes alone see, and see by all the senses. Because He was looking for the inner sense of faith, He offered Himself to the outward senses of the body. We have made no attainment in the Lord by these outward senses, we have heard with our ears, have believed with our heart; and this hearing not from His

mouth, but from the mouth of His preachers, from their mouths who were already at the supper, and who by the pouring forth of what they there drunk in invited us.

8. Let us away then with vain and evil excuses, and come we to the supper by which we may be made fat within. Let not the puffing up of pride keep us back, let it not lift us up, nor unlawful curiosity scare us, and turn us away from God; let not the pleasure of the flesh hinderus from the pleasure of the heart. Let us come, and be filled. And who came but the beggars, the ”maimed,” the ”halt,” the ”blind”? But there came not thither the rich, and the whole, who walked, as they thought, well, and saw acutely; who had great confidence in themselves, and were therefore in the more desperate case, in proportion as they were more proud. Let the beggars come, for He inviteth them, ”who, though He was rich, for our sakes became poor, that we beggars through His poverty might be enriched. Let the maimed come, ”for they that are whole need not a physician, but they that are in evil case. Let the halt come who may say to Him, ”Set in order my steps in Thy paths. Let the blind come who may say, ”Enlighten mine eyes, that I may never sleep in death. Such as these came at the hour, when those who had been first invited, had been rejected for their own excuses: they came at the hour, they entered in from the streets and lanes of the city.

And the servant ”who had been sent,” brought answer, ”Lord, it is done as Thou hast commanded, and yet there is room. ”Go out,” saith He,” into the highways and hedges, and compel those whom thou shall find to come in. Whom thou shall find wait not till they choose to come, compel them to come in. I have prepared a great supper, a great house, I cannot suffer any place to be vacant in it. The Gentiles came from the streets and lanes: let the heretics come from the hedges, here they shall find peace. For those who make hedges, their object is to make divisions. Let them be drawn away from the hedges, let them be plucked up from among the thorns. They have stuck fast in the hedges, they are unwilling to be compelled. Let us come in, they says of our own good will. This is not the Lord’s order, ”Compel them,” saith he, ”to come in. Let compulsion be found outside, the will arise within.

Sermon 63

On the words of the gospel, Luke xvi. 9, ”Make to yourselves friends by means of the mammon of unrighteousness,” etc.

1. Our duty is to give to others the admonitions we have received ourselves. The recent lesson of the Gospel has admonished us to make friends of the mammon of iniquity, that they too may” receive ”those who do so” into everlasting habitations. But who are they that shall have everlasting habitations, but the hints of God? And who are they who are to be received by them into everlasting habitations, but they who serve their need, and minister cheerfully to their necessities? Accordingly let us remember, that in the last judgment the Lord will say to thosewho shall stand on His right hand, ”I was an hungred, and ye gave Me meat; and the rest which ye know. And upon their enquiring when they had afforded these good offices to Him, He answered, ”When ye did it to one of the least of Mine, ye did it unto Me. These least are they who receive into everlasting habitations. This He said to them on the right hand, because they did so: and the contrary He said to them on the left, because they would not. But what have they on the right hand who did so, received, or rather, what are they to receive? ”Come,” says He, ”ye blessed of My Father, possess the kingdom prepared for you from the foundation of the world. For I was an hungred, and ye gave Me meat. When ye did it to one of the least of Mine, ye did it unto Me. Who then are these least ones of Christ?

They are those who have left all they had, and followed Him, and have distributed whatever they had to the poor; that unencumbered and without any worldly fetter they might serve God, and might lift their shoulders free from the burdens of the world, and winged as it were aloft. These are the least. And why the least? Because lowly, because not puffed up, not proud. Yet weigh them in the scales, these least ones, and thou wilt find them a heavy weight.

2. But what means it, that He says they are ”friends of the mammon of iniquity ”? What is ”the mammon of iniquity ”? First, what is ”mammon ”? For it is not a Latin word. It is a Hebrew word, and cognate to the Punic language. For these languages are allied to one another by a kind of nearness of signification.What the Punics call mammon, is called in Latin, ”lucre ” What the Hebrews call mammon, is called in Latin, ”riches. That we may express the whole then in Latin, our Lord Jesus Christ says this, ”Make to yourselves friends

of the riches of iniquity. Some, by a bad understanding of this, plunder the goods of others, and bestow some of that upon the poor, and so think that they do what is enjoined them. For they say, "To plunder the goods of others, is the mammon of iniquity; to spend some of it, especially on the poor saints, this is to make friends with the mammon of iniquity. This understanding of it must be corrected, yea, must be utterly effaced from the tablets of your heart. I would not that ye should so understand it. Give alms of your righteous labours: give out of that which ye possess rightfully. For ye cannot corrupt Christ your Judge, that He should not hear you together with the poor, from whom ye take away.

For if thou wert to despoil any one who was weak, thyself being stronger and of greater power, and he were to come with thee to the judge, any man you please on this earth, who had any power of judging, and he were to wish to plead his cause with thee; if thou wert to give anything of the spoil and plunder of that poor man to the judge, that he might pronounce judgment in thy favour; would that judge please even thee? True, he has pronounced judgment in thy favour, and yet so great is the force of justice, that he would displease even thee. Do not then represent God to thyself as such an one as this. Do not set up such an idol in the temple of thine heart. Thy God is not such as thou oughtest not to be thyself. If thou wouldest not judge so, but wouldest judge justly; even so thy God is better than thou: He is not inferior to thee: He is more just, He is the fountain of justice. Whatsoever good thou hast done, thou hast gotten from Him; and whatsoever good thou hast given vent to, thou hast drunk in from Him. Dost thou praise the vessel, because it hath something from Him, and blame the fountain? Do not give alms out of usury and increase. I am speaking to the faithful, am speaking to those to whom we distribute the body of Christ. Be in fear and amend yourselves:

that I may not have hereafter to say, Thou doest so, and thou too doest so. Yet I trow, that if I should do so, ye ought not to be angry with me, but with yourselves, that ye may amend yourselves. For this is the meaning of the expression in the Psalm, "Be ye angry, and sin not. I would have you be angry, but only that ye may not sin. Now in order that ye may not sin, with whom ought ye to be angry but with yourselves? For what is a penitent man, but a man who is angry with himself? That he may obtain pardon, he exacts punishment from himself; and so with good right says to God, "Turn Thine eyes from my sins, for I acknowledge my sin. If thou acknowledgest it, then He will pardon it. Ye then who have done so wrongly, do so no more: it is not lawful.

3. But if ye have done so already, and have such money in your possession, and have filled your coffers thereby, and were heaping up treasure by these means: what ye have comes of evil, now then add not evil to it, and make to yourselves friends of the mammon of iniquity. Had Zacchaeus what he had from good sources? Read and see. He was the chief of the publicans, that is, he was one to whom the public taxes were paid in: by this he had his wealth. He had oppressed many, had taken from many, and so had heaped much together. Christ entered into his house, and salvation came upon his house; for so said the Lord Himself, "This day is salvation come to this house. Now mark the method of this salvation.

First he was longing to see the Lord, because he was little in stature: but when the crowd hindered him, he got up into a sycamore tree, and saw Him as He passed by. But Jesus saw him, and said, ”Zacchaeus, come down, I must abide at thy house. Thou art hanging there, but I will not keep thee in suspense. I will not, that is, put thee off. Thou didst wish to see Me as I passed by, to-day shalt thou find Me dwelling at thy house. So the Lord went in unto him, and he, filled with joy, said, ”The half of my goods I give to the poor.

Lo, how swiftly he runs, who runs to make friends of the mammon of iniquity. And lest he should be held guilty on any other account, he said, ”If I have taken anything from any man, I” will ”restore fourfold. He inflicted sentence of condemnation on himself, that he might not incur damnation. So then, ye who have anything from evil sources, do good therewith. Ye who have not, wish not to acquire by evil means. Be thou good thyself, who doest good with what is evilly acquired: and when with this evil thou beginnest to do any good, do not remain evil thyself. Thy money is being converted to good, and dost thou thyself continue evil?

4. There is indeed another way of understanding it; and I will not withhold it too. The mammon of iniquity is all the riches of this world, from whatever source they come. For howsoever they be heaped together, they are the mammon of iniquity, that is, the riches of iniquity. What is, ”they are the riches of iniquity ”? It is money which iniquity calls by the name of riches. For if we seek for the true riches, they are different from these. In these Job abounded,naked as he was, when he had a heart full to Godward, and poured out praises like most costly gems to his God, when he had lost all he had. And from what treasure did he this, if he had nothing? These then are the true riches. But the other sort are called riches by iniquity. Thou dost possess these riches. I blame it not: an inheritance has come to thee, thy father was rich, and he left it to thee. Or thou hast honestly acquired them: thou hast a house full of the fruit of just labour; I blame it not. Yet even thus do not call them riches. For if thou dost call them riches, thou wilt love them: and if thou love them, thou wilt perish with them. Lose, that thou be not lost: give, that thou mayest gain: sow, that thou mayest reap. Call not these riches, for ”the true” they are not. They are full of poverty, and liable ever to accidents. What sort of riches are those, for whose sake thou art afraid of the robber, for whose sake thou art afraid of thine own servant, lest he should kill thee, and take them away, and fly? If they were true riches, they would give thee security.

5. So then those are the true riches, which when we have them, we cannot lose. And lest haply thou shouldest fear a thief because of them, they will be there where none can take them away. Hear thy Lord, ”Lay up for yourselves treasures in heaven, where no thief approacheth. Then will they be riches, when thou hast removed them hence. As long as they are in the earth, they are not riches. But the world calls them riches, iniquity calls them so. God calls them therefore the mammon of iniquity, because iniquity calls them riches. Hear the Psalm, ”O Lord, deliver me out of the hand of strange children, whose mouth hath spoken vanity, and their right hand is a right hand of iniquity. Whose sons are as new plants, firmly rooted from their youth. Their daughters decked out, adorned round

about after the similitude of a temple. Their storehouses full, flowing out from this into that. Their oxen fat, their sheep fruitful, multiplying in their goings forth. There is no breach of wall, nor going forth, no crying out in their streets. Lo, what sort of happiness the Psalmist has described: but hear what is the case with them whom he has set forth as children of iniquity. "Whose mouth hath spoken vanity, and their right hand is a right hand of iniquity. Thus has he set them forth, and said that their happiness is only upon the earth. And what did he add? "They are happy the people that hath these things.

But who caller them so? "Strange children," aliens from the race, and belonging not to the seed of Abraham: they "called the people happy that hath these things. Who called them so? "They whose mouth hath spoken vanity. It is a vain thing then to call them happy who have these things. And yet they are called so by them, "whose mouth hath spoken vanity. By them the "mammon of iniquity" of the Gospel is called riches.

6. But what sayest thou? Seeing that these "strange children" that they "whose mouth hath spoken vanity," have "called the people happy that hath these things," what sayest thou? These are false riches, show me the true. Thou findest fault with these, show me what thou praisest. Thou wishest me to despise these, show me what to prefer. Let the Psalmist speak himself. For he who said, "they called the people happy that hath these things," gives us such an answer, as if we had said to him, that is, to the Psalmist himself, "Lo, this thou hast taken away from us, and nothing hast thou given us: lo, these, lo, these we despise; whereby shall we live, whereby shall we be happy? For they who have spoken, they will undertake to answer for themselves. For they have 'called' men 'who have' riches 'happy.' But what sayest thou? As if he had been thus questioned, he makes answer and says, They call the rich happy: but I say, "Happy are the people whose is the Lord their God. Thus then thou hast heard of the true riches, make friends of the mammon of iniquity, and thou shalt be "a happy people, whose is the Lord their God. At times we go along the way, and see very pleasant and productive estates, and we say, "Whose estate is that? We are told, "such a man's; and we say, "Happy man!"We "speak vanity.

Happy he whose is that house, happy he whose that estate, happy he whose that flock, happy he whose that servant, happy he whose is that household. Take away vanity if Thou wouldest hear the truth. "Happy he whose is the Lord" his "God. For not he who has that estate is happy: but he whose is that "God. But in order to declare most plainly the happiness of possessions, thou sayest that thy estate has made thee happy. And why? Because thou livest by it. For when, thou dost highly praise thine estate, thou sayest thus," It finds me food, I live by it. Consider whereby thou dost really live. He by whom thou livest, is He to whom thou sayest, "With Thee is the fountain of life. "Happy is the people: whose God is the Lord. O Lord my God, O Lord our God, make us happy by Thee, that we may come unto Thee. We wish not to be happy from gold, or silver, or land, from these earthly, and most vain, and transitory goods of this perishable life. Let not "our mouth speak; vanity. Make us happy by Thee, seeing that we shall never lose Thee. When we shall once have gotten Thee, we shall neither lose Thee, nor be lost ourselves. Make us happy by Thee, because

”Happy is the people whose is the Lord their God. Nor will God be angry if we shall say of Him, He is our estate. For we read that ”the Lord is the portion of my inheritance.

Grand thing, Brethren, we are both His inheritance, and He is ours, seeing that we both cultivate His service and He cultivateth us. It is no derogation to His honour that He cultivateth us. Because if we cultivate Him as our God, He cultivateth us as His field. And, (that ye may know that He doth cultivate us) hear Him whom He hath sent to us: ”I,” saith He, ”am the vine, ye are the branches, My Father is the Husbandman. Therefore He doth cultivate us. But if we yield fruit, He prepares for us His garner. But if under the attention of so great a hand we will be barren, and for good fruit bring forth thorns, I am loth to say what follows. Let us make an end with a theme of joy. ”Let us turn then to the Lord,” etc.

Sermon 64

On the words of the gospel, Luke xvii. 3, ”If thy brother sin, rebuke him,” etc., Touching the remission of sins.Delivered at the Table of St. Cyprian, in the presence of Count Boniface. 1. The Holy Gospel which we heard just now as it was being read, has admonished touching the remission of sins. And on this subject must ye be admonished now by my discourse. For we are ministers of the word, not our own word, but the word of our God and Lord, whom no one serves without glory, whom no one despises without punishment. He then the Lord our God, who abiding with the Father made us, and having been made for us, re-made us, He the Lord our God Jesus Christ Himself says to us what we have heard just now in the Gospel. ”If,” He saith, ”thy brother shall sin against thee, rebuke him, and if he shall repent, forgive him; and if he shall sin against time seven times in a day, and shall come and say, I repent, forgive him.” He would not have ”seven times in a day” otherwise understood than ”as often as may be,” lest haply he sin eight times, and thou be unwilling to forgive. What then is ”seven times ”? Always, as often as he shall sin and repent. For this, ”Seven times in a day will I praise thee,” is the same as in another Psalm, ”His praise shall always be in my mouth.” And there is the strongest reason why seven times should be put for that which is always: for the whole course of time revolves in a circle of seven coming and returning days.

2. Whosoever then thou art that hast thy thoughts on Christ, and desirest to receive what He hath promised, be not slow to do that which He hath enjoined. Now what hath He promised? ”Eternal life.” And what hath He enjoined? That pardon be given to thy brother. As if He had said to thee, ”Do thou, O man, give pardon to a man, that I, who am God, may come unto thee.” But that I may pass over, or rather pass by for a while, those more exalted divine promises in which our Creator engages to make us equal with His Angels, that we may with Him, and in Him, and by Him, live without end; not to speak of this just now, dost thou not wish to receive of thy God this very thing, which thou art commanded to give thy brother? This very thing, I say, which thou art commanded to give thy brother, dost thou not wish to receive from thy Lord? Tell me if thou wishest it not; and so give it not. What is this, but that thou shouldest forgive him that asks thee, if thou require to be forgiven? But if thou have nothing to he forgiven thee, I dare to say, be unwilling to forgive. Though I ought not even to say this. Though thou have nothing to be forgiven thee, forgive.

3. Thou art just on the point of saying to me, "But I am not God, I am a man, a sinner." God be thanked that thou dost confess thou hast sins. Forgive then, that they may be forgiven thee. Yet the Lord Himself our God exhorteth us to imitate Him. In the first place God Himself, Christ, exhorteth us, of whom the Apostle Peter said, "Christ hath suffered for us, leaving you an example that ye should follow His steps, who did no sin, neither was guile, found in His mouth." He then verily had no sin, yet did He die for our sins, and shed His Blood for the remission of sins. He took upon Him for our sakes what was not His due, that He might deliver us from what was due to us. Death was not due to Him, nor life to us. Why? Because we were sinners. Death was not due to Him, nor life to us; He received what was not due to Him, He gave what was not due to us. But since we are speaking of the remission of sins, lest ye should think it too high a thing to imitate Christ, hear the Apostle saying, "Forgiving one another, even as God in Christ hath forgiven you." Be ye therefore imitators of God." They are the Apostle's words, not mine. Is it indeed a proud thing to imitate God? Hear the Apostle, "Be ye imitators of God as dearly beloved children." Thou art called a child: if thou refuse to imitate Him, why seekest thou His inheritance?

4. This would I say even if thou hadst no sin which thou mightest desire to be forgiven thee. But as it is, whosoever thou art, thou art a man; though thou be righteous, thou art a man; be thou layman, or monk, or clerk, or Bishop, or Apostle, thou art a man. Hear the Apostle's voice, "If we shall say that we have no sin, we deceive ourselves." He, that famous John and an Evangelist, he whom the Lord Christ loved beyond all the rest, who lay on His breast, he says, "If we shall say." He did not say, "If ye shall say that ye have no sin," but "if we shall say that we have no sin, we deceive ourselves, and the truth is not in us." He joined himself in the guilt, that he might be joined in the pardon also. "If we shall say." Consider who it is that says, "If we shall say that we have no sin, we deceive ourselves, and the truth is not in us. But if we shall confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all iniquity." How does He cleanse? By forgiving, not as though He found nothing to punish, but as finding something to forgive. So then, Brethren, if we have sins, let us forgive them that ask us. Let us not retain enmities in our heart against another. For the retaining of enmities more than anything corrupts this heart of ours.

5. I would then that thou shouldest forgive, seeing that I find thee asking forgiveness. Thou art asked, forgive: thou art asked, and thou wilt ask thyself; thou art asked, forgive; thou wilt ask to be forgiven; for, lo, the time of prayer will come: I have thee fist in the words thou wilt have to speak. Thou wilt say, "Our Father, which art in heaven. For thou wilt not be in the number of children, if thou shalt not say, "Our Father. So then thou wilt say, "Our Father, which art in heaven. Follow on; "Hallowed be Thy Name. Say on, "Thy kingdom come. Follow still on, "Thy will be done, as in heaven, so in earth. See what thou addest next, "Give us this day our daily bread. Where are thy riches? So thou art a beggar. Nevertheless in the mean while (it is the point I am speaking of), say what is next after, "Give us this day our daily bread. Say what follows this: "Forgive us our debts. Now thou hast come to my words, "Forgive us our debts. By what right? by what covenant? on what condition? on what express stipulation? "As we also forgive our debtors. It is but a small

thing that thou dost not forgive; yea thou dost more, thou liest unto God. The condition is laid down, the law fixed. ”Forgive as I forgive. Therefore He does not forgive, unless thou forgivest. ”Forgive as I forgive. Thou wishest to be forgiven when thou askest, forgive him that asks of thee.

He that is skilled in heaven’s laws has dictated these prayers: He does not deceive thee; ask according to the tenor of His heavenly voice: say, ”Forgive us, as we also forgive,” and do what thou sayest. He that lies in his prayers, loses the benefit he seeks: he that lies in his prayers, both loses his cause, and finds his punishment. And if any one lies to the emperor, he is convicted of his lie at his coming: but when thou liest in prayer, thou by thy very prayer art convicted. For God does not seek for witness as regards thee to convict thee. He who dictated the prayers to thee, is thine Advocate: if thou liest, He is a witness against thee: if thou dost not amend thyself, He will be thy Judge. So then both say it, and do. For if thou say it not, thou wilt not obtain making thy requests contrary to the law; but if thou say it and do it not, thou wilt be further guilty of lying. There is no means of evading that verse, save by fulfilling what we say. Can we blot this verse out of our prayer? Would ye that clause, ”Forgive us our debts,” should be there, and that we should blot out what follows, ”As we also forgive our debtors ”? Thou shalt not blot it out, lest thou be first blotted out thyself. So then in this prayer thou sayest, ”Give,” and thou sayest, ”Forgive:

that thou mayest receive what thou hast not, and may be forgiven what thou hast done amiss. So then thou wishest to receive, give; thou wishest to be forgiven, forgive. It is a brief summary. Hear Christ Himself in another place, ”Forgive, and ye shall be forgiven. What will ye forgive? What others have sinned against you. What shall ye be forgiven? What ye have sinned yourselves. ”Forgive. ”Give, and there shall be given you what ye desire,” eternal life. Support the temporal life of the poor man, sustain the poor man’s present life, and for this so small and earthly seed ye shall receive for harvest life eternal. Amen.

Sermon 65

On the words of the gospel, Luke xviii. 1,"They ought always to pray, and not to faint," etc. And on the two who went up into the temple to pray: and of the little children who were presented unto Christ.

1. The lesson of the Holy Gospel builds us up unto the duty of praying and believing, and of not putting our trust in ourselves, but in the Lord. What greater encouragement to prayer than the parable which is proposed to us of the unjust judge? For an unjust judge, who feared not God, nor regarded man, yet gave ear to a widow who besought him, overcome by her importunity, not inclined thereto by kindness. If he then heard her prayer, who hated to be asked, how must He hear who exhorts us to ask? When therefore by this comparison from a contrary case theLord had taught that" men ought always to pray and not to faint," He added and said, "Nevertheless, when the Son of Man shall come, thinkest thou that He shall find faith on the earth? If faith fail, prayer perishes. For who prays for that which he does not believe? Whence also the blessed Apostle, when he exhorted to prayer, said, "Whosoever shall call upon the Name of the Lord, shall be saved. And in order to show that faith is the fountain of prayer, he went on and said, "How then shall they call on Him in whom they have not believed? So then that we may pray, let us believe; and that this same faith whereby we pray fail not, let us pray. Faith pours out prayer, and the pouring out of prayer obtains the strengthening of faith.

Faith, I say, pours out prayer, the pouring out of prayer obtains strengthening even for faith itself. For that faith might not fail in temptations, therefore did the Lord say," Watch and pray, lest ye enter into temptation. "Watch," He saith, "and pray, lest ye enter into temptation. What is to "enter into temptation," but to depart from faith? For so far temptation advances as faith gives way: and so far temptation gives way, as faith advances. For that you may know, Beloved, more plainly, that the Lord said, "Watch and pray, lest ye enter into temptation," as touching faith lest it should fail and perish; He said in the same place of the Gospel "This night hath Satan desired to sift you as wheat, and I have prayed for thee, Peter, that thy faith fail not. He that defendeth prayeth, and shall not he pray who is in peril? For in the words of the Lord, "when the Son of Man shall come, thinkest thou that He shall find faith on the earth? He spoke of that faith, which is perfect. For it is scarce found on the earth. Lo! this Church of God is full: and who would come hither, if there

were no faith? But who would not remove mountains, if there were full faith? Look at the very Apostles: they would not have left all they had, have trodden under foot this world's hope, and followed the Lord, if they had not had great faith;

and yet if they had full faith, they would not have said to the Lord, "Increase our faith. See again, that man confessing both of himself (behold faith, yet not full faith), who when he had presented to the Lord his son to be cured of an evil spirit, and was asked whether he believed, answered and said, "Lord, I believe, help Thou mine unbelief. "Lord," says he, "I believe," I believe; therefore there was faith. But "help Thou mine unbelief," thereforethere was not frill faith.

2. But inasmuch as faith belongs not to the proud, but to the humble, "He spake this parable unto certain who seemed to themselves to be righteous, and despised others. Two men went up into the temple to pray, the one a Pharisee, and the other a publican. The Pharisee said, God, I thank Thee that I am not as the rest of men. He might at least have said, "as many men. What does, "as the rest of men," mean, but all except himself? "I," he says, "am just, the rest are sinners. "I am not as the rest of men, unjust, extortioners, adulterers. And, lo, from thy neighbour, the publican, thou takest occasion of greater pride. "As," he says, "this publican. "I," he says, "am alone, he is of the rest. "I am not," says he, "such as he is, through my righteous deeds, whereby I have no unrighteousness. "I fast twice in the week, I give tithes of all that I possess. In all his words seek out for any one thing that he asked of God, and thou wilt find nothing. He went up to pray: he had no mind to pray to God, but to laud himself. Nay, it is but a small part of it, that he prayed not to God, but lauded himself. More than this he even mocked him that did pray. "But the Publican stood afar off; and yet he was in deed near to God. The consciousness of his heart kept him off, piety brought him close.

"But the Publican stood afar off: yet the Lord regarded him near. "For the Lord is high, yet hath He respect unto the lowly. But "those that are high" as was this Pharisee, "He knoweth afar off. "The high" indeed "God knoweth afar off," but He doth not pardon them. Hear still more the humility of the Publican. It is but a small matter that he stood afar off; "he did not even lift up his eyes unto heaven. He looked not, that he might be looked upon. He did not dare to look upwards, his conscience pressed him down: but hope lifted him up. Hear again, "he smote his breast. He punished himself: wherefore the Lord spared him for his confession. "He smote his breast, saying, Lord, be merciful to me a sinner. See who he is that prays. Why dost thou marvel that God should pardon, when he acknowledges his own sin? Thus thou hast heard the cases of the Pharisee and Publican; now hear the sentence; thou hast heard the proud accuser, thou hast heard the humble criminal; hear nowthe Judge. "Verily I say unto you. The Truth saith, God saith, the Judge saith it. "VerilyI say unto you, That Publican went down from the temple justified rather than that Pharisee. Tell us, Lord, the cause. Lo! I see that the publican goes down from the temple justified rather than the Pharisee. I ask why? Dost thou ask why? Hear why.

”Because every one that exalteth himself shall be abased, and he that humbleth himself shall be exalted. Thou hast heard the sentence, beware of its evil cause. In other words, thou hast heard the sentence, beware of pride.

3. Let now those ungodly babblers, whosoever they be, who presume on their own strength, let them hear and see these things: let them hear who say, God made me a man, I make myself just. O thou who art worse and more detestable than the Pharisee! The Pharisee in the Gospel did indeed call himself just, but yet he gave thanks to God for it. He called himself just, but yet he gave God thanks. ”I thank Thee, O God, that I am not as the rest of men.” ”I thank Thee, O God. He gives God thanks, that he is not as the rest of men: and yet he is blamed as being proud and puffed up; not in that he gave God thanks, but in that he desired as it were no more to be added unto him. ”I thank thee that I am not as the rest of men, unjust.” So then thou art just; so then thou askest for nothing; so then thou art full already; so then the life of man is not a trial upon earth; so then thou art full already; so then thou aboundest already, so then thou hast no ground for saying, ”Forgive us our debts!” What must his case be then who impiously impugns grace, if he is blamed who give thanks proudly?

4. And, lo, after the case had been stated, and the sentence pronounced, little children also came forth, yea, rather, are carried and presented to be touched. To be touched by whom, but the Physician? Surely, it will be said, they must be whole. To whom are the infants presented to be touched? To whom? To the Saviour. If to the Saviour, they are brought to be saved. To whom, but to Him ”who came to seek and to save what was lost. How were they lost? As far as concerns them personally, I see that they are without fault, I am seeking for their guiltiness. Whence is it? I listen to the Apostle, ”By one man sin entered into the world. By one man,” he says, ”sin entered into the world, and death by sin, and so death passed upon all men by him in whom all sinned. Let then the little children come, let them come: let the Lord be heard. ”Suffer little children to come unto Me. Let the little ones come, let the sick come to the Physician, the lost to their Redeemer: let them come, let no man hinder them. In the branch they have not yet committed any evil, but they are ruined in their root. ”Let the Lord bless the small with the great. Let the Physician touch both small and great. the cause of the little ones we commend to their eiders. Speak ye for them who are mute, pray for them who weep.

If ye are not their elders to no purpose, be ye their guardians: defend them who are not able yet to manage their own cause. Common is the loss, let the finding be common: we were lost all together, together be we found in Christ. Uneven is the desert, but common is the grace. They have no evil but what they have drawn from the source: they have no evil but what they have derived from the first original. Let not them keep them off from salvation. who to what they have so derived have added much more evil. The eider in age is the eider in iniquity too. But the grace of God effaceswhat thou hast derived, effaces too what thou hast added. For, ”where sin abounded, gracehath superabounded.”

Sermon 66

On the words of the gospel, Luke xxiv. 36, "He himself stood in the midst of them, and saith unto them, peace be unto you," etc. 1. The Lord appeared to His disciples after His resurrection, as ye have heard, and saluted them, saying, "Peace be unto you." This is peace indeed, and the salutation of salvation: for the very word salutation has received its name from salvation. And what can be better than that Salvation Itself should salute man? For Christ is our Salvation. He is our Salvation, who was wounded for us, and fixed by nails to the tree, and being taken down from the tree, was laid in the sepulchre. And from the sepulchre He arose, with His wounds healed, His scars kept. For this He judged expedient for His disciples, that His scars should be kept,where by the wounds of their hearts might be healed. What wounds? The wounds of unbelief. For He appeared to their eyes, exhibiting real flesh, and they thought they saw a spirit. It is no light wound, this wound of the heart. Yea, they have made a malignant heresy who have abided in this wound. But do we suppose that the disciples had not been wounded, because they were so quickly healed? Only, Beloved, suppose, if they had continued in this wound, to think that the Body which had been buried, could not rise again, but that a spirit in the image of a body, deceived the eyes of men: if they had continued in this belief, yea, rather in this unbelief, not their wounds, but their death would have had to be bewailed.

2. But what said the Lord Jesus? "Why are ye troubled, and why do thoughts ascend into your hearts?" If thoughts ascend into your heart, the thoughts come from the earth. But it iss good for a man, not that a thought should ascend.into his heart, but that his heart should itself ascend upwards, where the Apostle would have believers place their hearts, to whom he said, "If ye be risen with Christ, mind those things which are above, where Christ is sitting at the right hand of God. Seek those things which are above, not the things which are upon the earth. For ye are dead, and your life is hid with Christ in God. When Christ your life shall appear, then shall ye also appear with Him in glory." In what glory? The glory of the resurrection. In what glory? Hear the Apostle saying of this body, "It is sown in dishonour, it shall rise in glory." This glory the Apostles were unwilling to assign to their Master, their Christ, their Lord: they did not believe that His Body could rise from the sepulchre: they thought Him to be a Spirit, though they saw His flesh, and they believed not their very eyes. Yet we believe them who preach but do not show Him. Lo, they believed not Christ who showed Himself to them. Malignant wound! Let the remedies for these scars

come forth. ”Why are ye troubled, and why do thoughts ascend into your hearts? See My hands and My feet,” where I was fixed with the nails. ”Handle and see.” But ye see, and yet do not see. ”Handle and see.” What? ”That a spirit hath not flesh and bones, as ye see me have. When He had thus spoken,” so it is written, ”He showed them His hands and His feet.”

3. ”And while they were yet in hesitation, and wondered for joy.” Now there was joy already, and yet hesitation continued. For a thing incredible had taken place, yet taken place it had. Is it at this day a thing incredible, that the Body of the Lord rose again from the sepulchre? The whole cleansed world has believed it; whoso has not believed it, has remained in his uncleanness. Yet at that thee it was incredible: and persuasion was addressed not to the eyes only, but to the hands also, that by the bodily senses faith might descend into their heart, and that faith so descending into their heart might be preached throughout the world to them who neither saw nor touched, and yet without doubting believed. ”Have ye,” saith He, ”anything to eat?” How much doeth the good Builder still to build up the edifice of faith? He did not hunger, yet He asked to eat. And He ate by an act of His power, not through necessity. So then let the disciples acknowledge the verity of His body, which the world has acknowledged at their preaching.

4. If haply there be any heretics who still in their hearts maintain that Christ exhibited Himself to sight, but that Christ’s was not very flesh; let them now lay aside that error, and let the Gospel persuade them. We do but blame them for entertaining this conceit: He will damn them if they shall persevere in it. Who art thou who dost not believe that a body laid in the sepulchre could rise again? If thou art a Manichee, who dost not believe that He was crucified either, because thou dost not believe that He was even born, thou declarest that all that He showed was false. He showed what was false, and dost thou speak the truth? Thou dost not lie with thy mouth, and did He lie in His body? Lo thou dost suppose that He appeared unto the eyes of men what He really was not, that He was a spirit, not flesh. Hear Him: He loves thee, let Him not condemn thee. Hear Him speaking: lo, He speaks to thee, thou unhappy one, He speaks to thee, ”Why art thou troubled, and why do thoughts ascend into thine heart?” ”See,” saith He, ”My hands and My feet. Handle and see, because a spirit hath not flesh and bones as ye see Me have.” This spake the Truth, and did He deceive? It was a body then, it was flesh; that which had been buried, appeared. Let doubting perish, and meet praise ensue.

5. He showed himself then to the disciples. What is” Himself”? The Head of His Church. The Church was foreseen by Him as in thee to be throughout the world, by the disciples it was not yet seen. He showed the Head, He promised the Body. For what did He add next? ”These are the words which I spake to you, while I was yet with you” What is this,” While I was yet with you”? Was He not with them then when He was speaking to them? What is, ”when I was yet with you ”? was with you as mortal, which now I am not. I was with you when I had yet to die. What is, ”with you”? With you who were to die, Myself to die. Now I am no more with you: for I am with those who are to die, Myself to die no more for ever. This

then is what I said to you. What? "That all things must be fulfilled which are written in the Law, and in the Prophets, and in the Psalms concerning Me." I told you that all things must be fulfilled. "Then opened He their understanding." Come then, O Lord, employ Thy keys, open, that we may understand. Lo, Thou dost tell all things, and yet are not believed. Thou art thought to be a spirit, art touched, art rudely handled, and yet they who touch Thee hesitate. Thou dost admonish them out of the Scriptures, and yet they understand Thee not. Their hearts are closed, open, and enter in. He did so. "Then opened He their understanding." Open, O Lord, yea, open the heart of him who is in doubt concerning Christ. Open "his" understanding who believes that Christ was a phantom. "Then opened He their understanding, that they might understand the Scriptures."

6. And "He said unto them. What? "That thus it behoved. That thus it is written, and thus it behoved. What? "That Christ should suffer, and rise from the dead the thirdday. And this they saw, they saw Him suffering, they saw Him hanging, they saw Him with them alive after His resurrection. What then did they not see? The Body, that is, the Church. Him they saw, her they saw not. They saw the Bridegroom, the Bride yet lay hid. Let him promise her too. "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day. This is the Bridegroom, what of the Bride? "And that repentance and remission of sins should be preached in His Name among all nations, beginning at Jerusalem. This the disciples did not yet see: they did not yet see the Church throughout all nations, beginning at Jerusalem. They saw the Head, and they believed the Head touching the Body. By, this which they saw, they believed that which they saw not. We too are like to them: we see something which they saw not, and something we do not see which they did see. What do we see, which they saw not? The Church throughout all nations. What do we not see, which they saw? Christ present in the flesh. As they saw Him, and believed concerning the Body, so do we see the Body; let us believe concerning the Head. Let what we have respectively seen help us.

The sight of Christ helped them to believe the future Church: the sight of the Church helps us to believe that Christ has risen. Their faith was made complete, and ours is made complete also. Their faith was made complete from the sight of the Head, ours is made complete by the sight of the Body. Christ was made known to them "wholly," and to us is He so made known: but He was not seen "wholly" by them, nor by us has He been "wholly" seen. By them the Head was seen, the Body believed. By us the Body has been seen, the Head believed. Yet to none is Christ lacking: in all He is complete, though to this day His Body remains imperfect. The Apostles believed; through them many of the inhabitants of Jerusalem believed; Judaea believed. Samaria believed. Let the members be added on, the building added on to the foundation. "For no other foundation can any man lay," says the Apostle, "than that which is laid, which is Christ Jesus. Let the Jews rage madly, and be filled with jealousy: Stephen be stoned, Saul keep the raiment of them who stone him, Saul, one day to be the Apostle Paul. Let Stephen be killed, the Church of Jerusalem dispersed in confusion: out of it go forth burning brands, and spread themselves and spread their flame. For in the

Church of Jerusalem, as it were burning brands were set on fire by the Holy Spirit, when they had all one soul, and one heart to God-ward.

When Stephen was stoned, that pile suffered persecution: the brands were dispersed, and the world was set on fire.

7. And then intent on his furious schemes, that Saul received letters from the chief of the priests, and began his journey in his cruel rage, breathing out slaughter, thirsting for blood, to drag bound and to hurry off to punishment whomsoever he could, and from every quarter that he could, and to satiate himself with the shedding of their blood. But where was God, where was Christ, where He that had crowned Stephen? Where, but in heaven? Let Him now look on Saul, and mock him in his fury, and call from heaven, "'Saul, Saul, why persecutest thou Me?' I am in heaven, and thou in earth, and yet thou persecutest Me. Thou dost not touch the body, but my members thou art treading down. Yet what art thou doing? What art thou gaining? 'It is hard for thee to kick against the pricks.' Kick as thou wilt, thou only distressest thyself. Lay aside thy fury then, recover soundness. Lay aside evil counsel, seek after good succour. By that voice he was struck to the earth. Who was struck to the earth? The persecutor. Lo, by that one word was he overcome. After what wast thou going, after what was thy fury carrying thee? Those whom thou wast seeking out, now thou followest; whom thou wast persecuting, now for them thou sufferest persecution. He rises up the preacher, who was struck to the earth, the persecutor. He heard the Lord's voice. He was blinded, but in the body only, that he might be enlightened in heart.

He was brought to Ananias, catechised on sundry points, baptized, and so came forth an Apostle. Speak then, preach, preach Christ, spread His doctrine, O thou goodly leader of the flock, but lately a wolf. See him, mark him, who once was raging. "But for me, God forbid that I should glory, save in the Cross of our Lord Jesus Christ, by whom the world has been crucified to me and I to the world. Spread the Gospel: scatter with thy mouth what thou hast conceived in thine heart. Let the nations hear, let the nations believe; let the nations multiply, let the Lord's empurpled spouse spring forth from the blood of Martyrs. And from her how man), have come already, how many members have cleaved to the Head, and cleave to Him still and believe! They were baptized, and others shall be baptized, and after them shall others come. Then I say, at the end of the world shall the stones be joined to the, foundation, living stones, holy stones, that at the end the whole edifice may be built by that Church, yea by this very Church which now sings the new song, while the house is in building. For so the Psalm itself says," When the house was in building after the captivity; and what says it, "Sing unto the Lord a new song, sing unto the Lord all the earth. How great a house is this! But when does it sing the new song? When it is in building. When is it dedicated?

At the end of the world. Its foundation has been already dedicated, because He hath ascended into heaven, and dieth no more. When we too shall have risen to die no more, then shall we be dedicated.

Sermon 67

On the words of the gospel, John i. 1, "In the beginning was the word, and the word was with God, and the word was God," etc. Against the arians.

1. The section of the Gospel which has been read, most dearly beloved brethren, looketh for the pure eye of the heart. For from John's Gospel we have understood our Lord Jesus Christ according to His Divinity for the creating of the whole creation, and according to His Humanity for the recovery of the creature fallen. Now in this same Gospel we find what sort and how great a man was John, that from the dignity of the dispenser it may be understood of how great a price is the Word which could be announced by such a man; yea, rather how without price is That which surpasseth all things. For any purchasable thing is either equal to the price, or it is below it, or it exceeds it. When any one procures a thing for as much as it is worth, the price is equal to the thing which is procured; when for less, it is below it; when for more, it exceeds it. But to the Word of God nothing can either be equalled, or to exchange can anything be below It, or above It. For all things can be below the Word of God, for that "all things were made by Him; yet are they not in such wise below, as if they were the price of the Word, that any one should give something to receive That.

Yet if we may say so, and if any principle or custom of speaking admit this expression, the price for procuring the Word, is the procurer himself, who will have given himself for himself to This Word. Accordingly when we bay anything we look out for something to give, that for the price we give we may have the thing we wish to buy. And that which we give is without us; and if it was with us before, what we give becomes without us, that that which we procure may be with us. Whatever price the purchaser may find it, it must needs be such as that he gives what he has, and receives what he has not; yet so that he from whom the price goes himself remains, and that for which he gives the price is added to him. But whoso would procure this Word, whoso would have it, let him not seek for anything without himself to give, let him give himself. And when he shall have done this, he doth not lose himself, as he loseth the price when he buys anything.

2. The Word of God then is set forth before all men; let them who can, procure It, and they can who have a godly will. For in That Word is peace; and "peace on earth is to men of good will." So then whoso will procure it, let him give himself. This is as it were the price of the Word, if so it may in any way be said, when he that giveth doth not lose himself, and

gaineth the Word for which he giveth himself, and gaineth himself too in the Word to whom he giveth himself. And what giveth he to the Word? Not ought that is any other's than His, for whom he giveth himself; but what by the Same Word was made, that is given back to Him to be remade; "All things were made by Him." If all things, then of course man too. If the heaven, and earth, and sea, and all things that are therein, if the whole creation; of course more manifestly he, who being made after the image of God by the Word was made man.

3. I am not now, brethren, discussing how the words, "In the beginning was the Word, and the Word was with God, and the Word was God," can be understood. After an ineffable sort it may be understood; it cannot by the words of man he made to be understood. I am treating of the Word of God, and telling you why It is not understood. I am not now speaking to make It understood, but I tell you what hinders It from being understood. For He is a certain Form, a Form not formed, but the Form of all things formed; a Form unchangeable, without failure, without decay, without thee, without place, surpassing all things, being in all things, as at once a kind of foundation in which they are, and a Head-stone under which they are. If you say that all things are in Him, you lie not. For This Word is called the Wisdom of God; and we have it written, "In Wisdom hast Thou made all things. Lo, then in Him are all things: and yet in that He is God, under Him are all things. I am showing how incomprehensible is what has been read; yet it has been read, not that it should be comprehended by man, but that man should sorrow that he comprehends it not, and find out whereby he is hindered from comprehending, and remove those hindrances, and, himself changed from worse to better, aspire after the perception of the unchangeable Word.

For the Word doth not advance or increase by the addition of those who know It; but is Entire, if thou abide; Entire, if thou depart; Entire, when thou dost return; abiding in Itself, and renewing all things. It is then the Form of all things, the Form unfashioned, without thee, as I have said, and without space. For whatsoever is contained in space, is circumscribed. Every form is circumscribed by bounds;it hath limits where-from and whereunto it reaches. Again, what is contained in place, and has extension in a sort of bulk and space, is less in its parts than in the whole. God grant that ye may understand.

4. Now from the bodies which are day by day before our eyes, which we see, which we touch, among which we live, we are able to judge how that every body hath a form in space. Now everything which occupies a certain space, is less in its parts than in its whole. The arm, for instance, is a part of the human body; of course the arm is less than the whole body. And if the arm be less, it occupies a smaller space. So again the head, in that it is a part of the body, is contained in less space, and is less than the whole body of which it is the head. So all things which are in space, are less in their several parts than in the whole. Let us entertain no such idea, no such thought concerningThat Word. Let us not form our conceptionsof spiritual things from the suggestion of the flesh. That Word, That God, is not less in part than in the whole.

5. But thou art not able to conceive of any such thing. Such ignorance is more pious thanpresumptuous knowledge. For we are speakingof God. It is said, "And the Word was God. We are speaking of God; what marvel, if thou do not comprehend? For if thou comprehend, He is not God. Be there a pious confession of ignorance, rather than a rash profession of knowledge. To reach to God in any measure by the mind, is a great blessedness; but to comprehend Him. is altogether impossible. God is an object for the mind, He is to be understood; a body is for the eyes, it is to be seen. But thinkest thou that thou comprehendest a body by the eye? Thou canst not at all. For whatever thou lookest at, thou dost not see the whole. If thou seest a man's face, thou dost not see his back at the thee thou seest the face; and when thou seest the back, thou dost not at that thee see the face. Thou dost not then so see, as to comprehend; but when thou seest another part which thou hadst not seen before, unless memory aid thee to remember that thou hast seen that from which thou dost withdraw, thou couldest never say that thou hadst comprehended anything even on the surface. Thou handiest what thou seest, turnest it about on this side and that, or thyself dost go round it to see the whole. In one view then thou canst not see the whole.

And as long as thou turnest it about to see it, thou art but seeing the parts; and by putting together that thou hast seen the other parts, thou dost fancy that thou seest the whole. But this must not be understood as the sight of the eyes, but the activity of the memory. What then can be said, Brethren, of that Word? Lo, of the bodies which are before our eyes we say they cannot comprehend them by a glance; what eye of the heart then comprehendeth God? Enough that it reach to Him if the eye be pure. But if it reach, it reacheth by a sort of incorporeal and spiritual touch, yet it doth not comprehend; and that, only if it be pure. And a man is made blessed by touching with the heart That which ever abideth Blessed; and that is this Very Everlasting Blessedness, and that Everlasting Life, whereby man is made to live; that Perfect Wisdom, whereby man is made wise; that Everlasting Light, whereby man becomes enlightened. And see how by this touch thou art made what thou wast not, thou dost not make that thou touchest be what it was not before. I repeat it, there grows no increase to God from them that know Him, but to them that know Him, from the knowledge of God. Let us not suppose, dearly beloved Brethren, that we confer any benefit on God, because I have said that we give Him in a manner a price.

For we do not give Him aught whereby He can be increased, Who when thou fallest away, is Entire, and when thou returnest, abideth Entire, ready to make Himself seen that He may bless those who turn to Him, and punish those with blindness who turn away. For by this blindness, as the beginning of punishment, doth He first execute vengeance on the soul that turns away from Him. For whoso turns away from the True Light, that is from God, is at once made blind. He is not yet sensible of his punishment, but he hath it already.

6. Accordingly, dearly beloved brethren, let us understand that the Word of God is incorporeally, inviolably, unchangeably, without temporal nativity, yet born of God. Do we think that we can any how persuade certain unbelievers that that is not it, consistent with the truth, which is said by us according to the Catholic faith,which is contrary to the Arians,

by whom the Church of God hath been often tried, forasmuchas carnal men receive with greater ease what they have been accustomed to see? For some have dared to say, "The Father is greater than the Son, and precedes Him in thee; that is, the Father is greater than the Son, and the Son is less than the Father, and is preceded by the Father in thee. And they argue thus; "If He was born, of course the Father was before His Son was born to Him. Attend; may He be with me, whilst your prayers assist me, andwith godly heed desire to receive what He may give, what He may suggest to me; may He be with me, that I may be able in some sort to explain what I have begun. Yet, brethren, I tell you before I begin, if I shall not be able to explain it, do not suppose that it is the failure of the proof, but of the man. Accordingly I exhortand entreat you to pray;

that the mercy of God may be with me, and make the matter be so explained by me, as is meet for you to hear, and for me to speak. They then say thus; "If He be the Son of God, He was born. This we confess. For He would not be a Son, if He were not born. It is plain, the faith admits it, the Catholic Church approves it, it is truth. They then go on; "If the Son was born to the Father, the Father was before the Son was born to Him. This the faith rejects, Catholic ears reject it, it is anathematized, whoso entertains this conceit is without, he belongs not to the fellowship and society of the saints. Then says he, "Give me an explanation, how the Son could be born to the Father, and yet be coeval with Him of whom He was born?"

7. And what can we do, brethren, when we are conveying lessons of spiritual things to carnal men; even if so be we ourselves too are not carnal, when we intimate these spiritual truths to carnal then, to men accustomed to the idea of earthly nativities, and seeing the order of these creatures, where succession and departure separates off in age them that beget and them that are begotten? For after the father the son is born, to succeed the father, who in thee of course must die. This do we find in men, this in other animals, that the parents are first, the children after them in thee. Through this custom of observation they desire to transfer carnal things to spiritual, and by their intentness on carnal things are more easily led into error. For it is not the reason of the hearers which follows those who preach such things, but custom which even entangles themselves, that they do preach such things. Anti what shall we do? Shall we keep silence? Would that we might! For perchance by silence something might be thought of worthy of the unspeakable subject. For whatsoever cannot be spoken, is unspeakable. Now God is unspeakable. For if the Apostle Paul saith, that he "was caught up even unto the third heaven, and that he heard unspeakable words; how much more unspeakable is He, who showed such things, which could not be spoken by him to whom they were shown? So then, brethren, if could keep silence, and say, "This is the faith contains;

so webelieve; thou art not able to receive it, thou art but a babe; thou must patiently endure till thy wings be grown, lest when thou wouldest fly without wings, it should not be the free courseof liberty, but the fill of temerity. What dothey say against this? "O if he had anything to say, he would say it to me. This is the mereexcuse of one who is at fault. He is

overcomeby the truth, who does not choose to answer. He to whom this is said, if he make no answer, though he be not conquered in himself is yet conquered in the wavering brethren. For the weak brethren hear it, and they think that there is really nothing to be said; and perhaps they think right that there is nothing to be said, yet not that there is nothing to be felt. For a man can express nothing which he cannot also feel; but he may feel something which he cannot express.

8. Nevertheless, saving the unspeakableness of that Sovereign Majesty, test when we shall have produced certain similitudes against them, any one should think that we have by them arrived at that which cannot be expressed or conceived by babes (and if it can be at all even by the more advanced, it can only be in part, only in a riddle, only ”through a glass;” but not as yet, ”rice to rice”), let us too produce certain similitudes against them, whereby they may be refuted, not ”it” comprehended. For when we say that it may very possibly happen, that it may be understood, that He may both be born, and yet Coeternal with Him of whom He was born, in order to refute this, and prove it as it were to be false, they bring forth similitudes against us. From whence? From the creatures, and they say to us, ”Every man of course was before he begat a son, he is greater in age than his son; and so a horse was before he begat his foal, and a sheep, and the other animals.” Thus do they bring similitudes from the creatures.

9. What! must we labour too, that we may find resemblances of those things which we are establishing? And what if I should not find any, might I not rightly say, ”The Nativity of the Creator hath, it may be, no resemblance of itself among the creatures? For as far as He surpasseth the things which are here, in that He is there, so far doth He surpass the things which are born here, in that He was born there. All things here have their being from God; and yet what is to he compared with God? So all things which are born here, are born by His agency. And so perhaps there is no resemblance of His Nativity found, as there is none found whether of His Substance, Unchangeableness, Divinity, Majesty. For what can be found here like these? If then it chance that no resemblance of His Nativity either be found, am I therefore overwhelmed, because I have not found resemblances to the Creator of all things, when desiring to find in the creature what is like the Creator?”

10. And in very truth, Brethren, I am not likely to discover any temporal resemblances which I can compare to eternity. But as to those which thou hast discovered, what are they? What hast thou discovered? That a father is greater in time than his son; and therefore thou wouldest have the Son of God to be less in time than the Eternal Father, because thou hast found that a son is less than a father born in time. Find me an eternal father here, and thou hast found a resemblance. Thou findest a son less than a father in time, a temporal son less than a temporal father. Hast thou found me a temporal son younger than eternal father? Seeing then that in Eternity is stability, but in time variety; in Eternity all things stand still, in time one thing comes, another succeeds; thou canst find a son of lesser age succeeding his father in the variety of time, for that he himself succeeded to his father also, not a son born in time to a father eternal. How then, Brethren, can we find in

thecreature aught coeternal, when in the creature we find nothing eternal? Do thou find an eternal father in the creature, and I will find a coeternal son. But if thou find not an eternal father, and the one surpasses the other in thee; it is sufficient, that for a resemblance I find something coeval. For what is coeternal is one thing what is coeval another.

Every day we call them coeval who have the same measure of times; the one is not preceded by the other in thee, yet they both whom we call coeval once began to ”be. Now if I shall be able to discover something which is born coeval with that of which it is born; if two coeval things can be discovered, that which begets, and that which is begotten; we discover in this case things coeval, let us understand in the other things coeternal. If hereI shall find that a thing begotten hath begun to be ever since that which besets began to be, we may understand at least that the Son of God did not begin to be, ever since He that begat Him did not begin to be. Lo, brethren, perhaps we may discover something in the creature, which is born of something else, and which yet began to be at the same thee as that of which it is born began to be. In the latter case, the one began to be when the other began to be; in the former the one did not begin to be, ever since the other began not to be. the first then is coeval, the second coeternal.

11. I suppose that your holiness has understood already what I am saying, that temporal things cannot be compared to eternal; but that by some slight and small resemblance, things coeval may be with things coeternal. Let us find accordingly two coeval things; and let us get our hints as to these resemblances from the Scriptures. We read in the Scriptures of Wisdom, ”For she is the Brightness of the Everlasting Light. Again we read, ”The unspotted Mirror of the Majesty of God. Wisdom Herself is called, ”The Brightness of the Everlasting Light,” is called, ”The Image of the Father; from hence let us take a resemblance, that we may find two coeval things, from which we may understand things coeternal. O thou Arian, if I shall find that something that begets does not precede in time that which it begat, that a thing begotten is not less in time than that of which it is begotten; it is but just that thou concede to me, that these coeternals may be found in the Creator, when coevals can be found in the creature. I think that this indeed occurs already to some brethren. For some anticipated me as soon as I said, ”For She is the Brightness of the Everlasting Light. For the fire throws out light, light is thrown out from the fire.

If we ask which comes from which, every day when we light a candle are we reminded of some invisible and indescribable thing, that the candle as it were of our understanding may be lighted in this night of the world. Observe him who lights a candle. While the candle is not lighted, there is as yet no fire, nor any brightness which proceedeth from the fire. But I ask, saying, ”Does the brightness come from the fire, or the fire from the brightness? Every soul answers me (for it has pleased God to sow the beginnings of understanding and wisdom in every soul); every soul answers me, and no one doubts, that that brightness comes from the fire, not the fire from the brightness. Let us then look at the fire as the father of that brightness; for I have said before that we are looking for things coeval, not coeternal. If I desire to light a candle, there is as yet no fire there, nor yet that brightness; but immediately

that I have lighted it, together with the fire comes forth the brightness also. Give me then here a fire without brightness, and I believe you that the Father ever was without the Son.

12. Attend; The matter has been explained by me as so great a matter could be, by the Lord helping the earnestness of your prayers, and the preparation of your heart, ye have taken ill as much as ye were able to receive. Yet these things are ineffable. Do not suppose that anything worthy of the subject has been spoken, if it only be for that things carnal are compared with coeternal, things temporal with things abiding ever, things subject to extinction to things immortal. But inasmuch as the Son is said also to be the Image of the Father, let us take from this too a sort of resemblance, though in things very different, as I have said before. The image of a man looking into a glass is thrown out from the glass. But this cannot assist us for the clearing of that which we are endeavouring in some sort to explain. For it is said to me, "A man who looks into a glass of course, 'was' already, and was born before that. The image came out only as soon as he looked at himself. For a man who looks in a glass, 'was' before he came to the glass. What then shall we find, from which we may be able to draw out such a resemblance, as we did from the fire and the brightness? Let us find one from a very little thing. You know without any difficulty how water often throws out the images of bodies.

I mean, when any one is passing, or standing still along the water, he sees his own image there. let us suppose then something born on the water's side, as a shrub, or an herb, is it not born together with its image? As soon as ever it begins to be, its image begins to be with it, it does not precede in its birth its own image; it cannot be showed to me that anything is born upon the water's side, and that its image has appeared afterwards, whereas it first appeared without its image; but it is born together with its image; and yet the image comes from it, not it from the image. It is born then together with its image, and the shrub and its image begin to be together. Dost thou not confess that the image is begotten of that shrub, not the shrub of the image? So then thou dost confess that the image is from that shrub. Accordingly that which begets and that which is begotten began to "be" together. Therefore they are coeval. If the shrub had been always, the image from the shrub would have been always too. Now that which has its being from something else, is of course born of it. It is possible then that one that begets might always be, and always be together with that which was born of him. For here it was that we were in perplexity and trouble, how the Eternal Nativity might he understood.

So then the Son of God is so called on this principle, that there is the Father also, that He hath One from whom He derives His Being; not on this, that the Father is first in thee, and the Son after. The Father always was, the Son always from the Father. And because whatever "is" from another thing, is born, therefore the Son was always born. The Father always was, the image from Him always was; as that image of the shrub was born of the shrub, and if the shrub had always been, the image would also have always been born from the shrub. Thou couldest not find things begotten coeternal with the eternal begetters, but thou hast found things born coeval with those that begat them in thee. I understand the

Son coeternal with the Eternal who begat Him. For what with regard to things of thee is coeval, with regard to things eternal is coeternal.

13. Here there is somewhat for you to consider, Brethren, as a protection against blasphemies. For it is constantly said, "See thou hast produced certain resemblances; but the brightness which is thrown out from the fire, shines less brilliantly than the fire itself, and the image of the shrub has less proper subsistence, than that shrub of which it is the image. These instances have a resemblance, but they have not a thorough equality: wherefore they do not seem to be of the same substance." What then shall we say, if any one say, "The Father then is to the Son, such as the brightness is to the fire, and the image to the shrub "? See I have understood the Father to be eternal; and the Son to be coeternal with Him; nevertheless say we that He is as the brightness which is thrown out from and is less brilliant than the fire, or as the image which is reflected from and has less real existence than the shrub? No, but there is a thorough equality. "I do not believe it," he will say, "because thou hast not discovered a resemblance." Well then, believe the Apostle, because he was able to see what I have said. For he says, "He thought it not robbery to be equal with God." Equality is perfect likeness in every way. And what said he? "Not robbery." Why? Because that is robbery which belongs to another.

14. Yet from these two comparisons, these two kinds, we may perhaps find in the creature a resemblance whereby we may understand how the Son is both coeternal with the Father, and in no respect less than He. But this we cannot find in one kind of resemblances singly: let us join both kinds together. How both kinds? One, of which they themselves give instances of resemblances, and the other, of which we gave. For they gave instances of resemblances from those things which are born in thee, and are preceded in thee by them of whom they are born, as man of man. He that is born first is greater in thee; but yet man and man, that is of the same substance. For man begets a man, and a horse a horse, and a sheep a sheep. These beget after the same substance, but not after the same thee. They are diverse in thee, but not in nature diverse. What then do we praise here in this nativity? The equality of nature surely. But what is waiting? The equality of thee. Let us retain the one thing which is praised here, that is, the equality of nature. But in the other kind of resemblances, which we gave from the brightness of the fire and the image of the shrub, you find not an equality of nature, you do find an equalityof thee. What do we praise here? Equality of thee. What is wanting? Equality of nature. Join the things which you praise together.

For in the creatures there is wanting something which you praise, in the Creator nothing can be wanting: because what you find in the creature, came forth from the Hand of the Creator. What then is there in things coeval? Must not that be given to God which you praise here in? But what is wanting must not be attributed to that Sovereign Majesty, in the which there is no defect. See I offer to you things begetting coeval with things begotten: in these you praise the equality of thee, but find fault with the inequality of nature. What you find fault with, do not attribute to God; what you praise, attribute to Him; so from this

kind of resemblances you attribute to Him instead of a cotemporaneousness a coeternity, that the Son may be coeternal with Him of whom He was born. But from the other kind of resemblances, which itself too is a creature of God, and ought to praise the Creator, what do you praise in them? Equality of nature. You had before assigned coeternity by reason of the first distinction; by reason of this last, assign equality; and the nativity of the same substance is complete. For what is more mad, my brethren, than that I should praise the creature in anything which does not exist in the Creator? In man I praise equality of nature, shall I not believe it in Him who made man? That which is born of man is man;

shall not that which is born of God, be That which He is of whom He was born? Converse have I none with works which God hath not made. Let then all the works of the Creator praise Him. I find in the one ease a cotemporaneousness, I get at the knowledge of a coeternity in the other. In the first I find an equality of nature, I understand an equality of substance in the other. In this then that is "wholly," which in the ether case is found in the several parts, and several things. It is then "wholly" here altogether, and not only what is in the creature; I find it wholly here, but as being in the Creator, in so much higher a way, in that the one is visible, the Other Invisible; the one temporal, the Other Eternal; the one changeable, the Other Unchangeable; the one corruptible, the Other Incorruptible. Lastly, in the case of men themselves, what we Find, man and man, are two men; here the Father and the Son are One God.

15. I render unspeakable thanks to our Lord God, that He hath vouchsafed, at your prayers, to deliver my infirmity from this most perplexed and difficult place. Yet above all things remember this, that the Creator transcends indescribably whatever we could gather from the creature, whether by the bodily senses, or the thought of the mind. But wouldest thou with the mind reach Him? Purify thy mind, purify thine heart. Make clean the eye whereby That, whatever It be, may be reached. For "blessed are the clean in heart, for they shall see God." But whilst the heart was not cleansed, what could be provided and granted more mercifully by Him, than that That Word of whom we have spoken so great and so many things, and yet have spoken nothing worthy of Him; that That Word, "by whom all things were made," should become that which we are, that we might be able to attain to That which we are not? For we are not God; but with the mind or the interior eye of the heart we can see God. Our eyes dulled by sins, blinded, enfeebled by infirmity, desire to see; but we are in hope, not yet in possession. We are the children of God. This saith John, who says, "In the beginning was the Word, and the Word was with God, and the Word was God; " he who lay on the Lord's Breast, who drew in these secrets from the Bosom of His Heart; he says, "Dearly beloved, we are the children of God, and it doth not yet appear what we shall be; we know that, when He shall appear, we shall be like Him, for we shall see Him as He is." This is promised us.

16. But in order that we may attain, if we cannot yet see God the Word, let us hear the Word made Flesh; seeing we are carnal, let us hear the Word Incarnate. For for this cause came He, for this cause took upon Him our infirmity, that thou mightest be able to receivethe

strong words of a God bearing thy weakness. And He is truly called ”milk.” For He giveth milk to infants, that He may give the meat of wisdom to them of riper years. Suck then now with patience, that thou mayest be fed to thy heart’s most eager wish. For how is even the milk, wherewith infants are suckled, made? Was it not solid meat on the table? But the infant is not strong enough to eat the meat which is on the table; what does the mother do? She turns the meat into the substance of her flesh, and makes milk of it. Makes for us what we may be able to take. So the Word was made Flesh, that we little ones, who were indeed as infants with respect to food, might be nourished by milk. But there is this difference; that when the mother makes the food turned into flesh milk, the food is turned into milk; whereas theWord abiding Itself unchangeably assumed Flesh, that there might be, as it were, a tissue of the two. What He is, He did not corrupt or change, that in the fashion, He might speak to thee, not transformed and turned into man. For abiding unalterable, unchangeable, and altogether inviolable, He became what thou art in respect of thee, what He is in Himself in respect of the Father.

17. For what doth He say Himself to the infirm, to the end that recovering that sight, they may be able in some measure to reach the Word by whom all things were made? ”Come unto Me, all ye that labour and are heavy laden, and I will refresh you. Take My yoke upon you, and learn of Me, that I am meek and lowly in heart. What doth the Master, the Son of God, the Wisdom of God, by whom all things were made, proclaim? He calleth the human race, and saith, ”Come unto Me, all ye that labour, and learn of Me. Thou wast thinking haply that the Wisdom of God would say, ”Learn how I have made the heavens and the stars; how all things also were numbered in Me before they were made, how by virtue of unchangeable principles your very hairs were numbered. Didst thou think that Wisdom would say these things, and such as these? No. But first that. ”That I am meek and lowly in heart. Lo, see here what ye can comprehend, brethren; it is surely a little thing. We are making our way to great things, let us receive the little things, and we shall be great. Wouldest thou comprehend the height of God? First comprehend the lowliness of God. Condescend to be humble for thine own sake, seeing that God condescended to be humble for thy sake too; for it was not for His own.

Comprehend then the lowliness of Christ, learn to be humble, be loth to be proud Confess thine infirmity, lie patiently before the Physician; when thou shalt have comprehended His lowliness, thou risest with Him; not as though He should rise Himself in that He is the Word; but thou rather, that He may be more anti more comprehended by thee. At first thou didst understand falteringly and hesitatingly; afterwards thou wilt understand more surely and more clearly. He doth not increase, but thou makest progress, and He seemeth as it were to rise with thee. So it is, brethren. Believe the commandments of God, and do them, and He will give you the strength of understanding. Do not put the last first, and, as it were, prefer knowledge to the commandments of God; lest ye be only the lower, and none the more firmly rooted. Consider a tree; first it strikes downwards, that it may grow up on high; fixes its root low in the ground, that it may extend its top to heaven. Does it make an effort to grow except from humiliation? And wouldest thou without charity comprehend

these transcendent matters, shoot toward the heaven without a root? This were a ruin, not a growing. With ”Christ” then ”dwelling in your hearts by faith, be ye rooted and grounded in charity, that ye may be filled with all the fulness of God.”

Sermon 68

On the same words of the gospel, John i., ”In the beginning was the word,” etc.

1. All ye who are looking for a man’s many words, understand the One Word of God, ”In the beginning was the Word. Now, ”In the beginning God made the heaven and the earth. But, ”The Word was,” since we have heard, ”In the beginning God made. Acknowledge we in Him the Creator; for Creator is He who made; and the creature what He made. For no creature which was made ”was,” as God the Word ”was,” by whom it was made, always. Now when we heard ”The Word was,” with whom was It? We understand the Father who did not make nor create the Same Word, but begat Him. For, ”In the beginning God made the heaven and the earth. Whereby made He them? ”The Word was, and the Word was with God; but what kind of Word? Did it sound and so pass away? Was it a mere thought, and motion of the mind? No. Was it suggested by memory, and uttered? No. What kind of Word then? Why dost thou look for many words from me? ”The Word was God. When we hear, ”The Word was God,” we do not make a second God; but we understand the Son. For the Word is the Son of God. Lo, the Son, and What but God? For ”The Word was God. What the Father? God of course. If the Father is God and the Son God, do we make two Gods? God forbid. The Father is God, the Son God; but the Father and the Son One God.

For the Only Son of God was not made, but born. ”In the beginning God made the heaven and the earth; but the Word was of the Father. Was the Word therefore made by the Father? No. ”All things were made by Him. If by Him all things were made, was He too made by Himself? Do not imagine that He by whom thouhearest all things were made was Himself made among all things. For if He were made Himself, all things were not made by Him, but Himself was made among the rest. You say, ”He was made; what, by Himself? Who can make himself? If then He was made, how by Him were all things made? See, Himself too was made, as you say, not I, for that He was begotten, I do not deny. If then you say that He was made, I ask by what, by whom? By Himself? Then He ”was,” before He was made, that He might make Himself. But if all things were made by Him, understand that He was not Himself made. If thou art not able to understand, believe, that thou mayest understand. Faith goes before; understanding follows after; since the Prophet says, ”Unless ye believe, ye shall not understand. The Word was. Look not for thee in Him, by whom times were

made. ”The Word was. But you say, ”There was a thee that the Word was not. You say falsely; nowhere do you read this. But I do read for you, ”In the beginning was the Word.

What look you for before the beginning? But if you should be able to find anything before the beginning, this will be the beginning. He is mad who looks for anything before the beginning. What then doth he say was before the beginning?”In the beginning was the Word.”

2. But you will say, ”The Father both ‘was,’ and was before the Word. What are you looking for? ”In the beginning was the Word. What you find, understand; seek not for what you are not able to find. Nothing is before the beginning. ”In the beginning was the Word. The Son is the Brightness of the Father. Of the Wisdom of the Father, which is the Son, it is said, ”For He is the brightness of the Everlasting Light. Are you seeking for a Son without a Father? Give me a light without brightness. If there was a time when the Son was net, the Father was a light obscure. For how was He not an obscure Light, if It had no brightness? So then the Father always, the Son always. If the Father always, the Son always. Do you ask of me, whether the Son were born? I answer, ”born. For He would not be a Son if not born. So when I say, the Son always was, I say in fact was always born. And who understands, ”Was always born ”? Give me an eternal fire, and I will give thee an eternal brightness. We bless God who hath given to us the holy Scriptures. Be ye not blind in the brightness of the light. Brightness is engendered of the Light, and yet the Brightness is Coeternal with the Light that engenders It. The Light always, its Brightness always. It begat Its Own Brightness; but was it ever without Its Brightness?

Let God be allowed to beget an eternal Son. I pray you hear of whom we are speaking; hear, mark, believe, understand. Of God are we speaking. We confess and believe the Son coeternal with the Father But you will say, ”When a man begets a Son, he that begets is the elder, and he that is begotten the younger. It is true; in the case of men, he that begets is the elder, and he that is begotten, the younger, and he arrives in thee to his father’s strength. But why, save that whilst the one grows, the other grows old? Let the father stand still a while, and in his growing the son will follow on him, and you will see him equal. But see, I give you whereby to understand this. Fire engenders a coeval brightness. Among men you only find sons younger, fathers older; you do not find them coeval: but as I have said, I show you brightness coeval with its parent fire. For fire begets brightness, yet is it never without brightness. Since then you see that the brightness is coeval with its fire, suffer God to beget a Coeternal Son. Whoso understandeth, let him rejoice: but whoso understandeth not, let him believe. For the word of the Prophet cannot be disannulled; ”Unless ye believe, ye shall not understand.”

Sermon 69

On the same words, John i. ”In the beginning was the word,” etc. 1. That our Lord Jesus Christ in seeking lost man was made Man, our preaching has never withholden, and your faith has ever retained; and moreover, that this our Lord, who for our sakes was made Man, was always God with the Father, and always will be, yea rather always Is; for where there is no succession of thee, there is no ”hath been” and ”will be.” For that of which it is said, ”it hath been,” is now no more; that of which it is said, ”it will be,” is not yet; but He always is, because He truly ”is,” that is, is unchangeable. For the Gospel lesson has just now taught us a high and divine mystery. For this beginning of the Gospel St. John poured forth for that he drank it in from the Lord’s Breast. For ye remember, that it has been very lately read to you, how that this St. John the Evangelist lay in the Lord’s Bosom. And wishing to explain this clearly, he says, ”On the Lord’s Breast;” that we might understand what he meant, by ”in the Lord’s bosom.” For what, think we, did he drink in who was lying on the Lord’s Breast? Nay, let us not think, but drink; for we too have just now heard what we may drink in.

2. ”In the beginning was the Word, and the Word was with God, and the Word was God.” O glorious preaching! O the result of the full feast of the Lord’s Breast! ”In the beginning was the Word.” Why seekest thou for what was before It? ”In the beginning was the Word.” If the Word had been made (for made indeed that was not by which all things were made); if the Word had been made, the Scripture would have said, ”In the beginning God made the Word;” as it is said in Genesis, ”In the beginning God made the heaven and the earth.” God then did not in the beginning make the Word; because, ”In the beginning was the Word.” This Word which was in the beginning, where was It? Follow on, ”And the Word was with God.” But from our daily hearing the words of men we are wont to think lightly of this name of ”Word.” In this case do not think lightly of the Name of ”Word;” ”The Word was God. The same,” that is the Word, ”was in the beginning with God. All things were made by Him, and without Him was nothing made.”

3. Extend your hearts, help the poverty of my words. What I shall be able to express, give ear to; on what I shall not be able to express, meditate. Who can comprehend the abiding Word? All our words sound, and pass away. Who can comprehend the abiding Word, save He who abideth in Him? Wouldest thou comprehend the abiding Word? Do not follow the

current of the flesh. For this flesh is indeed a current; for it has none abiding. As it were from a kind of secret fount of nature men are born, they live, they die; or whence they come, or whither they go, we know not. It is a hidden water, till it issue from its source; it flows on, and is seen in its course; and again it is hidden in the sea. Let us despise this stream flowing on, running, disappearing, let us despise it. "All flesh is grass, and all the glory of flesh is as the flower of grass. The grass withereth, the flower falleth away." Wouldest thou endure? "But the word of the Lord endureth for ever."

4. But in order to succour us, "The Word was made Flesh, and dwelt among us." What is, "The Word was made Flesh "? The gold became grass. It became grass for to be burned; the grass was burned, but the gold remained; in the grass It perisheth not, yea, It changed the grass. How did It change it? It raised it up, quickened it, lifted it up to heaven, and placed it at the right Hand of the Father. But that it might be said, "And the Word was made Flesh, and dwelt among us," let us recollect awhile what went before. "He came unto His Own, and His Own received Him not. But as many as received Him, to them gave He power to become the sons of God." "To become," for they "were" not; but He "was" Himself in the beginning. "He gave them" then "power to become the sons of God, to them that believe in His Name; who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God." Lo, born they are, in whatever age of the flesh they may be; ye see infants; see and rejoice. Lo, they are born; but they are born of God.Their mother's womb is the water of baptism.

5. Let no man in poorness of soul entertain this conceit, and turn over such most beggarly thoughts in his mind, and say to himself, "How 'in the beginning was the Word, and the Word was with God, and the Word was God: all things were made by Him;' and lo, 'the Word was made flesh, and dwelt among us?'" Hear why it was done. "To those" we know "who believed on Him He hath given power to become the sons of God." Let not those then to whom He hath given power to become the sons of God, think it impossible to become the sons of God. "The Word was made flesh, and dwelt among us." Do not imagine that it is too great a thing for you to become the sons of God; for your sakes He became the Son of man, who was the Son of God. If He was made, that He might be less, who was more; can He not bring it to pass, that of that less which we were, we may be something more? He descended to us, and shall not we ascend to Him? For us He accepted our death, and shall He not give us His Life? For thee He suffered thy evil things, and shall He not give thee His good things?

6. "But how," one will say, "can it be, that the Word of God, by whom the world is governed, by whom all things both were, and are created, should contract Himself into the womb of a Virgin; should abandon the world, and leave the Angels, and be shut up in one woman's womb?" Thou skillest not to conceive of things divine. The Word of God (I am speaking to thee, O man, I am speaking to thee of the omnipotence of the Word of God) could surely do all, seeing that the Word of God is omnipotent, at once remain with the Father, and come to us; at once in the flesh come forth to us, and lay concealed in Him. For He would not the less have been, if He had not been born of flesh. He "was" before His own flesh; He created

His Own mother. He chose her in whom He should be conceived, He created her of whom He should be created. Why marvellest thou? It is God of whom I am speaking to thee: "The Word was God."

7. I am treating of the Word, and perchance the word of men may furnish somewhat like; though very unequal, far distant, in no comparable, yet something which may convey a hint to you by way of resemblance. Lo, the word which I am speaking to you, I have had previously in my heart: it came forth to thee, yet it has not departed from me; that began to be in thee, which was not in thee; it continued with me when it went forth to thee. As then my word was brought forth to thy sense, yet did not depart from my heart; so That Word came forth to our senses, yet departed not from His Father. My word was with me, and it came forth into a voice: the Word of God was with the Father, and came forth into Flesh. But can I do with my voice that which He could do with His Flesh? For I am not master of my voice as it flies; He is not only master of His Flesh, that It should be born, live, act; but even when dead He raised It up, and exalted unto the Father the Vehicle as it were in which He came forth to us. You may call the Flesh of Christ a Garment, you may call It a Vehicle, and as perchance Himself vouchsafed to teach us, you may call It His Beast; for on this beast He raised him who had been wounded by robbers;

lastly, as He said Himself more expressly, you may call It a Temple; This Temple knows death no more, Its seat is at the right Hand of the Father: in This Temple shall He come to judge the quick and dead. What He hath by precept taught, He hath by example manifested. What He hath in His own Flesh shown, that oughtest thou to hope for in thy flesh. This is faith; hold fast what as yet thou seest not. Need there is, that by believing thou abide firm in that thou seest not; lest when thou shalt see, thou be put to shame.

Sermon 70

On the same words of John i., "In the beginning was the word," etc. 1. The beginning of John's Gospel, "In the beginning was the Word." Thus he begins, this he saw, and transcending the whole creation, mountains, air, the heavens, the stars, Thrones, Dominions, Principalities, Powers, all Angels, and Archangels, transcending all; he saw the Word in the beginning, and drank It in. He saw above every creature, he drank in from the Lord's breast. For this same St. John the Evangelist is he whom Jesus specially loved; insomuch that he lay on His Breast at supper. There was this secret, that there from might be drunk in, what in the Gospel was to be poured forth. Happy they who hear and understand. Of the next degree of blessedness are they who though they understand not, believe. For how great a thing it is to see This Word of God, who can explain in human words?

2. Lift up your hearts, my Brethren, lift them up as best ye can; whatsoever occurs to you from the idea of any body whatsoever, reject.If the Word of God occurs to you under theidea of the light of this sun, expand, extend how you will, set no bounds in your thought tothat light; it is nothing to the Word of God.Whatsoever of this sort the mind conceives, isless in one part than in the whole. Of theWord conceive as Whole everywhere. Understand ye what I say; because of my stress of time I am limiting myself as much as I canfor your sakes. Understand ye what I say.Lo, this light from heaven, which is called by the name of the sun, when it comes forth, itenlightens the earth, unfolds the day, develops forms, distinguishes colours. Great blessing itis, great gift of God to all mortal men; let Hisworks magnify Him. If the sun is so beauteous, what more beauteous than the sun's Maker? And yet look, Brethren; lo, he pours his rays through the whole earth; penetrates open places, the closed resist him; he sends his light through windows; can he also through a wall? To theWord of God all is open, from the Word of God nothing is hid. Observe another difference, how far from the Creator is the creature, especiallythe bodily creature. When the sun is in the East, it is not in the West. Its light indeed shed from that vast body reaches even to the West; but itself is not there.

When it begins to set, then it will be there. When it rises, it is in the East; when it sets it is in the West By these operations of his, it has given name to those quarters. Because it is in the East when it rises at the East, it has made it be called the Rising Sun; because it is at the West when it sets at the West, it has made it be called the Setting Sun. At night it is

nowhere seen. Is the Word of God so? When It is in the East, is It not in the West; or when It is in the West, is It not in the East? or does It ever leave the earth, and go under or behind the earth? It is Whole everywhere. Who can in words explain this? Who see it? By what means of proof shall I establish to you what I say? I am speaking as a man, it is to men I speak; I am speaking as one weak, to men weaker am I speaking. And yet, my brethren, I am bold to say that I do in some sort see what I am saying to you, though "through a glass," or "darkly," I do in some sort understand even within my heart a word touching this thing. But it seeks to go forth to you, and finds no meet vehicle. The vehicle of the word is the sound of the voice.

What I am saying within mine own self I seek to say to you, and words fail. For I wish to speak of the Word of God. How great a Word, what kind of Word? "All things were made by Him. See the works, and stand in awe of the Worker. "All things were made by Him."

3. Return with me, O human infirmity, return, I say. Let us comprehend these human e things if we can. We are men, I who speak, I am a man, and to men I speak, and utter the sound of my voice. I convey the sound of my voice to men's ears, and by the sound of my voice I somehow through the ear lay up understanding also in the heart. Let us then speak on this point what and how we can, let us comprehend it. But if we have not ability to comprehend even this, in respect of the Other what are we? Lo, ye are listening to me; I am speaking a word. If any one goes out from us, and is asked outside what is being done here, he answers, "The Bishop is speaking a word. I am speaking a word of the Word. But what a word, of what a Word? A mortal word, of the Word Immortal; a changeable word, of the Word Unchangeable; a passing word of the Word Eternal. Nevertheless, consider my word. For I have told you already, the Word of God is Whole everywhere. See, I am speaking a word to you; what I say reaches to all. Now that what I am saying might come to you all, did ye divide what I say? If I , were to feed you, to wish to fill not your minds, but your bodies, and to set loaves before you to be satisfied therewith; would ye not divide my loaves among you?

Could my loaves come to every one of you? If they came to one only, the rest would have none. But now see, I am speaking, and ye all receive. Nay, not only all receive, but all receive it whole. It comes whole to all, to each whole. O the marvels of my word! What then is the Word of God? Hear again. I have spoken; what I have spoken, has gone forth to you, and has not gone away from me. It has reached to you, and has not been separated from me. Before I spake, I had it, and ye had not; I spake, and ye began to have, and I lost nothing. O the marvel of my word! What then is the Word of God? From little things form conjectures of things great. Consider earthly things, laud the heavenly. I am a creature, ye are creatures; and such great miracles are done with my word in my heart, in my mouth, in my voice, in your ears, in your hearts. What then is the Creator? O Lord, hear us. Make us, for that Thou hast made us. Make us good, for that Thou hast made us enlightened men. These white-robed, enlightened ones hear Thy word by me. For enlightened by Thy grace they stand before Thee. "This is the day which the Lord hath made.

Only let them labour, let them pray for this, that when these days shall have gone by, they may not become darkness, who have been made the light of the wonders and the blessings of God.

Sermon 71

On the words of the gospel, John I. 10, ”The world was made through him,” etc. 1. By the Lord ”was the world made, and the world knew Him not.” What world was made by Him, what world knew Him not? For it is not the same world that was made by Him, which knew Him not. What is the world that was made by Him? The heaven and earth. How did not the heaven know Him, when at His Passion the sun was darkened? How did not the earth know Him, when as He hung upon the Cross, it quaked? But ”the world knew Him not,” whose Prince he is, of whom it is said, ”Behold, the prince of this world cometh, and findeth nothing in me.” Wicked men are called the world; unbelieving men are called the world. They have gotten their name from that they love. By the love of God we are made gods; so by the love of the world, we are called the world. But ”God was in Christ reconciling the world unto Himself.” ”The world” then ”knew Him not.” What? ”all men?”

2. ”He came unto His Own, and His Own received Him not.” All things are His, but they are called His Own, from among whom His mother was, among whom He had taken Flesh, to whom He had sent before the heralds of His advent, to whom He had given the law, whom He had delivered from the Egyptian bondage, whose father Abraham according to the flesh He elected. For He said truth, ”Before Abraham was, I am.” He did not say, ”Before Abraham was,” or ”before Abraham was made, I was made.” For ”in the beginning the Word was,” not,” was made.” So then ”He came unto His Own,” He came to the Jews. ”And His Own received Him not.”

3. ”But as many as received Him. For of course the Apostles were there, who ”received Him. There were they who carried branches before His beast. They went before and followed after, and spread their garments, and cried with a loud voice, ”Hosanna to the Son of David, Blessed is He That cometh in the Name of the Lord. Then said the Pharisees unto Him, ”Restrain the children, that they cry not out so unto Thee. And He said, ”If these shall hold their peace, the stones will cry out. Us He saw when He spake these words; ”If these shall hold their peace, the stones will cry out. Who are stones, but they who worship stones? If the Jewish children shall hold their peace, the elder and the younger Gentiles shall cry out. Who are the stones, but they of whom speaketh that very John, who came ”to bear witness of the Light ”? For when he saw these self-same Jews priding themselves on their birth from Abraham, he said to them, ”O generation of vipers. They called themselves the

children of Abraham; and he addressed them, "O generation of vipers. Did he do Abraham wrong? God forbid! He gave them a name from their character. For that if they were the children of Abraham, they would imitate Abraham; as He too telleth them who say to Him, "We be free, and were never in bondage to any man; we have Abraham for our father.

And He said, "If ye were Abraham's children, ye would do the deeds of Abraham. Ye wish to kill Me, because I tell you the truth. This did not Abraham. Ye were of his stock, but ye are a degenerate stock. So then what said John? "O generation of vipers, who hath warned you to flee from the wrath to come? Because they came to be baptized with the baptism of John unto repentance. "Who hath warned you to flee from the wrath to come? Bring forth therefore fruits worthy of repentance. And say not in your hearts, We have Abraham to our father. For God is able of these stones to raise up children unto Abraham. For God is able of these stones which he saw in the Spirit; to them he spake; he foresaw us; "For God is able of these stones to raise up children unto Abraham. Of what stones? "If these shall hold their peace, the stones will cry out. Ye have just now heard, and cried out. It is fulfilled, "The stones shall cry out. For from among the Gentiles we came, in our forefathers we worshipped stones. Therefore are we called dogs too. Call to mind what that woman heard who cried out after the Lord, for she was a Canaanitish woman, a worshipper of idols, the handmaid of devils. What said Jesus to her? "It is not good to take the children's bread, and to cast it to dogs. Have ye never noticed, how dogs will lick the greasy stones?

So are all the worshippers of images. But grace has come to you. "But as many as received Him, to them gave He power to become the sons of God. See ye have here some just now born: to them hath He "given power to become the sons of God. To whom hath He given it? "To them that believe in His Name."

4. And how do they become the sons of God? "Who were born, not of blood, nor of the will of man, nor of the will of the flesh, but of God." Having received power to become the sons of God, they are born of God. Mark then: They are born of God, "not of blood," like their first birth, like that wretched birth, issuing out of wretchedness. But they who are born of God, what were they? whereby were they first born? Of blood; of the joint blood of the male and female, of the carnal union of male and female, from this were they born. From whence now? They are born of God. The first birth of the male and female; the second birth of God and the Church.

5. Lo, they are born of God; whereby is it brought to pass that they should be born of God, who were first born of men? Whereby is it brought to pass, whereby? "And the Word was made Flesh, that It might dwell among us. Wondrous exchange; He made Flesh, they spirit. What is this? What condescension is here, my brethren! Lift up your minds to the hope and comprehension of better things. Give not yourselves up to worldly desires. "Ye have been bought with a Price; " for your sakes the Word was made Flesh; for your sakes He who was the Son of God, was made the Son of man: that ye who were the sons of men, might be made sons of God. What was He, what was He made? What were ye, what were ye made? He was the Son of God. What was He made? The Son of man. Ye were the sons of men. What were

ye made? The sons of God. He shared with us our evil things, to give us His good things. But even in that He was made the Son of man, He is different much from us. We are the sons of men by the lust of the flesh; He the Son of man by the faith of a virgin. The mother of any other man whatever conceives by a carnal union; and every one is born of human parents, his father and his mother. But Christ was born of the Holy Ghost, and the Virgin Mary.

He came to us, but from Himself departed not far; yea from Himself as God He departed never; but added what He was to our nature. For He came to that which He was not, He did not lose what He was. He was made the Son of man; but did not cease to be the Son of God. Hereby the Mediator, in the middle. What is, "in the middle "? Neither up above, nor down below. How neither up above, nor down below? Not above, since He is Flesh; not below, since He is not a sinner. But yet in so far as He is God, above always. For He did not so come to us, as to leave the Father. From us He went, and did not leave us; to us will He come again, and will not leave Him.

Sermon 72

On the words of the gospel, John I. 48,"When thou wast under the fig tree, I saw thee," etc. 1. What we have heard said by the Lord Jesus Christ to Nathanael, if we understand it aright, does not concern him only. For our Lord Jesus saw the whole human race under the fig-tree. For in this place it is understood that by the fig-tree He signified sin. Not that it always signifies this, but as I have said in this place, in that fitness of significancy, in which ye know that the first man, when he sinned, covered himself withfig leaves. For with these leaves they covered their nakedness when they blushed for their sin; and what God had made them for members, they made for themselves occasions of shame. For they had no need to blush for the work of God; but the cause of sin preceded shame. If iniquity had not gone before, nakedness would never have been put to the blush. For "they were naked, and were not ashamed." For they had committed nothing to be ashamed for. But why have I said all this? That we may understand that by the fig-tree sin is signified. What then is, "when thou wast under the fig-tree, I saw thee"? When thou wast under sin, I saw thee. And Nathanael looking back upon what had occurred, remembered that he had been under a fig-tree, where Christ was not. He was not there, that is, by His Bodily Presence; but by His knowledge in the Spirit where is He not? And because he knew that he was under the fig-tree alone, where the Lord Christ was not; when He said to him, "When thou wast under the fig-tree, I saw thee;" he both acknowledged the Divinity in Him, and cried out, Thou art the King of Israel."

2. The Lord said, "Because I said unto thee, I saw thee when thou wast under the fig-tree, marvellest thou? thou shalt see greater things than these. What are these greater things? And He said, "Ye shall see heaven open, and the Angels of God ascending and descending upon the Son of Man. Let us call to mind the old story written in the sacred Book. I mean in Genesis. When Jacob slept at a certain place, he put a stone at his head; and in his sleep he saw a ladder reaching from earth even unto heaven; and the Lord was resting upon it; and Angels were ascending and descending by it. This did Jacob see. A man's dream would not have been recorded, had not some great mystery been figured in it, had not some great prophecy been to be understood in that vision. Accordingly, Jacob himself, because he understood what he had seen, placed a stone there, and anointed it with oil. Now ye recognise the anointing; recognise The Anointed also. For He is "the Stone which the builders rejected; He was made the Head of the corner. He is the Stone of which Himself

said, ”Whosoever shall stumble against This Stone shall be shaken; but on whomsoever That Stone shall fall, It will crush him. It is stumbled against as It lies on the earth; but It will fall on him, when He shall come from on high to judge the quick and dead.

Woe to the Jews, for that when Christ lay low in His humility, they stumbled against Him. ”This Man,” say they, ”is not of God, because He breaketh the sabbath day. ”If He be the Son of God, let Him come down from the cross. Madman, the Stone lies on the ground, and so thou deridest It. But since thou dost deride It, thou art blind; since thou art blind, thou stumblest; since thou stumblest, thou art shaken i since thou hast been shaken by It as It now lies on the ground, hereafter shall thou be crushed by It as It fails from above. Therefore Jacob anointed the stone. Did he make an idol of it? He showed a meaning in it, but did not adore it. Now then give ear, attend to this Nathanael, by the occasion of whom the Lord Jesus hath been pleased to explain to us Jacob’s vision.

3. Ye that are well instructed in the school of Christ, know that this Jacob is Israel too. They are two names; for they are one man. His first name Jacob, which is by interpretation supplanter, he received when he was born. For when those twins were born, his brother Esau was born first; and the hand of the younger was found on the elder’s foot. He held his brother’s foot who preceded him in his birth, and himself came after And because of this occurrence, because he held his brother’s heel, he was called Jacob, that is, Supplanter. And afterwards, when he was returning from Mesopotamia, the Angel wrestled with him in the way. What comparison can there. be between an Angel’s and a man’s strength? Therefore it is a mystery, a sacrament, a prophecy, a figure; let us therefore understand it. For consider the manner of the struggle too. While he wrestleth, Jacob prevailed against the Angel. Some high meaning is here. And when the man had prevailed against the Angel, he kept hold of Him; yes, the man kept hold of Him whom he had conquered. And said to Him, ”I will not let Thee go, except Thou bless me. When the conqueror was blessed by the Conquered, Christ was figured. So then that Angel, who is understood to be the Lord Jesus, saith to Jacob, ”Thou shall not be any more called Jacob, but Israel shall thy name be,” which is by interpretation,” Seeing God.

After this He touched the sinew of his thigh, the broad part, that is, of the thigh, and it dried up; and Jacob became lame. Such was He who was conquered. So great power had this Conquered One, as to touch the thigh, and make lame. It was then with His Own will that He was conquered. For He ”had power to lay down” His strength, ”and He had power to take It up. He is not angry at being conquered, for He is not angry at being crucified. For He even blessed him, saying, ”Thou shall not be called Jacob, but Israel. Then the” supplanter” was made ”the seer of God. And He touched, as I have said, his thigh, and made him lame. Observe in Jacob the people of the Jews, those thousands who followed and went before the Lord’s beast, who in concert with the Apostles worshipped the Lord, and cried out, ”Hosanna to the Son of David, Blessed is He that cometh in the Name of the Lord. Behold Jacob blessed. He has continued lame until now in them who are at this day Jews. For the broad part of the thigh signifies the multitude ofincrease. Of whom the Psalm,

when it prophesied that the Nations should believe, speaketh, saying, "A people whom I have not known, hath served Me; by the hearing of the ear it hath obeyed Me. I was not there, and I was heard; here I was, and I was killed. "A people whom I have not known, hath served Me;

by the hearing of the ear it hath obeyed Me. Therefore, "faith cometh by hearing, and hearing by the word of Christ. And it goes on, "The strange children have lied unto Me; concerning the Jews. "The strange children have lied unto Me, the strange children have faded away and have halted from their paths. I have pointed out Jacob to you, Jacob blessed and Jacob lame.

4. But as arising out of this occasion, this must not be passed over, which may haply of itself perplex some of you; with what design is it, that when this Jacob's grandfather Abraham's name was changed (for he too was first called Abram, and God changed his name, and said, "Thou shall not be called Abram, but Abraham" ; from that time he was not called Abram. Search in the Scriptures, and you will see that before he received another name, he was called only Abram; after he received it, he was called only Abraham. But this Jacob, when he received another name, heard the same words, "Thou shalt not be called Jacob, but Israel shalt thou be called." Search the Scriptures, and see how that he was always called both, both Jacob and Israel. Abram after he had received another name, was called only Abraham. Jacob after he had received another name, was called both Jacob and Israel. The name of Abraham was to be developed in this world; for here he was made the father of many nations, whence he received his name. But the name of Israel relates to another world, where we shall see God. Therefore the people of God, the Christian people in this present time, is both Jacob and Israel, Jacob in fact, Israel in hope. For the younger people is called the Supplanter of its brother the eider people. What! have we supplanted the Jews? No, but we are said to be their supplanters, for that for our sakes they were supplanted. If they had not been blinded, Christ would not have been crucified; His precious Blood would not have been shed; if that Blood had not been shed, the world would not have been redeemed. Because then their blindness hath profited us, therefore hath the eider brother been supplanted by the younger, and the younger is called the Supplanter. But how long shall this be?

5. The time will come, the end of the world will come, and all Israel shall believe; not they who now are, but their children who shall then be. For these present walking in their own ways, will go to their own place, will pass on to everlasting damnation. But when they shall have been made all one people, that shall come to pass which we sing, "I shall be satisfied when Thy glory shall be manifested. When the promise which is made to us, that we "see face to flee," shall come. "Now we see through a glass darkly," and "in part; but when both people, now purified, now raised again, now crowned, now changed into an immortal form, and into everlasting incorruption, shall see God face to face, and Jacob shall be no more, but there shall be Israel only; then shall the Lord see him in the person of this holy Nathanael, and shall say, "Behold an Israelite indeed, in whom is no guile. When thou dost hear, "Behold an Israelite indeed; let Israel come into thy mind; when Israel shall come

into thy mind, let his dream come into thy mind, in which he saw a ladder from earth even to heaven, the Lord standing upon it, the Angels of God ascending and descending. This dream did Jacob see. But after this he was called Israel; that is, some little time after as he came from Mesopotamia, and on his journey. If then Jacob saw the ladder, and he is also called Israel;

and this Nathanael is an "Israelite indeed in whom is no guile ·" therefore when he wondered because the Lord. said to him, "I saw thee under the fig-tree; did He say to him, "Thou shalt see greater things than these. And so He announced to him Jacob's dream. To whom did He announce it? To him whom He called "an Israelite, in whom was no guile. As if He had said, "His dream, by whose name I have called thee, shall be manifested in thee; make no haste to wonder, "thou shalt see greater things than these. Ye shall see heaven open, and the Angels of God ascending and descending unto the Son of Man. See what Jacob saw; see why Jacob anointed the stone with oil; see why Jacob prophetically signified and prefigured the Anointed One. For that action was a prophecy.

6. Now I know what you are waiting for; I understand what you would hear from me. This too will I briefly declare, as the Lord enableth me; "ascending and descending unto the Sonof Man." How-if they descend to Him, He is here; if they ascend to Him, He is above. But if they ascend to Him, and descend toHim, He is at once above and here. It cannot any way possibly be, that they should ascend to Him, and descend to Him, unless He be both there whither they ascend, and here whither they descend-How do we prove that He is both there, and that He is here? Let Paul, who was first Saul, answer us. He found it by experience, when he was first a persecutor, and afterwards became a preacher; first Jacob, afterwards Israel; who was himself too "of the stock of Israel, of the tribe of Benjamin." In him let us see Christ above, Christ below. First, the very Voice of the Lord from heaven shows this; "Saul, Saul, why persecutest thou me? " What! had Paul ascended into heaven? Had Paul so much as cast a stone into heaven? He was persecuting the Christians, binding them, baling them to be put to death, searching them out in every place where they lay hid, when they were found on no consideration sparing them. To whom the Lord Christ saith, "Saul, Saul." Whence crieth He? From heaven. Therefore He is above. "Why persecutest thou Me?" Therefore He is below. Thus have I explained all, though briefly, yet as well as I could to you, Beloved. I have ministered to you according to my duty, and now for your duty, do ye think upon the poor. Let us turn to the Lord, etc.

Sermon 73

On the words of the gospel, John ii. 2, "and Jesus also was bidden, and his disciples, to the marriage." 1. Ye know, Brethren, for ye have learnt it as believing in Christ, and continually too do we by our ministry impress it upon you, that the humility of Christ is the medicine of man's swollen pride. For man would not have perished, had he not been swollen up through pride. For "pride," as saith the Scripture, "is the beginning of all sin." Against the beginning of sin, the beginning of righteousness was necessary. If then pride be the beginning of all sin, whereby should the swelling of pride be cured, had not God vouchsafed to humble Himself? Let man blush to be proud, seeing that God hath humbled Himself. For when man is told to humble himself, he disdains it; and when men are injured, it is pride that makes them wish to be avenged. Forasmuch as they disdain to humble themselves, they wish to be avenged; as if another's punishment could be any profit to any man. One who has been hurt and suffered wrong wishes to be avenged; be seeks his own remedy from another's punishment, and gains a great torment. The Lord Christ therefore vouchsafed to humble Himself in all things, showing us the way; if we but think meet to walk thereby.

2. Among His other acts, lo, the Virgin's Son comes to the marriage; who being with the Father instituted marriage. As the first woman, by whom came sin, was made of a man without a woman; so the Man by whom sin was done away, was made of a woman without a man. By the first we fell, by the other we rise. And what did He at this marriage? Of water He made wine. What greater sign of power? He who had power to do such things, vouchsafed to be in need. He who made of water wine could also have of stones made bread. The power was the same; but then the devil tempted Him, therefore Christ did it not. For ye know that when the Lord Christ was tempted, the devil suggested this to Him. For He was an hungred, since this too He vouchsafed to be, since this too made part of His Humiliation. The Bread was hungry, as the Way fainted, as saving Health was wounded, as the Life died. When then He was an hungred as ye know, the tempter said to Him, "If Thou be the Son of God, command that these stones be made bread. And He made answer to the tempter, teaching thee to answer the tempter. For to this end does the general fight, that the soldiers may learn. What answer did He make? "Man doth not live by bread alone, but by every word of God.

And He did not make bread of the stones, who of course could as easily have done it, as He made of water wine. For it is an exercise of the same power to make bread of stone; but He did it not, that He might despise the tempter's will. For no otherwise is the tempter overcome, but by being despised. And when He had overcome the devil's temptation, "Angels came and ministered to Him. He then who had so great power, why did He not do the one, and do the other? Read, yea, recollect what thou hast just heard, when He did this, when, that is, He made of the water wine; what did the Evangelist add? "And His disciples believed on Him. Would the devil on the other occasion have believed on Him?

3. He then who could do so great things, was hungry, and athirst, was wearied, slept, was apprehended, beaten, crucified, slain. This is the way; walk by humility, that thou mayest come to eternity. Christ-God is the Country whither we go; Christ-Man is the Way whereby we go. To Him we go, by Him we go; why fear we lest we go astray? He departed not from the Father; and came to us. He sucked the breasts, and He contained the world. He lay in the manger, and He fed the Angels. God and Man, the same God who is Man, the same Man who is God. But not God in that wherein He is Man, God, in that He is the Word; Man, in that the Word was made Flesh; by at once continuing to be God, and by assuming man's Flesh; by adding what He was not, not losing what He was. Therefore henceforward, having now suffered in this His humiliation, dead, and buried, He has now risen again, and ascended into heaven, there He is, and sitteth at the right Hand of the Father: and here He is needy in His poor. Yesterday too I set this forth to your Affection by occasion of what He said to Nathanael, "Thou shalt see a greater thing than this. For I say unto you, Ye shall see Heaven open, and the Angels of God ascending and descending unto the Son of Man." We searched out what this meant, and spake at some length; must we recapitulate the same to-day? Let those who were present remember; yet I will briefly run over it.

4. He would not say, "ascending unto the Son of Man," unless He were above; He would not say, "descending unto the Son of Man," unless He were also below. He is at once above, and below; above in Himself, below in His; above with the Father, below in us. Whence also was that Voice to Saul, "Saul, Saul, why persecutest thou Me?" He would not say, "Saul, Saul," unless that He was above. But Saul was not persecuting Him above. He then who was above would not have said, "Why persecutest thou me?" unless He were below also. Fear Christ above; recognise Him below. Have Christ above bestowing His bounty, recognise Him here in need. Here He is poor, there He is rich. That Christ is poor here, He tells us Himself for me, "I was an hungred, I was thirsty, I was naked, I was a stranger, I was in prison." And to some He said, "Ye have ministered unto Me," and to some He said, "Ye have not ministered unto Me." Lo, we have proved Christ poor; that Christ is Rich, who knows not? And even here it was a property of these riches to turn the water into wine. If he who has wine is rich, how rich is He who maketh wine? So then Christ is rich and poor; as God, rich; as Man, poor. Yea rich too now as Very Man He hath ascended into heaven, sitteth at the right Hand of the Father; yet still He is poor and hungry here, thirsty, and naked.

5. What art thou? Rich, or poor? Many tell me, I am poor; and they tell the truth. I recognise some poor having something, and some having want. But some have much gold and silver. O that they would acknowledge themselves poor! Poor they will acknowledge themselves, if they acknowledge the poor about them. For how is it? How much soever thou hast, thou rich man whosoever thou art, thou art God's beggar. The hour of prayer comes, and there I prove thee. Thou makest thy petition. How art thou not poor, who makest thy petition? I say more, Thou makest petition for bread. Wilt thou not have to say, "Give us our daily bread "? Thou, who askest for daily bread, art thou poor, or rich? And yet Christ saith to thee, "Give Me of that which I have given thee. For what didst thou bring here, when thou camest hither? All things that I created, thyself created hast found here; nothing didst thou bring, nothing shalt thou take away. Why wilt thou not give Me of Mine Own? For thou art full, and the poor man is empty. Look at your first origin; naked were ye both born. Thou too then wast born naked. Great store hast thou found here; didst thou bring ought with thee? I ask for Mine Own; give, and I will repay. Thou hast found Me a bountiful giver, make Me at once thy debtor. It is not enough to say, 'Thou hast found Me a bountiful giver, make Me at once thy debtor;' let Me regard thee as lending upon interest. Thou givest me but little, I will repay more. Thou givest me earthly things, I will repay heavenly. Thou givest me temporal things, I will restore eternal. I will restore thee to thyself, when I shall have restored thee unto Me."

Sermon 74

On the words of the gospel, John v. 2, "Now there is in Jerusalem by the Sheep Gate a pool," etc. 1. The lesson of the Gospel has just sounded in our ears, and made us intent to know what is the meaning of what has been read. This, I suppose, is looked for from me, this I promise, by the Lord's assistance, to explain as well as I can. For without doubt it is not without a meaning, that those miracles were done, and something they figured out to us bearing on eternal saving health. For the health of the body which was restored to this man, of how long duration was it? "For what is your life?" saith Holy Scripture; "it is a vapour that appeareth for a little time, and then vanisheth away." Therefore in that health was restored to this man's body for a time, some enduringness was restored to a vapour. So then this is not to be valued much; "Vain is the health of man." And, brethren, recollect that Prophetical and Evangelical testimony, for it is read in the Gospel; "All flesh is grass, and all the glory of flesh as the flower of grass; the grass withereth, the flower falleth away, the Word of the Lord endureth for ever." The Word of the Lord communicateth glory even to the grass, and no transitory glory; for even to flesh He giveth immortality.

2. But first passeth away the tribulation of this life, out of which He giveth us help, to whom we have said, "Give us help from tribulation." And all this life is indeed a tribulation to the understanding. For there are two tormentors of the soul, torturing it not at once, but alternating their tortures. These two tormentors' names are, Fear and Sorrow. When it is well with thee, thou art in fear; when it is ill, thou art in sorrow. This world's prosperity, whom doth it not deceive, its adversity not break? In this grass, and in the days of grass, the surer way must be kept to, the Word of God. For when it had been said, "All flesh is grass, and all the glory of flesh as the flower of grass, the grass withereth, the flower falleth away;" as though we should ask, "What hope has grass? what stability the flower of grass?" it is said, "but the Word of the Lord endureth for ever." And whence, you will say, is that Word to me? "The Word was made Flesh, and dwelt among us." For the Word of the Lord saith to thee, "Do not reject My promise, for I have not rejected thy grass." This then that the Word of the Lord hath granted to us, that we might hold to Hint, that we might not pass away with the flower of grass; this, I say, that He hath granted to us, that the Word should be made Flesh, taking Flesh, not changed into flesh, abiding, and assuming, abiding what He was, assuming what He was not; this, I say, that He hath granted to us, that pool also signifies.

3. I am speaking briefly. That water was the Jewish people; the five porches were the Law. For Moses wrote five books. Therefore was the water enclosed by five porches as that people was held in by the Law. The troubling of the water is the Lord's Passion among that people. He who descended was healed, and only one; for this is unity. Whosoever are offended at the Passion of Christ are proud; they will not descend, they are not healed. And, say they, "Am I to believe that God was Incarnate, that God was born of a woman, that God was crucified, scourged, dead, wounded, buried? Be it far from me to believe this of God, it is unworthy of Him. Let the heart speak, not the neck. To the proud the humiliation of the Lord seems unworthy of Him, therefore is saving health from such far off. Lift not thyself up; if thou wouldest be made whole, descend. Well might piety be alarmed, if Christ in the flesh subject to change were only spoken of. But now the truth sets forth to thee, Christ Unchangeable in His Nature as the Word. For, "In the beginning was the Word, and the Word was with God; not a word to sound, and so pass away; for "the Word was God. So then thy God endureth unchangeable. O true piety; thy God endureth, fear not; He doth not perish, and through Him, thou too dost not perish. He endureth, He is born of a woman, but in the Flesh.

The Word made even His Mother. He who was before He was made, made her in whom He was to be made Himself. He was an infant, but in the Flesh. He sucked, He grew, He took nourishment, He ran through the several stages of life, He came to man's estate, but in the Flesh. He was wearied, and He slept, but in the Flesh. He suffered hunger and thirst, but in the Flesh. He was apprehended, bound, scourged, assailed with railings, crucified finally, and killed, but in the Flesh. Why art thou alarmed? "The Word of the Lord endureth for ever. Whoso rejecteth this humiliation of God, doth not wish for healing from the deadly swelling of pride.

4. So then by His Flesh did the Lord Jesus Christ grant hope to our flesh. For He took on Him what we knew well in this earth, what aboundeth here, to be born, and to die. To be born and to die, abounded here; to rise again and to live for ever, was not here. Poor earthly merchandize found He here, He brought here strange and heavenly. If thou art alarmed at death, love the resurrection. He hath given thee help out of tribulation; for vain thy health had ever been. Let us acknowledge therefore and love the saving health in this world strange, that is, health everlasting, and live we in this world as strangers. Let us think that we are but passing away, so shall we be sinning less. Let us rather give thanks to our Lord God, that He hath been pleased that the last day of this life should be both near and uncertain. From the earliest infancy even to decrepit old age, it is but a short span. If Adam had died to-day, what would it have profited him, that he had lived so long? What "long time" is there in that in which there is an end? No one recalleth yesterday; to-day is pressed on by to-morrow, that it may pass away. In this little span let us live well, that we may go whence we may not pass away. And now even as we are talking, we are indeed passing away. Our words run on, and the hours fly by; so does our age, so our actions, so our honours, so our misery, so our happiness here below. All passeth away, but let us not be alarmed; "The Word of God endureth for ever." Let us turn to the Lord, etc.

Sermon 75

Again in John chapter v verse 2, etc., On the five porches, where lay a great multitude of impotent folk, and of the pool of Siloa. 1. Subjects strange neither to your ears nor hearts are now repeated: yet do they revive the affections of the hearer, and by repetition in some sort renew us: nor is it wearisome to hear what is well known already, for the words of the Lord are always sweet. The exposition of the sacred Scriptures is as the sacred Scriptures themselves: though they be well known, yet are they read to impress the remembrance of them. And so the exposition of them, though it be well known, is nevertheless to be repeated, that they who have forgotten it may be reminded, or they who chanced not to hear it may hear; and that with those who do retain what they are used to hear, it may by the repetition be brought to pass that they shall not be able to forget it. For I remember that I have already spoken to you, Beloved, on this lesson of the Gospel. Yet to repeat the same explanation to you is not wearisome, even as it was not wearisome to repeat the same Lesson to you. The Apostle Paul saith in a certain Epistle, ”To write the same things to you, to me indeed is not wearisome, but for you it is necessary.” So too with myself to say the same things to you, to me is not wearisome, but for you it is safe.

2. The five porches in which the infirm folk lay signify the Law, which was first given to the Jews and to the people of Israel by Moses the servant of God. For this Moses the minister of the Law wrote five books. In relation therefore to the number of the books which he wrote, the five porches figured the Law. But because the Law was not given to heal the infirm, but to discover and to manifest them; for so saith the Apostle, ”For if there had been a law given which could have given life, verily righteousness should have been by the Law; But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe; therefore in those porches the sick folk lay, but were not cured. For what saith he? ”If there had been a law given which could have given life. Therefore those porches which figured the Law could not cure the sick. Some one will say to me, ”Why then was it given? The Apostle Paul hath himself explained: ”Scripture,” saith he, ”hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. For these folk who were sick, thought themselves to be whole. They received the Law, which they were not able to fulfil; they learnt in what disease they were, and they implored the Physician’s aid;

they wished to be cured because they came to know they were in distress, which they would not have known if they had not been unable to fulfil the Law which had been given. For man thought himself innocent, and from this very pride of false innocence became more mad. To tame this pride then and to lay it bare, the Law was given; not to deliver the sick, but to convince the proud. Attend then, Beloved; to this end was the Law given, to discover diseases, not to take them away. And so then those sick folk who might have been sick in their own houses with greater privacy, if those five porches had not existed, were in those porches set forth to the eyes of all men, but were not by the porches cured. The Law therefore was useful to discover sins, because that man being made more abundantly guilty by the transgression of the Law, might, having tamed his pride, implore the help of Him That pitieth. Attend to the Apostle; ”The Law entered that sin might abound; but where sin abounded, grace hath much more abounded. What is, ”The Law entered that sin might abound ”? As in another place he saith, ”For where there is no law, there is no transgression. Man may be called a sinner before the Law, a transgressor he cannot. But when he hath sinned, after that he hath received the Law, he is found not only a sinner, but a transgressor.

Forasmuch then as to sin is added transgression, therefore ”hath sin abounded. And when sin abounds, human pride learns at length to submit itself, and to confess to God, and to say ”I am weak” To say to those words of the Psalm which none but the humbled soul saith, ”I said, Lord, be merciful unto me; heal my soul, for I have sinned against thee. Let the weak soul then say this that is at least convinced by transgression, and not cured, but manifested by the Law. Hear too Paul himself showing thee, both that the Law is good, and yet that nothing but the grace of Christ delivereth from sin. For the Law can prohibit and command; apply the medicine, that that which doth not allow a man to fulfil the Law, may be cured, it cannot, but grace only doeth that. For the Apostle saith, ”For I delight in the Law of Godafter the inner man. That is, I see now that what the Law blames is evil, and what the Law commands is good. ”For I delight in the Law of God after the inner man. I see another law in my members resisting the law of my mind, and bringing me into captivity in the law of sin. This derived from the punishment of sin, from the propagation of death, from the condemnation of Adam, ”resists the law of the mind, and brings it into captivity in the law of sin which is in the members. He was convinced;

he received the Law, that he might be convinced: see now what profit it was to him that he was convinced. Hear the following words,” ”Wretched man that I am, who shall deliver me from the body of this death? The grace of God through Jesus Christ our Lord.”

3. Give heed then. Those five porches were significative of the Law, bearing the sick, not healing them; discovering, not curing them. But who did cure the sick? He that descended into the pool. And when did the sick man descend into the pool? When the Angel gave the sign by the moving of the water. For thus was that pool sanctified, for that the Angel came down and moved the water. Men saw the water; and from the motion of the troubled water they understood the presence of the Angel. If any one then went down, he was cured. Why then was not that sick man cured? Let us consider his own words; ”I have no man,” he says,

”when the water is moved, to put me into the pool, but while I am coming, another steppeth down. Couldest not thou then step down afterwards, if another step down before thee? Here it is shown us, that only one was cured at the moving of the water. Whosoever stepped down first, he alone was cured: but whoever stepped down afterwards, at that moving of the water was not cured, but waited till it was moved again. What then does this mystery mean? For it is not without a meaning. Attend, Beloved. Waters are put in the Apocalypse for a figure of peoples. For when in the Apocalypse John saw many waters, he asked what it meant, and it was told him that they were peoples. The water then of the pool signified the people of the Jews.

For as that people was held in by the five books of Moses in the Law, so that water too was enclosed by five porches. When was the water troubled? When the people of the Jews was troubled. And when was the people of the Jews troubled, but when the Lord Jesus Christ came? The Lord’s Passion was the troubling of the water. For the Jews were troubled when the Lord suffered. See, what was just now read had relation to this troubling. ”The Jews wished to kill Him, not only because He did these things on the sabbaths, but because He called Himself the Son of God, making Himself equal with God. For Christ called Himself the Son after one manner, in another was it said to men, ”I said, Ye are Gods, and ye are all children of the Most High. For if He had made Himself the Son of God in such sort as any man whatever may be called the son of God (for by the grace of God men are called sons of God); the Jews would not have been enraged. But because they understand Him to call Himself the Son of God in another way, according to that, ”In the beginning was the Word, and the Word was with God, and the Word was God; and according to what the Apostle saith, ”Who being in the form of God, thought it not robbery to be equal with God; they saw a than, and they were enraged, because He made Himself equal with God.

But He well knew that He was equal, but wherein they saw not. For that which they saw they wished to crucify; by That which they saw not, they were judged. What did the Jews see? What the Apostles also saw, when Philip said, ”Show us the Father, and it sufficeth us. But what did the Jews not see? What not even the Apostles saw, when the Lord answered, ”Have I been so long time with you, and yet have ye not known Me? He that seeth Me, seeth the Father also. Because then the Jews were not able to see This in Him, they held Him for a proud and ungodly man, making Himself equal with God. Here was a troubling, the water was troubled, the Angel had come. For the Lord is called also the ”Angel of the Great Counsel,” in that He is the messenger of the Father’s will. For Angel in Greek is in Latin ”messenger”. So you have the Lord saying that He announces to us the kingdom of Heaven. He then bad come, the ”Angel of the Great Counsel,” but the Lord of all the Angels. ”Angel” on this account, because He took Flesh; the ”Lord of Angels,” in that by ”Him all things were made, and without Him was nothing made. For if all things, Angels too. And therefore Himself was not made, because by Him all things were made. Now what was made, was not made without the operation of the Word.

But the flesh which became the mother of Christ, could not have been born, if it had not been created by the Word, which was afterwards born of it.

4. The Jews then were troubled. What is this? "Why doeth He these things on the sabbath days? And especially at those words of the Lord, "My Father worketh hitherto, and I work. Their carnal understanding of this, that God rested on the seventh day from all His works, "troubled them. For this is written in Genesis, and most excellently written it is, and on the best reasons. But they thinking that God as it were rested from fatigue on the seventh day after all, and that He therefore blessed it, because on it He was refreshed from His weariness, did not in their foolishness understand, that He who made all things by the Word, could not be wearied. Let them read, and tell me how could God be wearied, who said, "Let it be made, and it was made. To-day if a man could so do, as God did, how would he be wearied? He said, "Let there be light, and the light was made. Again, "Let there be a firmament, and it was made: if indeed He said, and it was not done, He was wearied. In another place briefly, "He spake, and they were made; He commanded, and they were created. He then who worketh thus, how doth He labour? But if He labour not, how doth He rest? But in that sabbath, in which it is said that God rested from all His works, in the Rest of God our rest was signified;

because the sabbath of this world shall be, when the six ages shall have passed away. The six days as it were of the world are passing away. One day hath passed away, from Adam unto Noe; another from the deluge unto Abraham; the third from Abrahamunto David; the fourth from David unto the carrying away into Babylon; the fifth from the carrying away into Babylon unto the advent of our Lord Jesus Christ. Now the sixth day is in passing. We are in the sixth age, in the sixth day. Let us then be reformed after the image of God, because that on the sixth day man was made after the image of God. What formation did then, let reformation do in us, and what creation did there, let creating-anew do in us. After this day in which we now are, after this age, the rest which is promised to the saints and prefigured in those days, shall come. Because in very truth too, after all things which He made in the world, He hath made nothing new in creation afterwards. The creatures themselves shall be transformed and changed. For since the creatures were fashioned, nothing more has been added. But nevertheless, if He who made did not rule the world, what is made would fall to ruin: He cannot but administer that which He hath made. Because then nothing hath been added to the creation, He is said to have rested from all His works;

but because He doth not cease to govern what He made, rightly did the Lord say, "My Father worketh even hitherto. Attend, Beloved. He finished, He is said to have rested; for He finished His works, and hath added no more. He governeth what He hath made; therefore He doth not cease to work. But with the same facility that He made, with the same doth He govern. For do not suppose, brethren, that when He created He did not labour, and that He laboureth in that He governeth: as in a ship, they labour who build the ship, and they who manage it labour too; for they are men. For with the same facility wherewith "He spake

and they were made," with the same facility and judgment doth He govern all things by the Word.

5. Let us not, because human affairs seem to be in disorder, fancy that there is no governance of human affairs. For all men are ordered in their proper places; but to every man it seems as though they have no order. Do thou only look to what thou wouldest wish to be; for as thou shalt wish to be, the Master knoweth where to place thee. Look at a painter. Before him are placed various colours, and he knows where to set each colour on. Questionless the sinner hath chosen to be the black colour; does not then the Artist know where to place him? How many parts does the painter finish off with the colour of black? how many ornaments does he make of it? With it he makes the hair, the beard, the eye-brows; he makes the face of white only. Look then to that which thou wouldest wish to be; take no care where He may order thee who cannot err, He knoweth where to place thee. For so we see it happen by the common laws of the world. Some man, for instance, has chosen to be a house-breaker: the law of the judge knows that he has acted contrary to the law: the law of the judge knows where to place him; and orders him most properly. He indeed has lived evilly; but not evilly has the law ordered him. From a house-breaker he will be sentenced to the mines; from the labour of such how great works are constructed?

That condemned man's punishment is the city's ornament. So then God knoweth where to place thee. Do not think that thou art disturbing the counsel of God, if thou art minded to be disorderly. Doth not He who knew how to create, know how to order thee? Good were it for thee to strive for this, to be set in a good place. What was said of Judas by the Apostle? "He went unto his own place. By the operation of course of Divine Providence, because by an evil will he chose to be evil, but God did not by ordering evil make it. But because that evil man himself chose to be a sinner, he did what he would, and suffered what he would not. In that he did what he would, his sin is discovered; in that he suffered what he would not, the order of God is praised.

6. Wherefore have I said all this? That ye, brethren, may understand what was most excellently said by the Lord Jesus Christ," My Father worketh even hitherto." In that He doth not abandon the creature which He made. And He said, "As He worketh, so do I also work." In this He at once signified that He was equal with God. "My Father," saith He, "worketh hitherto, and I work." Their carnal sense touching the rest was troubled. For they thought that the Lord being wearied rested, that He should work no more. They hear, "My Father worketh even hitherto:" they are troubled. "And I work:" He hath made Himself equal with God: they are troubled. But be not alarmed. The water is troubled, now the sick man is to be cured. What meaneth this? Therefore are they troubled, that the Lord may suffer. The Lord doth suffer, the precious Blood is shed, the sinner is redeemed, grace is given to the sinner, to him that saith, "Wretched man that I am, who shall deliver me from the body of this death? The grace of God, through Jesus Christ our Lord." But how is he cured? If he step down. For that pool was so made, that men should go down, and not come up to it. For there might be pools of such a kind, so constructed, that men must go up to them. But

why was this made in such a way that men must go down to it? Because the Lord's Passion searches for the humble. Let the humble go down, let him not be proud, if he wishes to be cured. But why was it but "one"? Because the Church is only One throughout the world, unity is saved. When then one is made whole, unity is signified. By one understand unity. Depart not then from unity, if thou wouldest not be without a part in this saving cure.

7. What then does it mean that the man was in infirmity thirty-eight years? I know, brethren, that I have spoken of this already; but even those who read forget, how much more they who hear but seldom? Attend therefore for a little while, Beloved. In the number forty, the accomplishment of righteousness is figured. The accomplishment of righteousness, in that we live here in labour, in toil, in self-restraint, in fastings, in watchings, in tribulations; this is the exercise of righteousness, to bear this present time, and to fast as it were from this world; not from the food of the body, which we do but seldom; but from the love of the world, which we ought to do always. He then fulfils the law who abstains from this world. For he cannot love that which is eternal, unless he shall cease to love that which is temporal. Consider a man's love: think of it as, so to say, the hand of the soul. If it is holding anything, it cannot hold anything else. But that it may be able to hold what is given to it, it must leave go what it holds already. This I say, see how expressly I say it; "Whoso loveth the world cannot love God; he hath his hand engaged. God saith to him, "Hold what I give. He will not leave go what he was holding; he cannot receive what is offered. Have I said a man should not possess ought?

If he is able, if perfection require this of him, let him not possess. If hindered by any necessity he is not able, let him possess, not be possessed; let him hold, not be held; let him be the lord of his possessions, not the slave; as saith the Apostle "However, brethren, the time is short; it remaineth that both they that have wives, be as though they had not; and they who buy, as though they possessed not; and they who rejoice, as though they rejoiced not; and they who weep, as though they wept not; and they who use this world, as though they used it not; for the fashion of this world passeth away. I would have you be without carefulness. What is, "Do not love what thou dost possess in this world "? Let it not hold thine hand fast, by which God must be held. Let not thy love be engaged, whereby thou canst make thy way to God, and cleave to Him who created thee.

8. Thou wilt say and make answer to me, "Yea, God knows that I possess innocently what I have. Temptation proves thee. There is a troubling of thy possessions, and thou dost blaspheme. It is but lately we were in such a case. There is a troubling of thy possessions, and thou art not found what thou wast, and dost show that there is one thing in thy mouth to-day, and another in thy mouth yesterday. And I would that thou wouldest only defend thine own even with vehemence; and not try to usurp with audacity another's; and what is worse, to escape reprehension, maintain that what is another's is thine own. But why need I say more? This I advise, this I say, Brethren, and as a brother advise; God bids, and I admonish because I am admonished. He alarmeth me, who doth not allow me to keep silence. He exacteth of me what He hath given. For He hath given it to be laid out, not to

be kept up. And if I should keep it and hide it, He saith to me, "Thou wicked and slothful servant, wherefore gavest thou not My money to the exchangers, that at My coming I might require it with usury? " And what will it profit me that I have lost nothing of that which I received? That is not enough for my Lord, He is covetous; but God's covetousness is our salvation. He is covetous, He looketh for His own money, He gathereth in His Own image.

"Thou shouldest have given," saith He, "the money to the exchangers, that at My coming I might require it with usury. And if by any chance forgetfulness should make me fail of admonishing you, the temptations and tribulations at least which we are suffering, would be an admonition to you. Ye have heard at least the word of God. Blessed be the Lord and His glory. For ye are here gathered together, and are hanging on the word of God's minister. Turn not your attention to our flesh, by which the word is given out to you; for hungry men regard not the meanness of the dish, but the preciousness of the food. God is proving you. Ye are gathered together, ye praise the word of God; temptation will prove in what manner ye hear it: ye will have the active business of life whereby your true character will be shown. For so he who to-day is shouting with railings, was yesterday a ready listener. Therefore I forewarn; therefore I tell you, therefore I do not withhold it, my Brethren, that the time of questioning will come. For the Lord maketh question of the righteous and of the ungodly. This you know ye have sung, this have we sung together; "The Lord maketh question of the righteous and the ungodly. And what follows? "But he that loveth iniquity, hateth his own soul. And in another place, "Into the thoughts of the ungodly there shall be questioning made. God doth not make question of thee there, where I question thee.

I question thy tongue, God questioneth thy thoughts. For He knoweth how thou dost hear, and He knoweth how to require, Who ordereth me to give. He hath wished me to be a dispenser, the requiring He hath reserved to Himself. To admonish, to teach, to rebuke, is ours; but to save, and to crown, or to condemn, and to cast into hell, is not ours; "But the Judge shall deliver to the officer, and the officer to the prison. Verily I say unto thee, thou shalt not go out thence, till thou payest the last farthing."

9. Let us then return to our subject. The perfection of righteousness is shown by the number forty. What is it to fulfil the number forty? To restrain one's self from the love of this world. Restraint from temporal things, that they be not loved to our destruction, is, as it were, fasting from this world. Therefore the Lord fasted forty days, and Moses, and Elias. He then who gave His servants the power to fast forty days, could He not fast eighty or a hundred? Why then did He not will to fast more than He had given His servants to do, but because in this number forty is the mystery of fasting, the restraint from this world? What is this to say? What the Apostle says ; "The world is crucified to me, and I to the world. He then fulfils the number forty. And what doth the Lord show? That because Moses did this, this Elias, this Christ, that this both the Law, and the Prophets, and the Gospel, teach; that thou mayest not think that there is one thing in the Law, another in the Prophets, another in the Gospel. All Scripture teacheth thee nothing else, but restraint from the love of the world, that thy love may speed on to God. As a figure that the Law teaches this, Moses

fasted forty days. As a figure that the Prophets teach it, Elias fasted forty days. As a figure that the Gospel teaches it, the Lord fasted forty days.

And therefore in the mount too these three appeared, the Lord in the middle, Moses and Elias at the sides. Wherefore? Because the Gospel itself receives testimony from the Law and the Prophets. But why in the number forty is the perfection of righteousness? In the Psalter it is said, "O God, I will sing a new song unto Thee, upon a psaltery of ten strings will I sing praises unto Thee. Which signifies the ten precepts of the Law, which the Lord came not to destroy, but to fulfil. And the Law itself throughout the whole world, it is evident, hath four quarters, the East, and West, South, and North, as the Scripture saith. And hence the vessel which bare all the emblematic animals, which was exhibited to Peter, when he was told, "Kill and eat," that it might be shown that the Gentiles should believe and enter into the body of the Church, just as what we eat entereth into our body, and which was let down from heaven by four corners (these are the four quarters of the world), showed that the whole world should believe. Therefore in the number forty is restraint from the world. This is the fulfilling of the Law: now the fulfilling of the Law is charity. And therefore before the Pasch we fast forty days. For this time before the Pasch is the sign of this our toilsome life, wherein, in toils, and cares, and continence, we fulfil the Law.

But afterwards we celebrate the Pasch, that is, the days of the Lord's resurrection signifying our own resurrection. Therefore fifty days are celebrated; because the reward of the denarius is added to the forty, and it becomes fifty. Why is the reward a denarius? Have ye not read, how that they who were hired into the vineyard, whether at the first, or sixth, or the last hour, could only receive the denarius? When to our righteousness shall be added its reward, we shall be in the number fifty. Yea, and then shall we have none other occupation, save to praise God. And therefore throughout those days we say, "Hallelujah. For Halleluiah is the praise of God. In this frail estate of mortality, in this fortieth number here, as though before the resurrection, let us groan in prayers, that we may sing praises then. Now is the time of longing, then will be the time of embracing and enjoying. Let us not faint in the time of forty, that we may joy in the time of fifty.

10. Now who is he that fulfilleth the Law, but he that hath charity? Ask the Apostle, "Charity is the fulfilling of the Law. For all the Law is fulfilled in one word, in that which is written, Thou shalt love thy neighbour as thyself. But the commandment of charityis twofold; "Thou the commandment of charity is twofold; "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great commandment. The other is like it; Thou shalt love thy neighbour as thyself. They are the words of the Lord in the Gospel: "On these two commandments hang all the Law and the Prophets. Without this twofold love the Law cannot be fulfilled. As long as the Law is not fulfilled, there is infirmity. Therefore he had two short, who was infirm thirty and eight years. What means, "had two short"? He did not fulfil these two commandments. What doth it profit that the rest is fulfilled, if those are not fulfilled? Hast thou thirty-eight? If thou have not those two, the rest will profit thee nothing. Thou hast two short, without which the rest avail

not, if thou have not the two commandments which conduct unto salvation. "If I speak with the tongues of men and angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

And if I know all mysteries, and all knowledge, and if I have all faith, so that I could remove mountains, and have not charity, I am nothing. And if I distribute all my substance, and if I give my body to be burned, and have not charity, it profiteth me nothing. They are the Apostle's words. All those things therefore which he mentioned are as it were the thirty-eight years; but because charity was not there, there was infirmity. From that infirmity who then shall make whole, but He who came to give charity? "A new commandment I give unto you, that ye love one another. And because He came to give charity, and charity fulfilleth the Law, with good reason said He, "I came not to destroy the Law, but to fulfil. He cured the sick man, and told him to carry his couch, and go unto his house. And so too He said to the sick of the palsy whom He cured. What is it to carry our couch? The pleasure of our flesh. Where we lie in infirmity, is as it were our bed. But they who are cured master and carry it, are not by this flesh mastered. So then, thou whole one, master the frailness of thy flesh, that in the sign of the forty days' fast from this world, thou mayest fulfill the number forty, for that He hath made that sick man whole, "Who came not to destroy the Law, but to fulfil."

11. Having heard this, direct your heart to Godward. Do not deceive yourselves. Ask yourselves then when it is well with you in the world ; then ask yourselves, whether ye love the world, or whether ye love it not; learn to let it go before ye are let go yourselves. What is to let it go? Not heartily to love it. Whilst there is yet something with thee which thou must one day lose, and either in life or death let it go, it cannot be with thee always; whilst I say it is yet with thee, loosen thy love; be prepared for the will of God, hang upon God. Hold thee fast to Him, whom thou canst not lose against thy will, that if it chance thee to lose these temporal things, thou mayest say, "The Lord gave, the Lord hath taken away, as it hath pleased the Lord, so is it done, blessed be the Name of the Lord. But if it chance, and God so wills it, that the things thou hast be with thee even to the last: for thy detachment from this life thou receivest the denarius, the fifty, and the perfection of blessedness cometh to pass in thee, when thou shalt sing Hallelujah. Having these things which I have now brought forward in your memory, may they avail to overthrowing your love of the world. Evil is its friendship, deceitful, it makes a man the enemy of God. Soon, in one single temptation, a man offendeth God, and becometh His enemy.

Nay not then becometh His enemy; but is then discovered to have been His enemy. For when he was loving and praising Him, he was an enemy; but he neither knew it himself, nor did others. Temptation came, the pulse is touched, and the fever discovered. So then brethren, the love of the world, and the friendship of the world, make men the enemies of God. And it does not make good what it promises, it is a liar, and deceiveth. Therefore men never cease hoping in this world, and who attains to all he hopes for? But whereunto soever he attains, what he has attained to is forthwith disesteemed by him. Other things begin to be desired,

other fond things are hoped for; and when they come, whatsoever it is that comes to thee, is disesteemed. Hold thee fast then to God, for He can never be of light esteem, for nothing is more beautiful than He. For for this cause are these things disesteemed, because they cannot stand, because they are not what He is. For nought, O soul, sufficeth thee, save He who created thee. Whatsoever else thou apprehendest is wretched; for He Alone can suffice thee who made thee after His Own likeness. Thus it was expressly said, "Lord, show us the Father, and it sufficeth us. There only can there be security; and where security can be, there in a certain sort will be insatiable satiety. For thou wilt neither be so satiated, as to wish to depart;

nor will anything be wanting, as though thou couldest suffer want.

Sermon 76

On the words of the gospel, John v. 19, "The son can do nothing of himself, but what he seeth the Father doing." 1. The mysteries and secrets of the kingdom of God first seek for believing men, that they may make them understanding. For faith is understanding's step; and understanding faith's attainment. This the Prophet expressly says to all who prematurely and in undue order look for understanding, and neglect faith. For he says, "Unless ye believe, ye shall not understand." Faith itself then also hath a certain light of its own in the Scriptures, in Prophecy, in the Gospel, in the Lessons of the Apostles. For all these things which are read to us in this present time, are lights in a dark place, that we may be nourished up unto the day. The Apostle Peter says, "We have a more sure word of prophecy, where-unto ye do well that ye take heed, as unto a light in a dark place, until the day dawn, and the day-star arise in your hearts."

2. Ye see then, Brethren, how exceedingly unregulated and disordered in their haste are they who like immature conceptions seek an untimely birth before the birth; who say to us, "Why dost thou bid me believe what I do not see? Let me see something that I may believe. Thou biddest me believe whilst yet I see not; I wish to see, and by seeing to believe, not by hearing." Let the Prophet speak. "Unless ye believe, ye shall not understand." Thou wishest to ascend, and dost forget the steps. Surely, out of all order. O man, if I could show thee already what thou mightest see, I should not exhort thee to believe.

3. Faith then, as it has been elsewhere defined, is "the firm support of those who hope the evidence of things which are not seen. If they are not seen, how are they evidenced to be? What! Whence are these things which thou seest, but from That which thou seest not? To be sure thou dost see somewhat that thou mayest believe somewhat, and from that thou seest, mayest believe what thou seest not. Be not ungrateful to Him who hath made thee see, whereby thou mayest be able to believe what as yet thou canst not see. God hath given thee eyes in the body, reason in the heart; arouse the reason of the heart, wake up the interior inhabitant of thine interior eyes, let it take to its windows, examine the creature of God. For there is one within who sees by the eyes. For when thy thoughts within thee are on any other subject, and the inhabitant within is turned away, the things which are before thine eyes thou seest not. For to no purpose are the windows open, when he who looks through them is away. It is not then the eyes that see, but some one sees by the eyes; awake him,

arouse him. For this hath not been denied thee; God hath made thee a rational animal, set thee over the cattle, formed thee after His Own image. Oughtest thou to use them as the cattle do; only to see what to add to thy belly, not to thy soul?

Stir up, I say, the eye of reason, use thine eyes as a man should, consider the heaven and earth, the ornaments of the heaven, the fruitfulness of the earth, the flight of the birds, the swimming of the fish, the virtue of the seeds, the order of the seasons; consider the works, and seek for the Author; take a view of what thou seest, and seek Him whom thou seest not. Believe on Him whom thou seest not, because of these things which thou seest. And lest thou think that it is with mine own words that I have exhorted thee; hear the Apostle saying, "For the invisible things of God from the creation of the world are clearly seen by those things which are made."

4. These things thou disregardedst, nor didst look upon them as a man, but as an irrational animal. The Prophet cried out to thee, and cried in vain. "Be ye not like to horse and mule, which have no understanding. These things I say thou didst see, and disregard. God's daily miracles were disesteemed, not for their easiness, but their constant repetition. For what is more difficult to understand than a man's birth, that one who was in existence should by dying depart into darkness, and that one who was not, I by being born should come forth to light? What so marvellous, what so difficult to comprehend? But with God easy to be done. Marvel at these things, awake; at His unusual works, thou canst wonder, are they greater than those which thou art accustomed to see? Men wondered that our Lord God Jesus Christ filled so many thousands with five loaves; and they do not wonder that through a few grains the whole earth is filled with crops. When the water was made wine, men saw it, and were amazed; what else takes place with the rain along the root of the vine? He did the one, He does the other; the one that thou mayest be fed, the other that thou mayest wonder. But both are wonderful, for both are the works of God. Man sees unusual things, and wonders; whence is the man himself who wonders? where was he? whence came he forth? whence the fashion of his body? whence the distinction of his limbs?

whence that beautiful form? from what beginnings? what contemptible beginnings? And he wonders at other things, when he the wonderer is himself a great wonder. Whence then are these things which thou seest but from Him whom thou seest not? But as I had begun to say, because these things were disesteemed by thee, He came Himself to do unusual things, that in these usual ones too thou mightest acknowledge thy Creator. He came to Whom it is said, "Renew signs. To Whom it is said, "Show forth Thy marvellous mercies. For dispensing them He ever was; He dispensed them, and no one marvelled. Therefore came He a Little one to the little, He came a Physician to the sick, who was able to come when He would, to return when He would, to do whatsoever He would, to judge as He would. And this, His will, is very righteousness; yea what He willeth, I say, is very righteousness. For that is not unrighteous which He willeth, nor can that be right which He willeth not. He came to raise the dead, men marvelling that He restored a man to the light who was in light already, He who day by day bringeth forth to the light those who were not.

5. These things He did, yet was He despised by the many, who considered not so much what great things He did, as how small He was; as though they said within themselves, "These are divine things, but He is a man. Two things then thou seest, divine works, and a man. If divine works cannot be wrought but by God, take heed lest in This Man God lie concealed. Attend, I say, to what thou seest, believe what thou seest not. He hath not abandoned thee, who hath called thee to believe; though He enjoin thee to believe that which thou canst not see: yet hath He not given thee up to see nothing whereby thou mayest be able to believe what thou dost not see. Is the creation itself a small sign, a small indication of the Creator? He also came, He did miracles. Thou couldest not see God, a man thou couldest; so God was made Man, that in One thou mightest have both what to see, and what to believe. "In the beginning was the Word, and the Word was with God, and the Word was God. Thus thou hearest, and as yet seest not. Lo, He comes, lo, He is born, lo, He comes forth of a woman, who made man and woman. He who made man and woman was not made by man and woman. For thou wouldest peradventure have been likely to despise Him for being born, the manner of His birth canst thou not despise;

for He ever was before that He was born. Lo, I say, He took a Body, He was clothed in Flesh, He came forth from the womb. Dost thou now see? seest thou now, I say? I ask as to the Flesh, but I point out as to That Flesh; something thou seest, and something thou seest not. Lo, in this very Birth, there are at once two things, one which thou mayest see, and another thou mayest not see; but so that by this which thou seest, thou mayest believe that which thou seest not. Thou hadst begun to despise, because thou seest Him who was born; believe what thou dost not see, that He was born of a virgin. "How trifling a person," says one, "is he who was born! But how great is He who was of a virgin born! And He who was born of a virgin brought thee a temporal miracle; He was not born of a father, of any man, I mean, His father, yet was He born of the flesh. But let it not seem impossible to thee, that He was born by His mother only, Who made man before father and mother.

6. He brought thee then a temporal miracle, that thou mayest seek and admire Him who is Eternal. For He "who came forth as a Bridegroom out of His chamber," that is, out of the virgin's womb, where the holy nuptials were celebrated of the Word and the Flesh: He brought, I say, a temporal miracle; but He is Himself: eternal, He is coeternal with the Father, He it is, who "In the beginning was the Word, and the Word was with God, and the Word was God." He did for thee whereby thou mightest be cured, that thou mightest be able to see what thou didst not see. What thou despisest in Christ, is not yet the contemplation of him that is made whole, but the medicine of the sick. Do not hasten to the vision of the whole. The Angels see, the Angels rejoice, the Angels feed Thereon and live; Whereon they feed faileth not, nor is their food minished. In the thrones of glory, in the regions of the heavens, in the parts which are above the heavens, the Word is seen by the Angels, and is their Joy; is their Food, and endureth. But in order that man might eat Angel's Bread, the Lord of Angels became Man. This is our Salvation, the Medicine of the infirm, the Food of the whole.

7. And He spake to men, and said what ye have now heard, "The Son can do nothing of Himself, but what He seeth the Father do." Is there now any one, think we, that understandeth this? Is there any one; think we, in whom the eye-salve of the flesh hath now its effect to the discerning in any fashion the brightness of the Divinity? He hath spoken, let us speak too; He, because the Word; we, because of the Word. And why speak we, howsoever we do it, of the Word? Because we were made by the Word after the likeness of the Word. As far then as we are capable of, as far as we can be partakers of that ineffableness, let us also speak, and let us not be contradicted. For our faith hath gone before, so that we may say, "I believed, therefore have I spoken." I speak then that which I believe; whether or no I also see, or howsoever I see; He seeth rather; ye cannot see it. But when I shall have spoken, whether he who sees what I speak of, believe that I see too what I have spoken of, or whether he believe it not, what is that to me? Let him only really see, and let him believe what he will of me.

8. "The Son can do nothing of Himself, but what He seeth the Father do. Here rises up an error of the Arians; but it rises up that it may fall; because it is not humbled, that it may rise. What is it which hath set thee off? Thou wouldest say that the Son is less than the Father. For thou hast heard, "The Son can do nothing of Himself, but what He seeth the Father do. From this thou wouldest have the Son called less; it is this I know, I know it is this hath set thee off; believe that He is not less, thou canst not as yet see it, believe, this is what I was saying a little while ago. "But how," you will say, "am I to believe against His own words "? He saith Himself, "The Son can do nothing of Himself, but what He seeth the Father do. Attend too to that which follows; "For what things soever the Father doeth, the same also doeth the Son likewise; He did not say, "such things," Beloved, consider a while, that ye cause not confusion to yourselves. There is need of a tranquil heart, a godly and devout faith, a religious earnest attention; attend, not to me the poor vessel, but to Him who putteth the bread in the vessel. Attend then a while.

For in all that I have said above in exhorting you to faith, that the mind imbued with faith may be capable of understanding, all that has been said has had a pleasing, glad, and easy sound, has cheered your minds, ye have followed it, ye have understood what I said. But what I am now about to say I hope there are some who will understand; yet I fear that all will not understand. And seeing that God hath by the lesson of the Gospel proposed to us a subject to speak upon, and we cannot avoid that which the Master hath proposed; I fear lest haply they who will not understand, who perhaps will be the greater number, should think that I have spoken to them in vain; but yet because of those who will understand, I do not speak in vain. Let him who understandeth rejoice, let him who doth not understand bear it patiently; what he doth not understand, let him bear, and that he may understand, let him bear delay.

9. He doth not say then, "What things soever the Father doeth, such doeth the Son: as if the Father doeth some things, and the Son others. For it did seem as though He had meant this when He said above, "The Son doeth nothing of Himself, but what He seeth the Father

do. Mark; He did not there either say, "But what He heareth the Father enjoin; but, "what He seeth the Father do. If then we consult the carnal understanding, or sense rather, He hath set before Him as it were two workmen, the Father and the Son, the Father working without seeing any, the Son working from seeing the Father. This is still a carnal view. Nevertheless, in order to understand those things which are higher, let us not decline these lower and mean things. First, let us set something before our eyes in this way; let us suppose there are two workmen, father and son. The father has made a chest, which the son could not make, unless he saw the father making it: he keeps his mind on the chest which the father has made, and makes another chest like it, not the same. I put off for a while the words which follow, and now I ask the Arian; "Dost thou understand it in the sense of this supposition? Hath the Father done something, which when the Son saw Him do. He too hath done something like it? For do the words by which thou art perplexed seem to have this meaning?

Now He doth not say, "The Son can do nothing of Himself, but what He heareth the Father enjoin. But He saith, "The Son can do nothing of Himself, but what He seeth the Father do. See, if thou understand it thus; the Father hath done something, and the Son attendeth that He may see what He Himself too hath to do; and that, some other thing like that which the Father had done. This which the Father hath done, by whom hath He done it? If, not by the Son, if not by the Word, thou hast incurred the charge of blasphemy against the Gospel. "For all things were made by Him. So then what the Father had done, He had done by the Word; if by the Word He had done it, He had done it by the Son. Who then is that other who attends, that He may do some other thing which he seeth the Father do? Ye have not been wont to say that the Father hath two sons: there is One, One Only-Begotten of Him. But through His mercy, Alone as regards His Divinity and not Alone as regards the inheritance. The Father hath made coheirs with His Only Son; not begotten them like Him of His Own Substance, but adopted them by Him out of His Own family. For "we have been called," as Holy Scripture testifieth, "into the adoption of sons."

10. What then sayest thou? It is the Only Son Himself That speaketh; the Only-Begotten Son speaketh in the Gospel: the Word Himself hath given us the words, we have heard Himself saying, "The Son can do nothing of Himself, but what He seeth the Father do. Now then the Father doeth that the Son may see what to do; and nevertheless the Father doeth nothing but by the Son. Assuredly thou art confused, thou heretic, assuredly thou art confused; but thy confusion is as from taking hellebore, that thou mayest be cured. Even now thou canst not find thine own self, thou dost even thyself condemn thine own judgment and thy carnal view, I think. Put behind thee the eyes of the flesh, raise up what eyes thou hast in thine heart, behold things divine. They are men's words it is true thou hearest, and by a man, by the Evangelist, by the Gospel thou hearest men's words, as a man; but it is of the Word of God thou hearest, that thou mayest hear what is human, come to know what is Divine. The Master hath given trouble, that He might instruct; hath sown a difficulty, that He might excite an earnest attention. "The Son can do nothing of Himself, but what He seeth the Father do. It might follow that He should say," For what things soever the Father

doeth, the like doeth the Son. This He doth not say; but, "What things soever the Father doeth, the same doeth the Son likewise.

The Father doeth not some things, the Son other things; because all things that the Father doeth, He doeth by the Son. The Son raised Lazarus; did not the Father raise him? The Son gave sight to the blind man; did not the Father give him sight? The Father by the Son in the Holy Ghost. It is the Trinity; but the operation of the Trinity is One, the Majesty One, the Eternity One, the Coeternity One, and the Works the Same. The Father doth not create some men, the Son others, the Holy Ghost others; the Father and the Son and the Holy Ghost create one and the same man; and the Father and the Son and the Holy Ghost, One God, createth him.

11. You observe a Plurality of Persons, but acknowledge the Unity of the Divinity. For because of the Plurality of Persons it was said, "Let Us make man after Our image and likeness." He did not say, "I will make man, and do Thou attend when I am making him, that Thou too mayest be able to make another." "Let Us make," He saith; I hear the Plurality; "after Our image; " again I hear the Plurality. Where then is the Singularity of the Divinity? Read what follows, "And God made man." It is said, "Let Us make man;" and it is not said, "The Gods made man." The Unity is understood in that it was said, "God made man."

12. Where then is that carnal view? Be it confounded, hidden, brought to nought; let the Word of God speak to us. Even now as godly men, as believing already, as already imbued with faith, and having gotten some attainment of understanding, turn we to the Word Himself, to the Fountain of light, and let us say together, "0 Lord, the Father doeth ever the same things as Thou; for that whatsoever the Father doeth, by Thee He doeth it. We have heard that Thou art the Word in the beginning; we have not seen, but believed. There too have we heard what follows, that 'all things were made by Thee.' All things then that the Father doeth, He doeth by Thee. Therefore Thou doest the same things as the Father. Why then didst Thou wish to say, 'The Son can do nothing of Himself"? For I see a certain equality in Thee with the Father, in that I hear, 'What things soever the Father doeth, the same doeth the Son;' I recognise an equality, hereby I understand, and comprehend as far as I am able, 'I and My Father are One.'" What meaneth it, that Thou canst do nothing, but what Thou seest the Father do? What meaneth this?"

13. Peradventure He would say to me, yea say to us all: "Now as to this that I have said, 'The Son can do nothing, but what He seeth the Father do;' My 'Seeing' how dost thou understand? My 'Seeing,' what is it? Put aside for a while the form of the servant which He took for thy sake. For in that servant's form our Lord had eyes and ears in the Flesh, and that human form was the same figure of a Body, such as we bear, the same outlines of members. That Flesh had come from Adam: but He was not as Adam. So then the Lord walking whether on the earth or in the sea, as it pleased Him, as He would, for whatever He would, He could; looked at what He would; He fixed His eyes, He saw; He turned away His eyes, and did not see; who followed was behind Him, whoso could be seen, before Him; with the eyes of His Body, He saw only what was before Him. But from His Divinity nothing was

hid. Put aside, put aside, I say, for a while the form of the servant, look at the Form of God in which He was before the world was made; in which He was equal to the Father; hereby receive and understand what He saith to thee, 'Who being in the form of God, thought it not robbery to be equal with God.' There see Him if thou canst, that thou mayest be able to see what His 'Seeing' is." "In the beginning was the Word." How doth the Word see? Hath the Word eyes, or are our eyes found in Him, the eyes not of the flesh, but the eyes of godly hearts? For, "Blessed are the pure in heart, for they shall see God."

14. Christ thou seest Man and God; He doth manifest to thee the Man, God He reserveth for thee. Now see how He reserveth God for thee, who doth manifest Himself to thee as Man. "Whoso loveth Me," saith He, "keepeth My commandments; whoso loveth Me shall be loved of My Father, and I will love him." And as if it were asked, "What wilt Thou give to him whom Thou lovest?" "And I will manifest Myself," saith He, "to him." What meaneth this, Brethren? He whom they saw already, promised that He would manifest Himself to them. To whom? Those by whom He was seen, or those also by whom He was not seen? Thus speaking to a certain Apostle, who asked to see the Father, that it might suffice him, and said, "Show us the Father, and it sufficeth us" -Then He standing before this servant's eyes, in the form of a servant, reserving for his eyes when deified the Form of God, saith to him, "Have I been so long time with you, and have ye not known Me? He that seeth Me, seeth the Father also." Thou askest to see the Father; see Me, thou seest Me, and dost not see Me. Thou seest what for thee I bare assumed, thou dost not see What I have reserved for thee. Give ear to My commandments, purify thine eyes. "For whoso loveth Me, keepeth My commandments, and I will love him." To him as keeping My commandments, and by My commandments made whole will I manifest Myself.

15. If then, Brethren, we are not able to see what the "Seeing" of the Word is, whither are we going? what Vision it may be with too great haste are we requiring? why are we wishing to have shown us what we are not able to see? These things accordingly are spoken of which we desire to see, not as what we are able already to comprehend. For if thou seest the "Seeing of the Word, peradventure in that thou seest the "Seeing of the Word, thou wilt see the Word Himself; that the Word may not be one thing, the "Seeing" of the Word another, lest there be Therein anything joined, and coupled, and double, and compacted. For It is something Simple, of a Simplicity ineffable. Not as with a man, the man is one thing, the man's seeing another. For sometimes a man's seeing is extinguished, and the man remains. This it is of which I said that I was about to say something which all would not be able to understand; the Lord even grant that some may have understood. My Brethren, to this end doth He exhort us, that we may see, that the "Seeing" of the Word is beyond our powers; for they are small; be they nourished, perfected. Whereby By the commandments. What commandments "He that loveth Me, keepeth My commandments. " What commandments? For already do we wish to increase, to be strengthened, perfected, that we may see the "Seeing" of the Word. Tell us, Lord, now what commandments?

”A new commandment I give unto you, that ye love one another. This charity then, Brethren, let us draw from the plentifulness of the Fountain, let us receive it; be nourished by it. Receive thou that whereby thou mayest be able to receive. Let charity give thee birth, let charity nourish thee; charity bring thee to perfection, charity strengthen thee; that thou mayest see this ”Seeing” of the Word, that the Word is not one thing and His ”Seeing” another, but that the ”Seeing” of the Word is the Very Word Himself; and so perhaps thou wilt soon understand that that which is said, ”The Son can do nothing of Himself, but what He seeth the Father do,” is as if He had said, ”The Son would not be, if He had not been born of the Father. Let this suffice, Brethren; I know that I have said that which perhaps, if meditated upon, may develop itself to many, which oftentimes when expressed in words may chance to be obscured.

Sermon 77

On the words of the gospel, John v. 25,"Verily, verily, I say unto you, the hour cometh, and now is, when the dead shall hear the voice of the son of God; and they that hear shall live,"etc.; And on the words of the apostle, "things whiche ye saw not," etc., 1 Cor. II. 9.

1. Our hope, Brethren, is not of this presenttime, nor of this world, nor in that happiness-whereby men are blinded that forget God. This ought we above all things to know, and in aChristian heart hold fast, that we were not made Christians for the good things of the present time, but for something else which God at once promiseth, and man doth not yet comprehend. For of this good it is said, "That eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love Him. Because then this good, so great, so excellent, so ineffable, fell not in with man's understanding, it required God's promise. For what hath been promised him, man blind of heart doth not now comprehend; nor can it be shown to him at present, what he will one day be to whom the promise is given. For so an infant child, if he could understand the words of one speaking, when himself could neither speak, nor walk, nor do anything, but feeble as we see be is, unable to stand, requiring the assistance of others, were able only to understand him who should speak to him and tell him, "Lo, as thou seest me walking, working, speaking, after a few years thou shall be as I am; as he considered himself and the other, though he would see what was promised; yet considering his own feebleness, would not believe, and yet he would see what was promised.

But with us infants, as it were, lying in this flesh and feebleness, that which is promised is at once great and is not seen; and so faith is aroused whereby we believe that we do not see that we may attain to see what we believe. Whosoever derideth this faith, so as to think that he is not to believe in that he doth not see; when that shall come which he believed not, is put to shame: being confounded is separated, being separated, is condemned. But whoso shall have believed, is put aside at the right hand, and shall stand with great confidence and joy among those to whom it shall be said, "Come, blessed of My Father, receive the kingdom which hath been prepared for you from the beginning of the world. But the Lord made an end when He spake these words, thus, "These shall go into everlasting burning, but the righteous into life eternal. This is the life eternal which is promised us.

2. Because men love to live on this earth, life is promised them; and because they exceedingly fear to die, eternal life is promised them. What dost thou love? To live. This shalt thou have. What dost thou fear? To die. Thou shalt not suffer it. This seemed to be enough for human infirmity, that it should be said, "Thou shalt have eternal life. This the mind of man can comprehend, by its present condition it can in some sort comprehend what is to be. But by the imperfection of its present condition how far can it comprehend it? Because he lives, and does not wish to die; he loves eternal life, he wishes to live always, never to die. But they who shall be tormented in punishments, have even a wish to die, and cannot. It is no great thing then to live long, or to live for ever; but to live blessedly is a great thing. Let us love eternal life, and hereby may we know how greatly we ought to labour for eternal life, when we see men who love the present life, which lasts but for a time and must be brought to an end, labour so for it, that when the fear of death comes, they will do whatever they can, not to put away, but to put off death.

How does a man labour, when death threatens, by flight, by concealment, by giving all he has, and redeeming himself, by toil, by endurance of torments and uneasinesses, by calling in physicians, and whatever else a man can do? See, how that after exhausting all his labour and his means, he is but able to contrive to live a little longer; to live always, he is not able. If then men strive with so great labour, with so great efforts, so great a cost, such earnestness, such watchfulness, such carefulness, that they may live a little longer; how should they strive that they may live for ever? And if they are called wise, who by all means strive to put off death, and live a few days, that they lose not a few days: how foolish are they who so live as to lose the day eternal!

3. This then only can be promised us, that this gift of God may in whatever measure be sweet to us, from this which we have at present; seeing that it is of His gift we have it, that we live, that we are in health. When then eternal life is promised, let us set before our eyes a life of such a kind, as to remove from it everything unpleasant which we suffer here. For it is easier for us to find what is not there, than what is there. Lo, here we live; we shall live there also. I Here we are in health when we are not sick, and there is no pain in the body; there we shall be in health also. And when it is well with us in this life, we suffer no scourge; we shall suffer none there also. Suppose then a man here below living, in sound health, suffering no scourge; if any one were to grant him that he should be for ever so, and that this good estate should never cease, how greatly would he rejoice? how greatly be transported? how would he not contain himself in joy without pain, without torment, without end of life? If God had promised us this only, which I have mentioned, which I have just now in such words as I was able, described and set forth; at what a price ought it to be purchased if it were to be sold, how great a sum ought to be given to buy it?

Would all that thou hadst suffice, even though thou shouldest possess the whole world? And yet it is to be sold; buy it if thou wilt. And be not much disquieted for a thing so great, because of the largeness of the price. Its price is no more than what thou hast. Now to procure any great and precious thing, thou wouldest get ready gold, or silver, or money, or

any increase of cattle, or fruits, which might be produced in thy possessions, to buy this I know not what great and excellent thing, whereby to live in this earth happily. Buy this too, if thou wilt. Do not look for what thou hast, but for what thou art. The price of this thing is thyself. Its price is what thou art thyself. Give thine own self, and thou shalt have it. Why art thou troubled? why disquieted? What? Art thou going to seek for thine own self, or to buy thyself? Lo, give thine own self as thou art, such as thou art to that thing, and thou shalt have it. But you will say, "I am wicked, and perhaps it will not accept me. By giving thyself to it, thou wilt be good. The giving thyself to this faith and promise, this is to be good. And when thou shalt be good, thou wilt be the price of this thing; and shalt have, not only what I have mentioned, health, safety, life, and life without end;

thou shalt not only have this, I will take away other things yet. There shall there be no weariness, and sleeping; there shall there be no hunger, and thirst; there shall there be no growing, and growing old; because there shall be no birth either where the numbers remain entire. The number that is there is entire; nor is there any need for it to be increased, seeing there is no chance of diminution there. Lo, how many things have I taken away, and I have not yet said what shall be there. Lo, already there is life, and safety; no scourge, no hunger, no thirst, no failing, none of these; and yet I have not said, "what eye hath not seen, nor ear heard, nor hath ascended into the heart of man. For if I have said it, it is false that is written, "Eye hath not seen, nor ear heard, neither hath it ascended into the heart of man. For whence should it ascend into my heart, that I should say "that which hath not ascended into the heart of man"? It is believed, and not seen; not only not seen, but not even expressed. How then is it believed, if it is not expressed? Who believes what he doth not hear? But if he hear it that he may believe, it is expressed; if expressed, it is thought of; if thought of and expressed, then it entereth into the ears of men.

And because it would not be expressed if it were not thought of, it hath ascended also into the heart of man. Lo, already the mere proposing of so great a thing disturbs us, that we cannot put it forth clearly in words. Who then can explain the thing itself?

4. Let us attend to the Gospel; just now the Lord was speaking, and let us do what He said. "He that believeth in Me," saith He, "passeth from death unto life, and cometh not into judgment. Verily I say unto you, that the hour shall come, and now is, when the dead shall hear the Voice of the Son of God, and they that bear shall live. For as the Father hath life in Himself, so hath He given to the Son to have life in Himself." By begetting Him He gave it; in that He begat, He gave it. For the Son is of the Father, not the Father of the Son; but the Father is the Father of the Son, and the Son is the Son of the Father. I say the Son is begotten of the Father, not the Father of the Son; and the Son was always, always therefore begotten. Who can comprehend this "always begotten "? For when any man hears of one begotten, it occurs to him; "Therefore there was a time, when he who was begotten was not." What say we then? Not so; there was no time before the Son, for that "all things were made by Him." If all things were made by Him,times also were made by Him; how could times be before the Son, by whom times were made? Take away then all times, the Son was with the

Father always. If the Son were with the Father always, and yet the Son, He was begotten always; if begotten always, He who was begotten was always with Him That begat Him.

5. You will say, "This have I never seen, one begetting, and always with him whom be begat; but he that begat came first, and he that was begotten followed in time." You say well, "I have never seen this;" for this appertains to "that which eye hath not seen." Do you ask how it may be expressed? It cannot be expressed; "For the ear hath not heard, neither hath it ascended unto the heart of man." Be it believed and adored, when we believe, we adore; when we adore, we grow; when we grow, we comprehend. For as yet whilst we are in this flesh, as long as we are absent from the Lord, we are, with respect to the Holy Angels who see these things, infants to be suckled by faith, hereafter to be fed by sight. For so saith the Apostle, "As long as we are in the body we are absent from the Lord. For we walk by faith, not by sight." We shall some day come to sight, which is thus promised us by John in his Epistle; "Dearly beloved, we are the sons of God, and it hath not yet appeared what we shall be." We are the sons of God now by grace, by faith, by the Sacrament, by the Blood of Christ, by the redemption of the Saviour; "We are the sons of God, and it hath not yet appeared what we shall be. We know that when He shall appear, we shall be like Him, for we shall see Him as He is."

6. Lo, unto the comprehending of what are we being nourished up; lo, unto the embracing and the feeding on what are we being nourished up; yet so as that that which is fed on is not diminished, and he that feedeth is supported. For now food supports us by eating it; but the food which is eaten, is diminished; but when we shall begin to feed on Righteousness, to feed on Wisdom, to feed on that Food Immortal, we are at once supported, and That Food is not diminished. For if the eye knows how to feed on light, and yet doth not diminish the light; for the light will be no less because it is seen by more; it feeds the eyes of more, and yet is as great as it was before: both they are fed, and it is not diminished; if God hath granted this to the light which He hath made for the eyes of the flesh, what is He Himself, the Light for the eyes of the heart? If then any choice food were praised to thee, on which thou wast to dine, thou wouldest prepare the stomach; God is praised to thee, prepare the heart.

7. Behold what thy Lord saith to thee: "The hour shall come," saith He, "and now is." "The hour shall come," yea, that very hour, "now is, when "-what? "when the dead shall hear the Voice of the Son of God, and they that shall hear shall live." They then that shall not hear, shall not live. What is, "They that shall hear"? They that shall obey. What is, "They that shall hear "? They that shall believe and obey, they shall live. So then before they believed and obeyed, they lay dead; they walked, and were dead. What availed it to them, that they walked, being dead? And yet if any among them were to die a bodily death, they would run, get ready the grave, wrap him up, carry him out, bury him, the dead, the dead; of whom it is said, "Let the dead bury their dead." Such dead as these are in such wise raised by the Word of God, as to live in faith. They who were dead in unbelief, are aroused by the Word. Of this hour said the Lord, "The hour shall come, and now is." For with His Own Word did He raise them that were dead in unbelief; of whom the Apostle says, "Arise thou that sleepest, and

rise up from the dead, and Christ shall give thee light." This is the resurrection of hearts, this is the resurrection of the inner man, this is the resurrection of the soul.

8. But this is not the only resurrection, there remains a resurrection of the body also. Whoso riseth again in soul, riseth again in body to his blessedness. For in soul all do not rise again; in body all are to rise again. In soul, I say, all do not rise again; but they that believe. and, obey; for, "They that shall hear shall live." But as the Apostle says, All men have not faith." If then all men have not faith, all men do not rise again in soul. When thy hour of the resurrection of the booty shall come, all shall rise again; be they good or bad, all shall rise again. But whoso first riseth again in soul, to his blessedness riseth again in body; whoso doth not first rise again in soul, riseth again in body to his curse. Whoso riseth again in soul, riseth again in body unto life; whoso riseth not again in soul, riseth again in body unto punishment. Seeing then that the Lord hath impressed upon us this resurrection of souls, unto which we ought all to hasten, and to labour that we may live therein, and living persevere even unto the end, it remained for Him to impress upon us the resurrection of bodies also, which is to be at the end of the world. Now hear bow He hath impressed this too.

9. When He had said, "Verily I say unto you, The hour shall come, and now is, when the dead," that is, the unbelievers, "shall hear the Voice of the Son of God," that is, the Gospel, "and they that shall hear," that is, that shall obey, "shall live," that is, shall be justified, and shall be unbelievers no longer; when, I say, He had said this, forasmuch as He saw that we had need to be instructed as to the resurrection of the flesh also, and were not to be left thus, He went on and said, "For as the Father hath life in Himself, so hath He given to the Son to have life in Himself. This refers to the resurrection of souls, to the quickening of souls. Then He added, "And hath given Him power to execute judgment also, because He is the Son of Man. This Son of God, is Son of Man. For if the Son of God had continued the Son of God, and had not been made the Son of Man, He would not have delivered the sons of men. He who had made man, was Himself made that which He made, that what He made might not perish. But He was in such wise made the Son of Man, as to continue the Son of God. For He was made Man by assuming that which He was not, not by losing That which He was; continuing God, He was made Man. He took thee, He was not consumed in thee.

As such then came He to us, the Son of God, and Son of Man, the Maker and the Made the Creator and the Created; the Creator of His mother, Created of His mother; such came He to us. In respect of His being the Son of God, He saith, "The hour shall come, and now is, when the dead shall hear the Voice of the Son of God. He did not say, "Of the Son of Man; for He was impressing the truth, wherein He is equal to the Father. "And they that shall hear shall live. For as the Father hath life in Himself, so hath He given to the Son to have life in Himself; not by participation, but in our God. But He, the Father, hath life in Himself; and He begat such a Son as should have life in Himself; not be made a partaker of life, but Himself be Life, of which life we I should be partakers; that is, should have life in Himself, and Himself be Life. But that He should be made the Son of Man, He took from us. Son

of God in Himself; that He should be the Son of Man, He took from us. Son of God of That which is His Own, Son of Man of ours. That which is the less, took He from us; That which is the more, gave He to us. For thus He died in that He is the Son of Man, not in that He is the Son of God.

Yet the Son of God died; but He died in respect to the flesh, not in respect to "the Word which was made flesh, and dwelt among us. So then in that He died, He died of that which was ours; in that we live, we live of That which is His. He could not die of That which was His own, nor could we live of that which is our own. As God then, as the Only-Begotten, as equal with Him who begat Him, did the Lord Jesus impress this upon us, that if we hear, we shall live.

10. But, saith He, "He hath given Him power to execute judgment also, because He is the Son of Man." So then that Form is to come to judgment. The Form of Man is to come to judgment; therefore He said," He hath given Him power to execute judgment also, because He is the Son of Man." The Judge here shall be the Son of Man; here shall That Form judge which was judged. Hear and understand: the Prophet had said this already, "They shall look on Him whom they pierced." That Very Form shall they see which they smote with a spear. He shall sit as Judge, Who stood at the judge's seat. He shall condemn the real criminals, Who was made a criminal falsely. He shall come Himself, That Form shall come. This you find in the Gospel too; when before the eyes of His disciples He was going into heaven, they stood and looked on, and the Angelic voice spake, "Ye men of Galilee, why stand ye," etc. "This Jesus shall come in like manner as ye see Him going into heaven." What is, "shall come in like manner"? Shall come in this Very Form. For "He hath given Him power to execute judgment, because He is the Son of Man." Now see on what principle this was behoveful and right, that they who were to be judged might see the Judge. For they who were to be judged were both good and bad. "But blessed are the pure in heart, for they shall see God." It remained that in the Judgment the Form of the servant should be manifested both to good and bad, the Form of God be reserved for the good alone.

11. For what is it that the good are to receive? Behold I am now expressing that which I did not express a little above; and yet in expressing I do not express it. For I said that there we shall be in sound health, shall be safe, shall be living, shall be without scourges, without hunger and thirst, without failing, without loss of our eyes. All this I said; but what we shall have more, I said not. We shall see God. Now this will be so great, yea so great a thing will it be, that in comparison of it, all the rest is nothing. I said that we shall be living, that we shall be safe and sound, that we shall suffer no hunger and thirst, that we shall not fall into weariness, that sleep will not oppress us. All this, what is it to that happiness, whereby we shall see God? Because then God cannot be now manifested as He is, whom nevertheless we shall see; therefore, "what eye hath not seen, nor ear heard," this the good shall see, this shall the godly see, this the merciful shall see, this shall the faithful see. this shall they see who shall have a good lot in the resurrection of the body, for that they have had a good obedience in the resurrection of the heart.

12. Shall then the wicked man see God too? of whom Isaiah saith," Let the ungodly be taken away, that he see not the Glory of God." Both the ungodly and the godly then shall see that Form; and when the sentence, "Let the ungodly be taken away that he see not the Glory of God," shall have been pronounced; it remains that as to the godly and the good, that be fulfilled which the Lord Himself promised, when He was here in the flesh, and seen not by the good only, but by the evil also. He spake amongst the good and evil, and was seen of all, as God, hidden, asMan, manifested; as God ruling men, as Man appearing among men: He spake, I say, among them, and said, "Whoso loveth Me, keepeth My commandments; and he that loveth Me, shall be loved of My Father, and I will love him." And as if it were said to Him, And what wilt Thou give him? And" I will," He saith," manifest Myself to him." When did He say this? When He was seen by men. When did He say this? When He was seen even by them, by whom He was not loved. How then was He to manifest Himself to them that loved Him, save in Such a Form, as they who loved Him then saw not? Therefore, seeing that the Form of God was being reserved, the Form of man manifested; by the Form of man, speaking to men, Conspicuous and visible, He manifested Himself to all, both good and bad, He reserved Himself for them that loved Him.

13. When is He to manifest Himself to them that love Him? After the resurrection of the body, when "the ungodly shall be taken away that he see not the Glory of God." For then "when He shall appear, we shall be like Him; for we shall see Him as He is." This is life eternal. For all that we said before is nothing to that life. That we live, what is it? That we are in health, what is it? That we shall see God, is a great thing. This is life eternal; this Himself hath said, "But this is life eternal, that they may know Thee the Only True God, and Jesus Christ whom Thou hast sent." This is life eternal, that they may know, see, comprehend, acquaint themselves with what they had believed, may perceive that which they were not yet able to comprehend. Then may the mind see what "eye hath not seen, nor ear heard, neither hath it ascended into the heart of man;" this shall be said to them at the end, "Come, ye blessed of My Father, receive the kingdom which hath been prepared for you from the beginning of the world." Those wicked ones then shall go into everlasting burning. But the righteous, whither? Into life eternal? What is life eternal? "This is life eternal, that they may know Thee, the Only True God, and Jesus Christ, whom Thou hast sent."

14. Speaking then of the future resurrection of the body, and not leaving us thus, He saith, "He hath given Him power to execute judgment also, because He is the Son of Man. Marvel not at this, for the hour shall come." He did not add in this place, "and now is;" because this hour shall be hereafter, because this hour shall be at the end of the world, because this shall be the last hour, shall be at the last trump. "Marvel not at this," because I have said, "He hath given Him power to execute judgment also, because He is the Son of Man. Marvel not." For this reason have I said this, because it behoves Him as Man to be judged by men. And what men shall He judge? Those whom He finds alive? Not only those, but what? "The hour shall come, when they that are in the graves." How did He express those that are dead in the flesh? "They who are in the graves," whose corpses lie buried, whose ashes are covered up, whose bones are dispersed, whose flesh is flesh no more, and yet is entire to God. "The

hour shall come, when all that are in the graves shall hear His Voice, and shall come forth." Be they good or bad, they shall hear the Voice, and shall come forth. All the bands of the grave shall be burst asunder; all that was lost, yea rather was thought to be lost shall be restored. For if God made man who was not, can He not re-fashion that which was?

15. I suppose when it is said, "God shall raise the dead again," no incredible thing is said for it is of God, not of man, that it is said. It is a great thing which shall be done, yea, an incredible thing that shall be done. But let it not be incredible, for see, who It is That doeth it. He it is said shall raise thee, Who created thee. Thou wast not, and thou art; and once made, shall thou not be? God forbid thou shouldest think so! God did something more marvellous when He made that which was not; and nevertheless He did make that which was not; and shall it be disbelieved that He is able to re-fashion that which was, by those very persons whom He made what they were not? Is this the return we make to God, we who were not, and were made? Is this the return we make Him, that we will not believe that He is able to raise again what He hath made? Is this the return which His creature renders Him? "Have I therefore," God saith to thee, "made thee, O man, before thou wast, that thou shouldest not believe Me, that thou shall be what thou wast, who hast been able to be what thou wast not? But you will say, "Lo, what I see in the tomb, is dust, ashes, bones; and shall this receive life again, skin, substance, flesh, and rise again? what? these ashes, these bones, which I see in the tomb? Well.

At least thou seest ashes, thou seest bones in the tomb; in thy mother's womb there was nothing. This thou seest, ashes at least there are, and bones; before that thou wast, there was neither ashes, nor bones; and yet thou wast made, when thou wast not at all; and dost thou not believe that these bones (for in whatever state, of whatever kind they are, yet they are), shall receive the form again which they had, when thou hast received what thou hadst not? Believe; for if thou shalt believe this, then shall thy soul be raised up. And thy soul shall be raised up "now; "The hour shall come, and now is; then to thy blessing shall thy flesh rise again, "when the hour shall come, that all that are in the graves shall hear His Voice, and shall come forth. For thou must not at once rejoice, because thou dost hear "and come forth; hear what follows, "They that have done good unto the resurrection of life; but they that have done evil unto the resurrection of damnation. Turning to the Lord, etc.

Sermon 78

On the words of the gospel, John v. 31,"If I bear witness of myself," etc.; And on the words of the apostle, Galatians v. 16, "Walk by the spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth," etc. 1. We have heard the words of the holy Gospel; and this that the Lord Jesus saith," If I bear witness of Myself, My witness is not true," may perplex some. How then is not the witness of the Truth true? Is it not Himself who hath said, "I am the Way, and the Truth, and the Life "? Whom then are we to believe, if we must not believe the Truth? For of a surety he is minded to believe nothing but falsehood, who does not choose to believe the truth. So then this was spoken on their principles, that you should understand it thus, and gather this meaning from these words; "If I bear witness of Myself, My witness is not true," that is, as ye think. For He knew well that His Own witness of Himself was true; but for the sake of the weak, and hard of belief, and without understanding, the Sun looked out for lamps. For their weakness of sight could not bear the dazzling brightness of the Sun.

2. Therefore was John sought for to bear witness to the Truth; and ye have heard what He said; "Ye came unto John; he was a burning and a shining lamp, and ye were willing for a season to rejoice in his light. This lamp was prepared for their confusion, for of this was it said so long time before in the Psalms, "I have prepared a lamp for Mine Anointed. What! a lamp for the Sun! "His enemies will I clothe with confusion: but upon Himself shall my sanctification flourish. And hence they were in a certain place confounded by means of this very John, when the Jews said to the Lord, "By what authority doest Thou these things? Tell us. To whom He answered, "Do ye tell Me too, The baptism of John, was it from heaven, or of men? They heard, and held their peace. For they thought at once with themselves. "If we shall say, Of men: the people will stone us; for they hold John as a prophet. If we shall say, From heaven; He will say to us, Why then have ye not believed him? For John bare witness to Christ. So straitened in their hearts by their own questions, and taken in their own snares, they answered, "We do not know. What else could the voice of darkness be? It is right indeed for a man when he does not know, to say, "I know not. But when he does know, and says, "I know not; he is a witness against himself.

Now they knew well John's excellency, and that his baptism was from heaven; but they were unwilling to acquiesce in Him to whom John bare witness. But when they said, "We do not

know; Jesus answered them. "Neither will I tell you by what authority I do these things. And they were confounded; and so was fulfilled, "I have prepared a lamp for Mine Anointed, His enemies will I clothe with confusion."

3. Are not Martyrs witnesses of Christ, and do they not bear witness to the truth? But if we think more carefully, when those Martyrs bear witness, He beareth witness to Himself. For He dwelleth in the Martyrs, that they may bear witness to the truth. Hear one of the Martyrs, even the Apostle Paul; "Would ye receive a proof of Christ, who speaketh in Me?" When John then beareth witness, Christ, who dwelleth in John, beareth witness to Himself. Let Peter bear witness, let Paul bear witness, let the rest of the Apostles bear witness, let Stephen bear witness, it is He who dwelleth in them all that beareth witness to Himself. For He without them is God, they without Him, what are they?

4. Of Him it is said, "He ascended up on high, He led captivity captive, He gave gifts unto men." What is, "He led captivity captive"? He conquered death. What is, "He led captivity captive "? The devil was the author of death, and the devil was himself by the Death of Christ led captive. "He ascended up on high." What do we know higher than heaven? Visibly and before the eyes of His disciples He ascended into heaven. This we know, this we believe, this we confess. "He gave gifts unto men." What gifts? The Holy Spirit. He who giveth such a Gift, what is He Himself? For great is God's mercy; He giveth a Gift equal to Himself; for His Gift is the Holy Spirit, and the Whole Trinity, Father and Son and Holy Spirit, is One God. What hath the Holy Spirit brought us? Hear the Apostle; "The love of God," saith he, "hath been shed abroad in our hearts." Whence, thou beggar, hath the love of God been shed abroad in thine heart? How, or wherein hath the love of God been shed abroad in the heart of man? "We have," saith he, "this treasure in earthen vessels." Why in earthen vessels? "That the excellency of the power may be of God?" Finally, when he had said, "The love of God hath been shed abroad in our hearts;" that no man might think that he hath this love of God of himself, he added immediately, "By the Holy Spirit, who hath been given to us." Therefore, that thou mayest love God, let God dwell in thee, and love Himself in thee, that is, to His love let Him move thee, enkindle, enlighten, arouse thee.

5. For in this body of ours there is a struggle; as long as we live, we are in combat; as long as we are in combat, we are in peril; but, "in all these things we are conquerors through Him who loved us." Our combat ye heard of just now when the Apostle was being read. "All the law," saith he, "is fulfilled in one word, even in this, Thou shalt love thy neighbour as thyself." This love is from the Holy Spirit. "Thou shalt love thy neighbour as thyself." First see, if thou knowest yet how to love thyself; and then will I commit to thee the neighbour whom thou art to love as thyself. But if thou dost not yet know how to love thyself; I fear lest thou shouldest deceive thy neighbour as thyself. For if thou lovest iniquity, thou dost not love thyself. The Psalm is witness; "But whoso loveth iniquity, hateth his own soul." Now if thou hate thine own soul, what doth it profit thee that thou dost love thy flesh? If thou hate thine own soul and lovest thy flesh, thy flesh shall rise again;but only that thy soul may be tormented. Therefore the soul must first be loved, which is to he subdued unto God, that

this service may maintain its due order, the soul to God, the flesh to the soul. Wouldest thou that thy flesh should serve thy soul? Let thy soul serve God. Thou oughtest to be ruled, that thou mayest be able to rule. For so perilous is this struggle, that if thy Ruler forsake thee, ruin must ensue.

6. What struggle? "But if ye bite and devour one another, take heed that ye be not consumed one of another. But I say, Walk in the Spirit. I am quoting the words of the Apostle, which have been just read out of his Epistle. "But I say, Walk in the Spirit, and ye shall not fulfil the lusts of the flesh. "But I say, Walk in the Spirit, and the lusts of the flesh," he did not say, "Ye shall not have; nor did he say, "Ye shall not do; but, "Ye shall not fulfil. Now what this is, with the Lord's assistance, I will declare as I shall be able; give attention, that ye may understand, if ye are walking in the Spirit. "But I say, Walk in the Spirit, and ye shall not fulfil the lusts of the flesh. Let him follow on; if haply anything, as this which is here obscure, may be understood more easily by the sequel of his words. For I said, that it was not without a meaning that the Apostle would not say, "Ye shall not have the lusts of the flesh; nor again would even say," Ye shall not do the lusts of the flesh; but said, "Ye shall not fulfil the lusts of the flesh. He hath set forth this struggle before us. In this battle are we occupied, if we are in God's service. What then follows? "For the flesh lusteth against the spirit, and the spirit against the flesh.

For these are contrary the one to the other, so that ye do not the things that ye would. This, if it be not understood, is with exceeding peril heard. And therefore anxious as I am lest men by an evil interpretation should perish, I have undertaken with the Lord's assistance to explain these words to your affection. We have leisure enough, we have begun early in the morning, the hour of dinner does not press; on this day, the sabbath that is, they that hunger after the word of God are wont especially to meet together. Hear and attend, I will speak with what carefulness I can.

7. What then is that which I said, "Is heard with peril if it be not understood "? Many overcome by carnal and damnable lusts, commit all sorts of crimes and impurities, and wallow in such abominable uncleanness, as it is a shame even to mention; and say to themselves these words of the Apostle. See what the Apostle has said, "So that we cannot do the things that ye would." I would not do them, I am forced, I am compelled, I am overcome, "I do the things that I would not," as the Apostle says. "The flesh lusteth against the Spirit, and the Spirit against the flesh, so that ye cannot do the things that ye would." You see with what peril this is heard, if it be not understood. You see how it concerns the pastor's office, to open the closed fountains, and to minister to the thirsty sheep the pure, harmless water.

8. Be not willing then to be overcome when thou tightest. See what kind of war, what kind of battle, what kind of strife he hath set forth, within, within thine own self. "The flesh lusteth against the Spirit. If the Spirit lust not also against the flesh, commit adultery. But if the Spirit lust against the flesh, I see a struggle, I do not see a victory, it is a contest. "The flesh lusteth against the Spirit. Adultery has its pleasure. I confess that it has its pleasure. But, "The Spirit lusteth against the flesh: Chastity too has its pleasure. Therefore let the

Spirit overcome the flesh; or by all means not be overcome by the flesh. Adultery seeks the darkness, chastity desires the light. As thou wouldest wish to appear to others, so live; as thou wouldest wish to appear to men, even when beyond the eyes of men so live; for He who made thee, even in the darkness seeth thee. Why is chastity praised publicly by all? Why do not even adulterers praise adultery? "Whoso" then "seeketh the truth, cometh to the light. But adultery has its pleasure. Be it contradicted, resisted, opposed. For it is not so that thou hast nothing wherewith to fight. Thy God is in thee, the good Spirit hath been given to thee. And notwithstanding this flesh of ours is permitted to lust against the spirit by evil suggestions and real delights.

Be that secured which the Apostle saith, "Let not sin reign in your mortal body" He did not say, "Let it not be there. It is there already. And this is called sin, because it has befallen us through the wages of sin. For in Paradise the flesh did not lust against the spirit, nor was there this struggle there, where was peace only; but after the transgression, after that man was loth to serve God and was given up to himself; yet not so given up to himself as that he could so much as possess himself; but possessed by him, by whom deceived; the flesh began to lust against the Spirit. Now it is in the good that it lusteth against the Spirit; for in the bad it has nothing to lust against. For there doth it lust against the Spirit, where the Spirit is.

9. For when he says, "The flesh lusteth against the Spirit, and the Spirit against the flesh; do not suppose that so much hath been attributed to the spirit of man. It is the Spirit of God who fighteth in thee against thyself, against that which in thee is against thee. For thou wouldest not stand to Godward; thou didst fall, wast broken; as a vessel when it falls from a man's hand to the ground, wast thou broken. And because thou wast broken, therefore art thou turned against thyself; therefore art thou contrary to thine own self. Let there be nought in thee contrary to thyself, and thou shalt stand in thine integrity. For that thou mayest know that this office appertaineth to the Holy Spirit; the Apostle saith in another place," For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the flesh, ye shall live. From these words man was at once uplifting himself, as though by his own spirit he were able to mortify the deeds of the flesh. "If ye live after the flesh, ye shall die; but if through the Spirit ye do mortify the deeds of the flesh, ye shall live. Explain to us, Apostle, through what spirit? For man also hath a spirit appertaining to his proper nature, whereby he is man. For man consists of body and spirit.

And of this spirit of man it is said, "No man knoweth the things of a man, save the spirit of man which is in him. I see then that man himself hath his own spirit appertaining to his proper nature, and I hear thee saying, "But if through the Spirit ye do mortify the deeds of the flesh, ye shall live. I ask, through what spirit; my own, or God's? For I hear thy words, and am still perplexed by this ambiguity. For when the word "spirit" is used, it is used sometimes of the spirit of a man, and of cattle, as it is written, that "all flesh which had in itself the spirit of life, died by the flood. And so the word spirit is spoken of cattle, and spoken of man too. Sometimes even the wind is called spirit; as it is in the Psalm, "Fire,

hail, snow, frost, the spirit of the tempest. For as much then as the word "spirit" is used in many ways, by what spirit, O Apostle, hast thou said that the deeds of the flesh are to be mortified; by mine own, or by the Spirit of God? Hear what follows, and understand. The difficulty is removed by the following words. For when he had said, "But if through the Spirit ye mortify the deeds of the flesh, ye shall live; he added immediately, "For as many as are acted upon by the Spirit of God, they are the sons of God.

Thou dost act, if thou art acted upon, and actest well, if thou art acted upon by the Good. So then when he said to thee," If through the Spirit ye mortify the deeds of the flesh, ye shall live; and it was doubtful with thee of what spirit he had spoken, in the words following understand the Master, acknowledge the Redeemer. For That Redeemer hath given thee the Spirit Whereby thou mayest mortify the deeds of the flesh. "For as many as are acted upon by the Spirit of Cool, they are the sons of God."They are not the sons of God if they are not acted upon by the Spirit of God. But if they are acted upon by the Spirit of God, they fight; because they have a mighty Helper. For Goddoth not look on at our combattings as the peopledo at the gladiators. The people may favour the gladiator, help him they cannot when he is in peril.

10. So then here to; "The flesh lusteth against the Spirit, and the Spirit against the flesh." And what means, "So that ye cannot do the things that ye would "? For here is the peril with one who understands it amiss. Be it now my office to explain it, howsoever incompetent. "So that ye cannot do the things that ye would." Attend, ye holy ones, whosoever ye are that are fighting. To them that are battling do I speak. They who are fighting, understand; he that is not fighting, understands me not. Yea, he that is fighting, I will not say understands me, but anticipates me. What is the chaste man's wish? That no lust should rise up in his members at all opposed to chastity. He wisheth for peace, but as yet he hath it not. For when we shall have come to that state, where there shall rise up no lust at all to be opposed, there will be no enemy for us to struggle with; nor is victory a matter for expectation there, for that there is triumphing over the now vanquished foe. Hear of this victory, in the Apostle's own words; "This corruptible must put on incorruption, and this mortal must put on immortality. Now when this corruptible shall have put on incorruption, and this mortal shall have put on immortality; then shall be brought to pass the saying that is written, Death is swallowed up in victory." Hear the voices of them that triumph; "O death, where is thy contention? O death, where is thy sting?" Thou hast smitten, thou hast wounded, thou hast thrown down; but He hath been wounded for me who made me. O death, death, He who made me hath been wounded for me, and by His Death hath overcome thee. And then in triumph shall they say, "O death, where is thy contention? O death, where is thy sting?"

11. But now, when "the flesh lusteth against the Spirit, and the Spirit against the flesh," is the contention of death; we do not what we would. Why? Because we would that there should be no lusts, but we cannot hinder it. Whether we will or not, we have them; whether we will or not, they solicit, they allure, they sting, they disturb us, they will be rising. They are repressed, not yet extinguished. How long does the flesh lust against the Spirit, and

the Spirit against the flesh? Will it be so, even when the man is dead? God forbid! Thou puttest off the flesh, how then shall thou draw the lusts of the flesh along with thee? Nay, if thou hast fought well, thou shall be received into rest. And from this rest, thou passest to be crowned, not condemned; that thou mayest after it be brought to the Kingdom. As long then as we live here, my brethren, so it is; so is it with us even who have grown old in this warfare, less mighty enemies it is true we have, but yet we have them. Our enemies are in a measure wearied out even now by age; but nevertheless, wearied though they be, they do not cease to harass by such excitements as they can the quiet of old age. Sharper is the fight of the young; we know it well, we have passed through it: "The flesh" then "lusteth against the Spirit, and the Spirit against the flesh;

so that ye cannot do the things that ye would. For what would ye, O holy men, and good warriors, and brave soldiers of Christ? what would ye? That there should be no evil lusts at all. But ye cannot help it. Sustain the war, hope for triumph. For now in the meanwhile ye must fight. "The flesh lusteth against the Spirit, and the Spirit against the flesh; so that ye cannot do the things that ye would; that is, that there should be no lusts of the flesh at all.

12. But do what ye are able; what the Apostle himself says in another place, which I had already begun to repeat; "Let not sin reign in your mortal body, to obey the desires thereof." Lo, what I would not; evil desires arise; but obey them not. Arm thyself, assume the weapons of war. The precepts of God are thy arms. If thou listen to me as thou shouldest, thou art armed even by that which I am speaking. "'Let not sin,' he says, 'reign in your mortal body.' For as long as ye bear a mortal body, sin doth fight against you; but let it not reign." What is, "Let it not reign "? That is, "to obey the desires thereof." If ye begin to obey, it reigns. And what is it to obey, but to "yield your members as instruments of iniquity unto sin"? Nothing more excellent than this teacher. What wouldest thou that I should yet explain to thee? Do what thou hast heard. Yield not thy members instruments of iniquity unto sin. God hath given thee power by His Spirit to restrain thy members. Lust riseth up, restrain thy members; what can it do now that it hath risen? Restrain thou thy members; yield not thy members instruments of iniquity unto sin; arm not thine adversary against thyself. Restrain thy feet, that they go not after unlawful things. Lust hath risen up, restrain thy members; restrain thine hands from all wickedness; restrain the eyes, that they wander not astray; restrain the ears, that they hear not the words of lust with pleasure; restrain the whole body, restrain the sides, restrain its highest and lowest parts. What can lust do? How to rise up, it knoweth. How to conquer, it knoweth not. By rising up constantly without effect, it learns not even to rise.

13. Let us then return to the words, which I had set forth out of the Apostle as obscure, and we shall now see them to be plain. For this I had set forth, that the Apostle did not say, "Walk in the Spirit, and ye shall not have the lusts of the flesh;" because we must necessarily have them. Why then did he not say, "Ye shall not do the lusts of the flesh "? Because we do them; for we do lust. The very lusting, is doing. But the Apostle says, "Now it is no more I that do it, but sin that dwelleth in me." What then hast thou to beware of? This doubtless,

that thou fulfil them not. A damnable lust hath risen up, it hath risen, made its suggestion; let it not be heard. It burneth, and is not quieted, and thou wouldest that it should not burn. Where then is, "So that ye cannot do the things that ye would "? Do not give it thy members. Let it burn without effect, and it will spend itself. In thee then these lusts are done. It must be confessed, they are done. And therefore he said, "Ye shall not fulfil." Let them not then be fulfilled. Thou hast determined to do, thou hast fulfilled. For thou hast fulfilled it, if thou determinest upon committing adultery, and dost not commit it, because no place hath been found, because no opportunity is given, because, it may be, she for whom thou seemest to be disturbed is chaste; lo, now she is chaste, and thou art an adulterer. Why? Because thou hast fulfilled lusts. What is, "hast fulfilled "? Hast determined in thy mind upon committing adultery. If now, which God forbid, thy members too have wrought, thou hast fallen down headlong into death.

14. Christ raised up the daughter of the ruler of the synagogue who was dead in the house. She was in the house, she had not yet been carried out. So is the man who hath determined on some wickedness in his heart; he is dead, but he lies within. But if he has come as far as to the action of the members, he has been carried out of the house. But the Lord raised also the young man, the widow's son, when he was being carried out dead beyond the gate of the city. So then I venture to say, Thou hast determined in thine heart, if thou call thyself back from thy deed, thou wilt be cured before thou put it into action. For if thou repent in thine heart, that thou hast determined on some bad and wicked and abominable and damnable thing; there where thou wast lying dead, within, so within hast thou arisen. But if thou have fulfilled, now hast thou been carried out; but thou hast One to say to thee, "Young than, I say unto thee, Arise. Even though thou have perpetrated it, repent thee, return at once, come not to the sepulchre. But even here I find a third one dead, who was brought even to the sepulchre. He has now upon him the weight of habit, a mass of earth presses him down exceedingly. For he has been practised much in unclean deeds, and is weighed down exceedingly by his immoderate habit. Here too Christ crieth, "Lazarus, come forth.

For a man of very evil habit "now stinketh. With good reason did Christ in that case cry out; and not cry out only, but with a loud Voice cried out. For at Christ's Cry even such as these, dead though they be, buried though they be, stinking though they be, yet even these shall rise again, they shall rise again. For of none that lieth dead need we despair under such a Raiser up. Turn we to the Lord, etc.

Sermon 79

On the words of the gospel, John v. 39, ”Ye search the scriptures, because ye think that in them ye have eternal life,” etc. Against the donatists. 1. Give heed, Beloved, to the lesson of the Gospel which has just sounded in our ears, whilst I speak a few words as God shall vouchsafe to me. The Lord Jesus was speaking to the Jews, and said to them, ”Search the Scriptures, in which ye think ye have eternal life, they testify of me.” Then a little after He said, ”I am come in My Father’s Name, and ye have not received Me; if another shall come in his own name, him ye will receive.” Then a little after; ”How can ye believe, who look for glory one from another, and seek not the glory which is of God only? ” At last He saith, ”I do not accuse you to the Father; there is one that accuseth you, Moses, in whom ye trust. For had ye believed Moses, ye would haply believe Me also, for he wrote of Me. But seeing ye believe not his words, how can ye believe Me? ” At these sayings which have been set before us from divine inspiration, out of the reader’s mouth, but by the Saviour’s ministry, give ear to a few words, not to be estimated by their number, but to be duly weighed.

2. For all these things it is easy to understand as touching the Jews. But we must beware, lest, when we give too much attention to them, we withdraw our eyes from ourselves. For the Lord was speaking to His disciples; and assuredly what He spake to them, He spake to us too their posterity. Nor to them only does what He said, ”Lo, I am with you alway even unto the end of the world,” apply, but even to all Christians that should be after them, and succeed them even unto the end of the world. Speaking then to them He said, ”Beware of the leaven of the Pharisees. They at that the, thought that the Lord had said this, because they had brought no breach; they did not understand that ”Beware of the leaven of the Pharisees” meant, ”beware of the doctrine of the Pharisees. What was the doctrine of the Pharisees, but that which ye have now heard? ”Seeking glory one of another, looking for glory one from another, and not seeking the glory which is of God only. Of these the Apostle Paul thus speaks; ”I bear them record that they have a zeal of God, but not according to knowledge ” ”They have,” he says, ”a zeal of God; I know it, I am sure of it; I was once among them, I was such as they. ”They have,” he says, ”a zeal of God, but not according to knowledge. What is this, O Apostle, ”not according to knowledge ”?

Explain to us what the knowledge is thou dost set forth, which thou dost grieve is not in them, and wouldest should be in us? He went on and subjoined and developed what he had

set forth closed. What is, "They have a zeal of God, but not according to knowledge? For they being ignorant of God's righteousness, and wishing to establish their own, have not submitted themselves into the righteousness of God. To be ignorant then of God's righteousness, and to wish to establish one's own, this is to "look for glory one from another, and not to seek the glory which is of God only. This is the leaven of the Pharisees. Of this the Lord bids beware. If it is servants that He bids, and the Lord that bids, let us beware; lest we hear, "Why say ye to Me, Lord, Lord, and do not the things which I say?

3. Let us then leave a while the Jews to whom the Lord was then speaking. They are without, they will not listen to us, they hate the Gospel itself, they procured false witness against the Lord, that they might condemn Him when alive; other witness they bought with money against Him when dead. When we say to them, "Believe on Jesus," they answer us, "Are we to believe on a dead man?" But when we add, "But He rose again;" they answer, "Not at all;" His disciples stole Him away from the sepulchre. The Jewish buyers love falsehood and despise the truth of the Lord, the Redeemer. What thou art saying, O Jew, thy parents bought for money; and this which they bought hath continued in thee. Give heed rather to Him That bought thee, not to him who bought a lie for thee.

4. But as I have said, let us leave these, and attend rather to these our brethren, with whom we have to do. For Christ is the Head of the Body. The Head is in Heaven, the Body is on earth; the Head is the Lord, the Body His Church. But ye remember it is said, "They shall be two in one flesh." "This is a great mystery," says the Apostle, "but I speak in Christ and in the Church." If then they are two in one flesh, they are two in one voice. Our Head the Lord Christ spake to the Jews these things which we heard, when the Gospel was being read, TheHead to His enemies; let the Body too, that is, the Church, speak to its enemies. Ye know to whom it should speak. What has it to say? It is not of myself that I have said, that the voice is one; because the flesh is one, the voice is one. Let us then say this to them; I am speaking with the voice of the Church. "O Brethren, dispersed children, wandering sheep, branches cut off, why do ye calumniate me? Why do ye not acknowledge me? "Search the Scriptures, in which ye think ye have eternal life, they testify of me;" to the Jews our Head saith, what the Body saith to you; "Ye shall seek me, and shall not find me." Why? Because ye do not "search the Scriptures, which testify of me."

5. A testimony for the Head; "To Abraham and his seed were the promises made. He saith not, And to seeds, as of many, but as of one, And to thy seed, which is Christ." A testimony for the body unto Abraham, which the Apostle hath brought forward. "To Abraham were the promises made. As I live, saith the Lord, I swear by Myself, because thou hast obeyed My Voice, and hast not spared thine own beloved son for Me, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand of the sea, and in thy seed shall all nations of the earth be blessed." Thou hast here a testimony for the Head, and one for the Body. Hear another, short, and almost in one sentence including a testimony for the Head and for the Body. The Psalm was speaking of the Resurrection of Christ; "Be Thou exalted, O God, above the heavens." And immediately for the Body; "And

Thy glory above all the earth." Hear a testimony for the Head; "They digged My Hands and My Feet, they numbered all My Bones; and they looked and stared upon Me; they divided My garments among them, and cast lots upon My vesture." Hear immediately a testimony for the Body, a few words alter, "All the ends of the world shall remember themselves and be turned unto the Lord, and all the kindreds of the nations shall worship in His sight; for the kingdom is the Lord's, and He shall have dominion over the nations." Hear for the Head; And "He is as a bridegroom coming forth out of His bride-chamber." And in this same Psalm hear for the Body; "Their sound went out into all the earth, and their words unto the ends of the world."

6. These passages are for the Jews, and for these of our own brethren. Why so? Because these Scriptures of the Old Testament both the Jews receive, and these our brethren receive. But Christ Himself, whom the others do not receive, let us see if these last receive. Let Him speak Himself, speak both for Himself who is the Head, and for His Body which is the Church; for so in us the head speaks for the body. Hear for the Head; He was risen from the dead, He found the disciples hesitating, doubting, not believing for joy; He "opened their understanding that they might understand the Scriptures, and said to them, Thus it is written, and thus it behoved Christ to suffer, and to rise again from the dead the third day. Thus for the Head; let Him speak for the Body too; "And that repentance and remission of sins should be preached in His Name throughout all nations. beginning at Jerusalem. Let the Church then speak to her enemies, let her speak. She does speak clearly, she is not silent: only let them give ear. Brethren, ye have heard the testimonies, now acknowledge me. "Search the Scriptures, in which ye hope ye have eternal life: they testify of me. What I have said is not of mine own, but of my Lord's; and notwithstanding, ye still turn away, still turn your backs. "How can ye believe me, who look for glory one from another, and seek not the glory which is of God only?

For being ignorant of God's righteousness, ye have a zeal of God, but not according to knowledge. For being ignorant of God's righteousness, and wishing to establish your own, ye have not submitted yourselves to the righteousness of God. What else is it to be ignorant of God's righteousness, and to wish to establish your own, but to say," It is I who sanctify, it is I who justify; what I may have given is holy "? Leave to God what is God's; recognise, O man, what is man's. Thou art ignorant of God's righteousness, and wishest to establish thine own. Tho dost wish to justify me; it is enough for thee that thou be justified with me.

7. It is said of Antichrist, and all understand of him what the Lord said, "I am come in My Father's Name, and ye have not received Me; if another shall come in his own name, him ye will receive. But let us hear John too; "Ye have heard that Antichrist cometh, and even now are there many Antichrists. What is it in Antichrist that we are in horror of, but that he is to honour his own name, and to despise the Name of the Lord? What else doeth he that saith, "It is I that justify "? We answer him, "I came to Christ, not with my feet, but with my heart I came; where I heard the Gospel, there did I believe, there was I baptized; because I believed on Christ, I believed on God. Yet says he, "Thou art not clean. "Why? "Because

I was not there. "Tell me why am not I cleansed, a man who was baptized in Jerusalem, who was baptized, for instance, among the Ephesians, to whom an Epistle you read was written, and whose peace you despise? Lo, to the Ephesians the Apostle wrote; a Church was rounded, and remains even to this day; yea, remains in greater fruitfulness, remains in greater numbers, holds fast that which it received of the Apostle, 'If any man preach ought to you than that ye have received, let him be accursed.' What now? what dost thou say to me? Am I not clean? There was I baptized, am I not clean?

"No, even thou art not. "Why? "Because I was not there. "But He who is everywhere was there. He who is everywhere was there, in whose Name I believed. Thou coming I know not whence, yea, rather not coming, but wishing that I should come to thee, fixed in this place, sayest to me, 'Thou wast not baptized duly, seeing I was not there.' Consider who was there. What was said to John? 'Upon whom thou shall see the Spirit descending like a dove, this is He which baptizeth.' Him hast thou seeking for thee; nay, for that thou hast grudged me who was baptized by Him, thou hast lost Him rather."

8. Understand then, my Brethren, our language and theirs, and look which ye would choose. This is what we say; "Be we holy, God knoweth it; be we unrighteous, this again He knoweth better; place not your hope in us, whatsoever we be. If we be good, do as is written, 'Be ye imitators of me, as I also am of Christ.' But if we be bad, not even thus are ye abandoned, not even thus have ye remained without counsel: give ear to Him, saying, 'Do what they say; but do not what they do.'" Whereas they on the contrary say, "If we were not good, ye were lost." Lo, here is "another that shall come in his own name." Shall my life then depend on thee, and my salvation be tied up in thee? Have I so forgotten my foundation? Was not Christ the Rock? Is it not that he that buildeth upon the rock, neither the wind nor the floods overthrow him? Come then, if thou wilt, with me upon the Rock, and do not wish to be to me for the rock.

9. Let the Church then say those last words also, "If ye had believed Moses, ye would believe me also; for he wrote of me; for that I am His body of whom he wrote. And of the Church did Moses write. For I have quoted the words of Moses "In thy seed shall all nations of the earth be blessed. Moses wrote this in the first book. If ye believed Moses, ye would also believe Christ. Because ye despise Moses' words, it must needs be that ye despise the words of Christ. "They have" there, saith He, "Moses and the Prophets, let them hear them. Nay, father Abraham, but if one went unto them from the dead," him they will hear. "And He said, If they hear not Moses and the Prophets, neither will they believe, if one rise again from the dead. This was said of the Jews: was it therefore not said of heretics? He had risen from the dead, who said, "It behoved Christ to suffer, and to rise again from the dead the third day. This I believe. I believe it, he says. Dost thou believe? Wherefore believest thou not what follows? In that thou believest, "It behoved Christ to suffer, and to rise again from the dead the third day; this was spoken of the Head; believe also that which follows concerning the Church, "That repentance and remission of sins should be preached throughout all nations. Wherefore dost thou believe as touching the Head, and believest not as touching the Body?

What hath the Church done to thee, that thou wouldest so to say behead her? Thou wouldest take away the Church's Head, and believe the Head, leave the Body as it were a lifeless trunk. It is all to no purpose that thou dost caress the Head, like any devoted servant. He that would take off the head, doth his best to kill both the head and the body. They are ashamed to deny Christ, yet are they not ashamed to deny Christ's words. Christ neither we nor ye have seen with our eyes. The Jews saw, and slew Him. We have not seen Him, and believe; His words are with us. Compare yourselves with the Jews: they despised Him hanging upon the Tree, ye despise Him sitting in heaven; at their suggestion Christ's title was set up, by your setting yourselves up, Christ's Baptism is effaced. But what remains, Brethren, but that we pray even for the proud, that we pray even for the puffed up, who so extol themselves? Let us say to God on their behalf, "Let them know that the Lord is Thy Name; and" not "that" men, but "Thou Only art the Most High over all the earth. Let us turn to the Lord, etc.

Sermon 80

On the words of the gospel, John vi. 9, where the miracle of the five loaves and the two fishes is related.

1. It was a great miracle that was wrought, dearly beloved, for five thousand men to be filled with five loaves and two fishes, and the remnants of the fragments to fill twelve baskets. A great miracle: but we shall not wonder much at what was done, if we give heed to Him That did it. He multiplied the five loaves in the hands of them that brake them, who multiplieth the seeds that grow in the earth, so as that a few grains are sown, and whole barns are filled. But, because he doth this every year, no one marvels. Not the inconsiderableness of what is done, but its constancy takes away admiration of it. But when the Lord did these things, He spake to them that had understanding, not by words only, but even by the miracles themselves. The five loaves signified the five books of Moses' Law. The old Law is barley compared to the Gospel wheat. In those books are great mysteries concerning Christ contained. Whence He saith Himself, "If ye had believed Moses, ye would believe Me also ; for he wrote of Me. " But as in barley the marrow is hid under the chaff, so in the veil of the mysteries of the Law is Christ hidden. As those mysteries of the Law are developed and unfolded; so too those loaves increased when they were broken. And in this that I have explained to you, I have broken bread unto you.

The five thousand men signify the people ordered under the five books of the Law. The twelve baskets are the twelve Apostles, who themselves too were filled with the fragments of the Law. The two fishes are either the two precepts of the love of God and our neighbour, or the two people of the circumcision and uncircumcision, or those two sacred personages of the king and the priest. As these things are explained, they are broken; when they are understood, they are eaten.

2. Let us turn to Him who did these things He is Himself "The Bread which came down from heaven; but Bread which refresheth the failing, and doth not fail; Bread which can be tasted, cannot be wasted. This Bread did the manna also figure. Wherefore it is said, "He gave them the Bread of heaven, man ate Angels' Bread. Who is the Bread of heaven, but Christ? But in order that man might eat Angels' Bread, the Lord of Angels was made Man. For if He had not been made Man, we should not have His Flesh; if we had not His Flesh, we should not eat the Bread of the Altar. Let us hasten to the inheritance, seeing we have

hereby received a great earnest of it. My brethren, let us long for the life of Christ, seeing we hold as an earnest the Death of Christ. How shall He not give us His good things, who hath suffered our evil things? In this our earth, in this evil world, what abounds, but to be born, to labour, and to die? Examine thoroughly man's estate, convict me if I lie : consider all men whether they are in this world for any other end than to be born, to labour, and to die? This is the merchandize of our country: these things here abound. To such merchandize did that Merchantman descend. And forasmuch as every merchant gives and receives; gives what he has, and receives what hehas not;

when he procures anything, he gives money, and receives what he buys: so Christ too in this His traffic gave and received. But what received He? That which aboundeth here, to be born, to labour, and to die, And what did He give? To be born again, to rise again, and to reign for ever. O Good Merchant, buy us. Why should I say buy us, when we ought to give Thee thanks that Thou hast bought us? Thou dost deal out our Price to us, we drink Thy Blood; so dost thou deal out to us our Price. And we read the Gospel, our title deed. We are Thy servants, we are Thy creatures: Thou hast made us, Thou hast redeemed us. Any one can buy his servant, create him he cannot; but the Lord hath both created and redeemed His servants; created them, that they might be; redeemed them, that they might not be captives ever. For we fell into the hands of the prince of this world, who seduced Adam, and made him his servant, and began to possess us as his slaves. But the Redeemer came, and the seducer was overcome. And what did our Redeemer to him who held us captive? For our ransom he held out His Cross as a trap; he placed in It as a bait His Blood. He indeed had power to shed His Blood, he did not attain to drink it.

And in that he shed the Blood of Him who was no debtor, he was commanded to render up the debtors; he shed the Blood of the Innocent, he was commanded to withdraw from the guilty. He verily shed His Blood to this end, that He might wipe out our sins. That then whereby he held us fast was effaced by the Redeemer's Blood. For he only held us fast by the bonds of our own sins. They were the captive's chains. He came, He bound the strong one with the bonds of His Passion; He entered into his house into the hearts, that is, of those where he did dwell, and took away his vessels. We are his vessels. He had filled then with his own bitterness. This bitterness too he pledged to our Redeemer in the gall. He had filled us then as his vessels; but our Lord spoiling his vessels, and making them His Own, poured out the bitterness, filled them with sweetness.

3. Let us then love Him, for He is sweet. "Taste and see that the Lord is sweet. He is to be feared, but to be loved still more. He is Man and God; the One Christ is Man and God; as one man is soul and body: but God and Man are not two Persons. In Christ indeed there are two substances, God and Man; but one Person, that the Trinity may remain, and that there be not a quaternity introduced by the addition of the human nature. How then can it be that God should not have mercy upon us, for whose sake God was made Man? Much is that which He hath done already; more wonderful is that which He hath done, than what He hath promised; and by that which He hath done, ought we to believe what He hath promised.

For that which He hath done, we should scarcely believe, unless we also saw it. Where do we see it? In the peoples that believe, in the multitude that has been brought unto Him. For that hath been fulfilled which was promised to Abraham; and from these things which we see, we believe what we do not see. Abraham was one single man, and to him was it said, "In thy seed shall all nations be blessed. If he had looked to himself, when would he have believed? He was one single man, and was now old;

and he had a barren wife, and one who was so far advanced in age, that she could not conceive, even though she had not been barren. There was nothing at all from which any hope could be drawn. But he looked to Him That gave the promise, and believed what he did not see. Lo, what he believed, we see. Therefore from these things which we see, we ought to believe what we see not. He begat Isaac, we saw it not; and Isaac begat Jacob, and this we did not see; and Jacob begat twelve sons, and them we saw not; and his twelve sons begat the people of Israel; this great people we see. I have now begun to mention those things which we do see. Of the people of Israel was born the Virgin Mary, and she gave birth to Christ; and, lo, in Christ all nations are blessed. What more true? more certain? more plain? Together with me,long after the world to come, ye who have beengathered together out of the nations. In this world hath God fulfilled His promise concerning the seed of Abraham. How shall He not give us His eternal promises, whom He hath made to be Abraham's seed? For this the Apostle saith: "But if ye be Christ's" (they are the Apostle's words), "then are ye Abraham's seed."

4. We have begun to be some great thing; let no man despise himself: we were once nothing; but we are something. We have said unto the Lord, "Remember that we are dust; " but out of the dust He made man, and to dust He gave life, and in Christ our Lord hath He already brought this same dust to the Kingdom of Heaven. For from this dust took He flesh, from this took earth, and hath raised earth to heaven, He who made heaven and earth. If then these two new things, not yet done, were set before us,and it were asked of us, "Which is the most wonderful, that He who is God should be madeMan, or he who is man should be made a man of God? which is the more wonderful? which the more difficult? What hath Christ promised us? That which as yet we see not; that is, that we should be His men, and reign with Him, and never die? This is so to say with difficulty believed, that a man once born should arrive at that life, where he shall never die. This is what we believe with a heart well cleansed, cleansed, I mean, of the world's dust; that this dust close not up our eye of faith. This it is that we are bid believe, that after we have been dead, we shall be even with our dead bodies in life, where we shall never die. Wonderful it is; but more wonderful is that which Christ hath done.

For which is the more incredible, that man should live for ever, or that God should ever die? That men should receive life from God is the more credible; that God should receive death from men I suppose is the more incredible. Yet this hath been brought to pass already: let us then believe that which is to be. If that which is the more incredible hath been brought to pass, shall He not give us that which is the more credible? For God hath power to make

of men Angels, who hath made of earthy and filthy spawn, then. What shall we be? Angels. What have we been? I am ashamed to call it to mind; I am forced to consider it, yet I blush to tell it. What have we been? Whence did God make men? What were we before we were at all? We were nothing. When we were in our mother's wombs, what were we? It is enough that ye remember. Withdraw your minds from the whence ye were made, and think of what ye are. Ye live; but so do herbs and trees live. Ye have sensation, and so have cattle sensation. Ye are men, ye have got beyond the cattle, ye are superior to the cattle; for that ye understand how great things He hath done for you. Ye have life, ye have sensation, ye have understanding, ye are men. Now to this benefit what can be compared? Ye are Christians.

For if we had not received this, what would it profit us, that we were men! So then we are Christians, we belong to Christ. For all the world's rage, it doth not break us; because we belong to Christ. For all the world's caresses, it doth not seduce us; we belong to Christ.

5. A great Patron have we found, Brethren. Ye know that men depend much upon their patrons. A dependent of a man in power will make answer to any one who threatens him. "Thou canst do nothing to me, as long as my lord's head is safe." How much more boldly and surely may we say, "Thou canst do nothing to us, whilst our Head is safe." Forasmuch as our Patron is our Head. Whosoever depend upon any man as patron, are his dependents; we are the members of our Patron. Let Him bear us in Himself, and let no man tear us away from Him. Since what labours soever we shall have endured in this world, all that passeth away, is nothing. The good things shall come which shall not pass away; by labours we arrive at them. But when we have arrived, no one teareth us away from them. The gates of Jerusalem are shut; they receive the bolts too, that to that city it may be said, "Praise the Lord, O Jerusalem, praise thy God, O Sion. For He hath strengthened the bolts of thy gates; He hath blessed thy children within thee. Who hath made thy borders peace." When the gates are shut, and the bolts drawn, no friend goeth out, no enemy entereth in. There shall we have true and assured security, if here we shall not have abandoned the truth.

Sermon 81

On the words of the gospel, John vi. 53, "Except ye eat the flesh," etc., And on the words of the apostles. And the psalms. Against the pelagians. Delivered at the Table of the Martyr St. Cyprian, the 9th of the Calends of October, -23 Sept., on the Lord's day.

1. We have heard the True Master, the Divine Redeemer, the human Saviour, commending to us our Ransom, His Blood. For He spake to us of His Body and Blood; He called His Body Meat, His Blood Drink. The faithful recognise the Sacrament of the faithful. But the hearers what else do they but hear? When therefore commending such Meat and such Drink He said, "Except ye shall eat My Flesh and drink My Blood, ye shall have no life in you; " (and this that He said concerning life, who else said it but the Life Itself? But that man shall have death, not life, who shall think that the Life is false), His disciples were offended, not all of them indeed, but very many, saying within themselves, "This is an hard saying, who can hear it? " But when the Lord knew this in Himself, and heard the murmurings of their thought, He answered them, thinking though uttering nothing, that they might understand that they were heard, and might cease to entertain such thoughts. What then did He answer? "Doth this offend you?""What then if ye shall see the Son of Man ascend up where He was before? What meaneth this? "Doth this offend you? "Do ye imaginethat I am about to make divisions of this My Body which ye see; and to cut up My Members, and give them to you? 'What then if ye shall see the Son of Man ascend up where He was before?'" Assuredly, He who could ascend Whole could not be consumed.

So then He both gave us of His Body and Blood a healthful refreshment, and briefly solved so great a question as to His Own Entireness. Let them then who eat, eat on, and them that drink, drink; let them hunger and thirst; eat Life, drink Life. That eating, is to be refreshed; but thou art in such wise refreshed, as that that whereby thou art refreshed, faileth not. That drinking, what is it but to live? Eat Life, drink Life; thou shalt have life, and the Life is Entire. But then this shall be, that is, the Body and the Blood of Christ shall be each man's Life; if what is taken in the Sacrament visibly is in the truth itself eaten spiritually, drunk spiritually. For we have heard the Lord Himself saying, "It is the Spirit That quickeneth, but the flesh profiteth nothing. The words that I have spoken unto you, are Spirit and Life. But there are some of you," saith He, "that believe not. Such were they

who said, "This is a hard saying, who can hear it? It is hard, but only to the hard; that is, it is incredible, but only to the incredulous.

2. But in order to teach us that this very believing is matter of gift, not of desert, He saith, "As I have said unto you, no man cometh unto Me, except it were given him of My Father." Now as to where the Lord said this, if we call to mind the foregoing words of the Gospel, we shall find that He had said, "No man cometh unto Me, except the Father which hath sent Me draw him." He did not lead, but draw. This violence is done to the heart, not the body. Why then dost thou marvel? Believe, and thou comest; love, and thou art drawn. Do not suppose here any rough and uneasy violence; it is gentle, it is sweet; it is the very sweetness that draweth thee. Is not a sheep drawn, when fresh grass is shown to it in its hunger? Yet I imagine that it is not bodily driven on, but fast bound by desire. In such wise do thou come too to Christ; do not conceive of long journeyings; where thou believest, there thou comest. For unto Him, who is everywhere we come by love, not by sailing. But forasmuch as even in this kind of voyage, waves and tempests of divers temptations abound; believe on the Crucified; that thy faith may be able to ascend the Wood. Thou shalt not sink, but shalt be borne upon the Wood. Thus, even thus, amid the waves of this world did he sail, who said, "But God forbid that I should glory, save in the Cross of our Lord Jesus Christ."

3. But wonderful it is, that when Christ Crucified is preached, two hear, one despiseth, the other ascendeth. Let him that despiseth, impute it to himself; let not him that ascendeth, arrogate it to himself. For he hath beard from the True Master ; "No man cometh unto Me, except it were given unto him of My Father." let him joy, that it hath been given; let him render thanks to Him who giveth it, with a humble, not an arrogant heartlest what he hath attained through humility, he lose through pride. For even they who are already walking in this way of righteousness, if they attribute it to themselves, and to their own strength, perish out of it. And therefore Holy Scripture teaching us humility saith by the Apostle, "Work out your own salvation with fear and trembling." And lest hereupon they should attribute ought to themselves, because he said, "Work," he subjoined immediately, "For it is God who worketh in you both to will and to do of His good pleasure." "It is God who worketh in you;" therefore "with fear and trembling," make a valley, receive the rain. Low grounds are filled, high grounds are dried up. Grace is rain. Why dost thou marvel then, if "God resist the proud, and giveth grace unto the lowly "? Therefore, "with fear and trembling;" that is, with humility. "Be not high-minded, but fear." Fear that thou mayest be filled; be not high-minded, test thou be dried up.

4. But you will say, "I am walking in this way already; once there was need for me to learn, there was need for me to know by the teaching of the law what I had to do: now I have the free choice of the will; who shall withdraw me from this way? If thou read carefully, thou wilt find that a certain man began to uplift himself, on a certain abundance of his, which he had nevertheless received; but that the Lord in mercy, to teach him humility, took away what He had given; and he was on a sudden reduced to poverty, and confessing the mercy of God in his recollection, he said, "In my abundance I said, I shall never be moved. "In my

abundance I said. But I said it, I who am a man said it; "All men are liars, I said. Therefore, "in my abundance I said; so great was the abundance, that I dared to say. "I shall never be moved. What next? "O Lord, in Thy favour Thou gavest strength to my beauty. But "Thou turnedst away Thy Face from me, and I was troubled. "Thou hast shown me," saith he, "that that wherein I did abound, was of Thee.

Thou hast shown me Whence I should seek, to Whom attribute what I had received, to Whom I ought to render thanks, to Whom I should run in my thirst, Whereby be filled, and with Whom keep that whereby I should be filled. 'For my strength will I keep to Thee;' whereby I am by Thy bounty filled, through Thy safe keeping I will not lose. 'My strength will I keep to Thee.' That Thou mightest show me this, 'Thou turnedst away Thy Face from me, and I was troubled.' 'Troubled,' because dried up; dried up, because exalted. Say then thou dry and parched one, that thou mayest be filled again; 'My soul is as earth without water unto Thee.' Say, 'My soul is as earth without water unto Thee.' For Thou hast said, not the Lord, 'I shall never be moved.' Thou hast said it, presuming on thine own strength; but it was not of thyself, and thou didst think as if it were."

5. What then doth the Lord say? "Serve ye the Lord in fear, and rejoice unto Him with trembling. So the Apostle too, "Work out your own salvation with fear and trembling. For it is God who worketh in you. Therefore rejoice with trembling: "Lest at any time the Lord be angry. I see that you anticipate me by your crying out. For you know what I am about to say, you anticipate it by crying out. And whence have ye this, but that He taught you to whom ye have by believing come? This then He saith; hear what ye know already; I am not teaching, but in preaching am calling to your remembrance; nay, I am neither teaching, seeing that ye know already, nor calling to remembrance, seeing that ye remember, but let us say all together what together with us ye retain. "Embrace discipline, and rejoice," but, "with trembling," that, humble ye may ever hold fast that which ye have received. "Lest at any time the Lord be angry; with the proud of course, attributing to themselves what they have, not rendering thanks to Him, from whom they have. "Lest at any time the Lord be angry, and ye perish from the righteous way. Did he say, Lest at any time the Lord be angry, and ye come not into the righteous way "? Did he say, "Lest the Lord be angry, and He bring you not to the righteous way "? or "admit you not into the righteous way?

Ye are walking in it already, be not proud, lest ye even perish from it. 'And ye perish,' saith he, 'from the righteous way.'" "When His wrath shall be kindled in a short time" against you. At no distant time. As soon as thou art proud, thou losest at once what thou hadst received. As though man terrified by all this were to say, "What shall I do then? It follows, "Blessed are all they that trust in Him: not in themselves, but in Him. "By grace are we saved, not of ourselves, but it is the gift of God."

6. Peradventure ye are saying, "What does he mean, that he is so often saying this? A second and a third time he says it; and scarcely ever speaks, but when he says it. Would that I may not say it in vain! For men there are unthankful to grace, attributing much to poor and disabled nature. True it is, when man was created he received great power of free-will; but

he lost it by sin. He fell into death, became infirm, was left in the way by the robbers half dead; the Samaritan, which is by interpretation keeper, passing by lifted him up on his own beast; he is still being brought to the inn. Why is he lifted up? He is still in process of curing. "But," he will say, "it is enough for me that in baptism I received remission of all sins. Because iniquity was blotted out, was therefore infirmity brought to an end? "I received," says he, "remission of all sins. It is quite true. All sins were blotted out in the Sacrament of Baptism, all entirely, of words, deeds, thoughts, all were blotted out. But this is the "oil and wine" which was poured in by the way. Ye remember, beloved Brethren, that man who was wounded by the robbers, and half dead by the way, how he was strengthened, by receiving oil and wine for his wounds. His error indeed was already pardoned, and yet his weakness is in process of healing in the inn.

The inn, if ye recognise it, is the Church. In the time present, an inn, because in life we are passing by: it will be a home, whence we shall never remove, when we shall have got in perfect health unto the kingdom of heaven. Meanwhile receive we gladly our treatment in the inn, and weak as we still are, glory we not of sound health: lest through our pride we gain nothing else, but never for all our treatment to be cured.

7. "Bless the Lord, O my soul." Say, yea say to thy soul, "Thou art still in this life, still bearest about a frail flesh, still "doth the corruptible body press down the soul;" still after the entireness of remission hast thou received the remedy of prayer; for still, whilst thy weaknesses are being healed, dost thou say, "Forgive us our debts." Say then to thy soul, thou lowly valley, not an exalted hill; say to thy soul, "Bless the Lord, O my soul, and forget not all His benefits." What benefits? Tell them, enumerate them, render thanks. What benefits? "Who forgiveth all thine iniquities." This took place in baptism. What takes place now? "Who healeth all thy weaknesses." This takesplace now; I acknowledge. But as long as I am here, "the corruptible body presseth down the soul." Say then also that which comes next, "Who redeemeth thy life from corruption." After redemption from corruption, what remaineth? "When this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. Where, O death, is thy contention?" There rightly, "O death, where is thy sting?" Thou seekest its place, and findest it not. What is "the sting of death"? What is, "O death, where is thy sting?" Where is sin? Thou seekest, and it is nowhere. For "the sting of death is sin." They are the Apostle's words, not mine. Then shall it be said, "O death, where is thy sting?" Sin shall nowhere be, neither to surprise thee, nor to assault thee, nor to inflame thy conscience. Then it shall not be said, "Forgive us our debts." But what shall be said? "O Lord our God, give us peace: for Thou hast rendered all things unto us."

8. Finally, after the redemption from all corruption, what remaineth but the crown of righteousness? This at least remaineth, but even in it, or under it, let not the head be swollen that it may receive the crown. Hear, mark well the Psalm, how that crown will not have a swollen head. After he had said, "Who redeemeth thy life from corruption;" he saith, "Who crowneth thee." Here thou wert ready at once to say, "'Crowneth thee,' is an acknowledg-

ment of my merits, my own excellence hath done it; it is the payment of a debt, not a gift." Give ear rather to the Psalm. For it is thou again that sayest this; and "all men are liars." Hear what God saith; "Who crowneth thee with mercy and pity." Of His mercy He crowneth thee, of His pity He crowneth thee. For thou hadst no worthiness that He should call thee, and being called should justify thee, being justified glorify thee. "The remnant is saved by the election of grace. But if by grace, then is it no more of works; otherwise grace is no more grace. For to him that worketh, the reward shall not be reckoned according to grace, but according to debt." The Apostle saith, "Not according to grace, but according to debt." But "thee He crowneth with pity and mercy;" and if thy own merits have gone before, God saith to thee, "Examine well thy merits, and thou shalt see that they are My gifts."

9. This then is the righteousness of God. As it is called, "The Lord's salvation," not whereby the Lord is saved, but which He giveth to them whom He saveth; so too the grace of God through Jesus Christ our Lord is called the righteousness of God, not as that whereby the Lord is righteous, but whereby He justifieth those whom of ungodly He maketh righteous. But some, as the Jews in former times, both wish to be called Christians, and still ignorant of God's righteousness, desire to establish their own, even in our own times, in the times of open grace, the times of the full revelation of grace which before was hidden; in the times of grace now manifested in the floor, which once lay hid in the fleece. I see that a few have understood me, that more have not understood, whom I will by no means defraud by keeping silence. Gideon, one of the righteous men of old, asked for a sign from the Lord, and said, "I pray, Lord, that this fleece which I put in the floor be bedewed, and that the floor be dry. And it was so; the fleece was bedewed, the whole floor was dry. In the morning he wrung out tim fleece in a basin; forasmuch as to the humble is grace given; and in a basin, ye know what the Lord did to His disciples. Again, he asked for another sign; "O Lord, I would," saith he, "that the fleece be dry, the floor bedewed. And it was so.

Call to mind the time of the Old Testament, grace was hidden in a cloud, as the rain in the fleece. Mark now the time of the New Testament, consider well the nation of the Jews, thou wilt find it as a dry fleece; whereas the whole world, like that floor, is full of grace, not hidden, but manifested. Wherefore we are forced exceedingly to bewail our brethren, who strive not against hidden, but against open and manifested grace. There is allowance for the Jews. What shall we say of Christians? Wherefore are ye enemies to the grace of Christ? Why rely ye on yourselves? Why unthankful? For why did Christ come? Was not nature here before? Was not nature here, which ye only deceive by your excessive praise? Was not the Law here? But the Apostle says, "If righteousness come by the Law, then Christ is dead in vain. What the Apostle says of the Law, that say we of nature to these men. "If righteousness come by nature, then Christ is dead in vain."

10. What then was said of the Jews, the same altogether do we see in these men now. "They have a zeal of God: I hear them record that they have a zeal of God, but not according to knowledge." What is, "not according to knowledge"? "For being ignorant of God's righteousness, and wishing to establish their own, they have not submitted themselves unto

the righteousness of God." My Brethren, share with me in my sorrow. When ye find such as these, do not hide them; be there no such misdirected mercy in you; by all means, when ye find such, hide them not. Convince the gainsayers, and those who resist, bring to us. For already have two councils on this question been sent to theApostolic see; and rescripts also have come from thence. The question has been brought to an issue; would that their error may sometime be brought to an issue too! Therefore do we advise that they may take heed, we teach that they may be instructed, we pray that they may be changed. Let us turn to the Lord, etc.

Sermon 82

On the words of the gospel, John vi. 55,"For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh," etc.

1. As we heard when the Holy Gospel was being read, the Lord Jesus Christ exhorted us by the promise of eternal life to eat His Flesh and drink His Blood. Ye that heard these words, have not all as yet understood them. For those of you who have been baptized and the faithful do know what He meant. But those among you who are yet called Catechumens, or Hearers, could be hearers, when it was being read, could they be understanders too? Accordingly our discourse is directed to both. Let them who already eat the Flesh of the Lord and drink His Blood, think What it is they eat and drink, lest, as the Apostle says, "They eat and drink judgment to themselves. But they who do not yet eat and drink, let them hasten when invited to such a Banquet. Throughout these days the teachers feed you. Christ daily feedeth you, That His Table is ever ordered before you. What is the reason. O Hearers, that ye see the Table, and come not to the Banquet? And peradventure, just now when the Gospel was being read, ye said in your hearts, "We are thinking what it is that He saith, 'My Flesh is meat indeed, and My Blood is drink indeed.' How is the Flesh of the Lord eaten, and the Blood of the Lord drunk? We are thinking what He saith. Who hath closed it against thee,that thou dost not know this? There is a veil over it;

but if thou wilt, the veil shall be taken away.Come to the profession, and thou hast resolved the difficulty. For what the Lord Jesus said, the faithful know well already. But thou art called a Catechumen, art called a Hearer, and art deaf. For the ears of the booty thou hast open, seeing that thou hearest the words which were spoken; but the ears of the heart thou hast still closed, seeing thou understandest not what was spoken. I plead, I do not discuss it. Lo, Easter is at hand, give in thy name for baptism. If the festivity arouse thee not, let the very curiosity induce thee: that thou mayest know the meaning of, Whoso eateth My Flesh and drinketh My Blood dwelleth in Me, and I in him. That thou mayest know with me what is meant, "Knock, and it shall be opened unto thee: and as I say to thee, "Knock, and it shall be opened unto thee," so do I too knock, open thou to me. When I speak aloud to the ears, I knock at the breast.

2. But if the Catechumens, my Brethren, are to be exhorted not to delay to approach to this so great grace of regeneration; what great care ought we to have in building up the faithful,

that their approaching may profit them, and that they eat and drink not such a Banquet unto their own judgment? Now that they may not eat and drink unto judgment, let them live well. Be ye exhorters, not by words, but by your conduct; that they who have not been baptized, may in such wise hasten to follow you, that they perish not by imitating you. Do ye who are married keep the fidelity of the marriage-bed with your wives. Render what you require. As a husband thou requirest chastity from thy wife; give her an example, not words. Thou art the head, look where thou goest. For thou oughtest to go where it may not be dangerous for her to follow: yea, thou oughtest to walk thyself where thou wouldest have her follow. Thou requirest strength from the weaker sex; the lust of the flesh ye have both of you: let him that is the stronger, be the first to conquer. And yet, which is to be lamented, many men are conquered by the women. Women preserve chastity, which men will not preserve; and in that they preserve it not, would wish to appear men: as though he was in sex the stronger, only that the enemy might more easily subdue him. There is a struggle, a war, a combat.

The man is stronger than the woman, the ”man is the head of the woman. The woman combats and overcomes; dost thou succumb to the enemy? The body stands firm, and does the head lie low? But those of you who have not yet wives, and who yet already approach to the Lord’s Table, and eat the Flesh of Christ, and drink His Blood, if ye are about to marry, keep yourselves for your wives. As ye would have them come to you, such ought they also to find you. What young man is there who would not wish to marry a chaste wife? And if he were to espouse a virgin who would not desire she should be unpolluted? Thou lookest for one unpolluted, be unpolluted thyself. Thou lookest for one pure, be not thyself impure. For it is not that she is able, and thou art not able. If it were not possible, then could not she be so. But, seeing that she can, let this teach thee, that it is possible. And that she may have this power, God is her ruler. But thou wilt have greater glory if thou shalt do it. Why greater glory? The vigilance of parents is a check to her, the very modesty of the weaker sex is a bridle to her; lastly, she is in fear of the laws of which thou art not afraid. Therefore iris then that thou wilt have greater glory if thou shall do it; because if thou do it, thou fearest God.

She has many things to fear besides God, thou fearest God alone. But He whom thou fearest is greater than all. He is to be feared in public, He in secret. Thou goest out, thou art seen; thou goest in, thou art seen; the lamp is lighted, He seeth thee; the lamp is extinguished, He seeth thee; thou enterest into thy closet, He seeth thee; in the retirement of thine own heart, He seeth thee. Fear Him, Him whose care it is to see thee; and even by this fear be chaste. Or if thou wilt sin, seek for some place where He may not see thee, and do what thou wouldest.

3. But ye who have taken the vow already, chasten your bodies more strictly, and suffer not yourselves to loosen the reins of concupiscence even after those things which are permitted; that ye may not only turn away from an unlawful connection, but may despise even a lawful look. Remember, in whichever sex ye are, whether men or women, that ye are leading on

earth the life of Angels: "For the Angels are neither given in marriage, nor marry." This shall we be, when we shall have risen again. How much better are ye, who before death begin to be what men will be after the resurrection! Keep your proper degrees, for God keepeth for you your honours. The resurrection of the dead is compared to the stars that are set in heaven. "For star differeth from star in glory," as the Apostle says; "so also is the resurrection of the dead." For after one manner virginity shall shine there, after another shall wedded chastity shine there, after another shall holy widowhood shine there. They shall shine diversely, but all shall be there. The brilliancy unequal, the heaven the same.

4. With your thoughts then on your degrees, and keeping your professions, approach ye to the Flesh of the Lord, approach to the Blood of the Lord. Whoso knoweth himself to be otherwise, let him not approach. Be moved to compunction rather by my words. For they who know that they are keeping for their wives, what from their wives they require, they who know that they are in every way keeping continence, if this they have vowed to God, feel joy at my words; but they who hear me say, "Whosoever of you are not keeping chastity, approach not to that Bread," are saddened. And I should have no wish to say this; but what can I do? Shall I fear man, so as to suppress the truth? What, if those servants do not fear the Lord, shall I therefore too not fear? as if I do not know that it is said, "'Thou wicked and slothful servant,' thou shouldest dispense, and I require." Lo, I have dispensed, O Lord my God; lo, in Thy Sight, and in the sight of Thy Holy Angels, and of this Thy people, I have laid out Thy money; for I am afraid of Thy judgment. I have dispensed, do Thou require. Though I should not say it, Thou wouldest do it. Therefore I rather say, I have dispensed, do Thou convert, do Thou spare. Make them chaste who have been unchaste, that in Thy Sight we may rejoice together when the judgment shall come, both he who hath dispensed and he to whom it hath been dispensed. Doth this please you? May it do so! Whosoever of you are unchaste, amend yourselves, whilst ye are alive. For I have power to speak the word of God, but to deliver the unchaste, who persevere in wickedness, from the judgment and condemnation of God, have I no power.

Sermon 83

On the words of the gospel of John vii. 6, etc., Where Jesus said that He was not going up unto the feast, and notwithstanding went up.

1. I Purpose by the Lord's assistance to treat of this section of the Gospel which has just been read; nor is there a little difficulty here, lest the truth be endangered, and falsehood glory. Not that either the truth can perish, nor falsehood triumph. Now hearken for a while what difficulty this lesson has; and being made attentive by the propounding of the difficulty, pray that I may be sufficient for its solution. "'The Jews' feast of tabernacles was at hand; these it seems are the days which they observe even to this day, when they build huts. For this solemnity of theirs is called from the building of tabernacles; since skhnhmeans a "tabernacle, "skhnopha is the building of a tabernacle. These days were kept as feast days among the Jews; and it was called one feast day, not because it was over in one day, but because it was kept up by a continued festivity; just as the feast day of the Passover, and the feast day of unleavened bread, and notwithstanding, as is manifest, that feast is kept throughout many days. This anniversary then was at hand in Judaea, the Lord Jesus was in Galilee, where He had also been brought up, where too He had relations and kinsfolk, whom Scripture calls "His brethren. "His brethren, therefore," as we have heard it read, "said unto Him, Pass from hence, and go into Judaea; that Thy disciples also may see Thy works that Thou doest.

For no man doeth anything in secret, and himself seeketh to be known openly. If Thou do these things, manifest Thyself to the world. Then the Evangelist subjoins, "For neither did His brethren believe in Him. If then they did not believe in Him, the words they threw out were of envy. "Jesus answered them, My time is not yet come; but your time is alway ready. The world cannot hate you;but Me it hateth, because I testify of it that the works thereof are evil. Go ye up to this feast day. I go not up to this feast day, for My time is not yet accomplished. Then follows the Evangelist; "When He had said these words, He Himself stayed in Galilee. But when His brethren were gone up, then went He also up to the feast day, not openly, but as it were in secret. Thus far is the extent of the difficulty, all the rest is clear.

2. What then is the difficulty? what makes the perplexity? what is in peril? Lest the Lord, yea, to speak more plainly, lest the Truth Itself should be thought to have lied. For if we

would have it thought that He lied, the weak will receive an authority for lying. We have heard say that He lied. For those who think that He lied, speak thus, "He said that He should not go up to the feast day, and He went up." In the first place then, let us, as far as in the press of time we can, see whether he does lie, who says a thing and does it not. For example, I have told a friend, "I will see you to-morrow;" some greater necessity occurs to hinder me; I have not on that account spokenfalsely. For when I made the promise, I meant what I said. But when some greater matter occurred, which hindered the accomplishment I of my promise, I had no design to lie, but I wasnot able to fulfil the promise. Lo, to my thinking I have used no labour to persuade you, buthave merely suggested to your good sense, that he who promises something, and doeth it not, does not lie, if, that he do it not, something has occurred to hinder the fulfilment of his promise, not to be any proof of falsehood.

3. But some one who hears me will say, "Canst thou then say this of Christ, that He either was not able to fulfil what He would, or that He did not know things to come?" Thou doest well, good is thy suggestion, right thy hint; but, O man, share with me my anxiety. Dare we to say that He lies, Who we do not dare to say is weak in power? I for my part, to the best of my thinking, as far as according to my infirmity I am able to judge, would choose that a man should be deceived in any matter rather than lie in any. For to be deceived is the portion of infirmity, to lie of iniquity. "Thou hatest, O Lord," saith he, "all them that work iniquity." And immediately after, "Thou shalt destroy all them that speak a lie." Either "iniquity" and "a lie" are upon a level; or, "Thou shalt destroy," is more than "Thou hatest." For he who is held in hatred, is not immediately punished by destruction. But let that question be, whether there be ever a necessity to lie; for I am not now discussing that; it is a dark question, and has many lappings; I have not time to cut them, and to come to the quick. Therefore let the treatment of it be deferred to some other time; for peradventure it will be cured by the Divine assistance without any words of mine. But attend and distinguish between what I have deferred, and what I wish to treat of to-day. Whether on any occasion one may lie, this difficult and most obscure question I defer. But whether Christ lied, whether the Truth spake anything false, this, being reminded of it by the Gospel lesson, have I undertaken to-day.

4. Now what the difference is between being deceived, and lying, I will briefly state. He is deceived who thinks what he says to be true, and therefore says it, because he thinks it true. Now if this which he that is deceived says, were true, he would not be deceived; if it were not only true, but he also knew it to be true, he would not lie. He is deceived then, in that itis false, and he thinks it true; but he only says it because he thinks it true. The error lies in human infirmity, not in the soundness of the conscience. But whosoever thinks it to be false, and asserts it as true, he lies. See, my Brethren, draw the distinction, ye who have been brought up in the Church, instructed in the Lord's Scriptures, not uninformed, nor simple, nor ignorant men. For there are among you men learned and erudite, and not indifferently instructed in all kinds of literature; and with those of you who have not learnt that literature which is called liberal, it is more that ye have been nourished up in the word of God. If I labour in explaining what I mean, do ye aid me both by the attention of your

hearing, and the thoughtfulness of your meditations. Nor will ye aid, unless ye are aided. Wherefore pray we mutually for one another, and look equally for our common Succour. He is deceived, who whereas what he says is false, thinks it to be true;

but he lies, who thinks a thing to be false, and gives it out as true, whether it be true or false. Observe what I have added, "whether it be true or false; yet he who thinks it to be false, and asserts it as true, lies; he aims to deceive. For what good is it to him, that it is true? He all the while thinks it false, and says it as if it were true. What he says is true in itself, it is in itself true; with regard to him it is false, his conscience does not hold that which he is saying; he thinks in himself one thing to be true, he gives out another for truth. His is a double heart, not single; he does not bring out that which he has in it. The double heart has long since been condemned. "With deceitful lips in a heart and a heart have they spoken evil things. Had it been enough to say, "in the heart have they spoken evil things," where is the "deceitful lips"? What is deceit? When one thing is done, another pretended. Deceitful lips are not a single heart; and because not a single heart, therefore" in a heart and a heart; therefore "in a heart" twice, because the heart is double.

5. How then think we of the Lord Jesus Christ, that He lied? If it is a less evil to be deceived than to lie, dare we to say that He lies who we dare not to say is deceived? But He is neither deceived, nor doth He lie; but in very deed as it is written (for of Him is it understood, of Him ought it to be understood)," Nothing false is said unto the King, and nothing false shall proceed out of His mouth. If by King here he meant any man, let us prefer Christ the King, to a man-king. But if, which is the truer understanding of it, it is Christ of whom he spake, if I say, as is the truer understanding of it, it is Christ of whom he spake (for to Him indeed nothing false is said, in that He is not deceived; from His Mouth nothing false proceedeth, in that He doth not lie); let us look how we are to understand the section of the Gospel, and letus not make the pitfall of a lie, as it were, on heavenly authority. But it is most absurd to be seeking to explain the truth, and to prepare a place for a lie. What art thou teaching me, I ask thee, who art explaining this text to me, what wouldest thou teach me? I do not know whether you would dare to say, "Falsehood.

For if you should dare to say this, I turn away mine ears, and fasten them up with thorns, that if you should try to force your way, I might through their very pricking make away without the explanation of the Gospel. Tell me what thou wouldest wish to teach me, and thou hast resolved the difficulty. Tell me, I pray thee; lo, here I am; mine ears are open, my heart is ready, teach me. But I ask, what? I will not travel through many things. What art thou going to teach me? Whatsoever learning thou art about to bring forward, whatsoever strength to show in disputation, tell me this one thing only, one of two things I ask; art thou going to teach me truth or falsehood? What do we suppose he will answer lest one depart; lest while he is open-mouthed and making an effort to bring out his words, I forthwith leave him: what will he promise but truth? I am listening, standing, expecting, most earnestly expecting. See here, he who promised that he will teach me truth, insinuates falsehood

concerning Christ. How then shall he teach truth, who would say that Christ is false? If Christ is false, can I hope that thou wilt tell me the truth?

6. Consider again. What does he say? Hath Christ spoken falsely? Where, I ask thee? "Where He says, 'I go not up to the feast day;' and went up. For my part, I should wish thoroughly to examine this place, if so be we may see that Christ did not speak falsely. Yea rather, seeing that I have no doubt that Christ did not speak falsely, I will either thoroughly examine this passage and understand it, or, not understanding it, I will defer it. Yet that Christ spoke falsely will I never say. Grant that I have not understood it; I will depart in my ignorance. For better is it with piety to be ignorant, than with madness to pronounce judgment. Notwithstanding we are trying to examine, if so be by His assistance, who is the Truth, we may find something, and be found something ourselves, and this something will not be in the Truth a lie. For if in searching I find a lie, I find not a something but a nothing. Let us then look where it is thou sayest that Christ lied. He will say, "In that He said, 'I go not up to this feast,' and went up. Whence dost thou know that He said so? What if I were to say, nay, not I, but any one, for God forbid that I should say it; what if another were to say, "Christ did not say this; whereby dost thou refute him, whereby wilt thou prove it?

Thou wouldest open the book, find the passage, point it out to the man, yea with great confidence force the book upon him if he resisted, "Hold it, mark, read, it is the Gospel you have in your hands. But why, I ask thee, why dost thou so rudely accost this feeble one? Do not be so eager; speak more composedly, more tranquilly. See, it is the Gospel I have in my hands; and what is there in it? He answers: "The Gospel declares that Christ said what thou deniest. And wilt thou believe that Christ said it, because the Gospel declares it? "Decidedly for that reason," says he. I marvel exceedingly how thou shouldest say that Christ lieth, anti the Gospel doth not lie. But test haply when I speak of the Gospel, thou shouldest think of the book itself, and imagine the parchment and ink to be the Gospel, see what the Greek word means; Gospel is "a good messenger," or "a good message. The messenger then doth not lie, and doth He who sent him, lie? This messenger, the Evangelist to wit, to give his name also, this John who wrote this, did he lie concerning Christ, or say the truth? Choose which you will, I am ready to hear you on either side. If he spake falsely, you have no means of proving that Christ spake those words. If he said the truth, truth cannot flow from the fountain of falsehood. Who is the Fountain? Christ: let John be the stream.

The stream comes to me, and you say to me, "Drink securely; yea, whereas you alarm me as to the Fountain Himself, whereas you tell me there is falsehood in the Fountain, you say to me, "Drink securely. What do I drink? What said John, that Christ spake falsely? Whence came John? From Christ. Is he who came from Him, to tell me truth, when He from whom he came lied? I have read in the Gospel plainly, "John lay on the Lord's Breast; but I conclude that he drank in truth. What saw he as he lay on the Lord's Breast? What drank he in? what, but that which he poured forth? "In the beginning was the Word, and the Word was with God, and the Word was God. The Same was in the beginning with God. All things were made by Him, and without Him was nothing made. That which was made

in Him was life, and the Life wasthe Light of men; And the Light shineth in darkness, and the darkness comprehended It not; nevertheless It shineth, and though I chance to have some obscurity, and cannot thoroughly comprehend It, still It shineth. "There was a man sent from God, whose name was John; he came to bear witness of the Light, that all men through him might believe. He was not the Light: who? John: who? John the Baptist. For of him saith John the Evangelist, "He was not the Light; of whom the Lord saith, "He was a burning, and a shining lamp.

But a lamp can be lighted, and extinguished. What then? whence drawest thou the distinction? of what place art thou enquiring? He to whom the lamp bare witness, "was the True Light. Where John added, "the True," there art thou looking out for a lie. But hear still the same Evangelist John pouring forth what he had drunk in; "And we beheld," saith he, "His glory. What did he behold? what glory beheld he? "The glory as of the Only-Begotten of the Father, full of grace and truth. See then, see, if we ought not haply to restrain weak or rash disputings, and to presume nothing false of the truth, to give to the Lord what is His due; let us give glory to the Fountain, that we may fill ourselves securely. "Now God is true, but every man a liar. What is this? God is fill; every man is empty; if he will be filled, let him come to Him That is full. "Come unto Him, and be enlightened. Moreover, if man is empty, in that he is a liar, and he seeks to be filled, and with haste and eagerness runs to the fountain, he wishes to be filled, he is empty. But thou sayest, "Beware of the fountain, there is falsehood there. What else sayest thou, but "there is poison there "?

7. "You have already," he says, "said all, already have you checked, already chastened me. But tell me how He did not speak falsely who said, 'I go not up,' and went up?"will tell you, if I can; but think it no little matter, that if I have not established you in the truth, I have yet kept you back from rashness. I will nevertheless tell you, what I imagine you know even already, if you remember the words which I have set forth to you. The words themselves solve the difficulty. That feast was kept for many days. On this, that is this present feast day, saith He, this day, that is when they hoped, He went not up; but when He Himself resolved to go. Now mark what follows, "When He had said these words, He Himself stayed in Galilee. So then He did not go up on that feast day. For His brethren wished that He should go first; therefore had they said, "Pass from hence into Judaea. They did not say, "Let us pass," as though they would be His companions; or, "Follow us into Judaea," as though they would go first; but as though they would send Him before them. He wished that they should go before; He avoided this snare, impressing His infirmity as Man, hiding the Divinity; this He avoided, as when He fled into Egypt. For this was no effect of want of power, but even of truth, that He might give an example of caution;

that no servant of His might say, "I do not fly, because it is disgraceful; when haply it might be expedient to fly. As He was going to say to His disciples, "When they have persecuted you in this city, flee ye into another; He gave them Himself this example. For He was apprehended, when He willed; He was born, when He willed. That they might not anticipate Him then, and announce that He was coming, and plots be prepared; He said, "I go not up to

this feast day. He said, "I go not up," that He might be hid; He added "this," that He might not lie. Something He expressed, something He suppressed, something He repressed; yet said He nothing false, for "nothing false proceedeth out of His Mouth. Finally, after He had said these words, "When His brethren were gone up; the Gospel declares it, attend, read what you have objected to me; see if the passage itself do not solve the difficulty, see if I have taken from anywhere else what to say. This then the Lord was waiting for, that they should go up first, that they might not announce beforehand that He was coming, "When His brethren were gone up, then went He also up to the feast day, not openly, but as it were in secret. What is," as it were in secret "? He acts there as if in secret. What is, "as it were in secret "? Because neither was this really in secret.

For He did not really make an effort to be concealed, who had it in His Own power when He would be taken. But in that concealment, as I have said, He gave His weak disciples, who had not the power to prevent being taken when they would not, an example of being on their guard against the snares of enemies. For He went up afterwards even openly, and taught them in the temple; and some said, "' Lo, this is He; lo, He is teaching.' Certainly our rulers said that they wished to apprehend Him: 'Lo, He speaketh openly, and no one layeth hands on Him.'"

8. But now if we turn our attention to ourselves, if we think of His Body, how that we are even He. For if we were not He, "Forasmuch as ye have done it unto one of the least of Mine, ye have done it unto Me," would not be true. If we were not He, "Saul, Saul, why persecutest thou Me?" would not be true. So then we are He, in that we are His members, in that we are His Body, in that He is our Head, in that Whole Christ is both Head and Body. Peradventure then He foresaw us that we were not to keep the feast days of the Jews, and this is, "I go not up to this feast day." See neither Christ nor the Evangelist lied; of the which two if one must needs choose one, the Evangelist would pardon me, I would by no means put him that is true before the Truth Himself; I would not prefer him that was sent to Him by whom he was sent. But God be thanked, in my judgment what was obscure has been laid open. Your piety will aid me before God. Behold, I have, as I was best able, resolved the question, both concerning Christ and the Evangelist. Hold fast the truth with me as men who love it, embrace charity without contention.

Sermon 84

On the words of the gospel, John viii. 31, ”If ye abide in my word, then are ye truly my disciples,” etc.

1. Ye know well, Beloved, that we all have One Master, and are fellow disciples under Him. Nor are we your masters, because we speak to you from this higher spot; but He is the Master of all, who dwelleth in us all. He just now spake to us all in the Gospel, and said to us, what I also am saying to you; but He saith it of us, as well of us as of you. ”If ye shall continue in My word,” not of course in my word who am now speaking to you; but in His who spake just now out of the Gospel. ”If ye shall continue in My word,” saith He, ”ye are My disciples indeed.” To be a disciple, it is not enough to come, but to continue. He doth not therefore say, ”If ye shall hear My word;” or, ”If ye shall come to My word;” or, ”If ye shall praise My word;” but observe what He said, ”If ye shall continue in My word, ye are My disciples indeed, and ye shall know the truth, and the truth shall free you.” What shall we say, Brethren? To continue in the word of God, is it toilsome, or is it not? If it be toilsome, look at the great reward; if it be not toilsome, thou receivest the reward for nought. Continue we then in Him who continueth in us. We, ifwe continue not in Him, fall; but He if He continue not in us, hath not on that account lost anhabitation. For He skilleth to continue in Himself, who never leaveth Himself. But for man, God forbid that he should continue in himself who hath lost himself. So then we continue in Him through indigence; He continueth in us through mercy.

2. Now then seeing it hath been set forth what we ought to do, let us see what we are to receive. For He hath appointed a work, and promised a reward. What is the work? ”If ye shall continue in Me. A short work; short in description, great in execution. ”If ye shall build on the Rock. O how great a thing is this, Brethren, to build on the Rock, how great is it”The floods came, the winds blew, the rain descended, and beat upon that house, and it fell not; for it was founded upon a rock. What then is to continue in the word of God, but not to yield to any temptations? The reward, what is it? ”Ye shall know the truth, and the truth shall free you. Bear with me, for ye perceive that my voice is feeble; assist me by your calm attention. Glorious reward! ”Ye shall know the truth. Here one may haply say, ”And what doth it profit me to know the truth? ”And the truth shall free you. If the truth have no charms for you, let freedom have its charms. In the usage of the Latin tongue, the

expression, ”to be free,” is used in two senses; and chiefly we are accustomed to hear this word in this sense, that whosoever is free may be understood to escape some danger, to be rid of some embarrassment. But the proper signification of ”to be free,” is ”to be made free; just as ”to be saved,” is ”to be made safe;

”to be healed,” is, ”to be made whole; so ”to be freed,” is ”to be made free. Therefore I said, ”If the truth have no charms for you, let freedom have its charms. This is expressed more evidently in the Greek language, nor can it be there understood in any other sense. And that ye may know that in no other sense can it be understood; when the Lord spake, the Jews answered, ”We were never in bondage to any man; how sayest thou the Truth shall free you? That is, ”the Truth shall make you free,” how sayest thou to us, who were never in bondage to any man? ”How,” say they, ”dost Thou promise them freedom, who as Thou seest never bare the hard yoke of bondage?”

3. They heard what they ought; but they did not what they ought. What did they hear? Because I said, ”The truth shall free you; ye turned your thoughts upon yourselves, that ye are not in bondage to man, and ye said, ”We were never in bondage to any man. Every one,” Jew and Greek, rich and poor, the man in authority and private station, the emperor and the beggar ”Every one that committeth sin is the servant of sin. ”Every one,” saith He, ”that committeth sin is the servant of sin. If men but acknowledge their bondage, they will see from whence they may obtain freedom. Some free-born man has been taken captive by the barbarians, from a free man is made a slave; another hears, and pities him, considers how that he has money, becomes his ransomer, goes to the barbarians, gives money, ransoms the man. And he has indeed restored freedom, if he have taken away iniquity. But what man has ever taken away iniquity from another man? He whowas in bondage with the barbarians, has been redeemed by his ransomer; and great difference there is between the ransomer and the ransomed; yet haply are they fellow-slaves under the lordship of iniquity. I ask him that was ransomed, ”Hast thou sin? ”I have,” he says. I ask the ransomer, ”Hast thou sin? ”I have,” he says. So then neither do thou boast thyself that thou hast been ransomed, nor thou uplift thyself that thou art his ransomer; but fly both of you to the True Deliverer.

It is but a small part of it, that they who are under sin, are called servants; they are even called dead; what a man is afraid of captivity bringing upon him, iniquity has brought on him already. For what? because they seem to be alive, was He then mistaken who said,” Let the dead bury their dead ”? So then all under sin are dead, dead servants, dead in their service, servants in their death.

4. Who then freeth from death and from bondage, save He, who is ”Free among the dead ”? Who is ”Free among the dead,” save He who among sinners is without sin? ”Lo, the prince of the world cometh,” saith our Redeemer Himself, our Deliverer, ”Lo, the prince of the world cometh, and shall find nothing in Me.” He holds fast those whom he hath deceived, whom he hath seduced, whom he hath persuaded to sin and death; ”in Me shall he find nothing.” Come, Lord, Redeemer come, come; let the captive acknowledge thee, him that

leadeth captive flee thee; be Thou my Deliverer. Lost as I was, He hath found me in Whom the devil findeth nothing that cometh of the flesh. The prince of this world findeth in Him Flesh, he findeth it but what kind of Flesh? A mortal Flesh, which he can seize, which he can crucify, which he can kill. Thou art mistaken, O deceiver, the Redeemer is not deceived; thou art mistaken. Thou seest in the Lord a mortal Flesh, it is not flesh of sin, it is the likeness of flesh of sin. "For God sent His Son in the likeness of flesh of sin." True Flesh, mortal Flesh; but not flesh of sin. "For God sent His Son in the likeness of flesh of sin, that by sin He might condemn sin in the Flesh." "For God sent His Son in the likeness of flesh of sin;" in Flesh, but not in flesh of sin; but "in the likeness of flesh of sin." For what purpose? "That by sin," of which assuredly there was none in Him, "He might condemn sin in the flesh; that the righteousness of the Law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

5. If then it was "the likeness of flesh of sin," not flesh of sin, how, "That by sin He might condemn sin in the flesh"? So a likeness is wont to receive the name of that tiring of which it is a likeness. The word man is used for a real man; but if you show a man painted on the wall, and enquire what it is, it is answered, "A man. So then Flesh having the likeness of flesh of sin, that it might be a sacrifice for sin, is called "sin. The same Apostle says in another place, "He made Him to be sin for us, who knew no sin. "Him who knew no sin: Who is He who knew no sin, but He That said, "Behold the prince of the world cometh, and shall find nothing in me? Him who knew no sin, made He sin for us; even Christ Himself, who knew no sin, God made sin for us. What does this mean,Brethren? If it were said, "He made sin uponHim," or, "He made Him to have sin; it would seem intolerable; how do we toleratewhat is said, "He made Him sin," that Christ Himself should be sin? They who are acquainted with the Scriptures of the Old Testament recognise what I am saying. For it is not an expression once used, but repeatedly, very constantly, sacrifices for sins are called "sins. A goat, for instance, was offered for sin, a ram, anything; the victim itself which was offered for sin was called "sin.

A sacrifice for sin then was called "sin; so that in one place the Law says, "That the Priests are to lay their hands upon the sin. "Him" then, "who knew no sin, He made sin for us; that is, "He was made a sacrifice for sin. Sin was offered, and sin was cancelled. The Blood of the Redeemer was shed, and the debtor's bond was cancelled. This is the "Blood, That was shed for many for the remission of sins."

6. What meaneth this then thy senseless exultation, O thou that didst hold me captive, for that my Deliverer had mortal Flesh? See, if He had sin; if thou hast found anything of thine in Him, hold Him fast. "The Word was made Flesh. The Word is the Creator, the Flesh His creature. What is there here of thine, O enemy? And the Word is God, and His Human Soul is His creature, and His Human Flesh His creature, and the Mortal Flesh of God is His creature, Seek for sin here. But what art thou seeking? The Truth saith, "The prince of this world shall come, and shall find nothing in Me. He did not therefore not find Flesh, but nothing of his own, that is, no sin. Thou didst deceive the innocent, thou

madest them guilty. Thou didst slay the Innocent; thou destroyedst Him from whom thou hadst nothing due, render back what thou didst hold fast. Why then didst thou exult for a short hour, because thou didst find in Christ mortal Flesh? It was thy trap: whereupon thou didst rejoice, thereby hast thou been taken. Wherein thou didst exult that thou hadst found something, therein thou sorrowest now that thou hast lost what thou didst possess. Therefore, brethren, let us who believe in Christ, continue in His word. For if we shall continue in His word, we are His disciples indeed. For not those twelve only, but all we who continue in His word are His disciples indeed.

And "we shall know the Truth, and the Truth shall free us; that is, Christ the Son of God who hath said, "I am the Truth," shall make you free, that is, shall free you, not from barbarians, but from the devil; not from the captivity of the body, but from the iniquity of the soul. It is He Only who freeth in such wise. Let no one call himself free, lest he remain a slave. Our soul shall not remain in bondage, for that day by day our debts are forgiven.

Sermon 85

On the words of the gospel, John ix. 4 and John ix. 31, "we must work the works of him that sent me," etc. Against the Arians. And of that which the man who was born blind and received his sight said, "we know that God heareth not sinners." 1. The Lord Jesus, as we heard when the Holy Gospel was being read, opened the eyes of a man who was born blind. Brethren, if we consider our hereditary punishment, the whole world is blind. And therefore came Christ the Enlightener, because the devil had been the Blinder. He made all men to be born blind, who seduced the first man. Let them run to the Enlightener, let them run, believe, receive the clay made of the spittle. The Word is as it were the spittle, the Flesh is the earth. Let them wash the face in the pool of Siloa. Now it was the Evangelist's place to explain to us what Siloa means, and he said, "which is by interpretation, Sent." Who is This That is Sent, but He who in this very Lesson said, "I am come to do the works of. Him That sent Me." Lo, Siloa, wash the face, be baptized, that ye may be enlightened, and that ye who before saw not, may see.

2. Lo, first open your eyes to that which is said; "I am come," saith He, "to do the works of Him That sent Me." Now here at once stands forth the Arian, and says, "Here you see that Christ did not His Own works, but the Father's who sent Him." Would he say this, if he saw, that is, if he had washed his face in Himwho was sent, as it were in Siloa? What then dost thou say? "Lo," says he, "Himself said it."What said He? "I am come to do the works of Him That sent Me." Are they not then His Own? No. What then is that which the Siloa Himself saith, the Sent Himself, the Son Himself, the Only Son Himself, whom thou complainest of as degenerate? What is that He saith, "All things that the Father hath are Mine." You say that He did the works of Another, in that tie said, "I must do the works of Him That sent Me." I say that the Father lead the things of another: I am speaking according to your principles. Why would you object to me that Christ said, "I am come to do His works" as if," not Mine own but 'His That sent Me'"?

3. I ask Thee, O Lord Christ, resolve the difficulty, put an end to the contention. "All things," saith He, "that the Father hath are Mine. Are they then not the Father's, if they are Thine? For He doth not say, "All things that the Father hath He hath given unto Me; although, if He bad said even this, He would have shown His equality. But the difficulty is that He said, "All things that the Father hath are Mine. If yon understand it aright, All things that the Father

hath, are the Son's; all things that the Son hath, are the Father's. Hear Him in another place; "All Mine are Thine, and. Thine are Mine. The question is finished, as to the things which the Father and the Son have: they have them with one consent, do not thou introduce dissension. What He calleth the works of the Father, are His Own works; for, "Thine too are Mine," for He speaketh of the works of That Father, to whom He said, "All Mine are Thine, and Thine are Mine. So then, My works are Thine, and Thy works are Mine. "For what things soever the Father doeth; Himself hath said, the Lord hath said, the Only-Begotten hath said, the Son hath said, the Truth hath said. What hath He said? "What things soever the Father doeth, these also doeth the Son in like manner. Signal expression! signal truth! signal equality. "All things that the Father doeth, these doeth the Son also.

Were it enough to say, "All things that the Father doeth, these doeth the Son also "? It is not enough; I add, "in like manner. Why do I add, "in like manner"? Because they who do not understand, and who walk with eyes not yet open, are wont to say, "The Father doeth them by way of command, the Son of obedience, therefore not in like manner. But if in like manner, as the One, so the Other; so what things the One, the same the Other.

4. "But," says he, "the Father commands, that the Son may execute. Carnal indeed is thy conceit, but without prejudice to the truth, I grant it to you. Lo, the Father commands, the Son obeys; is the Son therefore not of the same Nature, because the One commands, and the Other obeys? Give me two men, father and son; they are two men: he that commands is a man; he that obeys is a man; he that commands and he that obeys have one and the same nature. Does not he that commands, beget a son of his own nature? Does he who obeys, by obeying lose his nature? Now take for the present, as you thus take two men, the Father commanding, the Son obeying, yet God and God. But the first two together are two men, the Latter together is but One God; this is a divine miracle. Meanwhile if you would that with you I acknowledge the obedience, do you first with me acknowledge the Nature. The Father begat That which Himself is. If the Father begat ought else than what Himself is, He did not beget a true Son. The Father saith to the Son, "From the womb before the day-star, I begat Thee. What is, "before the day-star "? By the day-star times are signified. So then before times, before all that is called "before; before all that is not, or before all that is. For the Gospel does not say, "In the beginning God made the Word;

as it is said, "In the beginning God made the Heaven and the earth; or, "In the beginning was the Word born; or, "In the beginning God begat the Word. But what says it? "He was, He was, He was. You hear, "He was; believe. "In the beginning was the Word, and the Word was with God, and the Word was God. So often do ye hear, "Was: seek not for thee, for that He always "was. He then who always was, and was always with the Son, for that God is able to beget without thee; He said to the Son, "From the womb before the day-star I begat Thee. What is from the womb? Had God a womb? Shall we imagine that God was fashioned with bodily members? God forbid! And why said He, "From the womb," but that it might be understood that He begat Him of His Own Substance? So then from the womb came forth

That which Himself was who begat. For if He who begat was one thing, and another came forth out of the womb; it were a monster, not a Son.

5. Therefore let the Son do the works of Him That sent Him, and the Father also do the works of the Son. "At all events," you say, "the Father wills, the Son executes." Lo, I show, that the Son willeth, and the Father executeth. Do you say, "where dost thou show this?" I show it at once. "Father, I will." Now here if I had a mind to cavil, lo, the Son commandeth, and the Father executeth. What wilt Thou? "That where I am, they may be also with Me." We have escaped, there shall we be, where He is; there shall we be, we haveescaped. Who can undo the "I Will" of the Almighty? You hear the will of His power,hear now the power of His will. "As the Father" saith He "raiseth up the dead and quickeneth them; even so the Son quickeneth whom He will." "Whom He will." Say not,The Son quickeneth them, whom the Father commandeth Him to quicken. "He quickeneth whom He will." So then whom the Father will, and whom Himself will: because where there is One Power, there is One Will. Let us then in a heart blind no more hold fast that the Nature of the Father and the Son is One and the Same; because the Father is very Father, the Son is very Son. What He is, That did He beget: because the Begotten was not degenerate.

6. There is a something in the words of that man who was blind, which may cause perplexity, and peradventure make many who understand them not aright despair. For he said amongst the rest of his words, the same man whose eyes were opened, "We know that God heareth not sinners. What shall we do, if God heareth not sinners? Dare we pray to God if He heareth not sinners? Give me one who may pray: lo, here is One to hear. Give me one who may pray, sift thoroughly the human race from the imperfect to the perfect. Mount up from the spring to the summer; for this we have just chanted. "Thou hast made summer and spring; that is, "Those who are already spiritual, and those who are still carnal hast Thou made; for so the Son Himself saith, "Thine Eyes have seen My imperfect being. That which is imperfect in My Body, Thine Eyes have seen. And what then? Have they who are imperfect hope? Undoubtedly they have. Hear what follows; "And in Thy Book shall all be written. But perhaps, Brethren, the spiritual pray and are heard, because they are not sinners? What then must the carnal do? What must they do? Shall they perish? Shall they not pray to God? God forbid! Give me that publican in the Gospel. Come, thou publican, stand forth, show thy hope, that the weak may not lose hope.

For behold the publican went up with the Pharisee to pray, and with face cast down upon the ground, standing afar off, beating his breast, he said, "Lord, be merciful to me a sinner. And he went down justified rather than the Pharisee. Said he true or false, who said, "Be merciful to me a sinner "? If he said true, he was a sinner; yet was he heard and justified. What then is that, that thou whose eyes the Lord opened didst say, "We know that God heareth not sinners? Lo, God doth hear smokers. But wash thou thy inferior face, let that be done in thy heart, which hath been done in thy face; and thou wilt see that God doth hear sinners. The imagination of thine heart hath deceived thee. There is still something for Him to do to thee. We see that this man was cast out of the synagogue; Jesus heard of

it, came to him, and said to him, "Dost thou believe on the Son of God? And He said, "Who is He, Lord, that I should believe on Him? He saw, and did not see; he saw with the eyes, but as yet with the heart he saw not. The Lord said to him, "Thou both seest Him," that is, with the eyes; "and He that talketh with thee is He. He then fell down, and worshipped Him. Then washed he the face of his heart.

7. Apply yourselves then earnestly to prayer, ye sinners: confess your sins, pray that they may be blotted out, pray that they may be diminished, pray that as ye increase, they may decrease: yet do not despair, and sinners though ye be, pray. For who hath not sinned? Begin with the priests. To the priests it is said, "First offer sacrifices for your own sins, and so for the people. The sacrifices convicted the priests that if any one should call himself righteous and without sin, it might be answered him, "I look not at what thou sayest, but at what thou offerest; thine own victim convicteth thee. Wherefore dost thou offer for thine own sins, if thou have no sins? Dost thou in thy sacrifice lie unto God? But peradventure the priests of the ancient people were sinners; of the new people are not sinners. Of a truth, Brethren, for that God hath so willed, I am His priest; I am a sinner; with you do I beat the breast, with you I ask for pardon, with you I hope that God will be merciful. But peradventure the Holy Apostles, those first and highest leaders of the flock, shepherds, members of The Shepherd, these peradventure had no sin. Yes, indeed, even they had, they had indeed; they are not angry at this, for they confess it. I should not dare. First hear the Lord Himself saying to the Apostles, "In this manner pray ye. As those other priests were convicted by the sacrifices, so these by prayer.

And amongst the other things which He commanded them to pray for, He appointed this also, "Forgive us our debts, as we also forgive our debtors. What do the Apostles say? Every day they pray for their debts to be forgiven them. They come in debtors, they go out absolved, and return debtors to prayer. This life is not without sin, that as often as prayer is made, so often should sins be forgiven.

8. But what shall I say? Peradventure when they learnt the prayer, they were still weak. Some one, perhaps, will say this. When the Lord Jesus taught them that prayer, they were yet babes, weak, carnal; they were not yet spiritual, who have no sin. What then, Brethren? When they became spiritual, did they cease to pray? Then Christ ought to have said, "Pray in such wise now; and to have given them, when spiritual, another prayer. It is one andthe same. He who gave it is One and theSame; use it then in prayer in the Church. But we will take away all controversy, when you say the Holy Apostles were spiritual, up to the time of the Lord's Passion they were carnal; this you must say. And indeed, the truth is, as He was hanging, they were in alarm, and the Apostles then despaired when the robber believed. Peter dared to follow, when the Lord was led to suffering, he dared to follow, who came to the house, and was wearied in the palace, and stood at the fire, and was cold; he stood at the fire, he was frozen with a chilling fear. Being questioned by the maid-servant, he denied Christ once; being questioned a second thee, he denied Him; being questioned a third thee, he denied Him. God be thanked, that the questioning ceased; if the questioning

had not ceased, long would the denial have been repeated. So then after He rose again, then He confirmed them, then did they become spiritual.

Had they at that thee then no sin? The Apostles spiritual, wrote spiritual epistles, they sent them to the Churches; "they had no sin. This you say. I do not believe you, I ask themselves. Tell us, O holy Apostles, after the Lord rose again, and confirmed you with the Holy Ghost sent from heaven; did ye cease to have sin? Tell us, I pray you. Let us hear, that sinners may not despair, that they may not leave off to pray to God, because they are not without sin. Tell us. One of them saith. And who? He whom the Lord loved the most, and who lay on the Lord's Breast, and drank in the mysteries of the kingdom of heaven which he was to pour forth again. Him I ask; "Have ye sin or not? He maketh answer and saith, "If we shall say that we have no sin, we deceive ourselves, and the truth is not in us. Now it is the same John who said, "In the beginning was the Word, and the Word was with God, and the Word was God. See ye what heights he had passed, that he could reach to the WordSuch an one, and so great, who like an eagle soared above the clouds, who in the serene clearness of his mind saw, "In the beginning was the Word ; he hath said, "If we shall say that we have no sin, we deceive ourselves, and the truth is not in us.

But if we shall confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. Therefore pray ye.

Sermon 86

On the same lesson of the gospel, John ix., On the giving sight to the man that was born blind.

1. We have heard the lesson of the Holy Gospel which we are in the habit of hearing; but it is a good thing to be reminded: good to refresh the memory from the lethargy of forgetfulness. And in fact this very old lesson has given us as much pleasure as if it were new. Christ gave sight to one blind from his birth; why do we marvel? Christ is the Saviour; by an act of mercy He made up that which He had not given in the womb. Now when He gave that man no eyes, it was no mistake of His surely; but a delay with a view to a miracle. You are saying, it may be, "Whence knowest thou this? From Himself I have heard it; He just now said it; we heard it all together. For when His disciples asked Him, and said, "Lord, who did sin, this man or his parents, that he was born blind? What answer He made, ye, as I did, heard. "Neither hath this man sinned, nor his parents, but that the works of God should be made manifest in him. Lo then wherefore it was that He delayed when He gave him no eyes. He did not give what He could give, He did not give what He knew He should give, when need was.

Yet do not suppose, Brethren, that this man's parents had no sin, or that he himself had not, when he was born, contracted original sin, for the remission of which sin infants are baptized unto remission of sins. But that blindness was not because of his parents' sin, nor because of his own sin; "but that the works of God should be made manifest in him. For we all when we were born contracted original sin: and yet we were not born blind. However enquire carefully, And we were born blind. For who was not born blind? blind, that is, in heart. But the Lord Jesus, for that He had created both, cured both.

2. With the eyes of faith ye have seen this man blind, ye have seen him too of blind seeing; but ye have heard him erring. Wherein this blind man erred, I will tell you; first, in that he thought Christ a prophet, and knew not that He was the Son of God. And then we have heard an answer of His entirely false; for he said, pharisee was "We know that God heareth not sinners. If God heareth not sinners, what hope have we? If God heareth not sinners, why do we pray, and publish the record of our sin by the beating of the breast? Where again is that Publican, who went up with the Pharisee into the temple and while the Pharisee was boasting, parading his own merits, he standing afar off, and with his eyes fastened on the

ground, and beating his breast, was confessing his sins? And this man, who confessed his sins, went down from the temple justified rather than the other Pharisee. Assuredly then God doth hear sinners. But he who spake these words had not yet washed the face of the heart in Siloa. The sacrament had gone before on his eyes; but in the heart had not been yet effected the blessing of the grace. When did this blind man wash the face of his heart? When the Lord admitted him into Himself after he had been cast out by the Jews. For He found him, and said to him as we have heard;

"Dost thou believe on the Son of God? And he, "Who is He, Lord, that I may believe on Him? With the eyes, it is true, he saw already; did he see already in the heart? No, not yet. Wait; he will see presently. Jesus answered him, "I that speak with thee am He" Did he doubt? No, forthwith he washed his face. For he was speaking with That Siloa, "which is by interpretation, Sent. Who is the Sent, but Christ? Who often bare witness, saying, "I do the will of My Father That sent Me. He then was Himself the Siloa. The man approached blind in heart, he heard, believed, adored; washed the face,saw.

3. But they who cast him out continued blind, forasmuch as they cavilled at the Lord, that it was the sabbath when He made clay of the spittle, and anointed the eyes of the blind man. For when the Lord cured with a word, the Jews openly cavilled. For He did no work on the sabbath day, when He spake, and it was done. It was a manifest cavil; they cavilled at Him merely commanding, they cavilled at Him speaking; as if they did not themselves speak all the sabbath day. I might say that they do not speak not only on the sabbath, but on no day, forasmuch as they have kept back from the praises of the True God. Nevertheless, as I have said, brethren, it was a manifest cavil. The Lord said to a certain man, "Stretch forth thine hand; he was made whole, and they cavilled for that He healed on the sabbath day. What did He do? what work did He do? what burden did He bear? But in this instance, the spitting on the ground, the making clay, and anointing the man's eyes, is doing some work. Let no one doubt it, it was doing a work. The Lord did break the sabbath; but was not therefore guilty. What is that I have said, "He brake the sabbath "? He, the Light had come, He was removing the shadows. For the sabbath was enjoined by the Lord God, enjoined by Christ Himself, who was with the Father, when that Law was given;

it was enjoined by Him, but in shadow of what was to come. "Let no man therefore judge you in. meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days, which are a shadow of things to come. He had now come whose coming these things announced. Why do the shadows delight us? Open your eyes, ye Jews; the Sun is present. "We know. What do ye know, ye blind in heart? what know ye? "That this man is not of God, because he thus breaketh the sabbath day" The sabbath, unhappy men, this very sabbath did Christ ordain, who ye say is not of God. Ye observe the sabbath in a carnal manner, ye have not the spittle of Christ. In this earth of the sabbath look also for the spittle of Christ, and ye will understand that by the sabbath Christ was prophesied. But ye, because ye have not the spittle of Christ in the earth upon your eyes, ye have not come unto Siloa, and have not washed the face, and have continued blind, blind to the good of this blind man, yea now

no longer blind either in body or heart. He received clay with the spittle, his eyes were anointed, he came to Siloa, he washed his face, he believed on Christ, he saw, he continued not in that exceedingly fearful judgment;

"For judgment I came into this world, that they which see not may see, and that they which see may be made blind."

4. Exceeding alarm! "That they which see not may see: Good. It is a Saviour's office, a profession of healing power, "That they which see. not may see. But what, Lord, is that Thou hast added, "That they which see may be made blind"? If we understand, it is most true, most righteous. Yet what is, "They which see"? They are the Jews. Do they then see? According to their own words, they see; according to the truth, they do not see. What then is, "they see"? They think they see, they believe they see. For they believed they did see, when they maintained the Law against Christ. "We know; therefore they see. What is "We know," but we see? What is, "this Man is not of God, because He thus breaketh the sabbath day"? They see; they read what the Law said. For it was enjoined that whosoever should break the sabbath day, should be stoned. Therefore said they that He was not of God; but though seeing, they were blind to this, that for judgment He came into the world who is to be the Judge of quick and dead; why came He? "That they which see not may see: that they who confess that they do not see, may be enlightened. "And that they which see may be made blind; that is, that they who confess not their own blindness, may be the more hardened. And, in fact, "That they which see may be made blind," has been fulfilled;

the defenders of the Law, Doctors of the Law, the teachers of the Law, the understanders of the Law, crucified the Author of the Law. O blindness, this is that which "in part hath happened to Israel. That Christ might be crucified, and the fulness of the Gentiles might come in, "blindness in part hath happened to Israel. What is, "that they which see not may see"? That the fulness of the Gentiles might come in, "blindness in part hath happened to Israel. The whole world lay in blindness; but He came, "that they which see not may see, and that they which see may be made blind. He was disowned by the Jews, He was crucified by the Jews; of His Blood He made an eye-salve for the blind. They who boasted that they saw the light, being more hardened, being made blind, crucified the Light. What great blindness? They killed the Light, but the Light Crucified enlightened the blind.

5. Hear one seeing, who once was blind. Behold, against what a cross they have miserably stumbled, who would not confess their blindness to the Physician! The Law had continued with them. What serveth the Law without grace? Unhappy men, what can the Law do without grace? What doeth the earth without the spittle of Christ? What doeth the Law without grace, but make them more guilty? Why? Because hearers of the Law and not doers, and hereby sinners, transgressors. The son of the hostess of the man of God was dead, and his staff was sent by his servant, and laid upon his face, but he did not revive. What doeth the Law without grace? What saith the Apostle, now seeing, now of blind, enlightened? "For if there had been a Law given which could give life, verily righteousness should have been by the Law. Take heed; let us answer and say; what is ibis that he hath said? "If there

had been a Law given which could give life, verily righteousness should have been by the Law. If it could not give life, why was it given? He went on and added, "But the Scripture hath concluded all under sin, that the promise by the faith of Jesus Christ might be given to them that believe. That the promise of illumination, the promise of love by the faith of Jesus Christ might be given to them that believe, that Scripture, that is the Law, hath concluded all under sin. What is, "hath concluded all under sin"?

"I had not known concupiscence, except the Law had said, Thou shalt not lust. What is," hath concluded all under sin"? Hath made the sinner a transgressor also. For it could not heal the sinner. "It hath concluded all under sin; but with what hope? The hope of grace, the hope of mercy. Thou hast received the Law: thou didst wish to keep it, thou wast not able; thou hast fallen from pride, hast seen thy weakness. Run to the Physician, wash the face. Long for Christ, confess Christ, believe on Christ; the Spirit is added to the letter, and thou wilt be saved. For if thou take away the Spirit from the letter, "the letter killeth; if it kill, where is hope? "But the Spirit giveth life."

6. Let then Gehazi, Elisha's servant, receive the staff, as Moses the servant of God received the Law. Let him receive the staff, receive it, run, go before, anticipate him, lay the staff upon the face of the dead child. And so it was; he did receive it, he ran, he laid the staff upon the face of the dead child. But to what purpose? what serveth the staff? "If there had been a Law given which could give life," the boy might have been raised to life by the staff; but seeing that "the Scripture hath concluded all under sin," he still lies dead. But why hath it concluded all under sin? "That the promise by the faith of Jesus Christ might be given to them that believe. Let then Elisha come, who sent the staff by the servant to prove that he was dead; let him come himself, come in his own person, himself enter into the woman's house, go up to the child, find him dead, conform himself to the members of the dead child, himself not dead, but living. For this he did; he laid his face upon his face, his eyes upon his eyes, his hands upon his hands, his feet upon his feet, he straitened, he contracted himself, being great, he made himself little. He contracted himself; so to say, he lessened himself. "For being in the Form of God, He emptied Himself, taking the form of a servant. What is He conformed Himself, alive to the dead? Do ye ask, what this is?

Hear the Apostle; "God sent His Son. What is, he conformed himself to the dead? Let him tell this, let him go on and declare it again; "In the likeness of flesh of sin. This is to conform Himself Alive to the dead; to come to us in the likeness of flesh of sin, not in the flesh of sin. Man lay dead in a flesh of sin, the likeness of flesh of sin conformed Himself to him. For He died who had not wherefore to die. He died, Alone "Free among the dead; forasmuch as the whole flesh of men was indeed a flesh of sin. And how should it rise again, had not He who had no sin, conforming Himself to the dead, come in the likeness of flesh of sin? O Lord Jesus, who hast suffered for us, not for Thyself, who hadst no guilt, and didst endure its punishment, that thou mightest dissolve at once the guilt and punishment.

Sermon 87

The tenth chapter of the gospel of John. Of the shepherd, and the hireling, and the thief. 1. Your faith, dearly beloved, is not ignorant, and I know that ye have so learnt by the teaching of that Master from heaven, in whom ye have placed your hope, that our Lord Jesus Christ, who hath now suffered for us and risen again, is the Head of the Church, and the Church is His Body, and that in His Body the unity of the members and the bond of charity is, as it were, its sound health. But whosoever groweth cold in charity, is become enfeebled in the Body of Christ. But He who hath already exalted our Head, is able also to make even the feeble members whole; provided, that is, that they be not cut off by excessive impiety, but adhere to the Body until they be made whole. For whatsoever yet adhereth to the body, is not beyond hope of healing; whereas that which hath been cut off, can neither be in process of curing, nor be healed. Since then He is the Head of the Church, and the Church is His Body, Whole Christ is both the Head and the Body. He hath already risen again. We have therefore the Head in heaven. Our Head intercedeth for us. Our Head without sin and without death, now propitiateth God for our sins; that we too at the end rising again, and changed into heavenly glory, may follow our Head. For where the Head is, there are the rest of the members also. But whilst we are here, we are members; let us not despair, for we shall follow our Head.

2. For consider, Brethren, the love of this our Head. He is now in heaven, yet doth He suffer here, as long as His Church suffereth here. Here Christ is hungered, here He is athirst, is naked, is a stranger, is sick, is in prison. For whatsoever His Body suffereth here, He hath said that Himself suffereth; and at the end, severing off this His Body to the right hand, and severing the rest by whom He is now trodden under foot to the left, He will say to those on the right hand, "Come, ye blessed of My Father, receive the kingdom which hath been prepared for you from the beginning of the world. For what deservings? "For I was an hungred, and ye gave Me meat; and so He goes over the rest, as if He had Himself received; to such a degree that they, not understanding it, make answer and say, "Lord, when saw we Thee an hungred, a stranger, and in prison? And He saith to them, "Forasmuch as ye have done it to one of the least of Mine, ye have done it unto Me. " So also in our own body, the head is above, the feet are on the earth; yet in any crowding and throng of men, when any one treads on your foot, does not the head say, "You are treading upon me? No one has

trodden on your head, or on your tongue; it is above, in safety, no harm has happened unto it;

and yet because by the bond of charity there is unity from the head even to the feet, the tongue does not separate itself therefrom, but says, "You are treading upon me; when no one has touched it. As then the tongue, which no one has touched, says, "You are treading upon me; so Christ, the Head, which no one treadeth on, said, "I was an hungred, and ye gave Me meat. And to them who did not so, He said, "I was an hungred, and ye gave Me no meat. And how did He finish? Thus; "These shall go into everlasting burning, but the righteous into life eternal."

3. When our Lord then was speaking on this occasion, He said, that He is "the Shepherd," He said also that He is "the Door." You find them both in that place, both "I am the Door" and "I am the Shepherd." In the Head He is the Door, the Shepherd in the Body. For He saith to Peter, in whom singly He formeth the Church; "Peter, lovest thou Me?" He answered, "Lord, I do love Thee." "Feed My sheep." And a third time, "Peter, lovest thou Me?" "Peter was grieved because He asked him the third time;" as though He who saw the conscience of the dealer, saw not the confessor's faith. He had known him always, had known him even when Peter had not known himself. For he did not know himself at that time when he said," I will be with Thee even unto death;" and how infirm he was he knew not. Just as it constantly happens in fact to invalids, that the sick man knows not what is going on within him, but the physician knows; when yet the former is suffering from the very sickness, and the physician is not. The physician can better tell what is going on in another, than he who is sick what is going on in himself. Peter then was at that time the invalid, and the Lord the Physician. The former declared that he had strength, when he had not; but the Lord touching the pulse of his heart, declared that he should deny Him thrice. And so it came to pass, as the Physician foretold, not as the sick presumed. Therefore, after His resurrection the Lord questioned him, not as being ignorant with what a heart he would confess the love of Christ, but that he might by a threefold confession of love, efface the threefold denial of fear.

4. Therefore doth the Lord require this of Peter, "Peter, lovest thou Me? As though, "What wilt thou give Me, what wilt thou do for Me, seeing that thou lovest Me? What was Peter to do for his Lord risen again, and going into heaven, and sitting on the right hand of the Father? As if He had said, "This shalt thou give Me, this shalt thou do for Me, if thou lovest Me, feed My sheep; enter in by the Door, not go up by another way. Ye heard when the Gospel was being read, "He that entereth in by Door, is the shepherd; but he that goeth up another way, is a thief and a robber; and he seeketh to disperse, and to scatter, and to spoil. Who is he that entereth in by the Door? He that entereth in by Christ. Who is he? He who imitateth the Passion of Christ, who acknowledgeth the Humility of Christ; that whereas God was made Man for us, man may acknowledge himself to be, not God, but man. For whose wisheth to appear God, when he is man, doth not imitate Him, who, being God, was made Man. But to thee it is not said,Be anything less than thou art; but acknowledge

what thou art. Acknowledge thyself feeble, acknowledge thyself man, acknowledge thyself a sinner; acknowledge that it is He That justifieth, acknowledge that thou art full of stains. Let the stain of thine heart appear in thy confession, and thou shalt belong to Christ's flock.

For the confession of sins invites the physician's healing; as in sickness, he that says, "I am well," seeketh not the physician. Did not the Pharisee and the Publican go up to the temple? The one boasted of his sound estate, the other showed his wounds to the Physician. For the Pharisee said, "I thank Thee, O God, that I am not as this publican. He gloried over the other. So then if that publican had been whole, the Pharisee would have grudged it him; for that he would not have had any one over whom to extol himself. In what state then had he come, who had this envious spirit? Surely he was not whole; and whereas he called himself whole, he went not down cured. But the other casting his eyes down to the ground, and not daring to lift them up unto heaven, smote his breast, saying, "God be merciful to me a sinner. And what saith the Lord? "Verily I say unto you, that the publican went down from the temple justified rather than the Pharisee. For every one that exalteth himself shall be abased, and he that humbleth himself shall be exalted. They then who exalt themselves, would go up into the sheepfold by another way; but they who humble themselves, enter in by the Door into the sheepfold. Therefore said He of the one, "he entereth in; of the other, "he goeth up. He that goeth up, you see, who seeks exaltation, does not enter in, but falls.

Whereas he that abases himself, that he may enter in by the Door, falls not, but is the shepherd.

5. But the Lord mentioned three characters, and our duty is to search them out in the Gospel, that of the shepherd, the hireling, and the thief. I suppose you took notice when the lesson was being read, that He marked out the shepherd, the hireling, and the thief. "The Shepherd," said He, "layeth down His life for the sheep," and entereth in by the door. The thief and the robber, said He, go up by another way. "The hireling," He said, if he seeth a wolf or even a thief, "fleeth; because he careth not for the sheep;" for he is an hireling, not a shepherd. The one entereth in by the door, because he is the shepherd; the second goeth up another way, because he is a thief; the third seeing them who wish to spoil the sheep feareth and fleeth, because he is an hireling, because he careth not for the sheep; for he is an hireling. If we shall find these three characters, ye have found, holy brethren, both those whom ye should love, and those whom ye should tolerate, and those of whom ye must beware. The Shepherd is to be loved, the hireling is to be tolerated, of the robber must we beware. There are men in the Church of whom the Apostle speaks, who preach the Gospel by occasion, seeking of men their own advantage, whether of money, or of honour, or human praise. They preach the Gospel, wishing to receive rewards in whatsoever way they can, and seek not so much his salvation to whom they preach, as their own advantage. But he who heareth the word of salvation from him who hath not salvation, if he believe Him whom he preacheth, and put not his hope in him, by whom salvation is preached to him; be that preacheth shall have loss; he to whom he preacheth shall have gain.

6. You have the Lord saying of the Pharisees, "They sit in Moses' seat. The Lord did not mean them only; as if He would send those who should believe on Christ to the school of the Jews, that they might learn there wherein is the way to the kingdom of heaven. Did not the Lord come for this end, that He might establish a Church, and separate those Jews who had a good faith, and a good hope, and a good love, as wheat from the chaff, and might make them one wall of the circumcision, to which should be joined another wall from the uncircumcision of the Gentiles, of which two walls coming from different directions, Himself should be the Corner-Stone? Did not the same Lord therefore say of these two people who were to be one, "And other sheep I have, which are not of this fold"? Now He was speaking to the Jews; "Them also," said He, "must I bring, that there may be one fold, and One Shepherd. Therefore there were two ships out of which He had called His disciples. They figured these two people, when they let down their nets, and took up so great a draught and so large a number of fishes, that the nets were almost broken. "And they laded," it is said, "both the ships. The two ships figured the One Church, but made out of two peoples, joined together in Christ, though coming from different parts.

Of this too the two wives, who had one husband Jacob, Leah and Rachel, are a figure. Of these two, the two blind men also are a figure, who sat by the way side, to whom the Lord gave sight. And if ye pay attention to the Scriptures, ye will find the two Churches, which are not two but One, figured out in many places. For to this end the Corner-Stone serveth, for to make of two One. To this end serveth That Shepherd, for to make of two flocks One. So then the Lord who was to teach the Church, and to have a school of His Own beyond the Jews, as we see at present, would He be likely to send those who believe on Him unto the Jews, to learn? But under the name of the Scribes and Pharisees He intimated that there would be some in His Church who would say and not do; but, in the person of Moses He designated Himself. For Moses represented Him, and for this reason did he put a vail before him, when he was speaking to the people; because as long as they were in the law given up to carnal joys and pleasures, and looking for an earthly kingdom, a vail was put upon their face, that they should not see Christ in the Scriptures. For when the vail was taken away, after that the Lord had suffered, the secrets of the temple were discovered.

Accordingly when He was hanging on the Cross, the vail of the temple was rent from the top even to the bottom; and the Apostle Paul says expressly, "But when thou shalt turn to Christ, the vail shall be taken away. Whereas with him who turneth not to Christ, though he read the law of Moses, the vail is laid upon his heart, as the Apostle says. When the Lord then would signify beforehand that there would be some such in His Church, what did He say? "The Scribes and Pharisees sit in Moses' seat. What they say, do; but do not what they do."

7. When wicked clerics hear this which is said against them, they would pervert it. For I have heard that some do wish to pervert this sentence. Would they not, if they might, efface it from the Gospel? But because they cannot efface it, they go about to pervert it. But the grace and mercy of the Lord is present, and allows them not to do so; for He hath

hedged round all His declarations with His truth, and in such wise balanced them; that if any one would wish to cut off anything from them, or to introduce anything by a bad reading or interpretation, any right hearted man may join to the Scripture what has been cut off from the Scripture, and read what went above or below, and he will find the sense which the other wished to interpret wrongly. What then, think ye, do they say of whom it is said, "Do what they say"? That it is (and in truth it is so) addressed to laymen. For what does the layman who wishes to live well say to himself, when he takes notice of a wicked cleric? "The Lord said, 'What they say, do; what they do, do not.' Let me walk in the way of the Lord, not follow this man's conversation. Let me hear from him not his words, but God's. I will follow God, let him follow his own lust.

For if I should wish to defend myself in such wise before God as to say, 'Lord, I saw that thy cleric living evilly, and therefore I lived evilly;' would He not say to me, 'Thou wicked servant, hadst thou not heard from Me, "What they say, do, but what they do, do not"?' But a wicked layman, an unbeliever, who belongs not to Christ's flock, who belongs not to Christ's wheat, who as chaff is only borne with in the floor, what does he say to himself when the word of God begins to reprove him? "Away; why talkest thou to me? The very Bishops and Clergy do not do it, and dost thou force me to do it? Thus he seeks for himself not a patron for his bad cause, but a companion for punishment. For will that wicked one whosoever he be that he has chosen to imitate, will he ever defend him in the day of judgment? For as with all whom the devil seduces, he seduces them not to be partakers of a kingdom, but of his damnation; so all who follow the wicked, seek companions for themselves to hell, not protection unto the kingdom of heaven.

8. How then do they pervert this declaration when it is said to them in their wicked lives, "With good reason was it said by the Lord ,'What they say, do; what they do, do not'"? "It was well said," say they. "For it was said to you, that ye should do what we say; but that ye should not do what we do. For we offer sacrifice, you may not." See the cunning craftiness of these men; what shall I call them? hirelings. For if they were shepherds, they would not say such things. Therefore the Lord, that He might shut their mouths, went on, and said, "They sit in Moses' seat; what they say, do; but what they do, do not; for they say, and do not." What is it then, Brethren? If He had spoken of offering sacrifice; would He have said, "For they say, and do not"? For they do offer sacrifice, they do offer unto God. What is it that they say, and do not? Hear what follows; "For they bind heavy burdens, and grievous to be borne, and lay them on men's shoulders, and they themselves will not touch them with one of their fingers." So openly did He rebuke, describe, and point them out. But those men when they thus wish to pervert the passage, show plainly that they seek nothing in the Church but their own advantage; and that they have not read the Gospel; for had they known but this very page, and read the whole, they would never have dared to say this.

9. But attend to a more clear proof that the Church hath such as these. Lest any one should say to us, "He spake entirely of the Pharisees, He spake of the Scribes, He spake of the Jews; for the Church hath none such. Who then are they of whom the Lord saith, "Not every one

that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven"? And He added, "Many shall say to Me in that day, Lord, Lord, have we not prophesied in Thy Name, and in Thy Name done many mighty works, and in Thy Name have eaten and drunken? What! do the Jews do these things in Christ's name? Assuredly it is manifest, that He speaks of them who have the Name of Christ. But what follows? "Then will I say to them, I never knew you; depart from Me, all ye that work iniquity. Hear the Apostle sighing concerning such as these. He says that some preach the Gospel "through charity," others "by occasion; of whom he says, "They do not preach the Gospel rightly. A right thing, but themselves not right. What they preach is right; but they who preach it are not right. Why is he not right? Because he seeketh something else in the Church, seeketh not God. If he sought God, he would be chaste; for the soul hath in God her lawful husband. Whosoever seeketh from God ought besides God, doth not seek God chastely. Consider, Brethren;

if a wife love her husband because he is rich, she is not chaste. For she loves not her husband, but her husband's gold. Whereas if she love her husband, she loves him both in nakedness and poverty. For if she love him because he is rich; what if (as human chances are) he be outlawed and all on a sudden be reduced to need? She gives him up, mayhap; because what she loved was not her husband, but his property. But if she love her husband indeed, she loves him even more when poor; for that she loves with pity too.

10. And yet, Brethren, our God never can be poor. He is rich, He made all things, heaven and earth, the sea and Angels. In the heaven, whatsoever we see, whatsoever we see not, He made it. But notwithstanding, we ought not to love these riches, but Him who made them. For He hath promised thee nothing but Himself. Find anything more precious, and He will give thee this. Beauteous is the earth, the heaven, and the Angels; but more beauteous is He who made them. They then who preach God, as loving God; who preach God, for God's sake, feed the sheep, and are no hirelings. This chastity did our Lord Jesus Christ require of the soul, when He said to Peter, "Peter, lovest thou Me"? What is "Lovest thou Me"? Art thou chaste? Is not thine heart adulterous? Dost thou seek not thine own things in the Church, but Mine? If then thou be such an one, and lovest Me, "feed My sheep." For thou shalt be no hireling, but thou shalt be a shepherd.

11. But they did not preach chastely, concerning whom the Apostle sighs. But what doth he say? "What then? Notwithstanding every way, whether by occasion or in truth, Christ is preached. He suffers then that hirelings there should be. The shepherd preacheth Christ in truth, the hireling by occasion preacheth Christ, seeking something else. Notwithstanding, both the one and the other preacheth Christ. Hear the voice of the shepherd Paul; "Whether by occasion or in truth, Christ is preached. Himself a shepherd, he was pleased to have the hireling. For they act where they, are able, they are useful as far as they are able.But when the Apostle for other uses sought for those whose ways the weak ones might imitate; he saith, "I have sent unto you Timotheus, who shall bring you into remembrance of my ways. And what doth he say? "I have sent unto you a shepherd, to bring you into remembrance of my ways; that is, who himself also walketh as I walk. And in sending this shepherd, what

doth he say? "For have no one so likeminded, who with sincere affection is anxious for you. Were there not many with him? But what follows? "For all seek their own, not the things which are Jesus Christ's; that is, "I have wished to send unto you a shepherd; for there are many hirelings; but it were not meet for an hireling to be sent. An hireling is sent for the transaction of other affairs and business;

but for those which Paul then desired, a shepherd was necessary. And he scarcely found one shepherd among many hirelings; for the shepherds are few, the hirelings many. But what is said of the hirelings? "Verily I say unto you, they have received their reward. Of the shepherd, what saith the Apostle? "But whosoever shall cleanse himself from such as these shall be a vessel unto honour, sanctified, and useful to the Lord, prepared always unto every good work. Not unto certain things prepared, and unto certain not prepared, but" unto every good work prepared. So much have I said, concerning the shepherds.

12. But we will now speak of the hirelings. "The hireling when he seeth the wolf lying in wait for the sheep, fleeth. This the Lord said. Why? "Because he careth not for the sheep. So long then is the hireling of use, as the seeth not the wolf coming, as he seeth not the thief and the robber; but when he seeth them, he fleeth. And who is there of the hirelings, who fleeth not from the Church, when he seeth the wolf and the robber? And wolves and robbers abound. They are they who go up by another way. Who are these who go up? They who of Donatus' way wish to make havoc of Christ's sheep, they go up by another way. They do not enter in by Christ, because they, are not humble. Because they are proud, they go up. What is, "they go up"? They arelifted up. Whereby do they go up? By another way: whence they wish to be named from theirway. They who are not in unity are of another way, and by this way they go up, that is, are lifted up, and wish to spoil the sheep. Now mark how they go up. "It is we," they say, "who sanctify we justify we make righteous" See whither they havegot up."But he that exalteth himself, shall be abased. Our Lord God is able to abase them. Now the wolf is the devil, he lieth in wait to deceive, and they that follow him;

for it is said that "they are clothed indeed with the skins of sleep, but inwardly they are ravening wolves. If the hireling observe anyone indulging in wicked talking, or in sentiments to the deadly hurt of his soul, or doing ought that is abominable and unclean, and notwithstanding that he seems to bear a character of some importance in the Church (from which if he hopes for advantage he is an hireling); says nothing, and when he sees the man perishing in his sin, sees the wolf following him, sees his throat dragged by his teeth to punishment; says not to him, "Thou sinnest; does not chide him, lest he lose his own advantage. This I say is, "When he seeth the wolf, he fleeth; he does not say to him, "Thou art doing wickedly. This is no flight of the body, but of the soul. He whom thou seest standing still in body flies in heart, when he sees a sinner, and does not say to him, "Thou sinnest; yea when he even is in concert with him.

13. My Brethren, does ever either Presbyter or Bishop come up here, and say anything from this higher place, but that the property of others must not be plundered, that there must be no fraud committed, no wickedness done? They cannot say ought else who sit in Moses' seat,

and it is it that speaks by them, not they themselves. What then is, "Do men gather grapes of thorns, or figs of thistles? and, "Every tree is known by his fruit"? Can a Pharisee speak good things? A Pharisee is a thorn; how from a thorn do I gather grapes? Because Thou, Lord, hast said, "What they say, do; but what they do, do not. Dost Thou bid me gather grapes of thorns when Thou sayest, "Do men gather grapes of thorns"? The Lord answereth thee, "I have not bidden thee gather grapes of thorns: but look, mark well, if haply, as is often the case, the vine when it trails all along upon the ground, be not entangled in thorns. For we sometimes find this, my Brethren, a vine planted over sedge, how it has there a thorny hedge, and throws out its branches, and entangles them in the thorny hedge, and the grape hangs among the thorns; and he that sees it plucks the grape, yet not from the thorns, but from the vine which is entangled in the thorns. In like manner then the Pharisees are thorny;

but by sitting in Moses' seat, the vine wraps them round, and grapes, that is, good words, good precepts, hang from them. Do thou pick the grape, the thorn will not prick thee, when thou readest, "What they say, do; but what they do, do not. But the thorn will prick thee, if thou do what they do. So then that thou mayest gather the grape, and not be caught in the thorns, "What they say, do; but what they do, do not. Their deeds are the thorns, their words are the grapes, but from the vine, that is, from Moses' seat.

14. These then flee, when they see the wolf, when they see the robber. Now this it was that I had began to say, that from this higher place they can say nothing, but, "Do well," "do not forswear yourselves," "defraud not," "cheat not any. But sometimes men's lives are so bad, that counsel is asked of a Bishop on the taking away of another man's estate, and from him is such counsel sought. It has sometimes happened to ourselves, we speak from experience: for we should not have believed it. Many men require from us evil counsels, counsels of lying, of fraud; thinking that they please us thereby. But by the Name of Christ, if what we are saying is pleasing to the Lord, no such man has tempted us, and found what he wished in us. For with the good pleasure of Him who hath called us, we are shepherds, not hirelings. But as saith the Apostle, "But with me it is a very small thing that I should be judged of you, or of man's day; yea, I judge not even mine own self. For I am conscious of nothing by myself, but I am not hereby justified. But He That judgeth me is the Lord. My conscience is not therefore good, because ye praise it. For how praise ye what ye do not see? Let Him praise, who seeth; yea let Him correct, if He seeth ought there which offendeth His Eyes. For I too do not say that I am perfectly whole;

but I beat my breast, and say to God, "Be merciful, that I sin not. Yet I do think, for I speak in His Presence, that I seek nothing from you, but your salvation; and constantly do I groan over the sins of my brethren, and I suffer distress, and am tormented in mind, and often do I reprove them; yea, I never cease reproving them. All who remember what I say are witnesses, how often my brethren who sin have been reproved, and earnestly reproved, by me.

15. I am now treating of my counsel with you, holy Brethren. In Christ's Name ye are the people of God, ye are a Catholic people, ye are members of Christ; ye are not divided from unity. Ye are in communion with the members of the Apostles, ye are in communion with the memories of the Holy Martyrs, who are spread over the whole world, and ye belong to my cure, that I may render a good account of you. Now my whole account, what it is ye know. "Lord, Thou knowest that I have spoken, Thou knowest that I have not kept silence, Thou knowest in what spirit I have spoken, Thou knowest that I have wept before Thee, when I spake, and was not heard. This I imagine is my whole account, For the Holy Spirit by the prophet Ezekiel hath given me sure hope. Ye know this passage concerning the watchman; "O son of man," saith He, "I have set thee a watchman unto the house of Israel; if when I say unto the wicked, O wicked man, thou shalt die the death, thou dost not speak; that is (for I speak to thee that thou mayest speak), "if thou dost not announce it, and the sword," that is, what I have threatened on the sinner, "come, and take him away; that wicked man indeed shall die in his iniquity; but his blood will I require at the watchman's hand. Why? Because he did not speak.

"But if the watchman see the sword coming, and blow the trumpet," that he may fly, and he took not to himself, that is, amend not himself, that it find him not in the punishment which God threateneth, and "the sword shall come and take any one away; that wicked man indeed shall die in his iniquity; but thou," saith He, "hast delivered thine own soul. And in that place of the Gospel, what else saith He to the servant? when he said, "Lord, I knew Thee to be a" difficult or "hard Man, in that Thou reapest where Thou hast not sowed, and gatherest where Thou hast not strawed; and I was afraid, and went and hid Thy talent in the earth, lo, Thou hast that is Thine. And He said, "'Thou wicked and slothful servant,' because thou knewest Me to be a difficult and hard Man, to reap where I have not sown, and to gather where I have not strawed, My very covetousness ought the more to teach thee, that I look for profit from My money. 'Thou oughtest therefore to have given My money to the exchangers, and at My coming I should have required Mine own with usury.'" Did He say, "Thou oughtest to give, and require"? It is we then, Brethren, who give, He will come to require. Pray ye, that He may find us prepared.

Sermon 88

On the words of the gospel, John x. 14, "I am the good shepherd," etc. Against the donatists.
1. We have heard the Lord Jesus setting forth to us the office of a good shepherd. And herein He hath doubtless given us to know, as we may understand it, that there are good shepherds. And yet that the multitude of shepherds might not be understood in a wrong sense; He saith, "I am the good Shepherd." And wherein He is the good Shepherd, He showeth in the words following; "The good Shepherd," saith He, "layeth down His life for the sheep. But he that is an hireling, and not the shepherd, seeth the wolf coming, and fleeth; because he careth not for the sheep, for he is an hireling. Christ then is the good Shepherd. What was Peter? was he not a good shepherd? Did not he too lay down his life for the sheep? What was Paul? what the rest of the Apostles? what the blessed Bishops, Martyrs, who followed close upon their times? What again our holy Cyprian? Were they not all good shepherds, not hirelings, of whom it is said, "Verily I say unto you, they have received their reward"? All these then were good shepherds, not simply for that they shed their blood, but that they shed it for the sheep.For not in pride, but in charity they shed it.

2. For even among the heretics, they who for their iniquities and errors have suffered any trouble, vaunt themselves in the name of martyrdom, that with this fair covering disguised they may plunder the more easily, for wolves they are. Now if ye would know in what rank they are to be held, hear that good shepherd, the Apostle Paul, that not all who even give up their bodies in suffering to the flames, are to be accounted to have shed their blood for the sheep, but rather against the sheep. "If," saith he, "I speak with the tongues of men, and angels, but have not charity, I am become as sounding brass, or a tinkling cymbal. If I should know all mysteries, and have all prophecy, and all faith, so that I could remove mountains, but have not charity, I am nothing." Now a great thing truly is this faith that removes mountains. They are indeed all great things; but if I have them without charity, saith he, not they, but I am nothing. But up to this point he haft not touched them, who glory in sufferings under the false name of martyrdom. Hear how he toucheth, yea rather pierceth them through anti through. "If I should distribute," saith he, "all my goods to the poor, and deliver my body to be burned." Now here they are. But mark what follows; "but have not charity, it profiteth me nothing." Lo, they have come to suffering, come even to the shedding of blood, yea cometo the burning of the body; and yet it profiteth them nothing,

because charity is lacking. Add charity, they all profit; take charity away, all the rest profit nothing.

3. What a good is this charity, Brethren! What more precious? what yieldeth greater light? or strength? or profit? or security? Many are the gifts of God, which even the wicked have, who shall say, "Lord, we have prophesied in Thy Name, in Thy Name have cast out devils, in Thy Name done many mighty works." And He will not answer, "Ye have not done them." For in the Presence of so great a Judge, they will not dare to lie or boast of things they have not done. But for that they had not charity, He answereth them all, "I know you not." Now how can he have so much as the smallest charity, who when even convicted, loves not unity? It was then as impressing on good shepherds this unity, that our Lord was unwilling to mention many shepherds. For it is not, as I have said already, that Peter was not a good shepherd, and Paul, the rest of the Apostles, and the holy Bishops who were after them, and blessed Cyprian. All these were good shepherds; and notwithstanding to good shepherds, He commended not good shepherds, but a good Shepherd. "I," saith He," am the good Shepherd."

4. Let us question the Lord with such little understanding as we have, and in most humble discourse hold converse with so great a Master. What sayest Thou, O Lord, Thou good Shepherd? For Thou art the good Shepherd, who art also the good Lamb; at once Pastor and Pasturage, at once Lamb and Lion. What sayest Thou? Let us give ear and aid us, that we may understand. "I," saith He, "am the good Shepherd. What is Peter? is he either not a shepherd, or a bad one? Let us see, if he be not a shepherd. "Lovest thou Me? Thou saidst to Him Lord, "Lovest thou Me? And he answered, "I do love Thee. And Thou to him, "Feed My sheep. Thou, Thou, Lord, by Thine Own questioning, by the strong assurance of Thine Own words, madest of the lover a shepherd. He is a shepherd then to whom Thou didst commit Thy sheep to be fed. Thou didst Thyself entrust them, he is a shepherd. Let us now see whether he be not a good one. This we find by the very question, and his answer. Thou didst ask, whether he loved Thee; he answered, "I do love Thee? Thou sawest his heart, that he answered truth. Is he not then good, who Ioveth so great a Good? Whence that answer drawn front his inmost heart?

Wherefore was this Peter, who had Thine eyes in his heart for witnesses, sad because Thou askedst him not once only, but a second and a third time, that by a threefold confession of love, he might efface the threefold sin of denial; wherefore, I say, being sad that he was asked repeatedly by. Him who knew what He was asking, and had given what He heard; wherefore being sad, did he return such an answer, "Lord, Thou knowest all things, Thyself knowest that I love Thee"? What! in making such a confession, such a profession rather, would he lie? In truth then, he made answer of his love to Thee, and from his inmost heart he gave utterance to a lover's words. Now Thou hast said, "A good man out of the good treasure of the heart bringeth forth good things" So then he is both a shepherd, and a good shepherd; nothing it is true to the power and goodness of the Shepherd of shepherds; but nevertheless even he is both a shepherd, and a good one; and all other such are good shepherds.

5. What means it then, that to good shepherds Thou dost set forth One Only Shepherd, but that in One Shepherd Thou teachest unity? and the Lord Himself explains this more clearly by my ministry, putting you, beloved, in remembrance by this Gospel, and saying, "Hear ye what I have set forth; I have said, 'I am the good Shepherd ;' because all the rest, all the good shepherds, are My members. One Head, One Body, One Christ. So then both the Shepherd of shepherds, and the shepherds of the Shepherd, and the sheep with their shepherds under The Shepherd. What is all this, but what the Apostle says? "For as the body is one, and hath many members, and all the members of the body, being many, are one body; so also is Christ. Therefore if Christ be even so, with good reason doth Christ in Himself containing all good shepherds, set forth One, saying, "' I am the good Shepherd.' 'I am,' I Alone am, all the rest with Me are one in unity. Whoso feedeth without Me, feedeth against Me. 'He that gathereth not with Me, scattereth.'" Hear then this unity more forcibly set forth; "Other sheep," saith He, "I have which are not of this fold. For He was speaking to the first fold of the stock of the fleshly Israel. But there were others of the stock of the faith of this Israel, and they were yet without, were among the Gentiles, predestinated, not yet gathered in. These He knew who had predestinated them;

He knew, who had come to redeem them with the shedding of His Own Blood. He saw them who did not yet see Him; He knew them who yet believed not on Him. "Other sheep," saith He, "I have which are not of this fold; because they are not of the stock of the flesh of Israel. But nevertheless they shall not be outside of this fold, "for them also I must bring, that there may be One Fold, and One Shepherd."

6. With good reason then to This Shepherd of shepherds, doth His Beloved, His Spouse, His Fair One, but by Him made fair, before by sin deformed, beautiful afterward through pardon and grace, speak in her love and ardour after Him, and say to Him, "Where feedest Thou? And observe how, by what transport this spiritual love is here animated. And far better are they by this transport delighted, who have tasted ought of the sweetness of this love. They hear this properly, who love Christ. For in them, and of them, doth the Church sing this in the Song of Songs; who love Christ, as it seemed without beauty, yet the Only Beautiful One. "For we saw Him," it is said, "and He had neither beauty nor comeliness. Such He appeared on the Cross, such when crowned with thorns did He exhibit Himself, disfigured, and without comeliness, as if He had lost His power, as if not the Son of God. Such seemed He to the blind. For it is in the person of the Jews that Isaiah said this, "We saw Him, and He had no beauty nor comeliness. When it was said, "If He be the Son of God, let Him come down from the Cross. He saved others, Himself He cannot save. And smiting Him on the head with a reed, they said, "Prophesy unto us, thou Christ, who smote Thee? Because "He had neither beauty nor comeliness. As such did ye Jews see Him.

For" blindness hath happened in part to Israel, until the fulness of the Gentiles enter in," until the other sheep come. Because then blindness hath happened, therefore did ye see the Comely One without comeliness. "For had ye known Him, ye would never have crucified the Lord of Glory. But ye did it, because ye knew Him not. And yet He who as though

without beauty bare with you, all Beauteous as He was, prayed for you; "Father," saith He, "forgive them, for they know not what they do. For if He were without comeliness, how is it that she loveth Him, who saith, "Tell me, O Thou whom my soul loveth"? How is it that she loveth Him? how is it that she burneth for Him? how is it that she feareth so much to stray from Him? How is it that she hath so great delight in Him, that her only punishment is to be without Him? What would there be for which He should be loved, if He were not beautiful? But how could she love Him so, if He appeared to her as He did to those blind men persecuting Him, and knowing not what they do? As what then did she love Him? As "comely in form above the sons of men. Comely in form above the sons of men, grace is poured abroad in Thy Lips. So then from these Thy Lips, "Tell me, 0 Thou whom my soul Ioveth. Tell me," says she, "O Thou whom," not my flesh, but, "my soul loveth.

Tell me where Thou feedest, where Thou liest down in the midday; lest haply I light, as one veiled, upon the flocks of Thy companions."

7. It seems obscure, obscure it is; for it is a mystery of the sacred marriage bed. For she says, "The King hath brought me into His chamber. Of such a chamber is this a mystery. But ye who are not as profane kept off from this chamber, hear ye what ye are, and say with her, if with her ye love (and ye do love with her, if ye are in her); say all, and yet let one say, for unity saith; "Tell me, O Thou whom my soul Ioveth. For they had one soul to Godward, and one heart. Tell me where Thou feedest, where Thou liest down in the midday? What does the midday signify? "Great heat, and great brightness. So then, "make known to me who are Thy wise ones," fervent in spirit, and brilliant in doctrine. "Make known to me Thy Right Hand, and men learned in heart, in wisdom. To them may I cleave in Thy Body, to them be united, with them enjoy Thee. Tell me then, "tell me, where Thou feedest, where Thou liest down in the midday; lest I fall upon them who say other things of Thee, entertain other sentiments of Thee; believe other things of Thee, preach other things of Thee; and have their own flocks, and are Thy companions; for that they live of Thy table, and handle the sacraments of Thy table. For companions are so called, because they eat together, messmates as it were. Such are reproved in the Psalm;

"For if Mine enemy had spoken great things against Me, I would surely have hidden Myself from him; and if he that hated Me had spoken great things against Me, I would surely have hidden Myself from him; but thou a man of one mind with Me, My guide, and My familiar, who didst take sweet meats together with Me, in the house of God we walked with consent. Why then now against the house of the Lord with dissent, but that "they have gone out from us, but they were not of us? Therefore, "O Thou whom my soul loveth," that I may not fall upon such, Thy companions, but companions such as Samson's were, who kept not faith with their friend, but wished to corrupt his wife. Therefore, that I may not fall upon such as these, "that I may not light upon them," that is, fall upon them, "as one that is veiled," as one that is concealed, that is, and obscure, not as established upon the mountain. "Tell me" then, "O thou whom my soul loveth, where Thou feedest, where Thou liest down in the midday; who are the wise and faithful in whom Thou dost specially rest, lest by chance as in

blindness I fall upon the flocks, not Thy flocks, but the flocks of Thy companions. For thou didst not say to Peter, "Feed thy sheep," but, "Feed My sheep."

8. Let then the "good Shepherd," and, "the Comely in form above the sons of men," make answer to this beloved one; make answer to her whom He hath made beautiful from among the children of men. Hear ye what He answereth, and understand, beware of that wherewith He alarmeth, love that which He adviseth. What then doth He answer? How free from soft caresses, yea, to her caresses He returneth severity! He is sharp that He may bind her closely, that He may keep her. "If thou know not thyself," saith He, "0 thou fair one among women: for however fair others may be by the gifts of thy Spouse, they are heresies, fair in outward ornament, not within: fair are they without, and outwardly they shine, they disguise themselves by the name of righteousness; "but all the beauty of the King's daughter is within. "If" then "thou know not thyself; that thou art one, that thou art throughout all nations, that thou art chaste, that thou oughtest not to corrupt thyself with the disordered converse of evil companions. "If thou know not thyself," that in uprightness, "he hath espoused thee to Me, to present you a chaste Virgin to Christ; and that in uprightness thou shouldest present thine own self to Me, test by evil converse, "as the serpent beguiled Eve through his subtilty, so your minds too should be corrupted from my purity. "If," I say, "thou know not thyself" to be such, "go thy way; go thy way.

For to others I shall say, "Enter thou into the joy of thy Lord. To time I shall not say, "Enter in; but, "Go thy way; that thou mayest be among those, who "went out from us. "Go thy way. That is, "if thou know not thyself," then, "go thy way. But if thou know thyself, enter in. But, "if thou know not thyself, go thy way by the footsteps of the flocks, and feed thy kids in the tents of the shepherds. Go thy way by the footsteps," not "of the Flock," but, "of the flocks, and feed," not as Peter, "My sheep," but, "thy kids; in the tents," not "of the Shepherd," but, "of the shepherds; not of unity, but of dissension; not established there, where there is One flock and One Shepherd. The beloved one was confirmed, edified, made stronger, prepared to die for her Spouse and to live with her Spouse.

9. These words which I have quoted out of the Holy Song of Songs, of a kind of bridal song of the Bridegroom and the Bride (for it is a spiritual wedding, wherein we must live in great purity, for Christ hath granted to the Church in spirit that which His Mother had in body, to be at once a Mother and a Virgin); these words, I say, the Donatists accommodate to their own perverted sense in a very different meaning. And how I will not conceal from you, and what ye may answer them, I will, by the Lord's help, as well as I shall be able, briefly recommend. When then we begin to press them with the light of the Church's unity spread over the whole world, and demand of them to show us any testimony out of the Scriptures, where God hath foretold that the Church should be in Africa, as if all the rest of the nations were lost; they are in the habit of taking this testimony in their mouths, and saying; "Africa is under the midday sun; the Church then" they say, "asking the Lord where He feedeth, where He lieth down; He answereth, 'Under the midday sun;'" as if the voice of her who put the question, were, "Tell me, O Thou whom my soul loveth, where Thou feedest, where

Thou liest down; and the Voice of Him who answereth, were, ”Under the midday sun; that is, in Africa.

If then it be the Church which asketh, and the Lord maketh answer where he feedeth, in Africa, because the Church was in Africa; then she who asketh was not in Africa. ”Tell me,” she saith, ”O Thou whom my soul loveth, where Thou feedest, where Thou liest down; and He maketh answer to some Church out of Africa, ”Under the midday sun,” in Africa I lie down, in Africa I feed, as if it were, ”I do not feed in thee. I repeat, if she who asketh is the Church, which no one disputes, which not even themselves gainsay; and they hear something about Africa; then she who asketh is out of Africa; and because it is the Church, the Church is out of Africa.

10. But see, I admit that Africa is under the midday sun; although Egypt is rather under the meridian, under the midday sun than Africa. Now after what fashion This Shepherd is there in Egypt, they who know, will acknowledge; and for them that know not, let them enquire how large a flock lie gathereth there, how great a multitude He hath of holy men and women who utterly despise the world. That flock hath so increased, that it hath expelled superstitions even thence. To pass over how it hath in its increase banished thence the whole superstition of idols, which had been firmly fixed there; I admit what you say, O evil companions; I admit it altogether, I agree that Africa is in the South, and that Africa is signified in that which is said, ”Where feedest Thou, where dost Thou lie down under the midday sun? But do ye too equally observe how that up to this point these are the words of the Bride, and not yet of the Bridegroom. Hitherto it is the Bride that saith, ”Tell me, O Thou whom my soul loveth, where Thou feedest, where Thou dost lie down in the midday, lest by chance I light, as one veiled. O thou deaf, and blind one, if in the ”midday” thou seest Africa, why in her that is ”veiled” l dost thou not see the Bride? ”Tell me,” she said, ”O Thou whom my soul loveth. Without doubt she addresses her Spouse, when she says, ”whom” [in the masculine]”my soul loveth.

Just as if it were said, ”Tell me, O thou whom [in the feminine], ”my soul loveth;”we should understand that the Bridegroom spake these words to His Bride; so when you hear, ”Tell me, O thou whom” (in the masculine) ”my soul loveth, where Thou feedest, where Thou liest down; add to this, to her words belongs also what follows, ”In the midday. I am asking, ”where Thou feedest in the midday, lest by chance I light as one veiled upon the flocks of Thy companions. I consent entirely, I admit what you understand of Africa; it is signified by ”the midday” But then as you understand it, the Church of Christ beyond the sea is addressing her Spouse, in fear of falling into theAfrican error, ”O Thou whom my soul, loveth, tell me,” teach me. For I hear that in the midday,” that is in Africa, there are two parties, yea rather many schisms. ”Tell me,” then, ”where Thou feedest,” what sheep belong to Thee, what fold Thou biddest me love there, whereunto ought I to unite myself. ”Lest by chance I light as one veiled. For they mock me as if I were concealed, they mock me as destroyed, as though I existed nowhere else. ”Lest,” then, ”as one veiled,” as if concealed, ”I light upon the flocks,” that is, upon the congregarious of the heretics, ”thy companions; the Donatists,

the Maximinianists, the Rogatists and all the other pests who gather without, and who therefore scatter;

”Tell me,” I pray Theeif I must seek my Shepherd there, that I fail not into the gulf of re-baptizing. I exhort you, I beseech you by the sanctity of such nuptials love this Church, be ye in this holy Church, be ye this Church; love the good Shepherd, theSpouse so fair, who deceiveth no one, who desireth no one to perish. Pray too for the scattered sheep; that they too may come, that theytoo may acknowledge Him, that they too may love Him; that there may be One Flock and One Shepherd. Let us turn to the Lord, etc

Sermon 89

On the words of the gospel, John x. 30, ”I and the Father are one.”

1. Ye have heard what the Lord God, Jesus Christ, the Only Son of God, born of God the Father without any mother, and born of a Virgin mother without any human father, said, ”I and My Father are One. Receive ye this, believe it in such wise that ye may attain to understand it. For faith ought to go before understanding, that understanding may be the reward of faith. For the Prophet hath said most expressly, ”Unless ye believe, ye shall not understand. What then is simply preached is to be believed; what is with exactness discussed, is to be understood. At first then to imbue your minds with faith we preach to you Christ, the Only Son of God the Father. Why is added, ”The Only Son ”? Because He whose Only Son He is, hath many sons by grace. All the rest then, all saints are sons of God by grace, He Alone by Nature. They who are sons of God by grace are not What the Father is. And no saint hath ever dared to say, what that Only Son saith, ”I and My Father are One. Is He not then our Father too? If He be not our Father, how say we when we pray, ”Our Father, which art in heaven”? But we are sons whom He hath made sons by His Own will, not begotten as sons of His Own Nature.

And in truth He hath begotten us too, but as it is said, as adopted ones, begotten by the favour of His adoption, not by Nature. And this too are we called, for that ”God hath called us into the adoption of sons; we are though adopted, men. He is called the Only Son, the Only Begotten, in that, He is That which the Father is; but we are men, The Father is God. In then that He is That which the Father is; He said, and saidtruly ”I and My Father are One. What is, ”are One ”? Are of one Nature. What is, ”areOne ”? Are of one Substance.

2. Peradventure, ye but imperfectly understand what ”of one Substance” is. Take we pains that ye may understand it; may God assist both me who speak, and you that hear; me, that I may speak such things as are true and fit for you; and you, that before and above all things ye may believe; and then that ye may understand as best ye can. What then is ”of One Substance”? Let me make use of similitudes to you, that what is imperfectly understood maybe made clear by example. As, suppose, God is gold. His Son is gold also. If similitudes ought not to be given for heavenly things from things earthly, how is it written, ”Now the Rock was Christ ”? So then, Whatsoever the Fatheris, This is the Son also; as I have said, for example, ”The Father is gold, the Son is gold.” For he who says, ”The Son is not of the

Very Substance which the Father is;" what else says he but, "The Father is gold, the Son is silver "? If the Father be gold, and the Son silver; the Only Son hath degenerated from the Father. A man begets a man; of what substance the father is who begets, of the same substance is the Son who is begotten. What is, "of the same substance "? The one is a man, and the other is a man; the one hath a soul; so hath the other a soul; the one hath a body, so hath the other a body; what one is, that is the other.

3. But the Arian heresy makes answer, and says. What says it to me? "Mark what thou hast said "? What have I said? "That the Son of a man may be compared to the Son of God. Certainly he may be compared; but not as you suppose, in strictness of expression; but for a similitude. But tell me now what you would make of this. "Do you not see," says he, "that the father who begets is greater in age, and the son who is begotten less? How then say ye? tell me; how then say ye, that the Father and the Son, God and Christ, are equal; when ye see that when a man begets a son, the son is less, and the father greater? Thou wise one, in eternity thou art looking for times; where there are no times, thou art looking for differences of age! When the father is greater in age, and the son less, both are in time; the one groweth, for that the other groweth old. For by nature, the man, the father, did not beget one less, by nature, as I said, but by age. Wouldest thou know, how that by nature he did not begetone less? Wait, let him grow, and he will lie equal to his father. For a little boy even by growing attains to his father's full size. Whereas you assert that the Son of God is in such wise born less, as never to grow, and by growing even to attain to His Father's size.

Now then a man's son born of a man, is born in a better condition than the Son of God. How? Because the former grows, and attains to his father's size. But Christ, if it is as ye say, is in such wise born less, as that He must ever remain less, and no growth of years at least is to be looked for here. Thus then you say that there is a diversity in nature. But why say you so, but because you will not believe the Son to be of the Same Substance which the Father is? Finally, first acknowledge that He is of the Same Substance, and so call Him less. Consider the case of a man, he is a man. What is his substance? He is a man. What is he whom he begets? He is less, but he is a man. The age is unequal, the nature equal. Do you then say too, "What the Father is, That is the Son, but the Son is less "? Say so, make a step forward, say, "of the Same Substance, only less; and you will get to His being equal. For it is not a little step you take, it is not a little approach you make to the truth, of acknowledging Him equal, if you shall acknowledge Him to be of the Same Substance, though less. "But He is not of the Same Substance," this you say. So then in that you say this, here is gold and silver;

what you say is as if a man were to beget a horse. For a man is of one substance, a horse of another. If then the Son is of another substance than the Father, the Father hath begotten a monster. For when a creature, that is a woman, gives birth to anything that is not a man, it is called a monster. But that it be not a monster, he that is born is that which he is that

begat him, that is, a man and a man, a horse and a horse, a dove and a dove, a sparrow and a sparrow.

4. To His creatures hath He given to beget that which they are. To His creatures, to mortal, earthly creatures, hath God given, hath granted to beget that which they, are; and thinkest thou that He hath not been able to reserve this for Himself, He who is before all ages? Should He who hath no beginning of time, beget a son, different from That which Himself is, beget a degenerate son? Hear ye how great a blasphemy it is to say, that the Only Son of God is of another substance. Most certainly if He is so, He is degenerate. If you should say to any child of man, "Thou art degenerate," how great an offence is it! And yet in what sense is any child of man said to be degenerate? As, for example, his father is brave, he is a poltroon and a coward. If any one sees him, and would rebuke him, as he thinks of his brave father, what does he say to him? "Get thee hence, thou degenerate one!" What is "degenerate one "? "Thy father was a brave man, and thou tremblest through fear." He to whom this is said, is degenerate by some fault, by nature he is equal. What is, "by nature he is equal "? He is a man, which his father also is. But the one brave, the other a coward; the one bold, the other timid; yet both men. By some fault then he is degenerate, not by nature. But when you say, that the Only Son, the One Son of the Father, is degenerate, you say nought else, butthat He is not What the Father is; and you do not say, that having been already born, He has become degenerate; but He was begotten so. Who can endure this blasphemy? If they could in any sort whatever see this blasphemy, they would fly from it, and become catholics.

5. But what shall I say, Brethren? Let us not be angry with them; but pray we for them, that God would give them understanding; for peradventure they were born so. What is, were born so? They receive what they hold from their parents. They prefer their birth to the truth. Let them become what they are not, that they may be able to keep what they are; that is, let them become catholics, that they may keep their nature as men; that the creation of God in them perish not, let the grace of God be added to them. For they imagine that by their outrage of the Son they honour the Father. When you say to him, "Thou blasphemest; he answers, "Why do I blaspheme? "In that thou sayest that the Son is not what the Father is. And he answers me, "Yea, it is thou who blasphemest. Why? "Because thou wouldest make the Son equal to the Father. "I do wish to make the Son equal with the Father, but is this to make a stranger equal? The Father rejoiceth when I equal with Him His Only Son; He rejoiceth because He is not envious. And because God is not envious of His Only Son, therefore did He beget Him Such as He is Himself. Thou doest wrong both to the Son, and to the Father Himself, for whose honour thou wouldest do outrage to the Son.

For in truth for this reason dost thou say that the Son is not of the Same Substance, lest thou shouldest do wrong to His Father. I will soon show thee, that thou doest wrong to both. "How? saith he. "If I say to any man's son, Thou art degenerate, thou art not like thy father; degenerate, thou art not what thy father is. The son hears it, and is angry, and says, 'Was I then born degenerate?' The father hears it, and is more angry still. And in his anger what says he? 'Have I then begotten a degenerate son? If I then be one thing, and I have

begotten another, I have begotten a monster.' What is it then, that whereas thou wishest to pay honour to the One by doing outrage to the Other, thou doest outrage to Both? Thou offendest the Son, but thou wilt not propitiate the Father. When thou honourest the Father byoutraging the Son, thou offendest both the Son and the Father. From whom wilt thou fly? to whom wilt thou fly? When the Father is angry with thee, dost thou fly to the Son? What cloth He say to thee? 'To whom dost thou fly, to Me, whom thou hast made degenerate?' When the Son is offended, dost thou run to the Father? He too saith to thee; 'To whom dost thou fly, to Me who, thou hast said, have begotten a degenerate Son?'" Let this suffice for you; hold it fast, commit it to memory, inscribe it in your faith.

But that ye may understand it, pour out your prayers to God, the Father and the Son, who are One.

Sermon 90

On the words of the gospel, John xii. 44, He that believeth on me, believeth not on me, but on him that sent me. ”against a certain expression of Maximinus, a bishop of the Arians, who spread his blasphemy in Africa where he was with the Count Segisvult. 1. What is it, Brethren, which we have heard the Lord saying, ”He that believeth on Me, believeth not on Me, but on Him that sent Me ”? It is good for us to believe on Christ,especially seeing that He hath also Himself expressly said this which ye have now heard, that is, that ”He had come a Light into the world, and whosoever believeth on Him shall. not walk in darkness, but shall have the light of life.” Good then it is to believe on Christ; and a great evil it is not to believe on Christ. But because Christ the Son is, Whatsoever He is, of the Father, but the Father is not of the! Son, but is the Father of the Son; He recommends to us indeed faith in Himself, but refers the horror to His Original.

2. For hold this fast as a firm and settled, truth, if ye would continue Catholics, that God the Father begat God the Son without time, and made Him of a Virgin in time The first nativity exceedeth times; the second nativity enlighteneth times. Yet both nativities are marvellous; the one without a mother, the other without a father. When God begat the Son, He begat Him of Himself, not of a mother ; when l the Mother gave birth to her Son, she gave Him, birth as a Virgin, not by man. He was born of the Father without a beginning; He was born of a mother, as to-day at an appointed beginning. Born of the Father He made us; born of a mother He re-made us. He was born of the Father, that we might be; He was born of a mother, that we might not be lost. But the Father begat Him equal to Himself, and All Whatsoever the Son is, He hath of the Father. But What God the Father is, He hath not of the Son. Accordingly we say that the Father is God, of none; the Son, God of God. Wherefore all that the Son doeth marvellously, all that He saith truly, He attributeth to Him of whom He is; yet can He not be ought else than He of whom He is. Adam was made a man; he had power to become something other than he was made. For he was made righteous, and he had power to become unrighteous.

But the Only-Begotten Son of God, What He is, This cannot be changed; He cannot be changed into anything else, cannot be diminished, What He was He cannot but be, He cannot but be equal to the Father. But undoubtedly He who gave all things to the Son by His Birth, gave it to One not needing ought; without doubt this very equality too with the

Father, the Father gave to the Son. How did the Father give It? did He beget Him less, and add to Him to complete His Form, that He might make Him equal. If he had done this, He would have given it to one in need. But I have told you already what ye ought most firmly to hold fast, that is, that All That the Son is, the Father gave Him, gave Him, that is, by His Birth, not as in need of ought. If He gave it to Him by His Birth, and not as in need, then doubtless He both gave Him equality, and in giving Him equality, begat Him equal. And although the One be One Person, and the Other Another; yet is not the One one thing, and the Other another; but What the One is, That the Other also. He who is the One, is not the Other; but What the One, That too the Other.

3. "He Who sent Me," saith He, ye have heard it; "He Who sent Me," saith He, "He gave Me a commandment what I should say, and what I should speak; and I know that His commandment is life everlasting." It is John's Gospel, hold it fast. "He Who sent Me, He gave Me a commandment what I should say, and what I should speak; and I know that His commandment is life everlasting." O that He would grant me to say what I wish I For my poverty and His abundance straiteneth me. "He," saith He, "gave Me a commandment, what I should say, and what I should speak; and I know that His commandment is life everlasting." Search in the Epistle of this John the Evangelist for what he hath said of Christ. "Let us believe," he says, "His True Son Jesus Christ. This is the True God and Everlasting Life." What is, "The True God, and Everlasting Life"? The True Son of God is the "the True God, and Everlasting Life." Why did He say, "On His True Son"? Because God hath many sons, therefore was He to be distinguished, by addign that He was the True Son. Not by simply saying that He is the Son; but by adding, as I have said, that He is the True Son; therefore He was to be distinguished, because of the many sons which God hath. For we are sons by grace, He by Nature. We made by the Father through Him; He Himself That Which the Father is; are we too That Which God is?

4. But some man coming across us, knowing not what he is saying, says, "For this reason was it said," I and My Father are One; for that They have with One Another an agreement of will, not because the Nature of the Son is the Very Same as the Nature of the Father. For the Apostles too (now this is what he said, not I), for the Apostles too are one with the Father and the Son." Horrible blasphemy! "And the Apostles," says he, "are one with the Father and the Son, in that they obey the will of the Father and the Son." Has he dared to say this? Let Paul then say, "I and God are one." Let Peter say it, let every one of the Prophets say, "I and God are one." They do not say it; God forbid they should. They know that they are a different nature, a nature that needeth to be saved; they know that they are a different nature, a nature that needeth to be enlightened. No one says, "I and God are one." Whatsoever progress he may make, howsoever he may surpass others in holiness, with how great eminence soever of virtue he may excel, he never saith, "I and God are one ;" for if he have excellence, and therefore saith it; by saying it, he loseth what he had.

5. Believe then that the Son is equal with the Father; but yet that the Son is of the Father; but the Father not of the Son. The Original is with the Father, equality with the Son. For if

He be not equal, He is not a true Son. For what are we saying, Brethren? If He is not equal, He is less; if He is less, I ask the nature that needeth to be saved, in its misbelief, "how is He born less?" Answer, Doth He as being less grow or not? If He groweth, then the Father groweth old. but if He will ever be what He was born; if He was born less, He will continue less; with this His loss He will be perfect; born perfect with this loss of the Father's Form, He is never to attain to the Father's Form Thus do ye ungodly assail the Son; thus do ye heretics blaspheme the Son. What then saith the Catholic faith? The Son is God, of God the Father; God the Father, not God of the Son. But God the Son equal with the Father, Born equal; not Born less, not made equal, but Born equal. What the Father is, That is He also who was born. Was the Father ever without the Son? God forbid! Take away your "ever," where there is no time. The Father always, the Son always. The Father without beginning of time, the Son without beginning of time; the Father never before the Son, the Father never without the Son. But yet because the Son is God of God the Father, and the Father God, but not of God the Son; let not the honouring of the Son in the Father displease us. For the honouring of the Son giveth honour to the Father, it diminisheth not His Own Divinity.

6. Because then I was speaking of what I had brought forward, "And I knew," saith He, "that His commandment is everlasting life." Mark, Brethren, what I am saying; "I know that His commandment is everlasting life." And we read in the same John concerning Christ," He is The True God and Everlasting Life." If the Father's commandment is "everlasting Life," and Christ the Son Himself is "everlasting Life;" the Son is Himself the Father's Commandment. For how is not That the Father's Commandment,which is the Father's Word? Or if you take the commandment given to the Son by the Fatherin a carnal sense, as if the Father said to the Son, "I command Thee this, I wish Thee to do that;" in what words spake He to the Only Word? When He gave commandment to the Word, did He look for words? That the Father's Commandment then is "Life everlasting," and that the Son Himself is "Life everlasting," believe ye and receive, believe and understand, for the Prophet saith, "Unless ye believe ye shall not understand" Do ye not comprehend? Be enlarged. Hear the Apostle: "Be ye, enlarged, bear not the yoke with unbelievers." They who will not believe this before they comprehend, are unbelievers. And because they have determined to be unbelievers, they will remain in their ignorance. Let them believe then that they may understand. Most certainly the Father's Commandment is "everlasting Life." Therefore the Father's Commandment is the Very Son who was born this day; a Commandment not given in time but a Commandment Born. The Gospel of John exercises our minds, refines and uncarnalizes them, that of God we may think not after a carnal but a spiritual manner. Let so much then, Brethren, suffice you; lest in length of disputation, the sleep of forgetfulness steal over you.

Sermon 91

On the words of the gospel, John xiv. 6, "I am the way, and the truth, and the life." 1. Amongst other things, when the Holy Gospel was being read, ye heard what the Lord Jesus said, "I am the Way, and the Truth, and the Life." Truth and life doth every man desire; but not every man doth find the way. That God is a certain Life Eternal, Unchangeable, Intelligible, Intelligent, Wise, Making wise, some philosophers even of this world have seen. The fixed, settled, unwavering truth, wherein are all the principles of all things created, they saw indeed, but afar off; they saw, but amid the error in which they were placed; and therefore what way to attain to that so great, and ineffable, and beatific a possession they formed not. For that even they saw (as far as can be seen by man) the Creator by means of the creature, the Worker by His work, the Framer of the world by the world, the Apostle Paul is wireless, whom Christians ought surely to believe. For he said when he was speaking of such; "The wrath of God is revealed from heaven against all ungodliness." These are, as ye recognise, the words of the Apostle Paul; "The wrath of God is revealed from heaven against all ungodliness, and unrighteousness of men; who detain the truth in unrighteousness." Did he say that they do not detain truth? No: but, "They detained the truth in unrighteousness." What they detain, is good; but wherein they detain it, is bad. "They detain the truth in unrighteousness."

2. Now it occurred to him that it might be said to him, "Whence do these ungodly men detain the truth? Hath God spoken to any one of them? Have they received the Law as the people of the Israelites by Moses? Whence then do they detain the truth, though it be even in this unrighteousness? Hear what follows, and he shows. "Because that which can be known of God," he says, "is manifest in them; for God hath manifested it unto them. Manifested it unto them to whom He hath not given the Law? Hear how He hath manifested it. "For the invisible things of Him are clearly seen, being understood by the things that are made. Ask the world, the beauty of the heaven, the brilliancy and ordering of the stars, the sun, that sufficeth for the day, the moon, the solace of the night; ask the earth fruitful in herbs, and trees, full of animals, adorned with men; ask the sea, with how great and what kind of fishes filled; ask the air, with how great birds stocked; ask all things, and see if they do not as if it were by a language of their own make answer to thee, "God made us. These things have illustrious philosophers sought out, and by the art have come to know the Artificer.

"What then? Why is the wrath of God revealed against this ungodliness? "Because they detain the truth in unrighteousness? Let him come, let him show how.

For how they came to know Him, he hath said already. "The invisible things of Him," that is God, "are clearly seen, being understood by the things that are made; His eternal Power also and Godhead; so that they are without excuse. Because that when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. They are the Apostle's words, not mine: "And their foolish heart was darkened; for professing themselves to be wise, they became fools. What by curious search they found, by pride they lost. "Professing themselves to be wise," attributing, that is, the gift of God to themselves, "they became fools. They are the Apostle's words, I say; "Professing themselves to be wise, they became fools."

3. Show, prove their foolishness. Show, O Apostle, and as thou hast shown us whereby they were able to attain to the knowledge of God, for that "the invisible things of Him are clearly seen, being understood by those things that are made;" so now show how, "professing themselves to be wise, they became fools." Hear; Because "they changed," he says, "the glory of the incorruptible God into the likeness of the image of a corruptible man, and of birds, and of four-footed beasts, and of creeping things." For of figures of these animals, the Pagans made themselves gods. Thou hast found out God, and thou worshippest an idol. Thou hast formal out the truth, and this very truth dost thou detain in unrighteousness. And what by the works of God thou hast come to know, by the works of man thou losest. Thou hast considered the universe, hast collected the order of the heaven, the earth, the sea, and all the elements; thou wilt not take heed to this, that the world is the work of God, an idol is the work of a carpenter. If the carpenter as he has given the figure, could also give a heart, the carpenter would be worshipped by his own idol. For, O man, as God is thy Framer, so the idol's framer is a man. Who is thy God? He That made thee. Who is the carpenter's god? He That made him. Who is the idol's god? He that made it. If then the idol had a heart, would he not worship the carpenter who made it? See in what unrighteousness they detained the truth, and found not the way that leadeth to that possession which they saw.

4. But Christ, for that He is with the Father, the Truth, and Life the Word of God, of whom it is said, "The Life was the Light of men;" for that I say He is with the Father, the Truth, and Life, and we had no way whereby to go to the Truth, the Son of God, who is ever in the Father the Truth and Life, by assuming man's nature became the Way. Walk by Him as Man, and thou comest to God. By Him thou goest, to Him thou goest. Look not out for any way whereby to come to Him, besides Himself. For if He had not vouchsafed to be the Way, we should have always gone astray. He then became the Way Whereby thou shouldest come; I do not say to thee, seek the Way. The Way Itself hath come to thee, arise and walk. Walk, with the life, not with the feet. For many walk well with the feet, and with their lives walk ill. For sometimes even those who walk well, run outside the way. Thus you will find men living well, and not Christians. They run well; but they run not in the way. The more they run, the more they go astray; because they are out of the Way. But if such men as

these come to the Way, and hold on the Way, O how great is their security, because they both walk well, and do not go astray! But if they do not hold on the Way, however well they walk, alas! how are they to be bewailed! For better is it to halt in the way, than to walk on stoutly outside the way. Let this suffice for you, Beloved. Turn we to the Lord, etc.

Sermon 92

On the same words of the gospel, John xiv. 6, "I am the way," etc. 1. The divine lessons raise us up, that we be not broken by despair; and terrify us again, that we be not tossed to and fro by pride. But to hold the middle, the true, the strait way, as it were between the left hand of despair, and the right hand of presumption, would he most difficult for us, had not Christ said, "I am the Way, and the Truth, and the Life." As if He had said, "By ,what way wouldest thou go? 'I am the Way'. Whither wouldest thou go? 'I am the Truth.' Where wouldest thou abide? 'I am the Life.'" Let us then walk with all assurance in the Way; but let us fear snares by the way side. The enemy does not dare to lay his snares in the way; because Christ is the Way; but most certainly by the way side he ceases not to do so. Whence too it is said in the Psalm, "They have laid stumblingblocks for me by the way side." And another Scripture saith, "Remember that thou walkest in the midst of snares." These snares among which we walk are not in the way; but yet they are "by the way side." What fearest thou, what art thou alarmed at, so thou walk in the Way? Fear then, if thou forsake the Way. For for this reason is the enemy even permitted to lay snares by the way side, lest through the security of exultation the Way be forsaken, and ye fall into the snares.

2. Christ Humbled is the Way; Christ the Truth and the Life, Christ Highly Exalted and God. If thou walk in the Humbled, thou shalt attain to the Exalted. If infirm as thou art, thou despise not the Humbled, thou shalt abide exceeding strong in the Exalted. For what cause was there of Christ's Humiliation, save thine infirmity? For solely and irremediably did thine infirmity press thee in, and this circumstance it was that made so great a Physician come to thee. For if thy sickness had been even such, that thou couldest have gone to the Physician, this infirmity might have seemed endurable. But because thou couldest not go to Him, He came to thee. He came teaching humility, whereby we might return; for that pride allowed us not to return to life; yea had even made us depart from life. For the heart of man being lifted up against God, and neglecting in its sound state His saving precepts, the soul fell away into infirmity; let her in her infirmity learn to hear Him whom in her strength she despised. Let her hear Him that she may rise, whom she despised, that she might fall. Let her at length, taught by experience, give ear to what she had no mind, when taught by precept, to obtain. For her misery hath taught her, how evil a thing it is to go a whoring from the Lord. For to fall away from that Simple and Singular Good, into this multitude of pleasures, into the love of the world, and earthly corruption, is to go a whoring from the

Lord. And He hath addressed her as in a sense a harlot, to warn her to return: very often by the Prophets doth He reproach her as a harlot, but yet not despaired of, for that He who reproacheth tim harlot hath in His Hands the cleansing of the harlot too.

3. For He doth not so reproach as to insult her; but He would bring her to confusion of face to heal her. Vehement are the exclamations of Scripture, nor doth it deal softly byflattery with those whom it would by healing recover. "Ye adulterers, know ye not that the friend of this world is constituted the enemy of God? The love of the world maketh the soul adulterous, the love of the Framer of the world maketh the soul chaste; but unless she blush for her corruption, she hath no desire to return to that chaste embrace. Be she confounded that she may return, who was vaunting herself that she should not return. It was pride then that hindered the soul's return. But whoso reproacheth doth not cause the sin, but showeth the sin. What the soul was loth to see, is placed before her eyes; and what she desired to have behind her back, is brought before her face. See thyself in thyself. "Why seest thou the mote in thy brother's eye, but perceivest not the beam in thine own eye? The soul which went away from herself, is recalled to herself. As she had gone away from herself, so went she away from her Lord. For she had respect to herself, and pleased herself, and became enamoured of her own power. She withdrew from him, and abode not in herself; and from her own self she is repelled, and from herself shut out, and she falleth away unto things without her.

She loves the world, loves the things of time, loves earthly things; who if she but loved herself to the neglect of Him by whom she was made, would at once be less, at once fail by loving that which is less. For she is less than God; yea less by far, and by so much less as the thing made is less than the Maker. It was God then That ought to have been loved, yea in such wise ought God to be loved, that if it might be so, we should forget ourselves. What then is this change? The soul hath forgotten herself, but by loving the world; let her now forget herself, but by loving the world's Maker. Driven away even from herself, I say, she hath in a manner lost herself, and hath not skilled to see her own actions, she justifies her iniquities; she is puffed up, and prides herself in insolence, in voluptuousness, in honours, in posts of authority, in riches, in the power of vanity. She is reproved, rebuked, is shown to herself, mislikes herself, confesses her deformity, longs for her first beauty, and she who went away in profusion returns in confusion.

4. Seemeth he to pray against her, or for her, who says, "Fill their faces with shame "? It seems to be an adversary, it seems an enemy. Hear what follows, and see whether a friend can offer this prayer. "Fill," says he, "their faces with shame, and they shall seek Thy Name, O Lord. Did he hate them whose faces he desired to be filled with shame? See how he loves them whom he would have seek the Name of the Lord. Does he love only, or hate only? or does he both hate, and love? Yea, he both hates, and loves. He hates what is thine, he loves thee. What is, "He hates what is thine, he loves thee"? He hates what thou hast made, he loves what God hath made. For what are thine own things but sins? And what art thou but what God made thee, a man after His Own image and likeness? Thou dost neglect what

thou wast made, love what thou hast made. Thou dost love thine own works without thee, dost neglect the work of God within thee. Deservedly dost thou go away, deservedly fall off, yea, deservedly even from thine own self depart; deservedly hear the words, "A spirit that goeth and returneth not. Hear rather Him That calleth and saith, "Turn ye unto Me, and I will turn unto you. For God doth not really turn away, and turn again; Abiding the Same He rebuketh, Unchangeable He rebuketh. He hath turned away, in that thou hast turned thyself away.

Thou hast fallen from Him, He hath not fallen away from thee. Hear Him then saying to thee, "Turn ye unto Me, and I will turn unto you. For this is, "I turn unto you, in that ye turn unto Me. He followeth on the back of him that flieth, He enlighteneth the face of him that returneth. For whither wilt thou fly in flying from God? Whither wilt thou fly in flying from Him who is contained in no place, and is nowhere absent? He That delivereth him that turneth to him, punisheth him that turneth away. Thou hast a Judge by flying; have a Father by returning.

5. But he had been swollen up by pride, and by this swelling could not return by the strait way. He who became the Way, crieth out, "Enter ye in by the strait gate. He tries to enter in, the swelling impedes him; and his trying is so much the more hurtful, in proportion as the swelling is a greater impediment. For the straitness irritates his swelling; and being irritated he will swell the more; and swelling more, when will he enter in? So then let him bring down the swelling. And how? Let him take the medicine of humility; let him against the swelling drink the bitter but wholesome cup; drink the cup of humility. Why doth he squeeze himself? The bulk, not for its size, but for its swelling, doth not allow him. For size hath solidity, swelling inflation. Let not him that is swollen fancy himself of great size; that he may be great, and substantial, and solid, let him bring down his swelling. Let him not long after these present things, let him not glory in this pomp of things failing and corruptible; let him hearken to Him who said, "Enter in by the strait gate," saying also, "I am the Way. For as if some swollen one had asked, "How shall I enter in? He saith, "'I am the Way.' Enter in by Me; Thou walkest only by Me, to enter in by the door. For as He said, "I am the Way; so also, "I am the Door.

Why seekest thou whereby to return, whither to return, whereby to enter in? Lest thou shouldest in any respect go astray, He became all for thee. Therefore in brief He saith, "Be humble, be meek. Let us hear Him saying this most plainly, that thou mayest see whereby is the way, what is the way, whither is the way. Whither wouldest thou come? But peradventure in covetousness thou wouldest possess all things. "All things are delivered unto Me of My Father," saith He. It may be thou wilt say, "They were delivered to Christ: but are they to me? Hear the Apostle speak; hear, as I said some time ago, lest thou be broken by despair; hear how thou wert loved when thou hadst nothing to be loved for, hear how thou wert loved when unsightly, deformed, before there was ought in thee which was meet to be loved. Thou wast first loved, that thou mightest be made meet to be loved. For Christ, as the Apostle says, "died for the ungodly. What! will you say that the ungodly

deserved to be loved? I ask, what did the ungodly deserve? To be damned. Here you will answer, Yet, "Christ died for the ungodly. Lo, what was done for thee when ungodly; what is reserved for thee now godly? "Christ died for the ungodly. Thou didst desire to possess all things; desire it not through covetousness, seek it through piety, seek it through humility. For if thou seek thus, thou shalt possess.

For thou shalt have Him by whom all things were made, and with Him shalt possess all things.

6. I do not say this as though the result of reasoning. Hear the Apostle himself saying, "He that spared not His Own Son, but delivered Him up for us all; how hath He also not with Him given us all things?" Lo, covetous one, thou hast all things. All things that thou lovest, despise, that thou be not kept hack from Christ, and hold to Him in whom thou mayest possess all things. The Physician Himself then needing no such medicine, yet that He might encourage the sick, drank what He had no need of; addressing him as it were refusing it, and raising him up in his fear, He drank first. "The Cup," saith He, "which I shall drink of;" "I who have nothing in Me to be cured by that Cup, am yet to drink it, that thou who needest to drink it, may not disdain to drink." Now consider, Brethren, ought the human race to be any longer sick after having received such a medicine? God hath been now Humbled, and is man still proud? Let him hear, let him learn. "All things," saith He, have been delivered unto Me of My Father." If thou desirest all things, thou shalt have them with Me; if thou desirest the Father, by Me and in Me thou shalt have Him. "No man knoweth the Father but the Son." Do not despair; come to the Son. Hear what follows, "And he to whom the Son will reveal Him." Thou saidst, "I am not able. Thou callest me through a strait way; I am not able to enter in by a strait way." "Come," saith He, "unto Me, alI ye that labour and are heavy laden." Your burden is your swelling. "Come unto Me, all ye that labour and are heavy laden, and I will refresh you. Take My yoke upon you, and learn of Me."

7. The Master of the Angels crieth out, the Word of God, by whom all reasonable souls are without failing fed, the Food That refresheth, and abideth Entire, crieth out and saith, "Learn of Me. Let the people hear Him, saying, "Learn of Me. Let them make answer, "What do we learn of Thee? For we must be going to hear I know not what from the Great Artificer, when He saith, "Learn of Me. Who is it that saith, "Learn of Me"? He who formed the earth, who divided the sea and the dry land, who created the fowls, who created the animals of the earth, who created all things that swim, who set the stars in the heaven, who distinguished the day and the night, who established the firmament, who separated the light from the darkness, He it is who saith, "Learn of Me. Is He haply about to tell us this, that we should do these things with Him? Who can do this? God Only doeth them. "Fear not," He saith, "I am not laying any burden on thee. 'Learn of Me,' this which for thy sake I was made. 'Learn of Me,'" saith He, "not to form the creature which by Me was made. Neither do I tell you indeed, to learn those things which I have granted to some, to whom I would, not to all, to raise the dead, to give sight to the blind, to open the ears of the deaf;

nor to wish as for some great thing to learn these things of Me. The disciples returned with joy and exultation, saying, "Lo, even the devils are subject unto us through Thy Name. And the Lord said to them, "In this rejoice not, that the devils are subject unto you; rejoice rather, because your names are written in heaven. To whom He would, He gave the power to cast out devils, to whom He would, He gave the power to raise the dead. Such miracles were done even before the Incarnation of the Lord; the dead were raised, lepers were cleansed; we read of these things. And who did them then, but He who in after time was the Man-Christ after David, but God-Christ before Abraham? He gave the power for all these things, He did them Himself by men; yet gave He not that power to all. Ought they to whom He gave it not to despair, and say that they have no part in Him because they have not been thought worthy to receive these gifts? In the body are divers members: this member can do one thing, that another. God hath compacted the body together, He hath not given to the ear to see, nor to the eye to hear, nor to the forehead to smell, nor to the hand to taste; He hath not given them these functions; but to all the members hath He given soundness, hath given union, hath given unity, hath by His Spirit quickened and united all alike.

And so here He hath not given to some to raise the dead, to others He hath not given the power of disputation; yet to all what hath He given? "Learn of Me, that I am meek and lowly in heart. Forasmuch as we have heard Him say, "I am meek and lowly in heart; here, my Brethren, is our whole remedy, "Learn of Me, that I am meek and lowly in heart. What doth it profit a man if he do miracles, and is proud, is not meek and lowly in heart? Will he not be reckoned in the number of those who shall come at the last day, and say, "Have we not prophesied in Thy Name, and in Thy Name have done many mighty works? But what shall they hear? "I know you not, Depart from Me, all ye that work iniquity."

8. What then doth it profit us to learn? "That I am meek," saith He, "and lowly in heart." He engrafteth charity, and that most genuine charity, without confusion, without inflation, without elation, without deceit; this doth He engraft, who saith, "Learn of Me, that I am meek and lowly in heart." How can one proud and puffed up have any genuine charity? He must needs be envious. And mayhap one who is envious, loves, and we are mistaken? God forbid that any one should be so mistaken, as to say that an envious man hath charity. And so what saith the Apostle? "Charity envieth not." Why doth it not envy? "It is not puffed up;" he immediately annexed the cause for which he took away envying from charity. Because it is not puffed up, it envieth not. It is true, he said first, "Charity envieth not;" but as though I thou didst ask, "Why doth it not envy?" he added,"It is not puffed up. If then it envieth because it is puffed up; if it be not puffed up, it envieth not. If charity is not puffed up, and therefore envieth not; then doth He engraft charity who saith, "Learn of Me, that I am meek and lowly in heart."

9. Let any man have then what he will, let him boast himself of what he will. "If I speak with the tongues of men and of Angels, but, have not charity, I am become as sounding brass, or a tinkling cymbal. What is more sublime than the gift of divers tongues? It is "brass," it is "a tinkling cymbal," if thou take charity away. Hear other gifts; "If I should know all

mysteries. What more excellent? what more magnificent? Hear yet another; ”if I should have all prophecy, and all faith, so that I could remove mountains, but have not charity, I am nothing. He comes to still greater things, Brethren. What else has he said? ”If I should distribute all my goods to the poor. What more perfect thing can be done? When indeed the Lord commanded the rich man this for perfection’s sake, saying, ”If thou wilt be perfect, go, sell all that thou hast, and give to the poor. Was he then at once perfect, because he sold all his goods and gave them to the poor? No; and therefore He added, ”And come, follow Me. ”Sell all,” saith He, ”give to the poor, and come, follow Me. ”Why should I follow Thee? Now that I have sold all, and distributed to the poor, am I not perfect? What need is there that I should follow Thee?”Follow Me,” that thou mayest learn that ”I am meek and lowly in heart. For what?

can any man sell all he hath, and give to the poor, who is not yet meek, not yet lowly in heart? Assuredly he can. ”For if I should distribute all my goods to the poor. And hear still further. For some, who had left all the hid and had already followed the Lord, but not yet followed Him perfectly (for to follow Him perfectly is to imitate Him), could not bear the trial of suffering. Peter, Brethren, was already one of those who had left all and followed the Lord. For as that rich man went away in sadness, when the disciples bring troubled, asked how then any one could be perfect, and the Lord consoled them, they said to the Lord, ”Behold, we have forsaken all, and followed Thee; what shall we have therefore? And the Lord told them what He would give them here, what He would reserve for them hereafter. Now Peter was already of the number of those who had so done. But when it came to the crisis of suffering, at the voice of a maid-servant he denied Him thrice with whom he had promised that he was ready to die.

10. Take good heed then, Beloved: ”Go,” saith He, ”sell all that thou hast, give to the poor, and thou shalt have treasure in heaven, and come, follow Me.” Peter is perfect, now that the Lord sitteth in heaven at the right Hand of the Father, then did he attain perfection and maturity. For when he followed the Lord to His Passion, he was not perfect; but when there began to be no one on earth for him to follow, then was he perfected. But thou truly hast always One before thee to follow; the Lord hath set up an example on earth, when He left the Gospel with thee, in the Gospel He is with thee. For He did not speak falsely when He said, ”Lo, I am with you alway, even unto the end of the world.” Therefore follow the Lord. What is, ”Follow the Lord”? Imitate the Lord. What is, ”Imitate the Lord”? ”Learn of Me, that I am meek and lowly in heart.” Because if I should distribute all my goods to the poor, and give up my body to be burned, but not have charity, it profiteth me nothing. To this charity then I exhort your Charity; now I should not exhort to charity, but with some charity. I exhort then that what is commenced may be filled up; and pray that what is begun may be perfected. And I beg that ye would offer this prayer for me, that what I advise may be perfected in me also. For we are all now imperfect, and there shall we be perfected, where all things are perfect. The Apostle Paul says, ”Brethren, I do not reckon myself to have apprehended.” He says, ”Not that I have already attained, either am already perfect.”

And shall any man dare to vaunt himself on perfection? Yea rather let us acknowledge our imperfection, that we may attain perfection.

Sermon 93

On the words of the gospel, John xvi. 7, ”I tell you the truth; it is expedient for you that I go away,” etc. 1. The medicine for all the wounds of the soul, and the one propitiation for the offences of men, is to believe on Christ; nor can any one be cleansed at all, whether from original sin which he derived from Adam, in whom all men have sinned, and become by nature children of wrath; or from the sins which they have themselves added, by not resisting the concupiscence of the flesh, but by following and serving it in unclean and injurious deeds: unless by faith they are united and compacted into His Body, who was conceived without any enticement of the flesh and deadly pleasure, and whom His Mother nourished in her womb without sin, and ”Who did no sin, neither was deceit found in His Mouth” They verily who believe on Him, become the children of God; because they are born of God by the grace of adoption, which is by the faith of Jesus Christ our Lord. Wherefore, dearly Beloved, it is with good reason that the same Lord and our Saviour mentions this one sin only, of which the Holy Ghost convinces the world, that it believeth not on Him. ”I tell you the truth,” He saith, ”It is expedient for you that I go away. For if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you. And when He shall come, He will convince the world of sin, and of righteousness, and of judgment. Of sin, because they believe not on Me. Of righteousness, because I go to the Father, and ye shall see Me no more. Of judgment, because the prince of this world is already judged.”

2. Of this one only sin then He would have the world to be convinced, that they believe not on Him; to wit, because by believing on Him all sins are loosed, He would have this one imputed by which the rest are bound. And because by believing they are born of God, and become children of God; ”For,” saith he, ”to them gave He power to become the sons of God, to them that believe on Him. Whoso then believeth on the Son of God, in so far as he adhereth to Him, and becometh himself also by adoption a son and heir of God, and a joint-heir with Christ, in so far he sinneth not. Whence John saith, ”Whosoever is born of God sinneth not. And therefore the sin of which the world is convinced is this, that they believe not on Him. This is the sin of which He also saith, ”If I had not come, they had not had sin. For what! had they not innumerable other sins? But by His coming this one sin was added to them that believed not, by which the rest should be retained. Whereas in them that believe, because this one was wanting, it was brought to pass that all should be remitted to them that believe. Nor is it with any other view that the Apostle Paul saith, ”All

have sinned, and have need of the glory of God; that "whosoever believeth on Him, should not be confounded;

" as the Psalm also saith "Come e unto Him, and be enlightened, and your faces shall not be confounded. Whoso then glorieth in himself shall be confounded; for he shall not be found without sins. Accordingly he only shall not be confounded who glorieth in the Lord. "For all have sinned, and have need of the glory of God. And so when he was speaking of the infidelity of the Jews, he did not say, "For if some of them have sinned, shall their sin make the faith of God of none effect? For how should he say, "If some of them have sinned; when he said himself, "For all have sinned "? But he said, "If some of them believed not, shall their unbelief make the faith of God of none effect? That he might point out more expressly this sin, by which alone the door is closed against the rest that they by the grace of God should not be remitted. Of which one sin by the coming of the Holy Ghost, that is by the gift of His grace, which is granted to the faithful, the world is convinced, in the Lord's words, "Of sin, because they believed not on Me."

3. Now there would be no great merit and glorious blessedness in believing, if the Lord had always appeared in His Risen Body to the eyes of men. The Holy Ghost then hath brought this great gift to them that should believe, that Him whom they should not see with the eyes of flesh, they might with a mind sobered from carnal desires, and inebriated with spiritual longings, sigh after. Whence it was that when that disciple who had said that he would not believe, unless he touched with the hands His Scars, after he had handled the Lord's Body, cried out as though awaking from sleep, "My Lord and my God; the Lord said to him, "Because thou hast seen Me, thou hast believed; blessed are they that have not seen, and yet have believed. This blessedness hath the Holy Ghost, the Comforter, brought to us, that the form of a servant which He took from the Virgin's womb, being removed from the eyes of flesh, the purified eye of the mind might be directed to This Form of God, in which He continued equal with the Father, even when He vouchsafed to appear in the Flesh; so as that with the Same Spirit filled the Apostle might say, "Though we have known Christ after the flesh; yet now we know Him so no longer. Because even the Flesh of Christ he knew not after the flesh, but after the Spirit, who, not by touching in curiosity, but in believing assured, acknowledgeth the power of His Resurrection;

not saying in his heart, "Who hath ascended into heaven? that is, to bring Christ down; or, Who hath descended into the deep? that is, to bring back Christ from the dead. "But," saith he, "the word is nigh thee, in thy mouth, that Jesus is the Lord; and if thou; shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. These, Brethren, are the words of the Apostle, pouring them forth with the holy inebriation of the Holy Ghost Himself.

4. Forasmuch then as we could in no way have had this blessedness by which we see not and yet believe, unless we received it of the Holy Ghost; it is with good reason said, "It is expedient for you that I go away. For if I go not away, the Comforter will not come unto you;

but if I depart, I will send Him unto you. By His Divinity indeed He is with us always; but unless He had in Body gone away from us, we had always seen His Body after the flesh. and never believed after a spiritual sort; by the which belief justified and blessed we might attain with cleansed hearts to contemplate the Very Word, God with God, "by whom all things were made," and "who was made Flesh, that He might dwellamong us. And if not with the contact of the hand, but "with the heart man believeth unto righteousness; with good reason is the world, which will not believe save what it sees, convinced of our righteousness. Now that we might have that righteousness of faith of which the unbelieving world should be convinced, therefore said the Lord, "Of righteousness, because I go to the Father, and ye shall see Me no more. As if He had said, "This shall be your righteousness, that ye believe on Me, the Mediator, of whom ye shall be most fully assured that He is risen again and gone to the Father, though ye see Him not after the Flesh;

that by Him reconciled, ye may be able to see God after the Spirit. Whence He saith to the woman who represents the Church, when she fell at His Feet after His Resurrection, "Touch Me not, for I am not yet ascended to the Father. Which expression is understood mystically, thus. "Believe not in Me after a carnal manner by means of bodily contact; but thou shall believe after a spiritual manner; that is, with a spiritual faith shalt touch Me, when I shall have ascended to the Father. For, "blessed are they who do not see, and believe. And this is the righteousness of faith, of which the world, which hath it not, is convinced of us who are not without it; for "the just liveth by faith. Whether it be then that as rising again in Him, and in Him coming to the Father, we are invisibly and in justification perfected; or that as not seeing and yet believing we live by faith, for that "the just liveth by faith; with these meanings said He, "Of righteousness, because I go to the Father, and ye shall see Me no more."

5. Nor let the world excuse itself by this, that it is hindered by the devil from believing on Christ. For to believers the prince of the world is cast out, that he work no more in the hearts of then whom Christ hath begun to possess by faith; as he worketh in the children of unbelief; whom he is constantly stirring up to tempt and disturb the righteous. For because he is cast out, who once had dominion interiorly he wageth war exteriorly. Although then by means of his persecutions, "the Lord doth direct the meek in judgment;" nevertheless in this very fact of his being cast out, is he "judged already." And of this," judgment" is the world convinced; for in vain doth he who will not believe on Christ complain of the devil whom, judged, that is, cast out, and for the exercising of us allowed to attack us from without, not only men, but even women, and boys, and girls, Martyrs have overcome. Now in whom have they overcome, but in Him on whom they have believed, and whom seeing not, they loved, and by whose dominion in their hearts they have got rid of a most oppressive lord. And all this by grace, by the gift, that is, of the Holy Ghost. Rightly then doth the Same Spirit convince the world, both of "sin," because it believeth not on Christ; "and of righteousness," because they who have had the will have believed, though Him on whom they believed they saw not; and by His Resurrection have hoped that themselves also should be in the

resurrection perfected; ”and of judgment,” because if they had had the will to believe, they could be hindered by none, ”for that the prince of this world hath been judged already.”

Sermon 94

On the same words of the gospel John xvi. 8, "He will convict the world in respect of sin, and of righteousness, and of judgement."

1. When our Lord and Saviour Jesus Christ was speaking at length of the coming of the Holy Ghost, He said among the rest, "He shall convince the world of sin, and of righteousness, and of judgment." Nor when He had said this, did He pass on to another subject; but vouchsafed to convey a somewhat more explicit notice of this same truth. "Of sin," said He, "because they believed not on Me. Of righteousness, because I go to the Father. Of judgment, because the prince of this world hath been judged already." There arises therefore within us a desire of understanding, why as if it were men's only sin, not to believe on Christ, He said it of this alone, that the Holy Ghost should convince the world; but if it is plain that besides this unbelief there are manifold other sins of men, why of this alone should the Holy Ghost convince the world? Is it because all sins are by unbelief retained, by faith remitted; that therefore God imputeth this one above all the rest, by which it comes to pass that the rest are, not loosed, so long as proud man believes not in an Humbled God? For so it is written; "God resisteth the proud, but giveth grace unto the humble." Now this grace of God is a gift of God. But the greatest gift is the Holy Ghost Himself; and therefore is it called grace. Forforasmuch "as all had sinned, and needed the glory of God; because by one man sin entered into the world, and death by his sin in whom all have sinned;" therefore is it grace because given gratuitously. And therefore is it given gratuitously, because it is not rendered as a reward alter a strict scrutiny of deserts, but given as a gift after the pardon of sins.

2. Therefore of sin are unbelievers, that is, the lovers of the world, convinced; for they are signified by the name of the world. For when it is said, "He will convince the world of sin;" it is of none other sin than that they have not believed on Christ. For if this sin exist not, no sins will remain, because when the just man lives by faith, all are loosed. Now the difference is great as to whether one believe that Jesus is Christ, or whether he believe on Christ. For that Jesus is Christ even the devils believed, and yet the devils believed not on Christ. For he believeth on Christ, who both hopeth in Christ and loveth Christ. For if he have faith without hope and love, he believeth that Christ is, but he doth not believe on Christ. Whoso then believeth on Christ, by believing on Christ, Christ cometh unto him, and in a manner

uniteth Himself to him, and he is made a member in His Body. Which cannot be, but by the accession of hope and love.

3. What mean again His words, "Of righteousness, because I go to the Father "? And first must we enquire, if the world is convinced of sin, why it is also of righteousness? For who can rightly, be convinced of righteousness? Is it indeed that the world is convinced of its own sin, but of Christ's righteousness? I do not see what else call be understood; since He saith, "Of sin, because they believed not on Me. Of righteousness, because I go to the Father." They believed not, He goeth to the Father. Their sin therefore, and His righteousness. But why would He name righteousness in this only, that He goeth to the Father? Is it not righteousness also that He came hither from the Father? Or is that rather mercy, that He came from the Father to us, and righteousness, that He goeth to the Father?

4. So, Brethren, I think it expedient, that in so profound a depth of Scripture, in words, wherein peradventure there lies some hidden truth which may in due season be laid open, we should as it were together enquire faithfully, that we may attain to find healthfully. Why then doth He call this righteousness, in that He goeth to the Father, and not also in that He came from the Father? Is it that in that it is mercy that He came, therefore it is righteousness that He goeth? that so in our own case too we may learn that righteousness cannot be fulfilled in us, if we are slow to give a place first to mercy, "not seeking our own things, but the things of others also. Which advice when the Apostle had given, he immediately joined to it the example of our Lord Himself; "Doing nothing," saith he, "through strife or vain glory; but in lowliness of mind, each esteeming the other better than themselves. Not looking every man on his own things, but also on the things of others. Then he added immediately, "Let this mind be in each of you which was also in Christ Jesus, who, being in the Form of God, thought it not robbery to be equal with God; but emptied Himself, taking the form of a servant, being made in the likeness of men, and found in fashion as a man; He humbled Himself, having become obedient even unto death, yea the death of the cross.

This is the mercy whereby He came from the Father. What then is the righteousness whereby He goeth to the Father? He goes on and says; "Wherefore God also hath exalted Him, and given Him a Name which is above every name; that at the Name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess that the Lord Jesus Christ is in the Glory of God the Father. This is the righteousness whereby He goeth to the Father.

5. But if He Alone goeth to the Father, what doth it profit us? Why is the world convinced by the Holy Ghost of this righteousness? And yet if He did not Alone go to the Father, He would not say in another place, "No man hath ascended up to heaven, but He That descended from heaven, the Son of man who is in heaven. But the Apostle Paul also says, "For our conversation is in heaven. And why is this? Because he also says, "If ye be risen with Christ, seek the things which are above, where Christ sitteth on the right hand of God. Mind the things which are above, not those which are upon the earth. For ye are dead, and your life is hid with Christ in God. How then is He Alone? Is He therefore Alone because

Christ with all His members is One, as the Head with His Body? Now what is His Body, but the Church? As the same teacher says, ”Now ye are the Body of Christ, and members in particular. Forasmuch then as we have fallen, and He descended for our sakes, what is, ”No man hath ascended, but He That descended; but that no man hath ascended, except as made one with Him, and as a member fastened into His Body who descended? And thus He saith to His disciples, ”Without Me ye can do nothing. For in one way is He One with the Father, and in another one with us.

He is One with the Father, in that the Substance of the Father and the Son is One; He is One with the Father, in that, ”Being in the Form of God, He thought it not robbery to be equal with God. But He was made One with us, in that ”He emptied Himself, taking the form of a servant; He was made one with us, according to the seed of Abraham, ”in whom all nations shall be blessed. Which place when the Apostle had brought forward, he said, ”He saith not, And to seeds, as of many; but as of one, And to thy Seed, which is Christ. And for that we too belong to that which is Christ, by our incorporation together, and coherence to That Head, It is One Christ. And also for that he says to us too, ”Therefore are ye Abraham’s seed, heirs according to the promise. For if the seed of Abraham be One, and That One Seed of Abraham can only be understood of Christ; but this seed of Abraham we also are; therefore This Whole, that is, the Head and the Body, is One Christ.

6. And therefore we ought not to deem ourselves separated from that righteousness, which the Lord Himself makes mention of, saying, ”Of righteousness, because I go to the Father. For we too have risen with Christ, and we are with Christ our Head, now for a while by faith and hope; but our hope will be completed in the last resurrection of the dead. But when our hope shall be completed, then shall our justification be completed also. And the Lord who was to complete it showed us in His Own Flesh (that is, in our Head), Wherein He rose again and ascended to the Father, what we ought to hope for. For that thus it is written, ”He was delivered for our sins, and rose again for our justification. The world then is convinced ”of sin” in those who believe not on Christ; ”and of righteousness,” in those who rise again in the members of Christ. Whence it is said, ”That we may be the righteousness of God in him. For if not in Him, in no way righteousness. But if in Him, He goeth with us Whole to the Father, and this perfect righteousness will be fulfilled in us. And therefore ”of judgment” too is the world convinced, ”because the prince of this world hath been judged already; that is, the devil, the prince of the unrighteous, who in heart inhabit only in this world which they love, and therefore are called ”the world; as our conversation is in heaven, if we have risen again with Christ.

Therefore as Christ together with us, that is His Body, is One; so the devil with all the ungodly whose head he is, with as it were his own body, is one. Wherefore as we are not separated from the righteousness, of which the Lord said, ”Because I go to the Father; so the ungodly are not separated from that judgment, of which He said, ”Because the prince of this world hath been judged already.”

Sermon 95

On the words of the gospel, John xvi. 24, "Hitherto have ye asked nothing in my name;" and on the words of Luke x. 17, "Lord, even the demons are subject unto us in thy name."

1. When the Holy Gospel was being read, we heard what in truth ought at once to pUt every earnest soul in motion to seek, not to faint. For whoso is not moved, is not changed. But there is a dangerous movement, of which it is written, "Suffer not my feet to be moved." But there is another movement of him who seeketh, knocketh, asketh. What then has been read we have all heard; but I suppose we have not all understood. It makes mention of that which together with me ye should seek, with me ask, for the receiving of which ye should with me knock. For as I hope the grace of the Lord will be with us, that whereas I wish to minister to you, I too may be thought worthy to receive. What is it, I pray you, that we have just heard that the Lord said to His disciples? "Hitherto have ye asked nothing in My Name." Is He not speaking to those disciples, who, after He had sent them, having given them power to preach the Gospel, and to do mighty works, returned with joy, and said to Him, "Lord, even the devils are subject unto us through Thy Name"? Ye recognise, ye recollect this which I have quoted from the Gospel, which in every passage and every sentence speaketh truth, nowhere false, nowhere deceiveth. How then is it true, "Hitherto have ye asked nothing in My Name"? and, "Lord, even the devils are subject unto us through Thy name"? Of a surety this puts the mind in motion to ascertain the secret of this difficulty. Therefore ask we, seek, knock. Be there in us faithful godliness, not a restlessness of the flesh, but a submission of the mind, that He who seeth us knocking may open unto us.

2. What the Lord then may give to be ministered unto you, do ye with earnest attention, that is, with hunger, receive; and when I shall have spoken it, ye will doubtless with sound taste approve what is placed before you out of the Lord's store. The Lord Jesus knew whereby the soul of man, that is, the rational mind, made after the image of God, could be satisfied: only, that is, by Himself. This He knew, and knew that it was as yet without that fulness. He knew that He was manifest, and He knew that He was hidden. He knew what in Him was exhibited, what concealed. He knew all this. "How great," says the Psalm, "is the multitude of Thy sweetness, O Lord, which Thou hast hidden to them that fear Thee; which Thou hast wrought for them that hope in Thee!" "Thy sweetness" both great and manifold "hast Thou hidden to them that fear Thee." If thou hidest it to them that fear Thee, to whom dost Thou

open it? "Thou hast wrought it for them that hope in Thee." A twofold question has arisen, but either is solved by the other. If any one inquires after the other, what is this, "Thou hast hidden it to them that fear Thee; wrought it for them that hope in Thee"? Are they that fear, and they that hope, different? Do not the very same who fear God, hope in God? Who hopeth on Him who doth not fear Him? Who in a godly sort feareth Him, and hath not hope in Him? Let this then first be solved. Somewhat would I say concerning those who hope and those who fear.

3. The Law hath fear, Grace hope. But what difference is there between the Law and Grace, since the Giver both of the Law and Grace is One? The Law alarmeth him who relieth on himself, Grace assisteth him who trusteth in God. The Law, I say, alarmeth; do not make light of this because it is brief; weigh it well, and it is considerable. Look well at what I have said, take what we minister, prove wherefrom we take it. The Law alarmeth him who relieth on himself, Grace assisteth him who trusteth in God. What saith the Law? Many things: and who can enumerate them? I bring forward one small and short precept from it which the Apostle hath brought forward, a very small one; let us see who is sufficient for it. "Thou shalt not lust. What is this, Brethren? We have heard the Law; if there be no grace, thou hast heard thy punishment. Why dost thou boast to me whosoever thou art that hearing this dost rely upon thyself, why dost thou boast to me of innocence? Why dost thou flatter thyself thereupon? Thou canst say, "I have not plundered the goods of others; I hear, I believe, perhaps I even see it, thou dost not plunder the goods of others. Thou hast heard, "Thou shalt not lust. "I do not go in to another man's wife; this again I hear, believe, see. Thou hast heard, "Thou shalt not lust. Why dost thou inspect thyself all round without, and dost not inspect within?

Look in, and thou wilt see another law in thy members Look in, why dost thou pass over thyself? Descend into thine own self. Thou wilt "see another law in thy members resisting the law of thy mind, and bringing thee into captivity in the law of sin which is in thy members. With good reason then is the sweetness of God hidden to thee. The law placed in thy members, resisting the law of thy mind, bringeth thee into captivity. Of that sweetness which to thee is hidden, the holy Angels drink; thou canst not drink and taste that sweetness, captive as thou art. "Thou hadst not known concupiscence, unless the Law had said, Thou shalt not lust. Thou heardest, fearedst, didst try to fight, couldest not overcome. For "sin taking occasion by the commandment wrought death. Surely ye recognise them, they are the Apostle's words. "Sin taking occasion by the commandment, wrought in me all manner of concupiscence. Why didst thou vaunt thyself in thy pride? Lo, with thine own arms hath the enemy conquered thee. Thou verily, didst look for a commandment as a defence: and, lo, by the commandment the enemy hath found an occasion of entering in. "For sin taking occasion by the commandment," he saith, "deceived me, and by it slew me. What means what I said, "With thine own arms hath the enemy conquered thee"? Hear the same Apostle going on, and saying; "Wherefore the Law indeed is holy, and the commandment holy, and just, and good.

Make answer now to the revilers of the Law: make answer on the Apostle's authority, "The commandment is holy, the Law holy, the commandment just and good. Was then that which is good, made death unto me? God forbid! But sin that itmight appear sin, by that which is good wrought death in me. Why is this but because on receiving the commandment thou didst fear, not love? Thou fearedst punishment, thou didst not love righteousness. Whoso feareth punishment, wisheth, if it were possible, to do what pleaseth him, and not to have what he feareth.God forbiddeth adultery, thou hast coveted another's wife, thou dost not go in unto her, thoudost not do so, opportunity is given thee, thou hast time, a favourable place is open, witnesses are absent, yet thou dost not do it, wherefore? Because thou fearest the punishment. But no one will know it. Will not God know it? So it is clear, because God knoweth what thou artabout to do, thou doest it not; but here thou fearest the threatenings of God, not lovest His commandments. Why dost thou not do it? Because if thou do, thou wilt be cast into hell fire. It is the fire thou fearest. O if thou didst love chastity, thou wouldest not do it, even though thou mightest be altogether unpunished. If God were to say to thee, "Lo, do it, I will not condemn thee, I will not condemn thee to hell fire, but I will withhold My Face from thee.

If thou did it not because of this threat, it would be from the love of God that thou didst not do it, not from the fear of judgment. But thou wouldest do it, perhaps I mean thou wouldest do so; for it is not my place to judge. If thou do it not on this principle because thou abhorrest the contamination of adultery, because thou lowest His precepts, that thou mayest obtain His promises, and not because thou fearest His condemnation, it is the grace which maketh saints that aideth thee; it is all of grace, ascribe it not to thine own self, attribute it not to thine own strength. Thou actest from delight in it, well; thou actest in charity, well; I assent, I agree. Charity worketh by thee, when thou actest with thy will. At once dost thou taste sweetness, if thou hope on the Lord.

4. But whence hast thou this charity, if yet thou hast it? for I am afraid lest even yet it is through fear thou doest it not, and lest thou seem great in thine own eyes. Now if it is through charity that thou doest it not, thou art truly great. Hast thou charity? "I have," you say. Whence? "From myself. Far art thou from sweetness, if thou hast it from thine own self. Thou wilt love thine own self, because thou wilt love that from which thou hast it. But I will convict thee that thou hast it not. For in that thou dost think that thou hast so great a thing from thine own self, by that very fact I do not believe thou hast it. For if thou hadst, thou wouldest know from whence thou hadst it. Hast thou charity from thyself, as if it were some light, some little thing? "If thou shouldest speak with the tongues of men and Angels, but have not charity, thou wouldest be a sounding brass and a tinkling cymbal. If thou shouldest know all mysteries, and have all knowledge, and all prophecy, and all faith so that thou couldest remove mountains, but not have charity," these things could not profit thee. "If thou shouldest distribute all thy goods to the poor, and deliver up thy body to be burned, but not have charity, thou wouldest be nothing. How great is this charity, which if it be wanting, all things profit nothing!

Compare it not to thy faith, not to thy knowledge, not to thy gift of tongues, to lesser things, to the eye of thy body, the hand, the foot, the belly, to any one lowest member compare charity, are these least things to be in any way compared to charity? So then the eye and nose thou hast from God, and hast thou charity from thine own self? If thou hast given thyself charity which surpasseth all things, thou hast made God of light account with thee. What more can God give thee? Whatever He may have given, is less. Charity which thou hast given thyself, surpasseth all things. But if thou hast it, thou hast not given it to thyself. "For what hast thou which thou hast not received? Who gave to me, who gave to thee? God. Acknowledge Him in His gifts, that thou feel not His condemnation. By believing the Scriptures, God hath given thee charity, a great boon, charity, which surpasseth all things. God gave it thee, "because the charity of God hath been shed abroad in our hearts; by thine own self, perhaps? God forbid; "by the Holy Ghost, who hath been given us."

5. Return with me to that captive, return with me to my proposition. "The Law alarmeth him that relieth on himself, grace assisteth him who trusteth in God. For look at that captive. "He seeth another law in his members resisting the law of his mind, and leading him captive in the law of sin, which is in his members. Lo, he is bound, lo, he is dragged along, lo, he is led captive, lo, he is subjected. What hath that profited him, "Thou shalt not lust"? He hath. heard, "Thou shalt not lust; that he might know his enemy, not that he might overcome him. "For he had not known concupiscence," that is, his enemy, "unless the Law had said, Thou shalt not lust. Now thou hast seen the enemy, fight, deliver thyself, make good thy liberty, let the suggestions of pleasure be kept down, unlawful delight be utterly destroyed. Arm thyself, thou hast the Law, march on, conquer if thou canst. For what good is it that through the little portion of God's grace thou hast already, thou "delightest in the Law of God after the inward man? But thou seest another law in thy members resisting the law of thy mind; not "resisting" yet powerless for aught, but "leading thee captive in the law of sin. Behold, whence to thee who fearest that "plentifulness of sweetness is hidden! to him that feareth it "is hidden," how is it" wrought" out for him that "trusteth"?

Cry out under thine enemy, for that thou hast an assailant, thou hast an Helper too, who looketh upon thee as thou tightest, who helpeth thee in difficulty; but only if He find thee "trusting; for the proud He hateth. What then wilt thou cry under this enemy? "Wretched man that I am! Ye see it already, for ye have cried out. Be this your cry, when haply thou art distressed under the enemy, say ye, in your inmost heart say, in sound faith say, "Wretched man that I am! Wretched that I am! "Therefore wretched," because"I. "Wretched man that I am," both because "I," and because "man. For "he is disquieted in vain. For though "man walketh in the Image; yet, "wretched man that I am, who shall deliver me from the body of this death? Wilt thou thyself? where is thy strength, where is thy confidence? Of a surety thou both criest out, and art silent; silent, that is, from extolling thyself, not from calling upon God. Be silent, and cry out. For God Himself too is both silent, and crieth aloud; He is silent from judgment, He is not silent from precept; so be thou too silent from elation, not from invocation; lest God say to thee, "I have been silent, shall I be silent always? Cry out therefore, "O wretched man that I am! Acknowledge thyself conquered, put thine own

strength to shame, and say, "Wretched man that I am, who shall deliver me from the body of this death? What did I say above?

The Law alarmeth him that relieth upon himself. Behold, man relied upon himself, he attempted to fight, he could not get the better, he was conquered, prostrated, subjugated, led captive. He learnt to rely upon God, and it remaineth that him whom the Law alarmed while he relied upon himself, grace should assist now that be trusteth in God. In this confidence he saith, "Who shall deliver me from the body of this death? The grace of God by Jesus Christ our Lord. Now see the sweetness, taste it, relish it; hear the Psalm, "Taste and see that the Lord is sweet. He hath become sweet to thee, for that He hath delivered thee. Thou wast bitter to thine own self, when thou didst rely upon thyself. Drink sweetness, receive the earnest of so great abundance.

6. The disciples then of the Lord Jesus Christ while yet under the Law had to be cleansed still, to be nourished still, to be corrected stilI, to be directed still. For they still had concupiscence; whereas the Law saith, "Thou shalt not lust. Without offence to those holy rams, the leaders of the flock, without offence to them I would say it, for I say the truth: the Gospel relates, that they contended which of them should be the greatest, and whilst the Lord was yet on earth, they were agitated by a dissension about pre-eminence. Whence was this, but from the old leaven? whence, but from the law in the members, resisting the law of the mind? They sought for eminence; yea, they desired it; they thought which should be the greatest; therefore is their pride put to shame by a little child. Jesus calleth unto him the age of humility to tame the swelling desire. With good reason then when they returned too, and said, "Lord, behold even the devils are subject unto us through Thy Name. (It was for a nothing that they rejoiced; of what importance was it compared to that which God promised? The Lord, the Good Master, quieting fear, and building up a firm support, said to them, "In this rejoice not that the devils are subject unto you. Why so? Because "many will come in My Name, saying, Behold, in Thy Name we have cast out devils; and I will say to them, I know you not.

In this rejoice not, but rejoice because your Dances are written in heaven. Ye cannot yet be there, yet notwithstanding ye are already written there. Therefore" rejoice. So that place again, "Hitherto have ye asked nothing in My Name. For what ye have asked, in comparison with that which I am willing to give, is nothing. For what have ye asked in My Name? That the devils should be subject unto you? "In this rejoice not," that is, what ye have asked is nothing; for if it were anything, He would bid them rejoice. So then it was not absolutely nothing, but that it was little in comparison of that greatness of God's rewards. For the Apostle Paul was not really not anything; and yet in comparison of God, "Neither is he that planteth anything, neither he that watereth. And so I say to you, and I say to myself, both to myself and you I say, when we ask in Christ's Name for these temporal things. For ye have asked undoubtedly. For who doth not ask? One asketh for health, if he is sick; another asketh for deliverance, if he is in prison; another asketh for the port, if he is tossed about at sea; another asketh for victory, if he is in conflict with an enemy; and in the Name of Christ

he asketh all, and what he asketh is nothing. What then must be asked for? ”Ask in My Name. And He said not what, but by the very words we understand what we ought to ask.

”Ask, and ye shall receive, that your joy may be full. Ask, and ye shall receive, in My Name. But what? Not nothing; but what? ”That your joy may be full; that is, ask what may suffice you. For when thou askest for temporal things, thou askest for nothing. ”Whoso shall drink of this water, shall thirst again. He letteth down the watering pot of desire into the well, he taketh up whereof to drink, only that he may thirst again. ”Ask, that your joy may be full; that is, that ye may be satisfied, not feel delight only for a time. Ask what may suffice you; speak Philip’s language, ”Lord, show us the Father, and it sufficeth us. The Lord saith to you, ”Have I been so long time with you, and have ye not known Me? Philip, he that seeth Me, seeth the Father also. Render then thanks to Christ, made weak for you that are weak, and make ready your desires for Christ’s Divinity, to be satisfied therewith. Turn we to the Lord, etc.

Sermon 96

On the words of the gospel, John. xxi. 16, "Simon, son of John, lovest thou me?" etc.

1. Ye have observed, beloved, that in to-day's lesson it was said by the Lord to Peter in a question, "Lovest thou Me?" To whom he answered, "Thou knowest, Lord, that I love thee." This was done a second, and a third time; and at each several reply, the Lord said, "Feed My lambs." To Peter did Christ commend His lambs to be fed, who fed even Peter himself. For what could Peter do for the Lord, especially now that He had an Immortal Body, and was about to ascend into heaven? As though He had said to him, "'Lovest thou Me?' Herein show that thou lovest Me, 'Feed my sheep.'" So then, Brethren, do ye with obedience hear that ye are Christ's sheep; seeing that we on our part with fear hear, Feed My sheep"? If we feed with fear, and fear for the sheep;these sheep how ought they to fear for themselves? Let then carefulness be our portion, obedience yours; pastoral watchfulness our portion, the humility of the flock yours. Although we too who seem to speak to you from a higher place, are with fear beneath your feet; forasmuch as we know how perilous an account must be rendered of this as it were exalted seat. Wherefore, dearly beloved, Catholic plants, Members of Christ, think What a Head ye have! Children of God, think What a Father ye have found. Christians, think What an Inheritance is promised you. Not such as on earth cannot be possessed by children, save when their parents are dead. For no one on earth possesses a father's inheritance, save when be is dead. But we whilst our Father liveth shall possess what He shall give; for that our Father cannot die. I add more, I say more, and say the truth; our Father will Himself be our Inheritance.

2. Live consistently, especially ye candidates of Christ, recently baptized, just regenerated, as I have admonished you before, so say I now, and give expression to my solicitude; for the present lesson of the Gospel hath forced upon me a greater fear: take heed to yourselves, do not imitate evil Christians. Say not I will do this, for many of the faithful do it. This is not to procure a defence for the soul;but to look out for companions unto hell. Grow ye in this floor of the Lord; herein ye will find good men to please you, if ye yourselves are good. For are ye our private property? Heretics and schismatics have made their own private property out of what they have stolen from the Lord, and would feed, not Christ's flocks, but their own against Christ. It is true indeed, they place His title on these their spoils, that their robberies may be as it were maintained by the title of His Power. What doeth Christ when

such as these are converted, who have received the title of His Baptism out of the Church? He casteth out the spoiler, He doth not efface the title, and taketh possession of the house; because He hath found His title there. What need is there that He should change His Own Name? Do they take heed to what the Lord said to Peter, "Feed My lambs, feed My sheep"? Did He say to him, "Feed thy lambs; or, "Feed thy sheep"?

But for them who are shut out, what said He in the Song of Songs, unto the Church? The Spouse speaking to the Bride, saith, "If thou know not thyself, O thou fair one among women, go forth. As though He said, "I do not cast thee out, 'go forth, if thou know not thyself, O thou fair one among women,' if thou know not thyself in the mirror of divine Scripture, if thou give not heed, O thou fair woman, to the mirror which with no false lustre deceiveth thee; if thou know not that of thee it is said, 'Thy glory shall be above all earth;' that of thee it is said, 'I will give thee nations for thine inheritance, and the limits of the earth for thy possession;' and other innumerable testimonies which set forth the Catholic Church. If then thou know not these, thou hast no part in Me, thou canst not make thyself My heir. 'Go forth then in the footsteps of the flocks' not in the fellowship of the flock; and feed thy goats, not as it was said to Peter, 'My sheep.'" To Peter it was said, "My sheep; to schismatics it is said," thy goats. In the oneplace "sheep," in the other "goats; in the one place "Mine," in the other" thine. Recollect the right Hand and the left of our Judge; recollect where the goats shall stand, and where the sheep;

and it will be plain to you where is the right hand, where the left, the white and the black, the lightsome, and the darksome, the fair and the deformed, that which is about to receive the kingdom, and that which is to find everlasting punishment.

Sermon 97

On the same words of the gospel of John. xxi. 15, "Simon, son of John, lovest thou me more than these?" etc. 1. Ye remember that the Apostle Peter, the first of all the Apostles, was disturbed at the Lord's Passion. Of his own self disturbed, but by Christ renewed. For he was first a bold presumer, and became afterwards a timid denier. He had promised that he would die for the Lord, when the Lord was first to die for him. When he said then, "I will be with Thee even unto death," and "I will lay down my life for Thee;" the Lord answered him, "Wilt thou lay down thy life for Me? Verily I say unto thee, Before the cock crow, thou shalt deny Me thrice." They came to the hour; and because that Christ was God, and Peter a man, the Scripture was fulfilled, "I said in my panic, Every man is a liar." And the Apostle says, "For God is true, and every man a liar." Christ true, Peter a liar.

2. But what now? The Lord asketh him as ye heard when the Gospel was being read, and saith to him, "Simon, son of John, lovest thou Me more than these? He answered and said, "Yea Lord Thou knowest that I love Thee. And again the Lord asked this question, and a third time He asked it. And when he asserted in reply his love, He commended to him the flock. For each several time the Lord Jesus said to Peter, as he said, "I love thee; "Feed My lambs," feed My "little sheep. In this one Peter was figured the unity of all pastors, of good pastors, that is, who know that they feed Christ's sheep for Christ, not for themselves. Was Peter at this time a liar, or did he answer untruly that he loved the Lord? He made this answer truly; for he made answer of that which he saw in his own heart. Whereas when he said, "I will lay down my life for Thee," he would presume on future strength. Now every man knows it may be what sort of man he is at the time when he is speaking; what he shall be on the morrow, who knows? So then Peter turned back his eyes to his own heart, when he was asked by the Lord, and in confidence made answer of what he saw there: "'Yea, Lord, Thou knowest that I love Thee.' What I tell Thee, Thou knowest; what I see here in my heart, Thou seest also.

Nevertheless, he did not venture to say what the Lord had asked. For the Lord had not simply said, "Lovest Thou me? but had added, "Lovest thou Me more than these? that is, "Lovest thou Me more than these here do? He was speaking of the other disciples; Peter could not say ought but, "I love Thee; he did not venture to say, "more than these. He would

not be a liar a second time. It were enough for him to bear testimony to his own heart; it was no duty of his to be judge of the heart of others.

3. Peter then was true; or rather was Christ true in Peter? Now when the Lord Jesus Christ would, He abandoned Peter, and Peter was found a man; but when it so pleased the Lord Jesus Christ, He filled Peter, and Peter was found true. The Rock (Petra) made Peter true, for the Rock was Christ. And what did He announce to him, when he answered a third time that he loved Christ, and a third time the Lord commended His little sheep to Peter? He announced to him beforehand his suffering. "When thou wast young," saith He, "thou girdedst thyself, and wentest whither thou wouldest; but when thou shalt be old, thou shalt stretch forth thine hands, and another shall gird thee, and carry thee whither thou wouldest not." The Evangelist hath explained to us Christ's meaning. "This spake He," saith he, "signifying by what death he should glorify God;" that is that he was crucified for Christ; for this is, "Thou shalt stretch forth thine hands." Where now is that denier? Then after this the Lord Christ said, "Follow Me." Not in the same sense as before, when he called the disciples. For then too He said, "Follow Me;" but then to instruction, now to a crown. Was he not afraid to be put to death when he denied Christ? He was afraid to suffer that which Christ suffered. But now he must be afraid no more. For he saw Him now Alive in the Flesh, whom he had seen hanging on the Tree. By His Resurrection Christ took away the fear of death; and forasmuch as He had taken away the fear of death, with good reason did He enquire of Peter's love. Fear had thrice denied, love thrice confessed. The threefoldness of denial, the forsaking of the Truth; the threefoldhess of confession, the testimony of love.parparpar

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Source. English translation: an older public-domain translation as collected in the Writings-Database (HistoricalChristianFaith), mostly from the Ante-Nicene, Nicene and Post-Nicene Fathers and similar nineteenth-century editions. SermonIndex has only divided it into chapters and short sections; the wording is the translator's own. Square brackets, Greek or Latin words and footnote-free text are as the source file prints them, and a transcription error may remain. No Greek or Latin text is shown beside it yet, and no modern English version has been made.