Homilies on 1 Corinthians (part 2 of 2)

John Chrysostom (c. AD 349–407)

SermonIndex.net / Church Fathers

Contents

Homily 28 **1**

Homily 29 **9**

Homily 30 **20**

Homily 31 **29**

Homily 32 **37**

Homily 33 **49**

Homily 34 **59**

Homily 35 **70**

Homily 36 **81**

Homily 37 **91**

Homily 38 **97**

Homily 39 **108**

Homily 40 **123**

Homily 41 **131**

Homily 42 **139**

Homily 43 **144**

Homily 44 **151**

Homily 28

1 Corinthians chapter 11, verse 28But let a man prove himself, and so let him eat of the bread, and drink of the cup.What mean these words, when another object is proposed to us? This is Paul's custom, as also I said before, not only to treat of those things which he had proposed to himself, but also if an argument incidental to his purpose occur, to proceed upon this also with great diligence, and especially when it relates to very necessary and urgent matters. Thus, when he was discoursing with married persons, and the question about the servants fell in his way, he handled it very strenuously and at great length. Again, when he was speaking of the duty of not going to law before those courts, then also having fallen upon the admonition respecting covetousness, he discoursed at length concerning this subject likewise. Now the same thing he hath also done here: in that having once found occasion to remind them of the Mysteries, he judged it necessary to proceed with that subject. For indeed it was no ordinary one. Wherefore also he discoursed very awfully concerning it, providing for that which is the sum of all good things, viz. their approaching those Mysteries with a pure conscience. Whence neither was he content with the things said before alone, but adds these also, saying,

"But let a man prove himself:" which also he saith in the second Epistle: "try your own selves, prove your own selves:" (2 Corinthians chapter 13, verse 5) not as we do now, approaching because of the season rather than from any earnestness of mind. For we do not consider how we may approach prepared, with the ills that were within us purged out, and full of compunction, but how we may come at festivals and whenever all do so. But not thus did Paul bid us come: he knoweth only one season of access and communion, the purity of a man's conscience. Since if even that kind of banquet which the senses take cognizance of cannot be partaken of by us when feverish and full of bad humors, without risk of perishing: much more is it unlawful for us to touch this Table with profane lusts, which are more grievous than fevers. Now when I say profane lusts, I mean both those of the body, and of money, and of anger, and of malice, and, in a word, all that are profane. And it becomes him that approacheth, first to empty himself of all these things and so to touch that pure sacrifice. And neither if indolently disposed and reluctantly ought he to be compelled to approach by reason of the festival; nor, on the other hand, if penitent and prepared, should any one prevent him because it is not a festival. For a festival is a showing forth of good works, and a reverence of soul, and exactness of deportment. And if thou hast these things,

thou mayest at all times keep festival and at all times approach. Wherefore he saith, "But let each man prove himself, and then let him approach." And he bids not one examine another, but each himself, making the tribunal not a public one and the conviction without a witness.

[2.] Ver. 29. "For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself." What sayest thou, tell me? Is this Table which is the cause of so many blessings and teeming with life, become judgment? Not from its own nature, saith he, but from the will of him that approaches. For as His presence, which conveyed to us those great and unutterable blessings, condemned the more them that received it not: so also the Mysteries become provisions of greater punishment to such as partake unworthily. But why doth he eat judgment to himself? "Not discerning the Lord's body:" i.e., not searching, not bearing in mind, as he ought, the greatness of the things set before him; not estimating the weight of the gift. For if thou shouldest come to know accurately Who it is that lies before thee, and Who He is that gives Himself, and to whom, thou wilt need no other argument, but this is enough for thee to use all vigilance; unless thou shouldest be altogether fallen.

Ver. 30. "For this cause many among you are weak and sickly, and not a few sleep." Here he no longer brings his examples from others as he did in the case of the idol-sacrifices, relating the ancient histories and the chastise-merits in the wilderness, but from the Corinthians themselves; which also made the discours, apt to strike them more keenly. For whereas he was saying, "he eateth judgment to himself,"and, "he is guilty;" that he might not seem to speak mere words, he points to deeds also and calls themselves to witness; a kind of thing which comes home to men more than threatening, by showing that the threat has issued in some real fact. He was not however content with these things alone, but from these he also introduced and confirmed the argument concerning hell-fire, terrifying them in both ways; and solving an inquiry which is handled everywhere. I mean, since many question one with another, "whence arise the untimely deaths, whence the long diseases of men;" he tells them that these unexpected events are many of them conditional upon certain sins. "What then? They who are in continual health," say you, "and come to a green old age, do they not sin?" Nay, who durst say this? "How then," say you, "do they not suffer punishment?" Because there they shall suffer a severer one. But we, if we would, neither here nor there need suffer it.

Ver. 31. "For if we discerned ourselves," saith he, "we should not be judged." And he said not, "if we punished ourselves, if we were revenged on ourselves," but if we were only willing to acknowledge our offence, to pass sentence on ourselves, to condemn the things done amiss, we should be rid of the punishment both in this world and the next. For he that condemns himself propitiates God in two ways, both by acknowledging his sins, and by being more on his guard for the future. But since we are not willing to do even this light thing, as we ought to do it, not even thus doth He endure to punish us with the world, but even thus spareth us, exacting punishment in this world, Where the penalty is for a season and the consolation great; for the result is both deliverance from sins, and a good hope of things to

come, alleviating the present evils. And these things he saith, at the same time comforting the sick and rendering the rest more serious. Wherefore he saith,

Ver. 32. "But when we are judged, we are chastened of the Lord." He said not, we are punished, he said not, we have vengeance taken on us, but, "we are chastened." For what is done belongs rather to admonition than condemnation, to healing than vengeance, to correction than punishment. And not so only but by the threat of a greater evil he makes the present light, saying, "that we may not be condemned with the world." Seest thou how he brings in hell also and that tremendous judgment-seat, and signifies that that trial and punishment is necessary and by all means must be? for if the faithful, and such as God especially cares for, escape not without punishment in whatsoever things they offend, (and this is evident from things present,) much more the unbelieving and they who commit the unpardonable and incurable sins. [3.] Ver. 33. "Wherefore when ye come together to eat, wait one for another."

Thus, while their fear was yet at its height and the terror of hell remained, he chooses again to bring in also the exhortation in behalf of the poor, on account of which he said all these things; implying that if they do not this they must partake unworthily. But if the not imparting of our goods excludes from that Table, much more the violently taking away. And he said not, "wherefore, when ye come together, impart to them that need," but, which has a more reverential sound, "wait one for another." For this also prepared the way for and intimated that, and in a becoming form introduced the exhortation. Then further to shame them, Ver. 34. "And if any man is hungry, let him eat at home." By permitting, he hinders it, and more strongly than by an absolute prohibition. For he brings him out of the church and sends him to his house, hereby severely reprimanding and ridiculing them, as slaves to the belly and unable to contain themselves. For he said not, "if any despise the poor," but, "if any hunger," discoursing as with impatient children; as with brute beasts which are slaves to appetite. Since it would be indeed very ridiculous, if, because they were hungry they were to eat at home.

Yet he was not content with this, but added also another more fearful thing, saying, "that your coming together be not unto judgment:" that ye come not unto chastisement, unto punishment, insulting the Church, dishonoring your brother. "For for this cause ye come together," saith he, "that ye may love one another, that ye may profit and be profited. But if the contrary happen, it were better for you to feed yourselves at home." This, however, he said, that he might attract them to him the more. Yea, this was the very purpose both of his pointing out the injury that would arise from hence, and of his saying that condemnation was no trifling one, and terrifying them in every way, by the Mysteries, by the sick, by those that had died, by the other things before mentioned.

Then also he alarms them again in another way, saying, "and the rest will I set in order whensoever I come:" with reference either to some other things, or to this very matter. For since it was likely that they would yet have some reasons to allege, and it was not possible to set all to rights by letter, "the things which I have charged you, let them be observed for the

present," saith he; "but if ye have any thing else to mention, let it be kept for my coming;" speaking either of this matter, as I said, or of some other things not very urgent. And this he doth that hence too he may render them more serious. For being anxious about his coming, they would correct the error. For the sojourning of Paul in any place was no ordinary thing: and to signify this he said, "some are puffed up, as though I would not come to you;" (1 Corinthians chapter 4, verse 18) and elsewhere again, "not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling." (Philippians chapter 2, verse 12) And therefore neither did he merely promise that he would come, lest they should disbelieve him and become more negligent; but he also states a necessary cause for his sojourning with them, saying, "the rest I will set in order when I come; which implies, that the correction of the things that remained, even had he not in any case been desirous, would have drawn him thither.

[4.] Hearing therefore all these things, let us both take great care of the poor, and restrain our appetite, and rid ourselves of drunkenness, and be careful worthily to partake of the Mysteries; and whatsoever we suffer, let us not take it bitterly, neither for ourselves nor for others; as when untimely death happen or long diseases. For this is deliverance from punishment, this is correction, this is most excellent admonition. Who saith this? He that hath Christ speaking in him. But nevertheless even after this many of our women are so foolishly disposed as even to go beyond the unbelievers in the excess of their grief. And some do this blinded by their passion, but others for ostentation, and to avoid the censures of them that are without: who most of all are deprived of excuse, to my mind. For, "lest such a one accuse me," saith she, "let God be my accuser: lest men more senseless than the brute beasts condemn me, let the law of the King of all be trampled under foot." Why, how many thunderbolts do not these sayings deserve?

Again; If any one invite you to a funeral supper after your affliction there is no one to say any thing against it, because there is a law of men which enjoins such things: but when God by His law forbids your mourning, all thus contradict it. Doth not Job come into thy mind, O woman? Rememberest thou not his words at the misfortune of his children, which adorned that holy head more than ten thousand crowns, and made proclamation louder than many trumpets? Dost thou make no account of the greatness of his misfortunes, of that unprecedented shipwreck, and that strange and portentous tragedy? For thou possibly hast lost one, or a second, or third: but he so many sons and daughters: and he that had many children suddenly became childless. And not even by degrees were his bowels wasted away: but at one sweep all the fruit of his body was snatched from him. Nor was it by the common law of nature, when they had come to old age, but by a death both untimely and violent: and all together, and when he was not present nor sitting by them, that at least by hearing their last words he might have some consolation for so bitter an end of theirs: but contrary to all expectation and without his knowing any thing of what took place, they were all at once overwhelmed, and their house became their grave and their snare.

And not only their untimely death, but many things besides there were to grieve him; such as their being all in the flower of their age, all virtuous and loving, all together, that not one of either sex was left, that it befel them not by the common law of nature, that it came after so great a loss, that when he was unconscious of any sin on his own part or on theirs, he suffered these things. For each of these circumstances is enough even by itself to disturb the mind: but when we find them even concurring together, imagine the height of those waves, how great the excess of that storm, And what in particular is greater and worse than his bereavement, he did not even know wherefore all these things happened. On this account then, having no cause to assign for the misfortune, he ascends to the good pleasure of God, and saith, "The Lord gave, the Lord hath taken away.: as it pleased the Lord, even so it happened "blessed be the name of the Lord for ever. (Job chapter 2, verse 21) And these things he said, when he saw himself who had followed after all virtue in the last extremity; but evil men and impostors, prospering, luxurious, revelling on all sides. And he uttered no such word as it is likely that some of the weaker sort would have uttered, "Was it for this that I brought up my children and trained them with all exactness?

For this did I open my house to all that passed by, that after those many courses run in behalf of the needy, the naked, the orphans, I might receive this recompense? But instead of these, he offered up those words better than all sacrifice, saying, "Naked came I out of my mother's womb, and naked shall I return thither. If however he rent his clothes and shaved his head, marvel not. For he was a father and a loving father: and it was meet that both the compassion of his nature should be shown, and also the self-command of his spirit. Whereas, had he not done this, perhaps one would have thought this self-command to be of mere insensibility. Therefore he indicates both his natural affection and the exactness of his piety, and in his grief he was not overthrown.

[5.] Yea, and when his trial proceeded further, he is again adorned with other crowns on account of his reply to his wife, saying, "If we have received good at the hand of the Lord, shall we not endure evil?" (Job chapter 2, verse 10) For in fact his wife was by this time the only one left, all his having been clean destroyed, both his children and his possessions and his very body, and she reserved to tempt and to ensnare him. And this indeed was the reason why the devil did not destroy her with the children, nor asked her death, because he expected that she would contribute much towards the ensnaring of that holy man. Therefore he left her as a kind of implement, and a formidable one, for himself. "For if even out of paradise," saith he, "I cast mankind by her means, much more shall I be able to trip him up on the dunghill."

And observe his craft. He did not apply this stratagem when the oxen or the asses or the camels were lost, nor even when the house fell and the children were buried under it, but so long looking on the combatant, he suffers her to be silent and quiet. But when the fountain of worms gushed forth, when the skin began to putrify and drop off, and the flesh wasting away to emit most offensive discharge, and the hand of the devil was wearing him out with sharper pain than gridirons and furnaces and any flame, consuming on every side and

eating away his body more grievously than any wild beast, and when a long time had been spent in this misery; then he brings her to him, seasoned and worn down. Whereas if she had approached him at the beginning of his misfortune, neither would she have found him so unnerved, nor would she have had it in her power so to swell out and exaggerate the misfortune by her words. But now when she saw him through the length of time thirsting for release, and desiring the termination of what pressed on him vehemently then doth she come upon him. For to show that he was quite worn down, and by this time had become unable even to draw breath, yea, and desired even to die, hear what he saith; "For I would I could lay hands on myself, or could request another and he should do it for me;" And observe, I pray, the wickedness of his wife, from what topic she at once begins: namely, from the length of time, saying, "How long wilt thou hold out?"

Now, if often even when there were no realities words alone have prevailed to unman a person, consider what it was likely he then should feel, when, besides these words, the things themselves also were galling him; and what, as it should seem, was worst of all, it was a wife also who spake thus, and a wife who had sunk down utterly and was giving herself up, and on this account was seeking to cast him also into desperation. However, that we may see more clearly the engine which was brought against that adamantine wall, let us listen to the very words. What then are these? "How long wilt thou hold out? saying, Lo! I wait a short time longer, expecting the hope of my salvation." "Nay," saith she, "the time hath exposed the folly of thy words, while it is protracted, yet shows no mode of escape." And these things she said, not only thrusting him into desperation, but also reproaching and jesting upon him.

For he, ever consoling her as she pressed upon him, and putting her off, would speak as follows: "Wait a little longer, and there will soon be an end of these things." Reproaching him therefore, she speaks: "Wilt thou now again say the same thing? For a long time hath now run by, and no end of these things hath appeared." And observe her malice, that she makes no mention of the oxen, the sheep or the camels, as knowing that he was not very much vexed about these; but she goes at once to nature, and reminds him of his children. For on their death she saw him both rending his clothes and shaving off his hair. And she said not, "thy children are dead," but very pathetically, "thy memorial is perished from the earth, "the thing for which thy children were desirable." For if, even now after that the resurrection hath been made known children are longed for because they preserve the memory of the departed; much more then. Wherefore also her curse becomes from that consideration more bitter. For in that case, he that cursed, said not, "Let his children be utterly rooted out," but, "his memorial from the earth." "Thy sons and thy daughters." Thus whereas she said, "the memorial," she again accurately makes mention of either sex. "But if thou," saith she, "carest not for these, at least consider what is mine." "The pains of my womb, and labors which I have endured in vain with sorrow." Now what she means is this: "I, who endured the more, am wronged for thy sake, and having undergone the toils I am deprived of the fruits."

And see how she neither makes express mention of his loss of property, nor is silent about it and hurries by; but in that point of view in which it also might be most pathetically narrated, in that she covertly refers to it. For when she says, "I too am a vagabond and a slave, going about from place to place, from house to house," she both hints at the loss and indicates her great distress: these expressions being such as even to enhance that misfortune. "For I come to the doors of others," saith she; "nor do I beg only, but am a wanderer also and serve a strange and unusual servitude, going round everywhere and carrying about the tokens of my calamity, and teaching all men of my woes;" which is most piteous of all, to change house after house. And she stayed not even at these lamentations, but proceeded to say, "Waiting for the sun when it will set, and I shall rest from my miseries and the pains that encompass me, by which I am now straitened. "Thus, that which is sweet to others," saith she, "to behold the light, this to me is grievous: but the night and the darkness is a desirable thing. For this only gives me rest from my toils, this becometh a comfort to my miseries. But speak somewhat against the Lord, and die." Perceivest thou here too her crafty wickedness? how she did not even in the act of advising at once introduce the deadly counsel, but having first pitifully related her misfortunes and having drawn out the tragedy at length, she couches in a few words what she would recommend, and doth not even declare it plainly, but throwing a shade over that, she holds out to him the deliverance which he greatly longed for, and promises death, the thing which he then most of all desired.

And mark from this also the malice of the devil: that because he knew the longing of Job towards God, he suffers not his wife to accuse God, lest he should at once turn away from her as an enemy. For this cause she no where mentions Him, but the actual calamities she is continually harping on. And do thou, besides what has been said, add the circumstance that it was a woman who gave this counsel, a wonderful orator to beguile the heedless. Many at least even without external accidents have been cast down by the counsel of woman alone. [6.] What then did the blessed saint, and firmer than adamant? Looking bitterly upon her, by his aspect even before he spake, he repelled her devices: since she no doubt expected to excite fountains of tears; but he became fiercer than a lion, full of wrath and indignation, not on account of his sufferings, but on account of her diabolical suggestions; and having signified his anger by his looks in a subdued tone he gives his rebuke; for even in misfortune he kept his self-command. And what saith he? "Why speakest thou as one of the foolish women?" "I have not so taught thee," saith he, "I did not so nurture thee; and this is why I do not now recognize even mine own consort. For these words are the counsel of a 'foolish woman,' and of one beside herself." Seest thou not here an instance of wounding in moderation, and inflicting a blow just sufficient to cure the disease?

Then, after the infliction, he brings in advice sufficient on the other hand to console her, and very rational, thus speaking: "if we have received our good things at the hand of the Lord, shall we not endure our evils?" "For remember," saith he, "those former things and make account of the Author of them, and thou wilt bear even these nobly." Seest thou the modesty of the man? that he doth not at all impute his patience to his own courage, but saith it was part of the natural result of what happened. "For in return for what did God give us these

former things? What recompense did he repay? None, but from mere goodness. For they were a gift, not a recompense; a grace, not a reward. Well then, let us bear these also nobly." This discourse let us, both men and women, have recorded, and let us engrave the words in our minds, both these and those before them: and by sketching upon our minds as in picture the history of their sufferings, I mean the loss of wealth, the bereavement of children, the disease of body, the reproaches, the mockings, the devices of his wife, the snare of the devil, in a word, all the calamities of that righteous man, and that with exactness, let us provide ourselves with a most ample port of refuge: that, enduring all things nobly and thankfully, we may both in the present life cast off all despondency, and receive the rewards that belong to this good way of taking things; by the grace and mercy of our Lord Jesus Christ, with Whom to the Father, with the Holy Ghost, be glory, power, and honor, now and forever, world without end. Amen.

Homily 29

1 Corinthians chapter 12, verse 1 and 1 Corinthians chapter 12, verse 2Now concerning spiritual gifts, brethren, I would not have you ignorant. Ye know that when ye were Gentiles, ye were led away unto those dumb idols, howsoever ye might be led. This whole place is very obscure: but the obscurity is produced by our ignorance of the facts referred to and by their cessation, being such as then used to occur but now no longer take place. And why do they not happen now?Why look now, the cause too of the obscurity hath produced us again another question: namely, why did they then happen, and now do so no more?

This however let us defer to another time, but for the present let us state what things were occurring then. Well: what did happen then? Whoever was baptized he straightway spake with tongues and not with tongues only, but many also prophesied, and some also performed many other wonderful works. For since on their coming over from idols, without any clear knowledge or training in the ancient Scriptures, they at once on their baptism received the Spirit, yet the Spirit they saw not, for It is invisible; therefore God's grace bestowed some sensible proof of that energy. And one straightway spake in the Persian, another in the Roman, another in the Indian, another in some other such tongue: and this made manifest to them that were without that it is the Spirit in the very person speaking. Wherefore also he so calls it, saying, "But to each one the manifestation of the Spirit is given to profit withal; (v. 7. calling the gifts "a manifestation of the Spirit. For as the Apostles themselves had received this sign first, so also the faithful went on receiving it, I mean, the gift of tongues; yetnot this only but also many others: inasmuch as many used even to raise the dead and to cast outdevils and to perform many other such wonders:and they had gifts too, some less, and some more. But more abundant than all was the gift of tongues among them: and this became to them a cause of division;

not from its own nature but from the perverseness of them that had received it: in that on the one hand the possessors of the greater gifts were lifted up against them that had the lesser: and these again were grieved, and envied the owners of the greater. And Paul himself as he proceeds intimates this. Since then here from they were receiving a fatal blow in the dissolution of their charity, he takes great care to correct it. For this happened indeed in Rome also, but not in the same way. And this is why in the Epistle to the Romans he moots it indeed, but obscurely and briefly, saying thus: "For even as we have many members

in one body, and all the members have not the same office; so we, who are many, are one body in Christ, and severally members one of another. And having gifts differing according to the grace that was given to us, whether prophecy, let us prophesy according to the proportion of our faith; or ministry, let us give ourselves to our ministry; or he that teacheth to his teaching. (Romans chapter 12, verse 4 and Romans chapter 12, verse 8) And that the Romans also were falling into wilfulness hereby, this he intimates in the beginning of that discourse, thus saying: "For I say through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think;

but so to think as to think soberly, according as God hath dealt to each man a measure of faith. (Romans chapter 12, verse 3) With these, however, (for the disease of division and pride had not proceeded to any length,) he thus discoursed: but here with great anxiety; for the distemper had greatly spread.

And this was not the only thing to disturb them, but there were also in the place manysoothsayers, inasmuch as the city was more than usually addicted to Grecian customs, and this with the rest was tending to offence and disturbance among them. This is the reason why he begins by first stating the difference between soothsaying and prophecy. For this cause also they received discerning of spirits, so as to discern and know which is he that speaketh by a pure spirit, and which by an impure. For because it was not possible to supply the evidence of the things uttered from within themselves at the moment; (for prophecy supplies the proof of its own truth not at the time when it is spoken, but at the time of the event;) and it was not easy to distinguish the true prophesier from the pretender; (for the devil himself, accursed as he is, had entered into them that prophesied, [See 1 Kings chapter22, verse 23] bringing in false prophets, as if forsooth they also could foretell things to come;) and further, men were easily deceived, because the things spoken could not for the present be brought to trial, ere yet the events had come to pass concerning which the prophecy was; (for it was the end that proved the false prophet and the true:) - in order that the hearers might not be deceived before the end, he gives them a sign which even before the event served to indicate the one and the other. And hence taking his order and beginning, he thus goes on also to the discourse concerning the gifts and corrects the contentiousness that arose from hence likewise. For the present however he begins the discourse concerning the soothsayers, thus saying,

[2.] "Now concerning spiritual gifts, brethren, I would not have you ignorant;" calling the signs "spiritual," because they are the works of the Spirit alone, human effort contributing nothing to the working such wonders. And intending to discourse concerning them, first, as I said, he lays down the difference between soothsaying and prophecy, thus saying, "Ye know that when ye were Gentiles, ye were led away unto those dumb idols, howsoever ye might be led." Now what he means is this: "In the idol-temples," saith he, "if any were at any time possessed by an unclean spirit and began to divine, even as one dragged away, so was he drawn by that spirit in chains: knowing nothing of the things which he utters. For this is peculiar to the soothsayer, to be beside himself, to be under compulsion, to be pushed,

to be dragged, to be haled as a mad-man. But the prophet not so, but with sober mind and composed temper and knowing what he is saying, he uttereth all things. Therefore even before the event do thou from this distinguish the soothsayer and the prophet. And consider how he frees his discourse of all suspicion; calling themselves to witness who had made trial of the matter. As if he had said, "that I lie not nor rashly traduce the religion of the Gentiles, feigning like an enemy, do ye yourselves bear me witness: knowing as ye do, when ye were Gentiles, how ye were pulled and dragged away then."

But if any should say that these too are suspected as believers, come, even from them that are without will I make this manifest to you. Hear, for example, Plato saying thus: (Apol. Soc. c. 7. "Even as they who deliver oracles and the soothsayers say many and excellent things, but know nothing of what they utter. Hear again another, a poet, giving the same intimation. For whereas by certain mystical rites and witchcrafts a certain person had imprisoned a demon in a man, and the man divined, and in his divination was thrown down and torn, and was unable to endure the violence of the demon, but was on the point of perishing in that convulsion; he saith to the persons who were practicing such mystical arts,Loose me, I pray you:The mighty God no longer mortal fleshCan hold.And again, Unbind my wreaths, and bathe my feet in drops From the pure stream; erase these mystic lines, And let me go. For these and such like things, (for one might mention many more,) point out to us both of these facts which follow; the compulsion which holds down the demons and makes them slaves; and the violence to which they submit who have once given themselves up to them, so as to swerve even from their natural reason. And the Pythoness too: (for I am compelled now to bring forward and expose another disgraceful custom of theirs, which it were well to pass by, because it is unseemly for us to mention such things;

but that you may more clearly know their shame it is necessary to mention it, that hence at least ye may come to know the madness and exceeding mockery of those that make use of the soothsayers: this same Pythoness then is said, being a female, to sit at times upon the tripod of Apollo astride, and thus the evil spirit ascending from beneath and entering the lower part of her body, fills the woman with madness, and she with dishevelled hair begins to play the bacchanal and to foam at the mouth, and thus being in a frenzy to utter the words of her madness. I know that you are ashamed and blush when you hear these things: but they glory both in the disgrace and in themadness which I have described. These then and all such things. Paul was bringing forward when he said, "Ye know that when ye were Gentiles, ye were led away unto those dumb idols, howsoever ye might be led."

And because he was discoursing with those who knew well, he states not all things with exact care, not wishing to be troublesome to them, but having reminded them only and brought all into their recollection, he soon quits the point, hastening to the subject before him. But what is, "unto those dumb idols?" These soothsayers used to be led and dragged unto them. But if they be themselves dumb, how did they give responses to others? And wherefore did the demon lead them to the images? As men taken in war, and in chains, and rendering at the same time his deceit plausible. Thus, to keep men from the notion that it

was just a dumb stone, they were earnest to rivet the people to the idols that their own style and title might be inscribed upon them. But our rites are not such. He did not however state ours, I mean the prophesyings. For it was well known to them all, and prophecy was exercised among them, as was meet for their condition, with understanding and with entire freedom. Therefore, you see, they had power either to speak or to refrain from speaking. For they were not bound by necessity, but were honored with a privilege. For this cause Jonah fled;(1 Jonah chapter 1, verse 3) for this cause Ezekiel delayed; (Ezekiel chapter 3, verse 15) for this cause Jeremiah excused himself. (Jeremiah chapter 1, verse 6) And God thrusts them not on by compulsion, but advising, exhorting, threatening; not darkening their mind; for to cause distraction and madness and great darkness, is the proper work of a demon: but it is God's work to illuminate and with consideration to teach things needful.

[3.] This then is the first difference between a soothsayer and a prophet; but a second and a different one is that which he next states, saying, Ver. 3. "Wherefore I give you to understand, that no man speaking in the Spirit of God calleth Jesus accursed:" and then another: "and that no man can say that Jesus is the Lord, but in the Holy Ghost." "When thou seest," saith he, "any one not uttering His name, or anathematizing Him, he is a soothsayer. Again, when thou seest another speaking all things with His Name, understand thathe is spiritual." "What then," say you, "must we say concerning the Catechumens? For if, no man can say that Jesus is the Lord but by the Holy Ghost, 'what must we say of them who name indeed His Name, but are destitute of His Spirit? But his discourse at this time was not concerning these for there were not at that time Catechumens, but concerning believers and unbelievers. What then, doth no demon call upon God's Name? Did not the demoniacs say, "We know Thee who Thou art, the Holy One of God? (Mark chapter 1, verse 24) Did they not say to Paul, "these men are the servants of the Most High God? (Acts chapter 16, verse 17) They did, but upon scourging, upon compulsion; never of their own will and without being scourged.'

But here it is proper to enquire, both why the demon uttered these things and why Paul rebuked him. In imitation of his Teacher; for so Christ did also rebuke: since it was not his will to have testimony from them. And wherefore did the devil also practise this? Intending to confound the order of things, and to seize upon the dignity of the Apostles, and to persuade many to pay attention to them: which had it happened, they would easily have made themselves appear from hence worthy of credit, and have brought in their own designs. That these things then might not be, and the deceit might not have a beginning, he stops their mouths even when speaking the truth, so that in their falsehoods men should not at all give heed unto them, but stop their ears altogether against the things said by them. [4.] Having therefore made manifest the soothsayers and the prophets both by the first sign and also by the second, he next discourses of the wonders; not passing without reason to this topic, but so as to remove the dissension which had thence arisen, and to persuade both those that had the less portion not to grieve andthose who had the greater not to be elated. Wherefore also he thus began.

Ver. 4. "Now there are diversities of gifts, but the same Spirit." And first he attends on him that had the lesser gift, and was grieved on this account. "For wherefore," saith he, "art thou dejected? because thou hast not received as much as another? Still, consider that it is a free gift and not a debt, and thou wilt be able to soothe thy pain." For this cause he spake thus in the very beginning: "but there are diversities of gifts." And he said not "of signs," nor "of wonders," but of "gifts," by the name of free gifts prevailing on them not only not to grieve but even to be thankful. "And withal consider this also," saith he, "that even if thou art made inferior in the measure of what is given; in that it hath been vouchsafed thee to receive from the same source as the other who hath received more, thou hast equal honor. For certainly thou canst not say that the Spirit bestowed the gift on him, but an angel on thee: since the Spirit bestowed it both on thee and him. Wherefore he added, "but the same Spirit." So that even if there be a difference in the gift, yet is there no difference in the Giver. For from the same Fountain ye are drawing, both thou and he.

Ver. 5. "And there are diversities of ministrations, but the same Lord." Thus, enriching the consolation, he adds mention of the Son also, and of the Father. And again, he calls these gifts by another name, designing by this also an increase of consolation. Wherefore also he thus said: "there are diversities of ministrations, but the same Lord." For he that hears of"a gift," and hath received a less share, perhaps might grieve; but when we speak of "a ministration," the case is different. For the thing implies labor and sweat. "Why grievest thou then," saith he, "if he hath bidden another labor more, sparing thee?" Ver. 6. "And there are diversities of workings, but the same God who worketh all things in all." Ver. 7. "But to each one is given the manifestation of the Spirit to profit withal."

"And what," saith one, "is a working?" and what "a gift?" and what "a ministration?" They are mere differences of names, since the things are the same. For what "a gift" is, that is "a ministration," that he calls "an operation" also. Thus fulfil thy ministry; (2 Timothy chapter 4, verse 5. ministry.) and, "I magnify my ministration:" (Romans chapter 11, verse 13. office.) and writing to Timothy, he says, "Therefore I put thee in remembrance that thou stir up the gift of God, which is in thee. (2 Timothy chapter 1, verse 6) And again, writing to the Galatians, he said, "for he that wrought in Peter to the Apostleship, the same was mighty in me toward the Gentiles. (Galatians chapter 2, verse 8) Seest thou that he implies that there is no difference in the gifts of the Father, and the Son, and the Holy Ghost? Not confounding the Persons, God forbid! but declaring the equal honor of the Essence. For that which the Spirit bestows, this he saith that God also works; this, that the Son likewise ordains and grants. Yet surely if the one were inferior to the other, or the other to it, he would not have thus set it down nor would this have been his way of consoling the person who was vexed.

[5.] Now after this, he comforts him also in another kind of way; by the consideration that the measure vouchsafed is profitable to him, even though it be not so large. For having said, that it is "the same Spirit," and "the same Lord," and "the same God," and having thereby recovered him, he brings in again another consolation, thus saying, "but to each

one is given the manifestation of the Spirit to profit withal." For lest one should say, "what if there be the same Lord, the same Spirit, the same God? yet I have received less:" he saith, that thus it was profitable. But he calls miracles a "manifestation of the Spirit," with evident reason. For to me who am a believer, he that hath the Spirit is manifest from his having been baptized: but to the unbeliever this will in no wise be manifest, except from the miracles: so that hence also again there is no small consolation. For though there be a difference of gifts, yet the evidence is one: since whether thou hast much or little, thou art equally manifest. So that if thou desirest to show this, that thou hast the Spirit, thou hast a sufficient demonstration.

Wherefore, now that both the Giver is one and the thing given a pure favor, and the manifestation takes place thereby, and this is more profitable for thee; grieve not as if despised. For not to dishonor thee hath God done it, nor to declare thee inferior to another, but to spare thee and with a view to thy welfare. To receive more than one has ability to bear, this rather is unprofitable, and injurious, and a fit cause of dejection. Ver. 8. "For to one is given through the Spirit the word of wisdom; to another the word of knowledge according to the same Spirit;" Ver. 9. "To another, faith in the same Spirit; to another gifts of healing in the one Spirit." Seest thou how he every where makes this addition, saying, "through the same Spirit, and according to the same Spirit?" For he knew that the comfort from thence was great.

Ver. 10. "To another working of miracles; to another prophecies; to another discernings of spirits; to another divers kind of tongues; to another the interpretation of tongues." Thus, since they boasted themselves in this, therefore he placed it last, and added, Ver. 11. "But all these worketh one and the same Spirit." The universal medicine in which his consolation consists is that out of the same root, out of the same treasures, out of the same streams, they all receive. And accordingly, from time to time dwelling on this expression, he levels the apparent inequality, and consoles them. And above indeed he points out both the Spirit, and the Son, and the Father, as supplying the gifts, but here he was content to make the Spirit, that even hence again thou mayest understand their dignity to be the same. But what is "the word of wisdom?" That which Paul had, which John had, the son of thunder.

And what is "the word of knowledge?" That which most of the faithful had, possessing indeed knowledge, but not thereupon able to teach nor easily to convey to another what they knew. "And to another, faith:" not meaning by this faith the faith of doctrines, but the faith of miracles; concerning which Christ saith, "If ye have faith as a grain of mustard-seed, ye shall say to this mountain, Remove, and it shall remove." (S. Matthew chapter 17, verse 20) And the Apostles too concerning this besought Him, saying, "Increase our faith:" (S. Luke chapter 17, verse 5) for this is the mother of the miracles. But to possess the power of working miracles and gifts of healing, is not the same thing: for he that had a gift of healing used only to do cures: but he that possessed powers for working miracles used to punish also. For a miracle is not the healing only, but the punishing also: even as Paul inflicted blindness: as Peter slew.

"To another prophecies; and to another discernings of spirits." What is, "discernings of spirits?" the knowing who is spiritual, and who is not: who is a prophet, and who a deceiver: as he said to the Thessalonians, "despise not prophesyings:" (1 Thessalonians chapter 5, verse 20 and 1 Thessalonians chapter 5, verse 21) but proving all things, hold fast that which is good." For great was at that time the rush of the false prophets, the devil striving underhand to substitute falsehood for the truth. "To another divers kinds of tongues; to another the interpretation of tongues." For one person knew what he spake himself, but was unable to interpret to another; while another had acquired both these or the other of the two. New this seemed to be a great gift because both the Apostles received it first, and the most among the Corinthians had obtained it. But the word of teaching not so. Wherefore that he places first, but this last: for this was on account of that, and so indeed were all the rest; both prophecies, and working of miracles, and divers kinds of tongues, and interpretation of tongues. For none is equal to this. Wherefore also he said, "Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and in teaching." (1 Timothy chapter 5, verse 17) And to Timothy he wrote, saying, "Give attendance to reading, to exhortation. to teaching; neglect not the gift that is in thee." (1 Timothy chapter 4, verse 13 and 1 Timothy chapter 4, verse 14) Seest thou how he calls it also a gift?

[6.] Next, the comfort which he before gave, when he said, "the same Spirit," this also he here sets before us, saying, "But all these worketh the one and the same Spirit, dividing to each one severally even as he will." And he not only gives cunsolation but also stops the mouth of the gainsayer, saying here, "dividing to each one severally even as he will. For it was necessary to bind up also, not to heal only, as he doth also in the Epistle to the Romans, when he saith, "But who art thou that repliest against God? (Romans chapter 9, verse 20) So likewise here, "dividing to each one severally as he will."

And that which was of the Father, this he signifieth to be of the Spirit also. For as concerning the Father, he saith, "but it is the same God who worketh all things in all; so also concerning the Spirit, "but all these things worketh one and the same Spirit. But, it will be said, "He doth it, actuated by God. Nay, he no where said this, but thou feignest it. For when he saith, "who actuateth all things in all," he saith this concerning men: thou wilt hardly say that among those men he numbers also the Spirit, though thou shouldst be ever so manifold in thy doting and madness. For because he had said "through the Spirit," that thou mightest not suppose this word, "through," to denote inferiority or the being actuated, he adds, that "the Spirit worketh," not "is worked," and worketh "as he will," not as he is bidden. For as concerning the Father, the Son saith that "He raiseth up the dead and quickeneth; in like manner also, concerning Himself, that "He quickeneth whom He will: (S. John chapter 5, verse 21) thus also of the Spirit, in another place, that He doeth all things withauthority and that there is nothing that hindersHim; (for the expression, "bloweth where it listeth" [S. John chapter 3, verse 8,] though it be spoken of the wind is apt to establish this; but here, that "He worketh all things as He will.

And from another place to learn that He is not one of the things actuated, but of those that actuate. ”For who knoweth,” says he, ”the things of a man, but the spirit of the man? even so the things of God none knoweth save the Spirit of God. (1 Corinthians chapter 2, verse 11) Now that ”the spirit of a man,” i.e., the soul, requires not to be actuated that it may know the things of itself, is, I suppose, evident to every one. Therefore neither doth the Holy Ghost, that he may ”know the things of God” For his meaning is like this, ”the secret things of God” are known to the Holy Spirit as to the I soul of man the secret things of herself. But if this be not actuated for that end, much less would That which knoweth the depths of God and needs no actuation for that knowledge, require any actuating Power in order to the giving gifts to the Apostles. But besides these things, that also, which I before spake of, I will mention again now. What then is this? That if the Spirit were inferior and of another substance, there would have been no avail in his consolation, nor in our hearing the words, ”of the same Spirit. For he who hath received from the king, I grant, may find it a very soothing circumstance, that he himself gave to him; but if it be from the slave, he is then rather vexed, when one reproaches him with it.

So that even hence is it evident, that the Holy Spirit is not of the substance of the servant, but of the King.[7. Wherefore as he comforted them, when he said, that ”there are diversities of ministrations, but the same Lord; and diversities of operations, but the same God; so also when he said above, ”there are diversities of gifts, but the same Spirit; and after this again when he said, ”But all these worketh the one and the same Spirit, dividing to every man severally as he will.”

”Let us not, I pray you, be at a loss,” saith he; ”neither let us grieve, saying, ‘Why have I received this and not received that?’ neither let us demand an account of the Holy Spirit. For if thou knowest that he vouchsafed it from providential care, consider that from the same care he hath given also the measure of it, and be content and rejoice in what thou hast received: but murmur not at what thou hast not received; yea, rather confess God’s favor that thou hast not received things beyond thy power. [5.] And if in spiritual things one ought not to be over-curious, much more in temporal things; but to be quiet and not nicely enquire why one is rich and another poor. For, first of all, not every single rich man is rich from God, but many even of unrighteousness, and rapine, and avarice. For he that forbade to be rich, how can he have granted that which he forbade to receive?

But that I may, far above what the case requires, stop the mouths of those who concerning these things gainsay us, come, let us carry our discourse higher up, to the time when riches used to be given by God; and answer me. Wherefore was Abraham rich whereas Jacob wanted even bread? Were not both the one and the other righteous? Doth He not say concerning the three alike, ”I am the God of Abraham, and of Isaac, and of Jacob?” (Exodus chapter 3, verse 6) Wherefore then was the one a rich man, and the other a hired servant? Or rather, why was Esau rich, who was unrighteous and a murderer of his brother, while Jacob was in bondage for so long a time? Wherefore again did Isaac live in ease all his time,

but Jacob in toils and miseries? For which cause also he said, ”Few and evil are my days.” (Genesis chapter 47, verse 9)

Wherefore did David, who was both a prophet and a king, himself also live all his time in toils? whereas Solomon his son spent forty years in security above all men, in the enjoyment of profound peace, glory, and honor, and going through every kind of deliciousness? What again could be the reason, that among the prophets also one was afflicted more, and another less? Because so it was expedient for each. Wherefore upon each our remark must be, ”Thy judgments are a great deep.” (Psalms chapter 36, verse 6) For if those great and wonderful men were not alike exercised by God, but one by poverty, and another by riches; one by ease, and another by trouble; much more ought we now to bear these things in mind. [8.] But besides this, it becomes one to consider also that many of the things which happen do not take place according to His mind, but arise from our wickedness. Say not then, ”Why is one man rich who is wicked, and another poor who is righteous?” For first of all, one may give an account of these things also, and say that neither doth the righteous receive any harm from his poverty, nay, even a greater addition of honor; and that the bad man in his riches possesseth but a store of punishment on his future road, unless he be changed: and, even before punishment, often-times his riches become to him the cause of many evils, and lead him into ten thousand pitfalls. But God permits it, at the same to signify the free choice of the will, and also to teach all others not to be mad nor rave after money.

”How is it then, when a man being wicked is rich, and suffers nothing dreadful?” say you. ”Since if being good he hath wealth, he hath it justly: but if bad, what shall we say?” That even therein he is to be pitied. For wealth added to wickedness aggravates the mischief. But is he a good man, and poor? Yet is he nothing injured. Is he then a bad man, and poor? This is he so justly and by desert, or rather even with advantage to himself. ”But such an one,” say you, ”received his riches from his ancestors and lavishes it upon harlots and parasites, and suffers no evil.” What sayest thou? Doth he commit whoredom, and sayest thou, ”he suffers no evils?” Is he drunken, and thinkest thou that he is in luxury? Doth he spend for no good, and judgest thou that he is to be envied? Nay what can be worse than this wealth which destroys the very soul? But thou, if the body were distorted and maimed, wouldest say that his was a case for great lamentation; and seest thou his whole soul mutilated, yet countest him even happy? ”But he doth not perceive it,” say you. Well then, for this very reason again is he to be pitied, as all frantic persons are. For he that knows he is sick will of course both seek the physician and submit to remedies; but he that is ignorant of it will have no chance at all of deliverance. Dost thou call such an one happy, tell me?

But it is no marvel: for the more part are ignorant of the true love of wisdom. Therefore do we suffer the extremest penalty, being chastised and not even withdrawing ourselves from the punishment. For this cause are angers, dejections, and continual tumults; because when God hath shown us a life without sorrow, the life of virtue, we leave this and mark out another way, the way of richesand money, full of infinite evils. And we do the same, as if one, not knowing how to discern the beauty of men’s bodies but attributing the whole to the

clothes and the ornaments worn, when he saw a handsome woman and possessed of natural beauty, should pass quickly by her, but when he beheld one ugly, illshaped, and deformed, but clothed in beautiful garments, should take her for his wife. Now also in some such way are the multitude affected about virtue and vice. They admit the one that is deformed by nature on account of her external ornaments, but turn away from her that is fair and lovely, on account of her unadorned beauty, for which cause they ought especially to choose her.

[9.] Therefore am I ashamed that among the foolish heathen there are those that practise this philosophy, if not in deeds, yet so far at least as judgment goes; and who know the perishable nature of things present: whereas amongst us some do not even understand these things, but have their very judgment corrupted: and this while the Scripture is ever and anon sounding in our ears, and saying, "In his sight the vile person is contemned, but he honoreth them that fear the Lord: (Psalms chapter 15, verse 4) the fear of the Lord excelleth every thing; fear God, and keep His commandments; for this is the wholeof man: (Ecclesiastes chapter 12, verse 13; be not thou enviousof evil men; (Psalms chapter 49, verse 16; all flesh is grass, and all the glory of man as the flower of grass; (Isaiah chapter 40, verse 7) For these and such-like things though we hear every day, we are yet nailed to earth. And as ignorant children, who learn their letters continuously, if they be examined concerning their order when they are disarranged, naming one instead of another, make much laughter: so also ye, when here we recount them in order, follow us in a manner; but when we ask you out of doors and in no set order, what we ought to place first and what next among things, and which after which; not knowing how to answer, ye become ridiculous.

Is it not a matter of great laughter, tell me, that they who expect immortality and the good "things which eye hath not seen, nor ear heard, neither have entered into the heart of man," should strive about things which linger here and count them enviable? For if thou hast need yet to learn these things that riches are no great thing, that things present are a shadow and a dream, that like smoke they are dissolved and fly away: stand for the present without the sanctuary: abide in the vestibule: since thou art not yet worthy of the entrance to the palace-courts on high. For if thou knowest not to discern their nature which is unstable and continually passing away, when wilt thou be able to despise them?

But if thou say thou knowest, cease curiously to inquire and busy thyself, what can be the reason why such an one is rich and such an one poor: for thou doest the same when thou askest these questions, as if thou didst go round and enquire, why one is fair and another black, or one hook-nosed and another flat-nosed. For as these things make no difference to us, whetherit be thus or thus; so neither poverty nor riches, and much less than they. But the whole depends upon the way in which we use them. Whether thou art poor, thou mayest live cheerfully denying thyself; or rich, thou art most miserable of all men if thou fliest from virtue.For these are what really concern us, the thingsof virtue. And if these things be not added, the rest are useless. For this cause also arethose continual questions, because the most think that indifferent things are of importance to them, but of the important things they make no account: since that which is of importance to us is virtue and love of wisdom.

Because then ye stand I know not where, at some far distance from her, therefore is there confusion of thoughts, therefore the many waves, therefore the tempest. For when men have fallen from heavenly glory and the love of heaven, they desire present glory and become slaves and captives. "And how is it that wedesire this," say you? From the not greatlydesiring that. And this very thing, whencehappens it? From negligence. And whence the negligence? From contempt. And whence the contempt? From folly and cleaving to things present and unwillingness to investigate accurately the nature of things. And whence again doth this latter arise? From the neither giving heed to the reading of the Scripture nor conversing with holy men, and from following the assemblies of the wicked.

Homily 30

1 Corinthians chapter 12, verse 12For as the body is one, and hath many members, and all the members of the body, being many, are one body; so also is Christ. After soothing them from the considerations that the thing given was of free favor; that they received all from "one and the self-same Spirit;" that it was given "to profit withal," that even by the lesser gifts a manifestation was made; and withal having also stopped their mouth from the duty of yielding to the authority of the Spirit: ("for all these," saith he, "worketh the one and the same Spirit, dividing to each one severally even as he will;" wherefore it is not right to be over-curious:) he proceeds now to soothe them in like manner from another common example, and betakes himself to nature itself, as was his use to do.

For when he was discoursing about the hair of men and women, after all the rest he drew matter thence also to correct them, saying, "Doth not even nature itself teach you that if a man have long hair, it is a dishonor to him? but if a woman have long hair, it is a glory to her?" (1 Corinthians chapter 11, verse 14 and 1 Corinthians chapter 11, verse 15) And when he spake concerning the idol-sacrifices, forbidding to touch them, he drew an argument from the examples also of them that are without, both making mention of the Olympic games, where he saith, "they which run in a race run all, but one receiveth the prize:" (1 Corinthians chapter 9, verse 24) and confirming these views from shepherds and soldiers and husbandmen. Wherefore he brings forward here also a common example by which he presses on and fights hard to prove that no one was really put in a worse condition: a thing which was marvellous and surprising to be able to show, and calculated to refresh the weaker sort, I mean, the example of the body. For nothing so consoles the person of small spirit and inferior gifts, or so persuades him not to grieve, as the being convinced that he is not left with less than his share. Wherefore also Paul making out this point, thus expresses himself: "for as the body is one and hath many members. "

Seest thou his exact consideration? He is pointing out the same thing to be both one and many. Wherefore also he adds, pressing the point more vigorously, "and all the members of the one body, being many, are one body." He said not, "being many, are of one body," but "the one body itself is many:" and those many members are this one thing. If therefore the one is many, and the many are one, where is the difference? where the superiority? where the disadvantage? For all, saith he, are one: and not simply one, but being strictly

considered in respect of that even which is principal, i. e., their being a body, they are found all to be one: but when considered as to their particular natures, then the difference comes out, and the difference is in all alike. For none of them by itself can make a body, but each is alike deficient in the making a body, and there is need of a coining together since when the manybecome one, then and not till then is there one body. Wherefore also covertly intimating this very thing, he said, "And all the members of the one body, being many, are one body." And he said not, "the superior and the inferior," but "being many," which is common to all.

And how is it possible that they should be one? When throwing out the difference of the members, thou considerest the body. For the same thing which the eye is, this also is the foot in regard of its being a member and constituting a body. For there is no difference in this respect. Nor canst thou say that one of the members makes a body of itself, but another does not. For they are all equal in this, for the very reason that they are all one body. But having said this and having shown it clearly from the common judgment of all, he added, "so also is Christ." And when he should have said, "so also is the Church," for this was the natural consequent he doth not say it but instead of it places the name of Christ, carrying the discourse up on high and appealing more and more to the hearer's reverence. But his meaning is this: "So also is the body of Christ, which is the Church." For as the body and the head are one man, so he said that the Church and Christ are one. Wherefore also he placed Christ instead of the Church, giving that name to His body. "As then," saith he, "our body is one thing though it be composed of many: so also in the Church we all are one thing. For though the Church be composed of many members, yet these many form one body."

[2.] Thus having, you see, recovered and raised up by this common example him who thought himself depreciated, again he leaves the topic of common experience, and comes to another, a spiritual one, bringing greater consolation and indicative of great equality of honor. What then is this? Ver. 13. "For in one Spirit, saith he, were we all baptized into one body, whether Jews or Greeks, whether bond or free." Now his meaning is this: that which established us to become one body and regenerated us, is one Spirit: for not in one Spirit was one baptized, and another another. And not only is that which hath baptized us one, but also that unto which He baptized us, i.e., for which He baptized us, is one. For we were baptized not that so many several bodies might be formed, but that we might all preserve one with another the perfect nature of one body: i.e., that we might all be one body, into the same were we baptized.

So that both He who formed it is one, and that into which He formed it is one. And he said not, "that we might all come to be of the same body; "but, "that we might all be one body." For he ever strives to use the more expressive phrases. And well said he, "we all," adding also himself. "For not even I, the Apostle, have any more than thou in this respect," saith he. "For thou art the body even as I, and I even as thou, and we have all the same Head and have passed through the same birth-pains. Wherefore we are also the same body." "And why speak I," saith he, "of the Jews? since even the Gentiles who were so far off from us, He

hath brought into the entireness of one body." Wherefore having said, "we all," he stopped not here, but added, "whether Jews or Greeks, whether bond or free." Now if, having before been so far off, we were united and have become one, much more after that we have become one, we can have no right to grieve and be dejected. Yea, the difference, in fact, hath no place. For if to Greeks and Jews, to bond and free, He hath vouchsafed the same blessings, how can it be that after so vouchsating He divides them, now that He hath bestowed a greater perfection of unity by the supply of His gifts?

"And were all made to drink of one Spirit." Ver. 14. "For the body is not one member, but many." i.e., We are come to the same initiation, we enjoy the same Table. And why said he not, "we are nourished by the same body and drink the same blood?" Because by saying "Spirit," he declared them both, as well the flesh as the blood. For through both are we "made to drink of the Spirit." But to me he appears now to speak of that visitation of the Spirit which takes place in us after Baptism and before the Mysteries. And he said, "We were made to drink," because this metaphorical speech suited him extremely well for his proposed subject: as if he had said respecting plants and a garden, that by the same fountain all the trees are watered, or by the same water; so also here, "we all drank the same Spirit, we enjoyed the same grace," saith he.

If now one Spirit both formed us and gathered us all together into one body; for this is the meaning of, "we were baptized into one body: "and vouchsafed us one table, and gave us all the same watering, (for this is the meaning of, "we were made to drink into one Spirit,") and united persons so widely separated; and if many things then become a body when they are made one: why, I pray, art thou continually tossing to and from their difference? But if thou sayest, "Because there are many members and diverse," know that this very thing is the wonder and the peculiar excellency of the body, when the things which are many and diverse make one. But if they were not many, it were not so wonderful and incredible that they should be one body; nay, rather they would not be a body at all. [3.] This however he states last; but for the present he goes to the members themselves, saying thus:

Ver. 15. "If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?" Ver. 16. "And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?"

For if the one being made inferior and the other superior, doth not allow their being of the body, the whole is done away. Do not say therefore, "I am not the body, because I am inferior. For the foot also hath the inferior post, yet is it of the body: for the being or not being part of the body, is not from the one lying in this place and the other in that; (which is what constitutes difference of place; but from the being conjoined or separated. For the being or not being a body, arises from the having been made one or not. But do thou, I pray, mark his considerate way, how he applies their words to our members. For as he said above, "These things have I in a figure transferred to myself and Apollos," (1 Corinthians chapter 4, verse 6) just so likewise here, to make his argument free from invidiousness and acceptable, he introduces the members speaking: that when they shall hear nature answering them,

being thus convicted by experience herself and by the general voice, they may have nothing further to oppose. "For say, if you will," saith he, "this very thing, murmur as you please, you cannot be out of the body. For as the law of nature, so much moredoth the power of grace guard all things and preserve them entire. And see how he kept to the rule of having nothing superfluous; not working out his argument on all the members, but on two only and these the extremes;

having specified both the most honorable of all, the eye, and the meanest of all, the feet. And he doth not make the foot to discourse with the eye, but with the hand which is mounted a littleabove it; and the ear with the eyes. For because we are wont to envy not those who are very far above us, but those who are a little higher, therefore he also conducts his comparison thus.

Ver. 17. "If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?" Thus, because, having fallen upon the difference of the members, and having mentioned feet, and hands, and eyes, and ears, he led them to the consideration of their own inferiority and superiority: see how again he consoles them, intimating that so it was expedient: and that their being many and diverse, this especially causeth them to be a body. But if they all were some one, they would not ben body. Wherefore, he saith, "If they were all one member, where were the body?" This however, he mentions not till afterwards; but here he points out also something more; that besides the impossibility of any one being a body, it even takes away the being of the rest. "For if the whole were hearing, where were the smelling," saith he.

[4.] Then because after all they were yet disturbed: that which he had done above, the same he doth also now. For as there he first alleged the expediency to comfort them and afterwards stopped their mouths, vehemently saying, "But all these worketh the one and the same Spirit, dividing to each one man severally even as He will:" so also here having stated reasons for which he showed that it was profitable that all should so be, he refers the whole again to the counsel of God, saying, Ver. 18. "But now God hath set the members each one of them in the body, even as it pleased Him."

Even as he said of the Spirit, "as He will," so also here, "as it pleased Him. Now do not thou seek further into the cause, why it is thus and why not thus. For though we have ten thousand reasons to give, we shall not be so able to show them that it is well done, as when we say, that as the best Artificer pleased, so it came to pass. For as it is expedient, so He wills it. Now if in this body of ours we do not curiously enquire about the members, much more in the Church. And see his thoughtfulness in that he doth not state the difference which arises from their nature nor that from their operation, but that from their local situation. For "now," saith he, "God hath set the members each one of them in the body even as it pleased Him. And he said well, "each one," pointing out that theuse extends to all, For thou canst not say,"This He hath Himself placed but not that: but every one according to His will, so it is situated. So that to the foot also it is profitable that it should be so stationed, and not to the head only: and if it should invert the order and leaving its own place, should

go to another, though it might seem to have bettered its condition, it would be the undoing and ruin of the whole. For it both falls from its own, and reaches not the other station. [5. Ver. 19.

"And if they were all one member, where were the body? Ver. 20. "But now are they many members, but one body."Thus having silenced them sufficiently by God's own arrangement, again he states reasons. And he neither doth this always nor that, but alternates and varies his discourse. Since on the one hand, he who merely silences, confounds the hearer, and he, on the contrary, who accustoms him to demand reasons for all things, injures him in the matter of faith; for this cause then Paul is continually practising both the one and the other, that they may both believe and may not be confounded; and after silencing them, he again gives a reason likewise. And mark his earnestness in the combat and the completeness of his victory. For from what things they supposed themselves unequal in honor because in them there was great diversity, even from these things he shows that for this very reason they are equal in honor. How, I will tell you."If all were one member," saith he, "where were the body?"Now what he means is, If there were not among you great diversity, ye could not be a body; and not being a body, ye could not be one; and not being one, ye could not be equal in honor. Whence it follows again that if ye were all equal in honor, ye were not a body; and not being a body, ye were not one; and not being one, how could ye be equal in honor?

As it is, however, because ye are not all endowed with some one gift, therefore are yea body; and being a body, ye are all one, and differ nothing from one another in this that ye are a body. So that this very difference is that which chiefly causeth your equality in honor. And accordingly he adds, "But now they are many members, yet one body."[6. These things then let us also consider and cast out all envy, and neither grudge against them that have greater gifts nor despise them that possess the lesser. For thus had God willed: let us then not oppose ourselves. But if thou art still disturbed, consider that thy work is oft-times such as thy brother is unable to perform. So that even if thou art inferior, yet in this thou hast the advantage: and though he be greater, he is worse off in this respect; and so equality takes place. For in the body even the little members seem to contribute no little, but the great ones themselves are often injured by them, I mean by their removal. Thus what in the body is more insignificant than the hair? Yet if thou shouldest remove this, insignificant as it is, from the eyebrows and the eyelids, thou hast destroyed all the grace of the countenance, and the eye will no longer appear equally beautiful. And yet the loss is of a trifle; but notwithstanding even thus all the comeliness is destroyed. And not the comeliness only, but much also of the use of the eyes.

The reason is that every one of our members hath both a working of its own and one which is common; and likewise there is in us a beauty which is peculiar and another which is common. And these kinds of beauty appear indeed to be divided, but they. are perfectly bound together, and whenone is destroyed, the other perishes also alongwith it. To explain myself: let there be bright eyes, and a smiling cheek, and a red lip, and straight nose, and open brow; nevertheless, ifthou mar but the slightest of these, thou hast marred the common

beauty of all; all is full of dejection; all will appear foul to look on, which before was so beautiful: thus if thou shouldest crush only the tip of the nose thou hast brought great deformity upon all: and yet it is the maiming of but a single member. And likewise in the hand, if thou shouldest take away the nail from one finger, thou wouldest see the same result. If now thou wouldest see the same taking place in respect of their function also, take away one finger, and thou wilt see the rest less active and no longer performing their part equally.

Since then the less of a member is a common deformity, and its safety beauty to all, let us not be lifted up nor trample on our neighbors. For through that small member even the great one is fair and beautiful, and by the eyelids, slight as they are, is the eye adorned. So that he who wars with his brother wars with himself: for the injury done reaches not only unto that one, but himself also shall undergo no small loss.

[7. That this then may not be, let us care for our neighbors as for ourselves, and let us transfer this image of the body now also to the Church, and be careful for all as for our own members. For in the Church ere are membersmany and diverse: and some are more honorable and some more deficient. For example, there are choirs of virgins, there are assemblies of widows, there are fraternities of those whoshine in holy wedlock; in short, many are the degrees of virtue. And in almsgiving again in like manner. For some empty themselves of all their goods: others care for a competency alone and seek nothing more than necessaries; others give of their superfluity: nevertheless, all these adorn one another; and if the greater should set at nought the less, he would in the greatest degree injure himself. Thus, suppose a virgin to deal scornfully with a married woman, she hath cut off no small part of her reward; and he again that emptied himself of all should he upbraid him that hath not done so, hath emptied himself of much of the fruit of his labors. And why speak I of virgins, and widows, and men without possessions? What is meaner than those who beg? and yet even these fulfill a most important office in the Church, clinging to the doors of the sanctuary and supplying one of its greatest ornaments: and without these there could be no perfecting the fulness of the Church.

Which thing, as it seems, the Apostles also observing made a law from the beginning, as in regard to all other things, so also that there should be widows: and so great care did they use about the matter as also to set over them seven deacons. For as bishops and presbyters and deacons and virgins and continent persons, enter into my enumeration, where I am reckoning up the members of the Church, so also do widows. Yea, and it is no mean office which they fill. For thou indeed comest here when thou wilt: but these both day and night sing psalms and attend: not for alms only doing this; since if that were their object, they might walk in the market place and beg in the alleys: but there is in them piety also in no small degree. At least, behold in what a furnace of poverty they are; yet never shall thou hear a blasphemous word from them nor an impatient one, after the manner of many rich men's wives. Yet some of them often lie down to their rest in hunger, and others continue constantly frozen by the cold; nevertheless, they pass their time in thanksgiving and giving

glory. Though you give but a penny, they give thanks and implore ten thousand blessings on the giver; and if thou give nothing they do not complain, but even so they bless, and think themselves happy to enjoy their daily food.

"Yes," it is replied, "since whether they will or no, they must bear it." Why, tell me? Wherefore hast thou uttered this bitter expression? Are there not shameful arts which bring gain to the aged, both men and women? Had they not power to support themselves by those means in great abundance, provided they had chosen to cast off all care of upright living? Seest thou not how many persons of that age, by becoming pimps and panders and by other such ministrations, both live, and live in luxury? Not so these, but they choose rather to perish of hunger than to dishonor their own life and betray their salvation; and they sit throughout the whole day, preparing a medicine of salvation for thee. For do physician stretching out the hand to apply the knife, works so effectually to cut out the corruption from our wounds, as doth a poor man stretching out his right hand and receiving alms, to take away the scars which the wounds have left. And what is truly wonderful, they perform this excellent chirurgery without pain and anguish: and we who are set over the people and give you so much wholesome advice, do not more truly discourse than he doth, who sits before the doors of the church, by his silence and his countenance. For we too sound these things in your ears every day, saying, "Be not high-minded, O man; human nature is a thing that soon declines and is ready to fall away; our youth hastens on to old age, our beauty to deformity, our strength to weakness, our honor to contempt, our health falls away to sickness, our glory to meanness, our riches to poverty; our concerns are like a violent current that never will stand still, but keeps hastening down the steep."

The same advice do they also give and more than this, by their appearance and by their experience itself too, which is a yet plainer kind of advice. How many, for instance, of those who now sit without, were in the bloom of youth and did great things? How many of these loathsome looking persons surpassed many, both in vigor of body and in beauty of countenance? Nay, disbelieve it not nor deride. For surely, life is full of ten thousand such examples. For if from mean and humble persons many have oftentimes become kings, what marvel is it if from being greatand glorious, some have been made humble and mean? Since the former is much the more extraordinary: but the latter, of perpetual occurrence. So that one ought not to be incredulous that any of them ever flourished in arts, and arms, and abundance of wealth, but rather to pity them with great compassion and to fear for ourselves, lest we too should sometime suffer the same things. For we too are men and are subject to this speedy change.

[8. But perchance some one of the thoughtless, and of those who are accustomed to scoff, will object to what hath been said, and willaltogether deride us, saying, "How long wilt l thou not cease continually introducing poor men and beggars in thy discourses, and prophesying to us of misfortunes, and denouncing poverty to come, and desiring to make us beggars? Not from a desire to make beggars of you, O man, do I say these things, but hastening to open unto you the riches of heaven. Since he too, who to the healthy man makes mention of

the sick and relates their anguish, saith it not to make him diseased, but to preserve him in health, by the fear of their calamities cutting off his remissness. Poverty seems to you to be a fearful thing and to be dreaded, even to the mere name of it. Yea, and therefore are we poor, because we are afraid of poverty; though we have ten thousand talents. For not he who hath nothing is poor, but he who shudders at poverty. Since in men's calamities also it is not those who suffer great evils whom we lament and account wretched, but those who know not how to bear them, even though they be small. Whereas he that knows how to bear them is, as all know, worthy of praises and crowns. And to prove that this is so, whom do we applaud in the games? Those who are much beaten and do not vex themselves, but hold their head on high;

or those who fly after the first strokes? Are not those even crowned by us as manly and noble; while we laugh at these as unmanly and cowards? So then let us do in the affairs of life. Him that bears all easily let us crown, as we do that noble champion; but weep over him that shrinks and trembles at his dangers, and who before he receives the blow is dead with fear. For so in the games; if any before he raised his hands, at the mere sight of his adversary extending his right hand, should fly, though he receive no wound, he will be laughed to scorn as feeble and effeminate and unversed in such struggles. Now this is like what happens to these who fear poverty, and cannot so much as endure the expectation of it.

Evidently then it is not we that make you wretched, but ye yourselves. For how can it be that the devil should not hence-forth make sport of thee, seeing thee even before the stroke afraid and trembling at the menace? Or rather, when thou dost but esteem this a threat, he will have no need so much as to strike thee any more, but leaving thee to keep thy wealth, by the expectation of its being taken away he will render thee softer than any wax. And because it is our nature (so to speak,) not to consider the objects of our dread so fearful after suffering, as before and while yet untried: therefore to prevent thee from acquiring even this virtue, he detains thee in the very height of fear; by the fear of poverty, before all experience of it, melting thee down as wax in the fire. Yea, and such a man is softer than any wax and lives a life more wretched than Cain himself. For the things which he hath in excess, he is in fear: for those which he hath not, in grief; and again, concerning what he hath he trembles, keeping his wealth within as a wilful runaway slave, and beset by I know not what various and unaccountable passions. For unaccountable desire, and manifold fear and anxiety, and trembling on every side, agitate them. And they are like a vessel driven by contrary winds from every quarter, and enduring many heavy seas. And how much better for such a man to depart than to be enduring a continual storm? Since for Cain also it were more tolerable to have died than to be for ever trembling.

Lest we then for our part suffer these things, let us laugh to scorn the device of the devil, let us burst his cords asunder, let us sever the point of his terrible spear and fortify every approach. For if thou laugh at money, he hath not where to strike, he hath not where he may lay hold. Then hast thou rooted up the root of evils; and when the root is no more,

neither will any evil fruit grow. [9.] Well: these things we are always saying and never leave off saying them: but whether our sayings do any good, the day will declare, even that day which is revealed by fire, which trieth every man's work, (1 Corinthians chapter 3, verse 13) which showeth what lamps are bright and what are not so. Then shall he who hath oil, and he who hath it not, be manifest. But may none then be found destitute of the comfort; rather may all, bringing in with them abundance of mercy, and having their lamps bright, enter in together with the Bridegroom.

Since nothing is more fearful and full of anguish than that voice which they who departed without abundant almsgiving shall then hear the Bridegroom, "I know you not." (S. Matthew chapter 25, verse 12) But may we never hear this voice, but rather that most pleasant and desirable one, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." (S. Matthew chapter 25, verse 34) For thus shall we live the happy life, and enjoy all the good things which even pass man's understanding: unto which may we all attain, through the grace and mercy, &c.

Homily 31

1 Corinthians chapter 12, verse 21And the eye cannot say to the hand, I have no need of thee: or again thehead to the feet, I have no need of you. Having checked the envy of those in lower rank, and having taken off the dejection which it was likely that they would feel from greater gifts having been vouchsafed to others, he humbles also the pride of these latter who had received the greater gifts. He had done the same indeed in his discourse also with the former. For the statement that it was a gift and not an achievement was intended to declare this. But now he doth it again even more vehemently, dwelling on the same image. For from the body in what follows, and from the unity thence arising, he proceeds to the actual comparison of the members, a thing on which they,were especially seeking to be instructed. Since there was not so much power to console them in the circumstance of their being all one body, as in the conviction that in the very things wherewith they were endowed, they were not left greatly behind. And he saith, "The eye cannot say to the hand, I have no need of thee: or again the head to the feet, I have no need of you."

For though the gift be less, yet is it necessary: and as when the one is absent, many functions are impeded, so also without the other there is a maim in the fulness of the Church And he said not,; "will not say," but "cannot say." So that even though it wish it, though it should actually say so, it is out of the question nor is the thing consistent with nature. For this cause having taken the two extremes, he makes trial of his argument in them, first in respect of the hand and the eye, and secondly, in respect of the head and feet, adding force to the example. For what is meaner than the foot? Or what more honorable and more necessary than the head? For this, the head, more than any thing, is the man. Nevertheless, it is not of itself sufficient nor could it alone perform all things; since if this were so, our feet would be a superfluous addition. [2.] And neither did he stop here, but seeks also another amplification, a kind of thing which he is always doing, contending not only to be on equal terms but even advancing beyond. Wherefore also he adds, saying,

Ver. 22. "Nay, much rather those members of thebody, which seem to be more feeble are necessary: Ver. 23. "And those parts of the body which we think to be less honorable, upon these we bestow more abundant honor; and our uncomely parts have more abundant comeliness."

In every clause adding the term ”body,” and thereby both consoling the one and checking the other. ”For I affirm not this only,”saith he, ”that the greater have need of theless, but that they have also much need. Sinceif there be any thing weak in us, if any thing dishonorable, this is both necessary and enjoys greater honor.” And he well said, ”which seem,” and, ”which we think;” pointing out that the judgment arises not from the nature of the things, but from the opinion of the many. For nothing in us is dishonorable, seeing it is God’s work. Thus what in us is esteemed less honorable than our genital members? Nevertheless, they enjoy greater honor. And the very poor, even if they have the rest of the body naked, cannot endure to exhibit those members naked. Yet surely this is not the condition of things dishonorable; but it was natural for them to be despised rather than the rest. For so in a house the servant who is dishonored, so far from enjoying greater attention, hath not even an equal share vouch-safed him. By the same rule likewise, if this member were dishonorable, instead of having greater privileges it ought not even to enjoy the same: whereas now it hath more honor for its portion: and this too the wisdom of God hath effected. For to some parts by their nature He hath given not to need it: but to others, not having granted it by their nature, He hath compelled us to yield it. Yet are they not therefore dishonorable. Since the animals too by their nature have a sufficiency, and need neither clothing nor shoes nor a roof, the greater part of them: yet not on this account is our body less honorable than they, because it needs all these things.

Yea rather, were one to consider accurately, these parts in question are even by nature itself both honorable and necessary. Which in truth Paul himself imitated, giving his judgment in their favor not from our care and from their enjoying greater honor, but from the very nature of the things. Wherefore when he calls them ”weak” and ”less honorable,” he uses the expression, ”which seem:” but when he calls them ”necessary,” he no longer adds ”which seem,” but himself gives his judgment, saying, ”they are necessary;” and very properly. For they are useful to procreation of children and the succession of our race. Wherefore also the Roman legislators punish them that mutilate these members and make men eunuchs, as persons who do injury to our common stock and affront nature herself. But woe to the dissolute who bring reproach on the handy-works of God. For as many are wont to curse wine on account of the drunken, and womankind on account of the unchaste; so also they account these members base because of those who use them not as they ought. But improperly. For the sin is not allotted to the thing as a portion of its nature, but the transgression is produced by the will of him that ventures on it.

But some suppose that the expressions, ”the feeble members,” and ”less honorable,” and ”necessary,” and ”which enjoy more abundant honor,” are used by Paul of eyes and feet, and that he speaks of the eye as” more feeble,” and ”necessary,” because though deficient in strength, they have the advantage in utility: but of the feet as the ”less honorable:” for these also receive from us great consideration. [3.] Next, not to work out yet another amplification, he says, Ver: 24. ”But our comely parts have no need:” That is, lest any should say, ”Why whatkind of speech is this, to despise the honorable and pay court to the less honored?” ”we do not this in contempt,” saith he, ”but because they ‘have no need.’”And see how large a

measure of praise he thus sets down in brief, and so hastens on: a thing most conveniently and usefully done. And neither is he content with this, but adds also the cause, saying, "But God tempered the body together, giving more abundant honor unto that part which lacked:"

Ver. 25. "That there should be no schism in the body." Now if He tempered it together, He did not suffer that which is more uncomely to appear. For that which is mingled becomes one thing, and it doth not appear what it was before: since otherwise we could not say that it was tempered. And see how he continually hastens by the defects, saying, "that which lacked." He said not, "to that which is dishonorable," "to that which is unseemly," but, "to that which lacked, ("that which lacked;" how? by nature,) giving more abundant honor." And wherefore? "That there should be no schism in the body." Thus because, though they enjoyed an endless store of consolation, they nevertheless indulged grief as if they had received less than others, he signifies that they were rather honored. For his phrase is, "Giving more abundant honor to that which lacked."

Next he also adds the reason, showing that with a view to their profit he both caused it to lack and more abundantly honored it. And what is the reason? "That there should be no schism," saith he, "in the body." (And he said not, "in the members," but, "in the body.") For there would indeed be a great and unfair advantage, if some members were cared for both by nature and by our forethought, others not even by either one of these. Then would they be cut off from one another, from inability to endure the connection. And when these were cut off, there would be harm done also to the rest. Seest thou how he points out, that of necessity "greater honor" is given to "that which lacketh?" "For had not this been so, the injury would have become common to all," saith he. And the reason is, that unless these received great consideration on our part, they would have been rudely treated, as not having the help of nature: and this rude treatment would have been their ruin: their ruin would have divided the body; and the body having been divided, the other members also would have perished, which are far greater than these.

Seest thou that the care of these latter is connected with making provision for those? For they have not their being so much in their own nature, as in their being one, by virtue of the body. Wherefore if the body perish, they profit nothing by such health as they have sew erally. But if the eye remain or the nose, preserving its proper function, yet when the bond of union is broken there will be no use for them ever after; whereas, suppose this remaining, and those injured, they both support themselves through it and speedily return to health.

But perhaps some one may say, "this indeed in the body hath reason, that 'that which lacketh hath received more abundant honor,' but among men how may this be made out?" Why, among men most especially thou mayest see this taking place. For so they who came at the eleventh hour first received their hire; and the sheep that had wandered induced the shepherd to leave behind the ninety and nine and run after it, and when it was found, he bore and did not drive it; and the prodigal son obtained more honor than he who was approved; and the thief was crowned and proclaimed before the Apostles. And in the case of the talents also thou mayest see this happen: in that to him that received the five talents, and to him

that received two, were vouchsafed the same rewards; yea, by the very circumstance that he received the two, he was the more favored with great providential care. Since had he been entrusted with the five, with his want of ability he would have fallen from the whole: but having received the two and fulfilled his own duty, he was thought worthy of the same with him that had gained the five, having so far the advantage, as with less labor to obtain the same crown. And yet he too was a man as well as the one that traded with the five. Nevertheless, his Master doth not in any wise call him to a strict account, nor compel him to do the same with his fellow-servant, nor doth he say, "Why canst thou not gain the five?" (though he might justly have said so,) but assigned him likewise his crown.

[4. Knowing these things therefore, ye that are greater, trample not on the less, lest, instead of them, ye injure yourselves. For when they are cut off, the whole body is destroyed. Since, what else is a body than the existence of many members? As also Paul himself saith, that "the body is not one member, but many. If therefore this be the essence of a body, let us take care that the many continue many. Since, unless this be entirely preserved, the stroke is in the vital parts; which is the reason also why the Apostle doth not require this only, their not being separated, but also their being closely united. For instance, having said, "that there be no schism in the body," he was not content with this, but added, "that the members should have the same care one for another. Adding this other cause also of the less enjoying more honor. For not only lest they should be separated one from another hath God so contrived it, but also that there may be abundant love and concord. For if each man's being depends on his neighbor's safety, tell me not of the less and the more: in this case there is no more and less. While the body continues you may see the difference too, but when it perishes, no longer.

And perish it will, unless the lesser parts also continue.If now even the greater members will perish when the less are broken off, these ought to care in like manner for the less, and so as for themselves, inasmuch as in the safety of these the greater likewise remain. So then, shouldst thou say ten thousand times, "such member is dishonored and inferior," still if thou provide not for it in like manner as for thyself, if thou neglect it as inferior, the injury will pass on to thyself. Wherefore he said not only, that "the members should care one for another," but he added, "that they should have the same care one for another," i.e., in like manner the small should enjoy the same providential care with great.

Say not then, that such is an ordinary person,but consider he is a member of that body which holds together the whole: and as the eye, so also doth he cause the body to be a body. For where the body is builded up, there none hath anything more than his neighbor: since neither does this make a body, there being one part greater and another less, but their being many and diverse. For even as thou, because thou art greater, didst help to make up the body, so also he, because he is less. So that his comparative, deficiency, when the body is to be builded up, turns out of equal value with thee unto this noble contributions: yea, he avails as much as thyself. And it is evident from hence. Let there be no member greater or less, nor more and less honorable: but let all be eye or all head: will not the body perish?

Every one sees it. Again, if all be inferior, the same thing will happen. So that in this respect also the less are proved equal.Yea, and if one must say something more, the purpose of the less being less is that the body may remain. So that for thy sake he is less, in order that thou mayest continue to be great. And here is the cause of his demanding the same care from all. And having said, "that the members may have the same care one for another," he explains "the same thing" gain, by saying,

[5.] Ver. 26. "And whether one member suffereth all the members suffer with it; or one member is honored, all the members rejoice with it."

"Yea, with no other view," saith he, "did He make the care He requires common, establishing unity in so great diversity, but that of all events there might be complete communion. Because, if our care for our neighbor be the common safety, it follows also that our glory and our sadness must be common. Three things therefore he here demands: the not being divided but united in perfection: the having like care for another: and the considering all that happens common. And as above he saith, "He hath given more abundant honor to that part which lacked," because it needethit; signifying that the very inferiority was become an introduction to greater honor; so here he equalizes them in respect of the care also which takes place mutually among them. For "therefore did he cause them to partake of greater honor," saith he, "that they might not meet with less care. And not from hence only, but also by all that befalls them, good and painful, are the members bound to one another. Thus often when a thorn is fixed in the heel, the whole body feels it and cares for it: both the back is bent and the belly and thighs are contracted, and the hands coming forth as guards and servants draw out what was so fixed, and thehead stoops over it, and the eyes observe itwith much care. So that even if the foot hath inferiority from its inability to ascend, yet by its bringing down the head it hath an equality,and is favored with the same honor;

and especially whenever the feet are the cause of thehead's coming down, not by favor but by theirclaim on it. And thus, if by being the more honorable it hath an advantage; yet in that, being so it owes such honor and care to the lesser and likewise equal sympathy: by this it indicates great equality. Since what is meaner than the heel? what more honorable than the head? Yet this member reaches to that, and moves them all together with itself. Again if anything is the matter with the eyes, all complain and all are idle: and neither do the feet walk nor the hands work, nor doth the stomach enjoy its accustomed food; and yet the affection is of the eyes. Why dost thou cause the stomach to pine? why keep thy feet still? why bind thy hands? Because they are tied to the feet, and in an unspeakable manner the whole body suffers. For if it shared not in the suffering, it would not endure to partake of the care. Wherefore may have the same care one for another, he added, "whether one member suffereth, all the members suffer with it; or one member is honored, all the members rejoice with it. "And how do they rejoice with it? say you. The head is crowned, and the whole man is honored. The mouth speaks, and the eyes laugh and are delighted. Yet the credit belongs not to the beauty of the eyes, but to the tongue. Again if the eyes appear beautiful, the whole woman is embellished:

as indeed these also, when a straight nose and upright neck and other members are praised, rejoice and appear cheerful: and again they shed tears in great abundance over their griefs and misfortunes, though themselves continue uninjured.

[6.] Let us all then, considering these things, imitate the love of these members; let us not in any wise do the contrary, trampling on the miseries of our neighbor and envying his good things. For this is the part of madmen and persons beside themselves. Just as he that digs out his own eye hath displayed a very great proof of senselessness; and he that devours his own hand exhibits a clear evidence of downright madness. Now if this be the case with regard to the members, so likewise, when it happeneth among the brethren, it fastens on us the reputation of folly and brings on no common mischief. For as long as he shines, thy comeliness also is apparent and the whole body is beautified. For not at all doth he confine the beauty to himself alone, but permits thee also to glory. But if thou extinguish him, thou bringest a common darkness upon the whole body, and the misfortune thou causest is common to all the members: as indeed if thou preservest him in brightness, thou preservest the bloom of the entire body. For no man saith, "the eye is beautiful:" but what? "such a woman is beautiful." And if it also be praised, it comes after the common encomium. So likewise it happens in the Church. I mean, if there be any celebrated persons, the community reaps the good report of it. For the enemies are not apt to divide the praises, but connect them together. And if any be brilliant in speech, they do not praise him alone but likewise the whole Church. For they do not say only, "such a one is a wonderful man," but what? "the Christians have a wonderful teacher:" and so they make the possession common.

[7.] And now let me ask, do heathens bind together, and dost thou divide and war with thine own body, and withstand thine own members? Knowest thou not that this overturns all? For even a "kingdom," saith he, "divided against itself shall not stand." (S. Matthew chapter 12, verse 25) But nothing so divides and separates as envy and jealousy, that grievous disease, and exempt from all pardon, and in some respect worse than "the root of all evils." (1 Timothy chapter 6, verse 12) For the covetous is then pleased when himself hathreceived: but the envious is then pleased, whenanother hath failed to receive, not when himself hath received. For he thinks the misfortunes of others a benefit to himself, rather thanprosperity; going about a common enemy of mankind, and smiting the members of Christ, than which what can be more akin to madness? A demon is envious, but of men, not of any demon: but thou being a man enviest men, and with standest what is of thine own tribe and family, which not even a demon doth. And what pardon shalt thou obtain, what excuse? trembling and turning pale at sight of a brother in prosperity, when thou oughtest to crown thyself and to rejoice and exult.

If indeed thou wishest to emulate him, I forbid not that: emulate, but with a view to be like him who is approved: not in order to depress him but that thou mayest reach the same lofty point, that thou mayest display the same excellence. This is wholesome rivalry, imitation without contention: not to grieve at the good things of others but to be vexed at our own

evils: the contrary to which is the result of envy. For neglecting its own evils, it pines away at the good fortune of other men. And thus the poor is not so vexed by his own poverty as by the plenty of his neighbor; than which what can be more grievous? Yea, in this respect the envious, as I before said, is worse than the covetous; the one rejoicing at some acquisition of his own, while the other finds his delight in some one else failing to receive.

Wherefore I beseech you, leaving this evil way, to change to a proper emulation, (for it is a violent thing, this kind of zeal, and hotter than any fire,) and to win thereby mighty blessings. Thus also Paul used to guide those which are my flesh, and may save some of them. (Romans chapter 11, verse 14) For he whose emulation is like what Paul wished for doth not pine when he sees the other in reputation, but when he sees himself left behind: the envious not so, but at the sight of another's prosperity. And he is a kind of drone, injuring other men's labors; and himself never anxious to rise, but weeping when he sees another rising, and doing every thing to throw him down. To what then might one compare this passion? It seems to me to be like as if a sluggish ass and heavy with abundance of flesh, being yoked with a winged courser, should neither himself be willing to rise, and should attempt to drag the other down by the weight of his carcase. For so this man takes no thought nor anxiety to be himself rid of this deep slumber, but doth every thing to supplant and throw down him that is flying towards heaven, becoming an exact emulator of the devil: since he too, seeing man in paradise, sought not to change his own condition, but to cast him out of paradise.

And again, seeing him seated in heaven and the rest hastening thither, he holds to the same plan, supplanting them who are hastening thither and hereby heaping up the furnace more abundantly for himself. For in every instance this happens: both he that is envied, if he be vigilant, becoming more eminent; and he that is envious, accumulating to himself more evils. Thus also Joseph became eminent thus Aaron the priest: the conspiracy of the envious caused God once and again to give His suffrage for him, and was the occasion of the rod's budding. Thus Jacob attained his abundant wealth and all those other blessings. Thus the envious pierce themselves through with ten thousand evils. Knowing as we do all these things, let us flee such emulation. For wherefore, tell me, enviest thou? Because thy brother hath received spiritual grace? And from whom did he receive it? answer me. Was it not from God? Clearly then He is the object of the enmity to Which thou art committing thyself, He the bestower of the gift. Seest thou which way the evil is tending, and with what sort of a point it is crowning the heap of thy sins; and how deep the pit of vengeance which it is digging for thee?

Let us flee it, then, beloved, and neither envy others, nor fail to pray for our enviers and do all we can to extinguish their passion: neither let us feel as the unthinking do who being minded to exact punishment of them, do all in their power to light up their flame. But let not us do so; rather let us weep for them and lament. For they are the injured persons, having continual worm gnawing through their heart, and collecting a fountain of poison more bitter than any gall. Come now, let us beseech the merciful God, both to change

their state of feeling and that we may never fall into that disease: since heaven is indeed inaccessible to him that hath this wasting sore, and before heaven too, even this present life is not worth living in. For not so thoroughly are timber and wool wont to be eaten through by moth and worm abiding therein, as doth the fever of envy devour the very bones of the envious and destroy all self-command in their soul.

In order then that we may deliver both ourselves and others from these innumerable woes, let us expel from within us this evil fever, this that is more grievous than any gangrene: that having regained spiritual strength, we may both finch the present course and obtain the future crowns; unto which may we all attain, by the grace and mercy of our Lord Jesus Christ, with Whom to the Father, with the Holy Ghost, be glory, power, honor, now and ever, and world without end. Amen.

Homily 32

1 Corinthians chapter 12, verse 27Now ye are the body of Christ and severally members thereof. For lest any should say, "What is the example of the body to us? since the body is a slave to nature but our good deeds are of choice;" he applies it to our own concerns; and to signify that we ought to have the same concord of deign as they have from nature, he saith," Now ye are the body of Christ." But if our body ought not to be divided, much less the body of Christ, and so much less as grace is more powerful than nature. But what is the expression, "severally?" "So far at least as appertaineth to you; and so far as naturally a part should be built up from you." For because he had said, "the body," whereas the whole body was not the Corinthian Church, but the Church in every part of the world, therefore he said, "severally:" i.e., the Church amongst you is a part of the Church existing every where and of the body which is made up of all the Churches: so that not only with yourselves alone, but also with the whole Church throughout the word, ye ought to be at peace, if at least ye be members of the whole body.

[2.] Ver. 28. "And God hath set some in the Church: first apostles, secondly prophets, thirdly teachers, then miracles, then gifts of healings, helps, governments, divers kinds of tongues." Thus what I spake of before, this also he now cloth. Because they thought highly of themselves in respect of the tongues he sets it last every where. For the terms, "first" and "secondly," are not used by him here at random, but in order by enumeration to point out the more honorable and the inferior. Wherefore also he set the apostles first who had all the gifts in themselves. And he said not, "God hath set certain in the Church, apostles" simply," or prophets," but he employs "first, second," and "third," signifying that same thing which I told you of. "Secondly, prophets." For they used to whom he saith, "Let the prophets speak, two or three." (c. xiv. 29.) And writing also to Timothy, he said, "Neglect not the gift that is in thee, which was given thee by prophecy." (1 Timothy chapter 4, verse 14) And they were much more many that prophesied. And if Christ saith, "The Law and the Prophets prophesied until John," (S. Matthew chapter 11, verse 13) He saith it of those prophets who before proclaimed His coming.

"Thirdly, teachers." For he that prophesieth speaks all things from the Spirit; but he that teacheth sometimes discourses also out of his own mind. Wherefore also he said, "Let the elders that rule well be counted worthy of double honor, especially they who labor in the

word and in reaching:" (1 Timothy chapter 5, verse 17) whereas he that speaks all things by the Spirit doth not labor. This accordingly is the reason why he set him after the prophet, because the one is wholly a gift but the other is also man's labor. For he speaks many things of his own mind, agreeing however with the sacred Scriptures.

[3.] "Then miracles, then gifts of healings." Seest thou how he again divides the healings from the power, which also he did before. For the power is more than the healing: since he that hath power both punishes and heals, but he that hath the gift of healings doeth cures only. And observe how excellent the order he made use of, when he set the prophecy before the miracles and the healings. For above when he said, "To one is given by the Spirit the word of wisdom, and to another the word of knowledge," he spake, not setting them in order, but indiferently. Here, on the other hand, he sets a first and a second rank. Wherefore then doth he set prophecy first? Because even in the old covenant the matter has this order. For example, when Isaiah was discoursing with the Jews, and exhibiting a demonstration of the power of God, and bringing forward the evidence of the worthlessness of the demons, he mated this also as the greater evidence of his divinity, his foretelling things to come. (Isaian chapter 41, verse 22 and Isaiah chapter 41, verse 23) And Christ Himself after working so many signs saith that this was no small sign of His divinity: and continually adds, "But these things have I told you, that when it is come to pass, ye may believe that I am He." (S. John chapter 13, verse 19; John chapter 14, verse 29; John chapter 16, verse 4)

"Well then; the gifts of healing are justly inferior to prophecy. But why likewise to teaching?" Because it is not the same thing to declare the word of preaching and sow piety in the hearts of the hearers, as it is to work miracles: since these are done merely for the sake of that. When therefore any one teaches both by word and life, he is greater than all. For those he calls emphatically teachers, who both teach by deeds and instruct in word. For instance: this made the Apostles themselves to become Apostles. And those gifts certain others also, of no great worth, received in the beginning, as they who said, "Lord, did we not prophesy by Thy Name, and do mighty works?" and after this were told, "I never knew you; depart from Me, ye that work inquity." (S. Matthew chapter 7, verse 22) But this twofold mode of teaching, I mean that by deeds and by words, no bad man would ever undertake. As to his setting the prophets first marvel not at it. For he is not speaking of prophets simply, but of those who by prophecy do also teach and say every thing to the common benefit: which in proceeding he makes more dear to us.

"Helps, governments" What is, "helps? To support the weak. Is this then a gift, tell me? In the first place, this too is of the Gift of God, aptness for a patron's office; the dispensing spiritual things; besides which he calls many even of our own good deeds, gifts; not he had pointed out a great difference, and stirred up the afore-mentioned distemper of those that had lesser gifts, he darts upon them in what follows with great vehemence, because he had already given them those many proofs of their not being left much inferior. What I mean is; because it was likely that on hearing these things they would say, "And why were we not all made Apostles?"-whereas above he had made use of a more soothing tone of discourse,

proving at length the necessity of this result, even from the image of the body; for ”the body,” saith he, ”is not one member; and again, ”but if all were one member, where were the body? and from the fact that they were given for use; for to each one is given ”the manifestation of the Spirit,” saith he, ”to profit withal: and from all being watered from the same Spirit: and from what is bestowed being a free gift and nota debt; ”for there are,” saith he, ”diversities of gifts, but the same Spirit: and from the manifestation of the Spirit being made alike through all; for ”to each one,” saith he, ”is given the manifestation through the Spirit:

and from the fact that these things were shaped according to the pleasure of the Spirit and of God; ”for all these,” saith he, ”worketh the one and the same Spirit, dividing to each one severally even as he will: and, ”God hath set the members each one of them in the body, even as it pleased Him: and from the inferior members also being necessary; ”for those which seem,” saith he, ”to be more feeble are necessary: from their being alike necessary, in that they ”from the greater too needing the less: ”for the head,” saith he, ”cannot say to the feet, I have no need of you: from these latter enjoying even more honor; for ”to that which lacketh,” saith he, ”He hath given more abundant honor: from the care of them being common and equal; for ”for all the members have the same care one for another: and from there being one honor and one grief of them all; for ”whether,” saith he, ”one member suffereth, all the members suffer with it; or one member is honored, all the members rejoice with it: ”-whereas, I say, he had above exhorted them by these topics, here and henceforth he and he doth not stop at the first and the second gift, but proceeds to the last, either meaning this that all cannot be all things, (even as he there saith, ”if all were one member, where were the body? ”) or establishing some other point also along with these, which may tell in the way of consolation again.

What then is this? His signifying that even the lesser gifts are contended for equally with the greater, from the circumstance that not even these were given absolutely to all? For ”why,” saith he, ”dost thou grieve that thou hast not gifts of healing? consider that what thou hast, even though it be less, is oftentimes not possessed by him that hath the greater. Wherefore he saith,

Ver. 30. ”Do all speak with tongues? do all interpret?” For even as the great gifts God hath not vouchsafed all to all men, but to some this, and to others that, so also did He in respect of the less, not proposing these either to all. And this He did, procuring thereby abundant harmony and love, that each one standing in need of the other might be brought close to his brother. This economy He established also in the arts, this also in the elements, this also in the plants, and in our members, and absolutely in all things. [5.] Then he subjoins further the most powerful consolation, and sufficient to recover them and quiet their vexed souls. And what is this? Ver. 31. ”Desire earnestly,” saith he, ”the better gifts. And a still more excellent way show I unto you.”

Now by saying this, he gently hinted that they were the cause of their own receiving the lesser gifts, and had it in their power, if theywould, to receive the greater. For when he saith, ”desire earnestly,” he demands from them all diligence and desire for spiritual things.

And he said not, the greater gifts, but "the better," i.e., the more useful, those which would profit. And what he means is this: "continue to desire gifts; and I point out to you a fountain of gifts." For neither did he say, "a gift," but "a way," that he might the more extol that which he intends to mention. As if he said, It is not one, or two, or three gifts that I point out to you, but one way which leadeth to all these: and not merely a way, but both "a more excellent way" and one that is open in common to all. For not as the gifts are vouchsafed, to some these, to others those, but not all to all; so also in this case: but it is an universal girl. Wherefore also he invites all to it. "Desire earnestly," saith he, "the better gifts and yet show I unto you a more excellent way;" meaning love towards our neighbor,

Then intending to proceed to the discourse concerning it and the encomium of this virtue, he first lowereth these by comparison with it, intimating that they are nothing without it; very considerately. For if he had at once discoursed of love, and having said, "I show unto you a way," had added, "but this is love," and had not conducted his discourse by way of comparison; some might possibly have scoffed at what was said, not understanding. clearly the force of the thing spoken of but still gaping after these. Wherefore he doth not at once unfold it, but first excites the hearer by the promise, and saith, "I show unto you a more excellent way," and so having led him to desire it, he doth not even thus straightway proceed to it, but augmenting still further and extending their desire, he discourses first of these very things, and shows that without it they are nothing; reducing them to the greatest necessity of loving one another; seeing also that from neglect of it sprang that which caused all their evils. So that in this respect also it might justly appear great, if the gifts not only brought them not together, but divided them even when united: but this, when many were so divided, would reunite them by virtue of its own and make them one body. This however he doth not say at once, but what they chiefly longed for, that he sets down; as that the thing was a gift and a most excellent way to all the gifts. So that, even if thou wilt not love thy brother on the score of friendship, yet for the sake of obtaining a better sign and an abundant gift, cherish love.

[6.] And see whence he first begins; from that which was marvellous in their eyes and great, the gift of tongues. And in bringing forward that gift, he mentions it not just in. the degree they had it in, but far more. For he did not say, "if I speak with tongues," but, Chap. xiii. ver. 1. "If I speak with the tongues of men,-" What is, "of men?" Of all nations in every part of the world. And neither was he content with this amplification, but he likewise uses another much greater, adding the words, "and of angels,-and have not love, I am become sounding brass, or a clanging cymbal." Dost thou see to what point he first exalted the gift, and to what afterwards he lowered and cast it down? For neither did he simply say, "I am nothing," but, "I am become sounding brass" a thing senseless and inanimate But how "sounding brass?" Emitting a sound indeed, but at random and in vain, and for no good end. Since besides my profiting nothing, I am counted by most men as one giving impertinent trouble, an annoying and wearisome kind of person. Seest thou how one void of love is like to things inanimate and senseless?

Now he here speaks of the "tongues of angels," not investing angels with a body, but what he means is this: "should I even so speak as angels are wont to discourse unto each other, without this I am nothing, nay rather a burden and an annoyance." Thus (to mention one other example) where he saith, "To Him every knee shall bow, of things in heaven and things on earth, and things under the earth," (Philippians chapter 2, verse 10) he doth not say these things as if he attributed to angels knees and bones, far from it, but it is their intense adoration which he intends also here he calls it "a tongue" not meaning an instrument of flesh, but intending to indicate their converse with each other by the manner which is known amongst us. [7.] Then, in order that his discourse may be acceptable, he stops not at the gift of tongues, but proceeds also to the remaining gifts; and having depreciated all in the absence of love, he then depicts her image. And because he preferred to conduct his argument by amplification, he begins from the less and ascends to the greater. For whereas, when he indicated their order, he placed the gift of tongues last, this he now numbers first; by degrees, as I said, ascending to the greater gifts. Thus having spoken of tongues, he proceeds immediately to prophecy; and saith;

Ver. 2. "And if I have the gift of prophecy." And this gift again with an excellency. For as in that case he mentioned not tongues, but the tongues of all mankind, and as he proceeded, those of angels, and then signified that the gift was nothing without love: so also here he mentions not prophecy alone but the very highest prophecy: in having said, "If l have prophecy," he added, "and know all mysteries and all knowledge;" expressing this gift also with intensity. Then after this also he proceeds to the other gifts. And again, that he might not seem to weary them, naming each one of the gifts, he sets down the mother and fountain of all, and this again with an excellency, thus saying, "And if I have all faith." Neither was he content with this, but even that which Christ spake of as greatest, this also he added, saying, "so as to remove mountains and have not love, I am nothing." And consider how again here also he lowers the dignity of the tongues. For whereas in regard of prophecy he signifies the great advantage arising from it, "the understanding mysteries, and having all knowledge;" and in regard of faith, no trifling work, even "the removing mountains;" in respect of tongues, on the other hand, having named the gift itself only, he quire it.

But do thou, I pray, consider this also, how in brief he comprehended all gifts when he named prophecy and faith: for miracles are either in words or deeds. And how doth Christ say, that the least degree of faith is the being able to remove a mountain? For as though he were speaking something very small, did He express Himself when He said, "If ye have faith as a grain of mustard-seed, ye shall say to this mountain, Remove, and it shall remove;" (S. Matthew chapter 17, verse 20) whereas Paul saith that this is "all faith." What then must one say? Since this was a great thing, the removing a mountain, therefore also he mentioned it, not as though "all faith" were only able to do this, but since this seemed to be great to the grosser sort because of the bulk of the outward mass, from this also he extols his subject. And what he saith is this:

"If I have all faith, and can remove mountains, but have not love, I am nothing." [8.] Ver. 3. "And if I below all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing." Wonderful amplification! For even these things too he states with another addition: in that he said not, "if I give to the poor the half of my goods," or "two or three parts," but, "though I give all my goods." And he said not, "give," but, "distribute in morsels," so that to the expense may be added the administering also with all care.

But not even yet have I pointed out the whole of the excellency, until I bring forward the testimonies of Christ which were spoken concerning almsgiving and death. What then are His testimonies? To the rich man He saith, "If thou wouldest be perfect, sell what thou hast and give o the poor, and come, follow me. (S. Matthew chapter 19, verse 21) And discoursing likewise of love to one's neighbor, He saith, "Greater love hath no man than this, that a man may lay down his life for his friends" (S. John chapter 15, verse 13) Whence it is evident, that even before God this is greatest of all. But, "I declare," said Paul, "that even if we should lay down life for God's sake, and not merely lay it down, but so as even to be burned, (for this is the meaning of, "if I give my body to be burned,") we shall have no great advantage if we love not our neighbor. Well then, the saying' that the gifts are of no great profit without charity is no marvel: since our gifts are a secondary consideration to our way of life. At any rate, many have displayed gifts, and yet on becoming vicious have been punished: as those who "prophesied in His name, and cast out many demons, and wrought many mighty works; as Judas the traitor: while others, exhibiting as believers a pure life, have needed nothing else in order to their salvation. Wherefore, that the gifts should, as I said, require this, is no marvel:

but that an exact life even should avail nothing without it, this is what Christ appears to adjudge His great rewards to both these, I mean to the giving up our possessions, and to the perils of martyrdom. For both to the rich man He saith, as I before observed, "If thou wilt be perfect, sell thy goods, and give to the poor, and come, follow me: and discoursing with the disciples, of martyrdom He saith, "Whosoever shall lose his life for My sake, shall find it; and, "Whosoever shall confess Me before men, him will will I also confess before My Father which is in heaven. For great indeed is the labor of this achievement, and well nigh surpassing nature itself, and this is well known to such as have had these crowns vouchsafed to them. For no language can set it before us: so noble a soul doth the deed belong to and so exceedingly wonderful is it.

[9. But nevertheless, this so wonderful thing Paul said was of no great profit without love, even though it have the giving up of one's goods joined with it. Wherefore then hath he thus spoken? This will I now endeavor to explain, first having enquired of this, How is it possible that one who gives all his goods to feed the poor can be wanting in love? I grant, indeed, he that is ready to be burned and hath the gifts, may perhaps possibly not have love: but he who not only gives his goods, but even distributes them in morsels; how hath not he love? What then are we to say? Either that he supposed an unreal case as real; which kind of thing he is ever wont to do, when he intends to set before us something in excess; as when

writing to the Galatians he saith, ”If we or an angel from heaven preach any other gospel unto you than that ye receive let him be accursed. (Galatians chapter 1, verse 8) And yet neither was himself nor an angel about to do so; but to signify that he meant to carry the matter as far as possible, he set down even that which could never by any means happen. And again, when he writes to the Romans, and saith, ”Neither angels, nor principalities, nor powers, shall be able to separate us from the love of God; for neither was this about to be done by any angels:

but here too he supposes a thing which was not; as indeed also in what comes next, saying, ”nor any other creature,” whereas there is no other creature, for he had comprehended the whole creation, having spoken of all things both above and below. Nevertheless here also he mentions that which was not, by way of hypothesis, so as to show his exceeding desire. Now the same thing he doth here also, saying, ”If a man give all, and have not love, it profits him nothing.”

Either then we may say this, or that his meaning is for those who give to be also joined closely to those who retire, and not merely to give without sympathy, but in pity and condescension, bowing down and grieving with the needy. For therefore also hath almsgiving been enacted by God: since God might have nourished the poor as well without this, but that he might bind us together unto charity and that we might be thoroughly fervent toward each other, he commanded them to be nourished by us. Therefore one saith in another place also; ”a good word is better than a gift;” (Ecclesiastes chapter 18, verse 16 and Ecclesiastes chapter 18, verse 17) and, ”behold, a word is beyond a good gift.” (Ecclesiastes chapter 18, verse 16 and Ecclesiastes chapter 18, verse 17) And He Himself saith, ”I will have mercy, and not sacrifice” (S. Matthew chapter 9, verse 30; Hosea chapter 6, verse 6) For since it is usual, both for men to love those who are benefited by them, and for those who receive benefits to bemore kindly affected towards their benefactors; he made this law, constituting it a bond of friendship.

[10. But the point proposed for enquiry above is, How, after Christ had said that both these belong to perfection, Paul affirms, that these without charity are imperfect? Not contradicting Him, God forbid: but harmonizing with Him, and that exactly. For so in the case of the rich man, He said, not merely, ”sell thy goods, and give to the poor,” but He added, ”and come, follow Me. Now not even the following Him proves any man a disciple of Christ so completely as the loving one another. For, ”by this shall all men know,” saith He, when He saith, ”Whosoever loseth his life for My sake, shall find it; (S. Matthew chapter 10, verse 39 and Matthew chapter 10, verse 35) and, ”whosoever shall confess Me before men, him will I also confess before My Father which is in heaven; He means not this, that it is not necessary to have love, but He declares the reward which is laid up for these labor, Since that along with martyrdom He requires also this, is what He elsewhere strongly intimates, thus saying, ”Ye shall indeed drink of My cup, and be baptized with the baptism that I am baptized with; (S. Matthew chapter 20, verse 23) i.e., ye shall be martyrs, ye shall be slain for My sake;

"but to sit on My right hand, and on My left, (not as though any sit on the right hand and the left, but meaning the highest precedency and honor) "is not Mine to give," saith He, "but to those for whom it is prepared. Then signifying for whom it is prepared, He calls them and saith, "whosoever among you will be chief, let him be servant to you all; (S. Matthew chapter 20, verse 26) setting forth humility and love. And the love which He requires is intense; wherefore He stopped not even at this, but added, "even as the Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many; pointing out that we ought so to love as even to be slain for our beloved. For this above all is to love Him. Wherefore also He saith to Peter, "If thou lovest Me, feed My sheep. (S. John chapter 21, verse 16)

[11.] And that ye may learn how great a work of virtue it is, let us sketch it out in word, since in deeds we see it no where appearing; and let us consider, if it were every where in abundance, how great benefits would ensue: how there were no need then of laws, or tribunals or punishments, or avenging, or any other such things since if all loved and were beloved, no man would injure another. Yea, murders, and strifes, and wars, and divisions, and rapines, and frauds, and all evils would be removed, and vice be unknown even in name. Miracles, however, would not have effected this; they rather puff up such as are not on their guard, unto vain-glory and folly. Again: what is indeed the marvellous part of love; all the other good things have their evils yoked with them: as he that gives up his to love. Why, he will so live on earth as if it were heaven, every where enjoying a calm and weaving for himself innumerable crowns. For both from envy, and wrath, and jealousy, and pride, and vain-glory and evil concupiscence, and every profane love, and every distemper, such a man will keep his own soul pure. Yea, even as no one would do himself an injury so neither would this man his neighbors. And being such, he shall stand with Gabriel himself, even while he walks on earth.

Such then is he that hath love. But he that works miracles and hath perfect knowledge, without this, though he raises ten thousand from the dead, will not be much profited, broken off as he is from all and not enduring to mix himself up with any of his fellow-servants. For no other cause than this did Christ say that the sign of perfect love towards Him is the loving one's neighbors. For, "if thou lovest Me," saith He, "O Peter, more than these, feed My sheep." (S. John chapter 21, verse 15) Dost thou see how hence also He again covertly intimates, in what case this is greater than martyrdom? For if any one had a beloved child in whose behalf he would even give up his life, and some one were to love the father, but pay no regard whatever to the son, he would greatly incense the father; nor would he feel the love for himself, because of the overlooking his son. Now if this ensue in the case of father and son, much more in the case of God and men: since surely God is more loving than any parents.

Wherefore, having said, "The first and great commandment is, Thou shalt love the Lord thy God," he added, "and the second-(He leaves it not in silence, but sets it down also)-is like unto it, Thou shalt love thy neighbor as thyself." And see how with nearly the same excellency

He demands also this. For as concerning God, He saith, ”with all thy heart:” so concerning thy neighbor, ”as thyself,” which is tantamount to, ”with all thy heart.” Yea, and if this were duly observed, there would be neither slave nor free, neither rulernor ruled, neither rich nor poor, neither small nor great; nor would any devil then ever have been known: I say not, Satan only, but whatever other suchspirit there be, nay, rather were there a hundred or ten thousand such, they would have no power, while love existed. For sooner would grass endure the application of fire than the devil the flame of love. She is stronger than any wall, she is firmer than any adamant; or is thou canst name any material stronger than this the firmness of love transcends them all. Her, neither wealth nor poverty overcometh: nay, rather there would be no poverty, no unbounded wealth, if there were love, but the good parts only from each estate. For from the one we should reap its abundance, and from the other its freedom from care: and should neither have to undergo the anxieties of riches, not the dread of poverty.

[12. And why do I mention the advantages arising from it? Yea, rather consider how great a blessing it is of itself to exercise love; what cheerfulness it produces, in how great grace it establishes the soul; a thing which above all is a choice quality of it. For the other parts of virtue have each their troubles yoked with them; as fasting temperance, watching, have envy, concupiscence, and contempt. But love along with the gain hath great pleasure, too, and no trouble, and like an industrious bee, gathering the sweets from every slower, deposits them in the soul of him who loveth. Though any one be a slave, it renders slavery sweeter that liberty. For he who loveth rejoices not so much in commanding, as in being commanded, although to command is sweet: but love changes the nature of things and presents herself with all blessings in her hands, gentler than any mother, wealthier than any queen, and makes difficulties light and easy, causing out virtues to be facile, but vice very bitter to us. As thus: to expend seems grievous, yet love makes it pleasant: to receive other men’s goods, pleasant: to receive other men’s goods, pleasant: to receive other men’s goods. pleasant, but love suffers it not to appear pleasant, but frames out minds to avoid it as an evil. Again, to speak evil seems to be pleasant to all; but love, while she makes this out to be bitter, causeth speaking well to be pleasant;

for nothing is so sweet to us as to be praising one whom we love. Again, anger hath a kind of pleasure; but in this case no longer, rather all its sinners are taken away. Though he that is beloved should grieve him who loves him, anger no where shows itself; but tears and exhortations, and supplications; so far is love from being exasperated: and should she behold one in error, she mourns and is in pain; yet even this pain itself brings pleasure. For the very tears and the grief of love, are sweeter than any mirth and joy. For instance: they that laugh are not so refreshed as the that weep for their friends. And if thou doubt it, stop their tears; and they repine at it not otherwise than as persons intolerably ill-used. ”But there is,” said one, ”an unbecoming pleasure in love. Avaunt, and hold thy peace, whoever thou art. For nothing is so pure from such pleasure as genuine love.

For tell me not of this ordinary sort, the vulgar and low-minded, and a disease rather than love, but of this which Paul seeks after, which considers the profit of them that are loved; and thou shalt see that no fathers are so affectionate as persons of this stamp. And even as they who love money cannot endure to spend money, but would with more pleasure be in straits than see their wealth diminishing: so too, he that is kindly affected towards any one, would choose to suffer ten thousand evils than see his beloved one injured.

[13. "How then," saith one, "did the Egyptian woman who loved Joseph wish to injure him? Because she loved with this diabolical love. Joseph however not with this, but with that which Paul requires. Consider then now great a love his words were tokens of, and the action which she was speaking of. "Insult me and make me an adulteress, and wrong my husband, and overthrow all my house, and cast thyself out from thy confidence rewards God: which were expressions of one who so far from loving him did not even love herself. But because he truly loved, he Sought to avert it was in anxiety for her, learn the nature of it from his advice. For he not only thrust her away, but also introduced an exhortation capable of quenching every flame: namely "if on my account, my master," smith he, "knoweth not any thing which is in his house. He at once reminds her of her husband that he might put her to shame. And he said not, "thy enamored,-a mistress, of a slave. "For if he be lord, then art thou mistress. Be ashamed then of familiarity with a servant, and consider whose wife thou art, and with whom thou wouldst be connected, and towards whom thou art becoming thankless and inconsiderate, and that I repay him greater good-will. And see how he extols his benefits.

For since that barbarous and abandoned woman could entertain no lofty sentiment, he shames her from human considerations, saying, "He knoweth nothing through me," i.e., "he is a great benefactor to me, and I cannot strike my patron in a vital part. He hath made me a second lord of his house, and no one hath been kept back from me, but thee. Here he endeavors to raise her mind, that so at any rate he might persuade her to be ashamed, and might signify the greatness of herhonor. Nor did he stop even here, but likewise added a name sufficient to restrain her, saying, "Because thou art his wife; and how shall I do this wickedness? But what sayest thou? That thy husband is not present, nor knoweth that he is wronged? But God will behold it. She however profited nothing by his advice, but still sought to attract him. For desiring to satiate her own frenzy, not through love of Joseph, she did these things; and this is evident from what she did afterwards. As that she institutes a trial, and brings in accusation, and bears false witness, and exposes to a wild beast him that had done no wrong, and casts him into a prison; or rather for her part, she even slew him, in such a manner did she arm the judge against him. What then? Was then Joseph too such as she was? Nay, altogether the contrary, for he neither contradicted nor accused the woman. "Yes," it may be said:

"for he would have been disbelieved. And yet he was greatly beloved; and this is evident not only from the beginning but also from the end. For had not his barbarian master loved him greatly, he would even have slain him in his silence, making no defence: being as he

was an Egyptian and a ruler, and wronged in his marriage-bed as he supposed, and by a servant, and a servant to whom he had been so great a benefactor. But all these things gave way to his regard for him, and the grace which God poured down upon him. And together with this grace and love, he had also other no small proofs, had he been minded to justify himself; the garments themselves. For if it were she to whom violence was done, her own vest should have been torn, her face lacerated, instead of her retaining his garments. But "he heard," saith she, "that I lifted up my voice, and left his garments, and went out. And wherefore then didst thou take them from him? since unto one suffering violence, the one thing desirable is to be rid of the intruder.

But not from hence alone, but also from the subsequent events, shall I be able to point out his good-will and Iris love. Yea even when he fell into a necessity of mentioning the cause of his imprisonment, and his remaining there, he did not even then declare the whole course of the story. But what saith he? "I too have done nothing: but indeed I was stolen out of the land of the Hebrews;" and he no where mentioned the adulteress nor doth he plume himself on the matter, which would have been any one's feeling, if not for vain-glory, yet so as not to appear to have been cast into that cell for an evil cause. For if men in the act of doing wrong by no means abstain even so from blaming the same things, although to do so brings reproach; of what admiration is not he worthy, because, pure as he was he did not mention the woman's passionnor make a show of her sin; nor when he ascended the throne and became ruler of all Egypt, remember the wrong done by the woman nor exact any punishment?

Seest thou how he cared for her? but her's was not love, but madness. For it was not Joseph that she loved, but she sought to fulfil her own lust. And the very words too, if one would examine them accurately, were accompanied with wrath and great blood-thirstiness. For what saith she? "Thou hast brought in a Hebrew servant to mock us:" upbraiding her husband for the kindness; and she exhibited the garments, having become herself more savage than any wild beast: but not so he. And why speak I of his good-will to her, when he was such, we know, towards his brethren who would slay him; and never said one harsh thing of them, either within doors or without? [14.] Therefore Paul saith, that the love which we are speaking of is the mother of all good things, and prefers it to miracles and all other gifts. For as where there are vests and sandals of gold, we require also some other garments whereby to distinguish the king: but if we see the purple and the diadem, we require not to see any other sign of his royalty: just so here likewise, when the diadem of love is upon our head, it is enough to point out the genuine disciple of Christ, not to ourselves only, but also to the unbelievers. For, "by this," saith He, "shall all men know that ye are My disciples, if ye have love one to another." (S. John chapter 13, verse 35)

So that this sign is greater surely than all signs, in that the disciple is recognised by it. For though any should work ten thousand signs, but be at strife one with another, they will be a scorn to the unbelievers. Just as if they do no sign, but love one another exactly, they will continue both reverenced and inviolable by all men. Since Paul himself we admire on this

account, not for the dead whom he raised, nor for the lepers whom he cleansed, but because he said, ”who is weak, and I am not weak? who is made to stumble, and I burn not? (2 Corinthians chapter 11, verse 29) For shouldest thou have ten thousand miracles to compare with this, thou wilt have nothing equal to it to say. Since Paul also himself said, that a great reward was laid up for him, not because he wrought miracles, but because ”to the weak he became as weak. For what is my reward? saith he. ”That, when I preach the Gospel, I may make the Gospel without charge. (1 Corinthians chapter 9, verse 18) And when he puts himself before the Apostles, he saith not, ”I have wrought miracles more abundant than they,” but, ”I have labored more abundantly than they. (1 Corinthians chapter 15, verse 10) And even by famine was he willing to perish for the salvation of the disciples.

”For it were better for me to die,” saith he, ”than that any man should make my glorying void:”(1 Corinthians chapter 9, verse 15) not because he was glorying, but that he might not seem to reproach them. For he no where is wont to glory in his own achievements, when the season doth not call to it; but even if he be compelled so to do he calleth, himself ”a fool. But if he ever glory it is ”in infirmities,” in wrongs, in greatly sympathizing with those who are injured: even as here also he saith, ”who is weak, and I am not weak? These words are greater even than perils. Wherefore also he sets them last, amplifying his discourse.

Of what then must we be worthy compared with him, who neither contemn wealth for our own sake, nor give up the superfluities of our goods? But not so Paul; rather both soul and body did he use to give up, that they who stoned and beat him with rods, might obtain the kingdom. ”For thus,” saith he, ”hath Christ taught me to love;” who left behind Him the new commandment concerning love, which also Himself fulfilled in deed. For being Lord of all, and of that Blessed Nature; from men, whom He created out of nothing and on whom He had bestowed innumerable benefits, from these, insulting and spitting on Him, He turned not away, but even became man for their sakes, and conversed with harlots and publicans, and healed the demoniacs, and promised heaven. And after all these things they apprehended and beat him with rods, bound, scourged, mocked, and at last crucified Him. And not even so did He turn away, but even when He was on high upon the cross, He saith, ”Father, forgive them their sin.” But the thief who before this reviled Him, He translated into very paradise; and made the persecutor Paul, an Apostle; and gave up His own disciples, who were His intimates and wholly devoted to Him, unto death for the Jews’ sake who crucified Him.

Homily 33

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

And comparing it too with a strong city, he said that it is more secure than that. For it is both an invincible weapon and a sort of impregnable tower, easily beating off all annoyances. And as a spark falling into the deep doth it no injury, but is itself easily quenched: so upon a long-suffering soul whatever unexpected thing falls, this indeed speedily vanishes, but the soul it disturbs not: for of a truth there is nothing so impenetrable as long-suffering. You may talk of armies, money, horses, walls, arms, or any thing else whatsoever; you will name nothing like long-suffering. For he that is encompassed with those, oftentimes, being overcome by anger, is upset like a worthless child, and fills all with confusion and tempest: but this man, settled as it were in a harbor, enjoys a profound calm. Though thou surround him with loss, thou hast not moved the rock; though thou bring insult upon him, thou hast not shaken the tower: and though thou bruise him with stripes, thou hast not wounded the adamant.

Yea, and therefore is he called long-suffering, because he hath a kind of long and great soul. For that which is long is also called great. But this excellence is born of love, both to them who possess and to them who enjoy it contributing no small advantage. For tell me not of those abandoned wretches, who, doing evil and suffering none, become worse: since here, not from his long-suffering, but from those who abuse it, this result arises. Tell me not therefore of these, but of those gentler persons, who gain great benefit therefrom. For

when, having done ill, they suffer none, admiring the meekness of the sufferer, they reap thereby a very great lesson of self command. But Paul doth not stop here, but adds also the other high achievements of love, saying, "is kind." For since there are some who practise their long-suffering with a view not to their own self-denial, but to the punishment of those who have provoked them, to make them burst with wrath; he saith that neither hath charity this defect. Wherefore also he added, "is kind." For not at all with a view to light up the fire, in those who are inflamed by anger, do they deal more gently with them, but in order to appease and extinguish it: and not only by enduring nobly, but also by soothing and comforting, do they cure the sore and heal the wound of passion.

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

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

And that we may not fetch our example from any thing base, let us examine this same statement in its application to Christ, and then we shall see the force of what hath been said. For our Lord Jesus Christ was both spit upon and beaten with rods by pitiful slaves; and not only did He not count it an unseemliness, but He even exulted and called the thing glory; and bringing in a robber and murderer with Himself before the rest into paradise, and discoursing with a harlot, and this when the standers-by all accused Him, He counted not the thing to he disgraceful, but both allowed her to kiss His feet, and to bedew His body with her tears, and to wipe them away with her hair, and this amid a company of spectators who were foes and enemies; "for love doeth nothing unseemly." Therefore also fathers, though they be the first of philosophers and orators, are not ashamed to lisp with their children; and none of those who see them find fault with them, but the thing is esteemed so good and right as to be even worthy of prayer. And again, should they become vicious, the parents keep on correcting, caring for them, abridging the reproaches they incur, and are not ashamed. For love "cloth nothing unseemly," but as it were with certain golden wings covereth up all the offences of the beloved.

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

But when I say, "all," do not suppose I mean things injurious also; for example, assisting a youth in a love affair, or whatsoever hurtful thing any one may beseech another to do for him. For such a person doth not love, and this I showed you lately from the Egyptian woman: since in truth he only is the lover who seeks what is profitable to the beloved: so that if any pursue not this, even what is right and good, though he make ten thousand professions of love, he is more hostile than any enemies.

So also Rebecca aforetime, because she exceedingly clung to her son, both perpetrated a theft, and was not ashamed of detection, neither was she afraid, though the risk was no-common one; but even when her son raised scruples to her, "upon me be thy curse, my son,"

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

And this very Jacob, served he not for wages with his kinsmen twice seven years? Was he not together with the bondage subject to mockery in respect of that trick? What then? Did he feel the mockery? Did he count it behaving himself unseemly, that being a freeman, and free born, and well brought up, he endured slaves' treatment among his own kinsmen: a thing which is wont to be most vexing, when one receives opprobrious treatment from one's friends? In no wise. And the cause was his love, which made the time, though long, appear short. "For they were," saith he, (Genesis chapter 29, verse 20) "in his sight as a few days." So far was he from being galled and blushing for this his bondage. Justly then said the blessed Paul, "Love doth not behave itself unseemly." [3.] Ver. 5. "Seeketh not its own, is not provoked."

Thus having said, "doth not behave itself unseemly," he showeth also the temper of mind, on account of which she doth not behave herself unseemly. And what is that temper? That she "seeketh not her own. For the beloved she esteems to be all, and then only "behaveth herself unseemly," when she cannot free him from such unseemliness; so that if it be possible by her own unseemliness to benefit her beloved, she doth not so much as count the thing unseemliness; for the other party thereafter is yourself, when you love: since this is friendship, that the lover and the beloved should no longer be two persons divided, but in a manner one single person; a thing which no how takes place except from love. Seek not therefore thine own, that thou mayest find thine own. For he that seeks his own, finds not his own. Wherefore also Paul said, "Let no man seek his own, but each his neighbor's good. (1 Corinthians chapter 10, verse 24) For your own profit lies in the profit of your neighbor, and his in yours. As therefore one that had his own gold buried in the house of his neighbor, should he refuse to go and there seek and dig it up, will never seek it; so likewise here, he that will not seek his own profit in the advantage of his neighbor, will not attain unto the crowns due to this: God Himself having therefore so disposed of it, in order that we should be mutually bound together:

and even as one awakening a slumbering child to follow his brother, when he is of himself unwilling, places in the brother's hand that which he desires and longs for, that through desire of obtaining it he may pursue after him that holds it, and accordingly so it takes place: thus also here, each man's own profit hath he given to his neighbor, that hence we may run after one another, and not be torn asunder.

And if thou wilt, see this also in our case who address you. For my profit depends on thee, and thy advantage on me. Thus, on the one hand it profits thee to be taught the things that please God, but with this have I been entrusted, that thou mightest receive it from me, and therefore mightest be compelled to run unto me; and on the other hand it profits me that thou shouldest be made better: for the reward which I shall receive for this will be great; but this again lieth in thee; and therefore am I compelled to follow after thee that thou mayest be better, and that I may receive my profit from thee. Wherefore also Paul saith, "For what is my hope? are not even ye?" And again, "My hope, and my joy, and the crown of my rejoicing." (1 Thessalonians chapter 2, verse 19) So that the joy of Paul was the disciples, and his joy they had. Therefore he even wept when he saw them perishing.

Again their profit depended on Paul: wherefore he said, "For the hope of, Israel I am bound with this chain. (Acts chapter 28, verse 20) And again, "These things I endure for the elect's sakes that they may obtain eternal life. (2 Timothy chapter 2, verse 10) And this one may see in worldly things. "For the wife," saith he, "hath not power over her own body, nor yet the husband; but the wife over the husband's, and the husband over the wife's." (1 Corinthians chapter 7, verse 4) So likewise we, when we wish to bind any together, do this. We leave neither of them in his own power, but extending a chain between them, we cause the one to be holden of the other, and the other of the one. Wilt thou also see this in the case of governors? He that judges sits not in judgment for himself, but seeking the profit of his neighbor. The governed on the other hand, seek the profit of the governor by their attendance, by their ministry, by all the other things. Soldiers take up their arms for us, for on our account they peril themselves. We for them are in straits; for from us are their supplies.

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

any, or how be provoked? who doth not even endure to admit an evil surmise; whence is the fountain of wrath.

Ver. 6. "Rejoiceth not in unrighteousness:" i. e., doth not feel pleasure over those that suffer ill: and not this only, but also, what is much greater, "rejoiceth with the truth." "She feels pleasure," saith he, "with them that are well spoken of," as Paul saith, "Rejoice with them that rejoice, and weep with them that weep." (Romans chapter 12, verse 15) Hence, she "envieth not," hence she "is not puffed up:" since in fact she accounts the good things of others her own. Seest thou how by degrees love makes her nursling an angel? For when he is void of anger, and pure from envy, and free from every tyrannical passion, consider that even from the nature of man he is delivered from henceforth, and hath arrived at the very serenity of angels. Nevertheless, he is not content with these, but hath something even more than these to say: according to his plan of stating the stronger points later. Wherefore he saith, "beareth all things." From her long-suffering, from her goodness; whether they be burdensome, or grievous, or insults, or stripes, or death, or whatsoever else. And this again one may perceive from the case of blessed David. For what could be more intolerable than to see a son rising up against him, and aiming at the usurpation, and thirsting for a father's blood? Yet this did that blessed one endure, nor even so could he bear to throw out one bitter expression against the parricide; but even when he left all the rest to his captains, gave a strong injunction respecting his safety. For strong was the foundation of his love. Wherefore also it "beareth all things."

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

Such a person was Paul. Wherefore also he said, "If by any means I may provoke to emulation them which are my flesh;" (Romans chapter 11, verse 14) and he continued hoping. And to Timothy he gave a charge, saying, "And the Lord's servant must not strive, but be gentle towards all .... in meekness correcting those that oppose themselves, if God peradventure may give them the knowledge of the truth."(2 Timothy chapter 2, verse 24 and 2 Timothy chapter 2, verse 25) "What then," saith one, "if they be enemies and heathens, must one hate them?" One must hate, not them but their doctrine: not the man, but the wicked conduct, the corrupt mind. For the man is God's work, but the deceit is the devil's work. Do thou not therefore confound the things of God and the things of the devil. Since the Jews were both

blasphemers, and persecutors, and injurious, and spake ten thousand evil things of Christ. Did Paul then hate them, he who of all men most loved Christ? In no wise, but he both loved them, and did everything for their sakes: and at one time he saith, "My heart's desire and my supplication to God is for them that they may be saved:" (Romans chapter 10, verse 1, Romans chapter 9, verse 3) and at another, "I could wish that myself were anathema from Christ for their sakes." Thus also Ezekiel seeing them slain saith, "Alas, O Lord, dost Thou blot out the remnant of Israel?" (Ezekiel chapter 9, verse 8) And Moses, "If Thou wilt forgive their sin, forgive." (Exodus chapter 32, verse 32)

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

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

and thus in regular process thou wilt be broken off from the most even of thy brethren, or rather from all: for there is not one, no, not one, without sin. For if it be our duty to hate the enemies of God, one must not hate the ungodly only, but also sinners: and thus we shall be worse than wild beasts, shunning all, and puffed up with pride; even as that Pharisee. But

not thus did Paul command us, but how? "Admonish the disorderly, encourage the faint-hearted, support the weak, be long suffering toward all. (1 Thessalonians chapter 5, verse 14)

[6.] What then doth he mean when he saith, "If any obeyeth not our word by this epistle, note that man, that ye have no company with him?" (2 Thessalonians chapter 3, verse 14) In the first place, he saith this of brethren, however not even so without limitation, but this too with gentleness. For do not thou cut off what follows, but subjoin also the next clause: how, having said, "keep no company," he added, "yet count him not as an enemy, but admonish him as a brother." Seest thou how he bade us hate the deed that is evil, and not the man? For indeed it is the work of the devil to tear us asunder from one another, and he hath ever used great diligence to take away love that he may cut off the way of correction, and may retain him in error and thee in enmity, and thus block up the way of his salvation. For when both the physician hates the sick man and flies from him, and the sick man turns away from the physician, when will the distempered person be restored, seeing that neither the one will call in the other's aid, nor will the other go to him?

But wherefore, tell me, dost thou at all turn away from him and avoid him? Because he is ungodly? Truly for this cause oughtest thou to welcome and attend him, that thou mayest raise him up in his sickness. But if he be incurably sick, still thou hast been bidden to do thy part. Since Judas also was incurably diseased, yet God left not off attending upon him. Wherefore, neither do thou grow weary. For even if after much labor thou fail to deliver him from his ungodliness, yet shalt thou receive the deliverer's reward, and wilt cause him to wonder at thy gentleness, and so all this praise will pass on to God. For though thou shouldest work wonders, and raise the dead, and whatsoever work thou doest, the Heathen will never wonder at thee so much, as when they see thee displaying a meek, gentle, mild disposition. And this is no small achievement: since many will even be entirely delivered from their evil way; there being nothing that hath such power to allure men as love. For in respect of the former they will rather be jealous of thee, I mean the signs and wonders; but for this they will both admire and love thee: and if they love, they will also lay hold of the truth in due course. If however he become not all at once a believer, wonder not nor hurry on, neither do thou require all things at once, but suffer him for the present to praise, and love, and unto this in due course he will come.

[7. And that thou mayest clearly know how great a thing this is, hear how even Paul, going before an unbelieving judge, made his defence. "I think myself happy," saith he, "That I am to make my defence before thee. (Acts chapter 26, verse 2) And these things he said, not to flatter him, far from it; but wishing to gain him by his gentleness. And he did in part gain him, and he that was till then considered to be condemned took captive his judge, and the victory is confessed by the person himself who was made captive, with a loud voice in the presence of all, saying, "With but little persuasion thou wouldst fain make me a Christian. (Acts chapter 26, verse 28 and Acts chapter 26, verse 29) What then saith Paul? He spread his net the wider, and saith, "I would to God, that not only thou, but also all that hear me

this day, might become such as I am, except these bonds. What sayest thou, O Paul? "except these bonds? And what confidence remains for thee, if thou art ashamed of these things, and fliest from them, and this before so great a multitude? Dost thou not every where in thy Epistles boast of this matter, and call thyself a prisoner? Dost thou not every where carry about this chain in our sight as a diadem? What then hath happened now that thou deprecatest these bonds?

"I myself deprecate them not," saith he, "nor am I ashamed of them, but I condescend to their weakness. For they are not yet able to receive my glorying; and I have learned from my Lord not to put 'a piece of undressed cloth upon an old garment:' (S. Matthew chapter 9, verse 16) therefore did I thus speak. For, in fact, unto this time they have heard ill reports of our doctrine, and abhor the cross. If therefore I should add also bonds, their hatred becometh greater; I removed these, therefore, that the other might be made acceptable. So it is, that to them it seems disgraceful to be bound, because they have not as yet tasted of the Glory which is with us. One must therefore condescend: and when they shall have learned of the true life, then will they know the beauty also of this iron, and the lustre which comes of these bonds. Furthermore, discoursing with others, he even Calls the thing a free gift, saying, "It hath been granted in the behalf of Christ, not only to believe on Him, but also to suffer in His behalf. (Philippians chapter 1, verse 29) But for the time then present, it was a great thing for the hearers not to be ashamed of the cross: for which cause he goes on gradually. Thus, neither doth any one introducing a person to a palace, before that he beholds the vestibule, compel him, yet standing without, to survey what is within:

since in that way it will not even seem admirable, unless one enter in and so acquaint one's self with all.

So then let us also deal with the heathen sort: with condecension, with love. For love is a great teacher, and able both to withdraw men from error, and to reform the character, and to lead them by the hand unto self-denial, and out of stones to make men.

[8.] And if thou wouldest learn her power, bring me a man timid and fearful of every sound, and trembling at shadows; or passionate, and harsh, and a wild beast rather than a man; or wanton and licentious; or wholly given to wickedness; and deliver him into the hands of love, and introduce him into this school; and thou wilt speedily see that cowardly and timid creature made brave and magnanimous, and venturing upon all things cheerfully. And what is wonderful, not from any change in nature do these things result, but in the coward soul itself love manifests her peculiar power; and it is much the same as if one should cause a leaden sword, not turned into steel but continuing in the nature of lead, to do the work of steel. As thus: Jacob was a "plain man, (Genesis chapter 25, verse 27) dwelling in a house, and unpracticed in toils and dangers, living a kind of remiss and easy life, and like a virgin in her chamber, so also he was compelled for the most part to sit within doors and keep the house; withdrawn from the forum and all tumults of the forum, and from all such matters, and even continuing in ease and quietness. What then? After that the torch of love had set him on fire, see how it made this plain and home-keeping man strong to endure and fond of

toil. And of this hear not what I say, but what the patriarch himself saith: how finding fault with his kinsman, his words are, "These twenty years am I with thee." (Genesis chapter 31, verse 36) And how wert thou these twenty years? (For this also he adds,) "Consumed by the heat in the day time, and with the frost by night, and sleep departed from mine eyes," Thus speaks that "plain man, keeping at home," and living that easy life.

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

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

Homily 34

1 Corinthians chapter 13, verse 8But whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be knowledge, it shall be done away.

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

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

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

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

Ver. 9. 10. "We know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away." It is not therefore knowledge that is done away, but the circumstance that our knowledge is in part. For we shall not only know as much but even a great deal more. But that I may also make it plain by example; now we know that God is every where, but how, we know not. That He made out of things that are not the things that are we know; but of the manner we are ignorant. That He was born of a virgin, we know; but how, we know not yet. But then shall we know somewhat more and clearer concerning these thing. Next he points out also how great is the distance between the two, and that our deficiency is no small one, saying,

Vet. 11. "When I was a child, I spake as a child, I felt as a child, I thought as a child; but now that I am become a man, I have put away childish things." And by another example too he manifests the same thing again, saying, Ver. 12. "For now we see in a mirror." Further, because the glass sets before us the thing seen indefinitely, he added, "darkly," to show very strongly that the present knowledge is most partial. "But then face to face." Not as though God hath a face, but to express the notion of greater clearness and perspicuity. Seest thou how we learn all things by gradual addition?

"Now I know in part; but then shall I know even as also I have been known." Seest thou how in two ways he pulls down their pride? Both because their knowledge is in part, and because not even this have they of themselves. "For I knew Him not, but He made Himself known to me," saith he. Wherefore, even as now He first knew me, and Himself hastened towards me, so shall I hasten towards Him then much more than now. For so he that sits in darkness, as long as he sees not the sun doth not of himself hasten to meet the beauty of its beam, which indeed shows itself as soon as it hath begun to shine: but when he perceives its brightness, then also himself at length follows after its light: This then is the meaning of the expression, "even as also I have been known." Not that we shall so know him as He is, but that even as He hastened toward us now, so also shall we cleave unto Him then, and shall know many of the things which are now secret, and shall enjoy that most blessed society and wisdom. For if Paul who knew so much was a child, consider what those things must be. If these be "a glass" and "a riddle," do thou hence again infer, God's open Face, how great a thing It is.

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

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

[4.] But what say those who shrink from nothing? That the expression, "now I know in part," is spoken in dispensations; for that the Apostle had the perfect knowledge of God. And now he calls himself a child? How sees he "in a mirror?" How "darkly," if he hath the sum of knowledge? And why doth he refer to it as something peculiar to the Spirit, and to no other power in the creation, saying, "For who among men knoweth the things of a man, save the spirit of the man which is in him? Even so the things of God none knoweth, save

the Spirit of God." (1 Corinthians chapter 2, verse 11) And Christ again sayeth that this belongs to Himself alone, thus saying, "Not that any man hath seen the Father, save He which is from God, He hath seen the Father," (John chapter 6, verse 46) giving the name, "sight," to the most clear and perfect knowledge.

And how shall he who knoweth the Essence, be ignorant of the dispensations? since that knowledge is greater than this. "Are we then," saith he, "ignorant of God?" Far from it. That He is, we know, but what He is, as regards His Essence, we know not yet. And that thou mayst understand that not concerning the dispensations did he speak the words, "now I know in part," hear what follows. He adds then, "but then shall I know, even as also I have been known." He was surely known not by the dispensations, but by God. Let none therefore consider this to be a small or simple transgression, but twofold, and threefold, yea and manifold. For not only is there this impiety that they boast of knowing those things which belong to the Spirit alone; and to the only-begotten Son of God, but also that when Paul could not acquire even this knowledge "which is in part" without the revelation from above, these men say that they have obtained the whole from their own reasonings. For neither are they able to point out that the Scripure hath any where discoursed to us of these things.

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

If now so great is the virtue of love, with good reason doth he add and say, "Follow after love. For there is surely need of "following," and a kind of vehement running after her: in such sort doth she fly from us, and so many are the things which trip us up in that direction. Wherefore we have ever need of great earnestness in order to overtake her. And to point out this, Paul said not, "follow love," but, "pursue"her; stirring us up, and inflaming us to lay hold on her.

For so God from the beginning contrived ten thousand ways for implanting her in us. Thus, first, He granted one head to all, Adam. For why do we not all spring out of the earth? Why

not full grown, as he was? In order that both the birth and the bringings up of children, and the being born of another, might bind us mutually together. For this cause neither made He woman out of the earth: and because the thing of the same substance was not equally sufficient to shame us into unanimity, unless we had also the same progenitor, He provided also for this: since, if now, being only separated by place, we consider ourselves alien from one another; much more would this have happened if our race had had two originals. For this cause therefore, as it were from some one head, he bound together the whole body of the human race. And because from the beginning the seemed to be in a manner two, see how he fastens them together again, and gathers them into one by marriage. For, "therefore," saith He, "shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be for one flesh." (Genesis chapter 2, verse 24.) And he said not, "the woman," but, "the man," because the desire too is stronger in him. Yea, and for this cause He made it also stronger, that it might bow the superior party to the absolute sway of this passion, and might subjugate it to the weaker. And since marriage also must needs be introduced, him from whom she sprang He made husband to the woman. For all things in the eye of God are second to love. And if when things had thus begun, the first man straightway became so frantic, and the devil sowed among them so great warfare and envy; what would he not have done, had they not sprung from one root?

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

since to all those things are we more kindly disposed, which are done for our sakes. But that she, on the other hand, might not be elated, as being granted him for help, nor might burst this bond, He makes her out of his side, signifying that she is a part of the whole body. And that neither might the man be elated therefore, He no longer permits that to belong to him alone which before was his alone, but effected the contrary to this, by bringing in procreation of children, and herein too giving the chief honor unto the man, not however allowing the whole to be his.

Seest thou how many bonds of love God hath wrought? And these indeed by force of nature He hath lodged in us as pledges of concord. For both our being of the same substance leads to this; (for every animal loves its like;)and the woman being produced from the man, and again the children from both. Whence also many kinds of affection arise. For one we love as a father, another as a grandfather; one as a mother, another as a nurse; and one as a son or grandson or great-grandson again, and another as a daughter, or grand-daughter; and one as a brother, another as a nephew; and one as a sister, another as a niece. And why need one recount all the names of consanguinity? And He devised also another foundation of affection. For having forbidden the marriage of kindred, he led us out unto strangers and drew them again unto us. For since by this natural kindred it was not possible that they should be connected with us, he connected us anew by marriage, uniting together whole families by the single person of the bride, and mingling entire races with races.

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

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

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

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

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

Now then, in that city of the affluent there will be no manufacturer, no builder, no carpenter, no shoe-maker, no baker, no husbandman , no brazier, no rope-maker, nor any other such trade. For who among the rich would ever choose to follow these crafts, seeing that the very men who take them in hand, when they become rich, endure no longer the discomfort caused by these works? How then shall this our city stand? "The rich," it is replied, "giving money, will buy these things of the poor." Well then, they will not be sufficient for themselves, their needing the others proves that. But how will they build houses? Will they purchase this too? But the nature of things cannot admit this. Therefore they must needs invite the artificers thither, and destroy the law, which we made at first when we were rounding the city. For you remember, that we said, "let there be no poor man within it." But, lo, necessity,

even against our will, hath invited and brought them in. Whence it is evident that it is impossible without poor for a city to subsist: since if the city were to continue refusing to admit any of these, it will be no longer a city but will perish. Plainly then it will not support itself, unless it shall collect the poor as a kind of preservers, to be within itself.

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

And when iron too is to be wrought, or any such thing to be done, this is the race of men whereof we most stand in need.What respect then remains wherein we may stand in need of the rich? except the thing required be, to pull down this city. For should that sort of people make an entrance, and these philosophers, for (for I call them philosophers, who seek after nothing superfluous,) should fall to desiring gold and jewels, giving themselves up to idleness and luxury; they will ruin everything from that day forward.

[9. "But unless wealth be useful," saith one, "wherefore hath it been given by God? And whence is it evident, that being rich is from God? "The Scripture saith, 'The silver is Mine, and the gold is Mine,' and to whomsoever I will, I will give it. (Haggai chapter 2, verse 8) Here, if I were not doing an unseemly thing, I could at this moment laugh loudly, in derision of those who say these things: because as little children admitted to a King's table, together with that food they thrust into their mouth everything that comes to hand; so also do these together with the divine Scriptures privily bring in their own notions. For this, "the silver is Mine, and the gold is Mine," I know to have been spoken by the Prophet; but that, "to whomsoever I will, I will give it," is not added, but is brought in by these offscourings of the people. And as to the former, why it was said, I will explain. The Prophet Haggai, because he was continually promising to the Jews after their return from Babylon, that he would show the temple in its former appearance, and some doubted of the thing spoken, and considered it to be well nigh impossible that after being reduced to dust and ashes, the house should appear again such as it was;-he, to remove their unbelief, in the person of God saith these things; as if he said, "Why are ye afraid?

and why do ye refuse to believe? 'The silver is Mine, and the gold is Mine,' and I need not to borrow from others, and so to beautify the house. And to show that this is the meaning he adds, "and the glory of this house, the latter glory shall be greater than the glory of the former. Let us not then bring in spiders' webs upon the.royal robe. For if any person, detected in weaving a counterfeit thread in a purple vest, is to suffer the severest punishment, much more in spiritual things; since neither is it an ordinary sin, which is hereby committed. And why say I, by adding and taking away? By a mere point, and by a mere circumstance of delivery in the reading, many impious thoughts have not seldom been brought into being.

"Whence then the rich," saith one? "for it hath been said, 'Riches and poverty are from the Lord.' "Let us then ask those who object these things against us, whether all riches and all poverty are from the Lord? Nay, who would say this? For we see that both by rapine, and by wickedly breaking open of tombs, and by witchcraft, and by other such devices, great wealth is gathered by many, and the possessors are not worthy even to live. What then, tell me, do we say that this wealth is from God? Far from it. Whence then? From sin. For so the harlot by doing indignity to her own body grows rich, and a handsome youth oftentimes selling his bloom with disgrace brings himself gold, and the tomb-spoiler by breaking open men's sepulchres gathers together unjust wealth, and the robber by digging through walls. All wealth therefore is not from God. "What then," saith one, "shall we say to this expression?" Acquaint thyself first with a kind of poverty which proceeds not from God, and then we will proceed to the saying itself. I mean, that when any dissolute youth spends his wealth either on harlots, or on conjurors, or on any other such evil desires, and becomes poor, is it not very evident that this hath not come from God, but from his own profligacy? Again, if any through idleness become poor, if any through folly be brought down to beggary, if any, by taking in hand perilous and unlawful practices; is it not quite evident, that neither hath any one of these and other such persons been brought down to this their poverty by God?

"Doth then the Scripture speak falsely?" God forbid! but they do foolishly, who neglect to examine with due exactness all things written. For if this on the one hand be acknowledged, that the Scriptures cannot lie; and this on the other hand proved, that not all wealth is from God; the weakness of inconsiderate readers is the cause of the difficulty.

[10.] Now it were right for us to dismiss you, having herein exculpated the Scripture, that ye may suffer this punishment at our hands for your negligence concerning the Scriptures: but because I greatly spare you and cannot any longer bear to look on you confused and disturbed, let us also add the solution, having first mentioned the speaker, and when it was spoken, and to whom. For not alike to all doth God speak, as neither do we deal alike with children and men. When then was it spoken, and by whom, and to whom? By Solomon in the Old Testament to the Jews, who knew no other than things of sense, and by these proved the power of God. For these are they who say, "Can He give bread also?" and, "What sign showest Thou unto us? Our fathers did eat manna in the desert:-whose God is their belly." (Psalms chapter 78, verse 24; Matthew chapter 12, verse 38. John chapter 6, verse 31. Philippians chapter 3, verse 19) Since then they were proving Him by these things, He

saith to them, "This is also possible with God to make both rich and poor;" not that it is of course He Himself who maketh them, but that He can, when He will. Just as when he saith, "Who rebuketh the sea, and maketh it dry, and drieth up all the rivers," (Nahum chapter 1, verse 4) and yet this was never done. How then doth the prophet say so? Not as though it were a doing always, but as a thing that was possible for Him to do.

What kind of poverty then doth He give, and what kind of wealth? Remember the patriarch, and thou shalt know the kind of wealth that is given by God. For He made both Abraham rich, and after him Job, even as Job himself saith; "If we have received good from the Lord, shall we not also receive evil?" (Job chapter 2, verse 10) And the wealth of Jacob thence had its beginning. There is also a poverty which cometh from Him, that which is commended, such asHe once would have introduced to the knowledge of that rich man, saying, "If thou wouldest be perfect, sell thy goods, and give to the poor, and come, follow Me." (Matthew chapter 19, verse 21) And to the disciples again, making a law and saying, "Provide neither gold, nor silver, nor two coats." (Matthew chapter 9, verse 10) Say not then that all wealth is His gift: seeing that cases have been pointed out of its being collected both by murderers, and by rapine, and by ten thousand other devices.

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

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

on the one hand who make just acquisitions, as having received from God, spend on the commands of God: but they who in act of acquiring offend God, in the expending also do the same: consuming it on harlots and parasites, or burying and shutting it up, but laying out nothing upon the poor.

Homily 35

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

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

by adding, "but in the Spirit he speaketh mysteries" he again elevated it, that it might not seem to be superfluous and useless and given in vain.

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

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

But "rather" and "greater," do not mark opposition, but superiority. So that hence also it is evident that he is not disparaging the gift, but leading them to better things, displaying both his carefulness on their behalf, and a spirit free from all envy. For neither did he say, "I would that two or three," but, "that ye all spake with tongues" and not this only, but also, "that ye prophesied;" and this rather than that; "for greater is he that prophesieth." For since he hath established and proved it, he next proceeds also to assert it; not however simply, but with a qualification. Accordingly he adds, "except he interpret;" since if he be able to do this, I mean the interpreting, "he hath become equal unto the prophet," so he speaks, "because then there are many who reap the advantage of it;" a thing to be especially observed, how this throughout, before all else, is his object,

Ver. 6. "But now, brethren, if I come unto you speaking with tongues, what shall I profit you,unless I speak to you either by way of revelation, or of knowledge, or of prophesying, or of teaching?" "And why speak I," saith he, "of the rest? Nay, let the person who speaketh with tongues be Paul: for not even so will any good come to the hearers" And these things he saith to signify that he is seeking their profit, not beating any grudge against them that have the gift; since not even in his own person doth he shrink from pointing out its unprofitableness. And indeed it is his constant way to work out the disagreeable topics in his own person: as in the beginning of the Epistle he said, "Who then is Paul? and who is Apollos? and who

is Cephas?" This same then he doth also here, saying, "Not even I shall profit you, except I speak to you either by way of revelation, or of prophesying, or of knowledge, or of teaching." And what he means is, "if I say not somewhat that can be made intelligible to you and that may be dear, but merely make display of my having the gift of tongues;-tongues which ye do not understand, ye will go away with no sort of profit. For how should you profit by a voice which ye understand not?"

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

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

Ver. 9. "So also ye, unless ye utter by the tongue, speech easy to be understood, ye will be speaking into the air:" i. e., calling to nobody, speaking unto no one. Thus every where he showsits unprofitableness. [4.] "But if it be unprofitable, why was it given?" saith one. So as to be useful to him that hath received it. But if it is to be so toothers also, there must be added interpretation. Now this he saith, bringing them near to one another; that if a person himself have not the gift of interpretation, he may take unto him another that hath it, and make his own gift useful through him. Wherefore he every where. points out its imperfection, that so he may bind them together. Any how, he that accounts it to be sufficient for itself, doth not so much commend it asdisparage it, not suffering it to shine brightly by the interpretation. For excellent indeed and necessary is the gift, but it is so when it hath one to explain what is spoken. Since the finger too is a necessary thing, but when you separate it from the other members, it will not be equally useful: and the trumpet

is necessary, but when it sounds at random, it is rather an annoyance. Yea, neither shall any art come to light, without matter subject to it; nor is matter put into shape, if no form be assigned to it. Suppose then the voice to be as the subject-matter, but the distinctness as that form, which not being present, there will be no use in the material.

Ver. 10. "There are, it may be, so many kinds of voices in the world, and no kind is without signification:" i. e., so many tongues, so many voices of Scythians, Thracians, Romans, Persians, Moors, Indians, Egyptians, innumerable other nations. Ver. 11. "If then I know not the meaning of the voice, I shall be to him that speaketh a barbarian." "For suppose not," saith he, "that this happens only in our case; rather in all one may see this taking place: so that I do not say this to disparage the voice, but to signify that to me it is useless, as long as it is not intelligible." Next, that he may not render the accusation unpalatable, he makes his charge alike for the two, saying, "He shall be unto me a barbarian, and I to him." Not from the nature of the voice, but from our ignorance. Seest thou how by little and little he draws men to that which is akin to the subject. Which is his use to do, to fetch his examples from afar, and to end with what more properly belongs to the matter. For having spoken of a pipe and harp, wherein is much that is inferior and unprofitable, he comes to the trumpet, a thing more useful; next, from that he proceeds to the very voice itself. So also before, when he was discounting to show that it was not forbidden the Apostles to receive, beginning first with husbandmen, and shepherds, and soldiers, then he brought the discourse on to that which is nearer to the subject, the priests in the old covenant.

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

Ver. 13. "Wherefore let him that speaketh in a tongue pray that he may interpret." Ver. 14. "For if I pray in a tongue, my spirit prayeth, but my understanding is unfruitful." Ver. 15. "What is it then? I will pray with the spirit, and I will pray with the understanding also; I will sing with the spirit, and I will sing with the understanding also." Here he shows that it is in their power to obtain the gift. For, "let him pray," saith he, i.e., "let him contribute his own part," since if thou ask diligently, thou writ surely receive. Ask accordingly not

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

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

Observe how again here he brings his stone to the plumb-line every where seeking the edification of the Church. Now by the "unlearned" he means the laymen, and signifies that he also suffers no little loss when he is unable to say the Amen. And what he saith is this: "if thou shalt bless in a barbarian tongue, not knowing what thou sayest, nor able to interpret, the layman cannot respond the Amen. For not hearing the words, 'forever and ever,' which are at the end, he doth not say the Amen." Then again, comforting him concerning this, that he might not seem to hold the gift too cheap; the same kind of remark as he made above, that "he speaketh mysteries," and "speaketh unto God," and "edifieth himself," and "prayeth with the spirit," intending no little comfort from these things, this also he utters here, saying, "for thou indeed givest thanks well," since thou speakest being moved by the Spirit: but the other hearing nothing nor knowing what is said, stands there, receiving no great advantage by it."

[7.] Further, because he had run down the possessors of this girl, as though they had no such great thing; that he might not seem to hold them cheap, as being himself destitute of it, see what he saith: Ver. 18. "I thank God, speaking with tongues more than ye all." And this he doth also in another place intending, namely, to take away the advantages of Judaism and to show that henceforth they are nothing, he begins by declaring that himself had been endowed with them, yea, and that in very great excess; and then he calls them "loss," thus

saying, "If any man thinketh to have confidence in the flesh, I more: circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as touching the law, a Pharisee; as touching zeal, persecuting the Church; as touching the righteousness which is the law, found blameless." (Philippians chapter 3, verse 4-Philippians chapter 3, verse 7) And then, having signified himself to have the advantage of all, he saith, "Howbeit what things were gain to me, those have I counted lossfor Christ." So also he doth here, saying, "I speak with tongues more than ye all." Do not ye therefore glory as though ye only had the gift. For I also possess it, yea more than ye.

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

[8.] And here is the reason of the faculty he had of looking to the expedient both to himself and to others: viz. because he was free from vain-glory. Since he assuredly that is enslaved by it, so far from discerning what is good to others, will not even know his own.

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

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

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

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

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

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

[12.] But the men of our time are overwhelmed by all things, not by desire of glory only, but also, on the other hand, by insult and fear of dishonor. Thus, should any one praise, it would puff thee up, and if he blame, it would cast thee down. And as weak bodies are by common accidents injured, so also souls which grovel on earth. For such not poverty alone, but even wealth destroys, not grief only, but likewise joy, and prosperity more than adversity. For poverty compels to be wise, but wealth leads on oftentimes into some great evil. And as men in a fever are hard to be pleased in any thing, so also they that are depraved in mind on every side receive hurt. Knowing therefore these things, let us not shun poverty, let us not admire riches: but prepare our soul to be sufficient for all estates. For so any one building

an house doth not consider how neither rain may descend, nor sunbeam light on it, (for this were impossible,) but how it may be made capable of enduring all. And he again that builds a ship doth not fashion the sides of the ship may be ready to meet all. And again, he that cares for the body doth not look to this that there may be no inequality in the temperature, but that the body may easily endure all these things. So accordinglylet us act in respect of the soul, and neither be anxious to fly poverty nor to become rich, but to regulate each of them for our own safety.

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

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

What foe then so deadly as wealth, which destroys both the soul of the living, and insults the body of the dead, not suffering it even to lie buried in the ground. which is common even to the condemned and to them that have been taken inn the vilest crimes? For of them the

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

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

And yet in that case there are many things which might lead one to pity, the fact of its being a corpse, its inability to move, and tending to earth and corruption, the absence of any one to help: but none of these things soften those accursed wretches, because of the tyranny they are under from their base cupidity. For the passion of covetousness, like some ruthless tyrant, is at hand, enjoining those inhuman commands and having made wild beasts of them, so brings them to the tombs. Yea, like wild beasts attacking the dead, they would not even abstain from their flesh, if their limbs were any way useful unto them. Such is our enjoyment of wealth; to be insulted even after death, and deprived of sepulture which even the most desperate criminals obtain.

[14.] Are we still then, tell me, to be fond of so grievous an enemy? Nay, I beseech you, nay, my brethren! but let us fly from it without turning to look: and if it come into our hands, let us not keep it within, but bind it fast by the hands of the poor. For these are the bonds which have more power to hold it, and from those treasuries it will never more escape; and so this faithless one abides for the time to come faithful, tractable, tame, the right hand of Mercy producing this effect on it. As I have said then, if it ever come to us, let us hand

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

Homily 36

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

But what is it to be a babe in wickedness? Not even to know what wickedness is: yea, such he willed them to be. Wherefore also he said, "It is actually reported that there is fornication among you."(1 Corinthians chapter 5, verse 1) He said not, "is done," but is "reported:" as if he said, "ye are not without knowledge of the thing; ye have heard of it some time." I say, he would have them both to be men and children; the one however in wickedness, but the other in wisdom. For so even the man may become a man, if he be also a child: but as long as he is not a child in wickedness, neither will he be a man. For the wicked, instead of being mature, will be but a fool. Ver. 21. "In the law it written, By men of strange tongues and by the lips of strangers will I speak unto this people; and not even thus will they hear me, saith the Lord."

Yet surely it is no where written in the Law, but as I said before, he calls always the whole of the Old Testament, the Law: both the prophets and the historical books And he brings forward his testimony from Esaias the prophet, again covertly detracting from the glory of the gift, for their profit; nevertheless, even thus he states it with praise. For the expression, "not even thus," hath force to point out that the miracle was enough to astonish them; and if they did not believe, the fault was theirs. And wherefore did God work it, if they were not

to believe? That He might in every case appear to do His part. [2.] Having shown then even from the prophecy, that the sign in question is not of great use, he adds, Ver. 22. "Wherefore tongues are for a sign, not to them that believe, but to the unbelieving: but prophesying is for a sign not to the unbelieving, but to them that believe."

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

"For if there come in," saith he, "when ye are prophesying, one that believeth not, he is reproved by all, and judged." And not only this, but also after this another question hence springs up: since the tongue will appear on the contrary greater than the prophecy. For if the tongues are for a sign to the unbelieving, but prophecy to them that believe, that which draws in aliens and makes of the household, is greater than that which regulates those of the household. What then is the meaning of that expression? Nothing difficult nor obscure, nor contrary to what went before, but rather very agreeable to it, if we give heed: viz., that prophecy is suitable to both, but then tongue not so. Wherefore having said of the tongue, "it is for a sign," he adds, "not to them that believe, but to the unbelievers," and to them "for a sign," i. e., for astonishment, not so much for instruction.

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

And to show thee that he introduced the term "sign" here, not as a thing which of course did some good, he added that which resulted from it. And what was this? "They will say," saith he, "that ye are mad" This however not from the nature of the sign, but from their folly. But when thou hearer of unbelievers, do not suppose that the same persons are in every case intended, but at one time they which are incurably diseased and abide uncorrected, and at another they which may be changed; such as were they who in the times of

the Apostles admire the mighty things of God which they hear of; such as in the case of Cornelius. His meaning accordingly is this; that prophecy avails both among the unbelieving and among them that believe: as to the tongue, when heard by the unbelieving and inconsiderate, instead of profiting by it, they rather deride the utterers as madmen. For, in fact, it is to them but for a sign, i.e., in order to astonish them merely; whereas they who had understanding used also to profit by it: with a view to which the sign was given. Even as then there were not only certain who accused them of drunkenness, but many also admired them as relating the wonderful works of God. It appears then that the mockers were those without understanding. Wherefore also Paul did not simply say, "they will say that ye are mad," but added, "unlearned and unbelievers."

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

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

And do thou accordingly likewise: if thou wouldest lead men away from pleasure, show that the thing is bitter: if thou wouldest withdraw them from vain-glory, show that the thing is full of dishonor: thus also was Paul used to do. When he would tear away the rich from their love of money, he said not merely that wealth is a hurtful thing, but also that it casts into

temptations. ”For they that desire to be rich,” saith he,” fall into a temptation. (1 Timothy chapter 6, verse 9) Thus, since it seems to deliver from temptations, he attributes to it the contrary of that which the rich supposed. Others again held fast by the wisdom that is without, as though by it establishing Christ’s doctrine; he signifies that not only it gives no aid to the cross, but even makes it void. They held to going to law before strangers, thinking it unmeet to be judged by their own, as if those without were wiser: he points out that going to law before them that are without is shameful. They clave to things offered in sacrifice to idols, as displaying perfect knowledge: he intimates that this is a mark of imperfect knowledge, not to know how to manage in the things which concern our neighbors.

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

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

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

the facts, and that of those who are the objects of the benefit. "For he is reproved by all," saith he, "he is judged by all;

and thus are the secrets of his heart made manifest; and so he will fall down on his face and worship God, declaring that God is around you indeed. Seest thou that this is not capable of two interpretations: how in the former case what is done may be doubted of, and here and there an unbeliever might ascribe it to madness? whereas here there will be no such thing, but he will both wonder and worship, first making a confession by his deeds, and then by his words also. Thus also Nebuchadnezzar worshipped God, saying, "Of a truth, your God, He is the God that revealeth secrets, seeing thou couldest reveal this secret. (Daniel chapter 2, verse 47) Seest thou the might of prophecy, how it changed that savage one and brought him under instruction and introduced him to faith?

[4.] Ver. 26. "What is it then, brethren? When ye come together, each one hath a psalm, hath a teaching, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying." Seest thou the foundation and the rule of Christianity? how, as it is the artificer's work to build, so it is the Christian's to profit his neighbors in all things. But since he had vehemently run down the gift; lest it might seem to be superfluous, for with a view to pull down their pride and no more, he did this:-again he reckons it with the other gifts, saying, "hath a psalm, hath a teaching, hath a tongue." For of old they used also to make psalms by a gift and to teach by a gift. Nevertheless, "let all these look to one thing," saith he, "the correction of their neighbor: let nothing be done at random. For if thou comest not to edify thy brother, why dost thou come here at all? In fact, I do not make much account of the difference of the gifts. One thing concerns me, one thing is my desire, to do all things "unto edifying." Thus also he that hath the lesser gift will outrun him that hath the greater, if this be not wanting. Yea, therefore are the gifts bestowed, that each might be edified; since unless this take place, the gift will rather turn to the condemnation of the receiver. For what, tell me, is the use of prophesying? What is the use of raising the dead, when there is none who profits by it? But if this be the end of the gifts, and if it be possible to effect it in another way without gifts, boast not thyself on the score of the signs, nor do thou bewail thyself to whom the gifts are denied.

[5.] Ver. 27. "And if any man speaketh in a tongue, let it be by two, or at the most by three, and that in turn; and let one interpret." Ver. 28. "But if there be no interpreter, let him keep silence in the Church; and let him speak to himself, and to God."

What sayest thou, tell me? Having spoken so much of tongues, that the gift is a thing unprofitable, a thing superfluous, if it have no interpreter, dost thou command again to speak with tongues? I do not command, saith he, neither do I forbid; as when he saith, "if any of them that believe not bid you to a feast and ye be disposed to go," he saith it not laying down a law for them to go, but not hindering them: so likewise here. "And let him speak. to himself and to God. If he endure not to be silent, saith he, but is so ambitious and vain-glorious, "let him speak by himself. "And thus, by the very fact of so permitting, he greatly checked and put them to shame. Whichhe doth also elsewhere, discoursing of

converse with a wife and saying, "But this I say because of your incontinency. But not so did he speak, when he was discoursing of prophecy. How then? In a tone of command and legislation: "Let the prophets speak, two or three. And he no where here seeks the interpreter, nor doth he stop the mouth of him that prophesies as under the formerhead, saying, "If there be no interpreter, let him keep silence; because in fact he who speaks in a tongue is not sufficient of himself. Wherefore if any hath both gifts, let him speak. But if he hath not, yet wish to speak, let him do so with the interpreter's aid. For the prophet is an interpreter, but of God;

whereas thou art of man. "But if there be no interpreter, let him keep silence: for nothing ought to be done superfluously, nothing for ambition. Only "let him speak to himself and to God; i.e., mentally, or quietly and without noise: at least, if he will speak. For this is surely not the tone of one making a law, but it may be of one who shames them more even by his permission; as when he saith, "but if any hunger, let him eat at home: and seeming to give permission, he touches them hereby the more sharply. "For ye come not together for this purpose," saith he, "that ye may show that ye have a gift, but that ye may edify the hearers; which also he before said, "Let all things be done unto edifying."

[6.] Ver. 29. "Let the prophets speak by two or three, and let the others discern." No where hath he added, "at the most," as in the case of the tongues. And how is this, one saith? For he makes out that neither is prophesy sufficient in itself, if at least he permitteth the judgment to others. Nay, surely it is quite sufficient; and this is why he did not stop the mouth of the prophet, as of the other, when there is no interpreter; nor, as in his case he said, "if there be no interpreter let him keep silence," so also in the case of the prophet, "if there be none to discern, let him not prophesy;" but he only secured the hearer; since for the satisfaction of the hearers he said this, that no diviner might throw himself in among them. For of this also at the beginning he bade them beware, when he introduced a distinction between divination and prophecy, and now he bids them discriminate and spy out the matter, so that no Satanic teacher might privily enter.

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

So then, comforting him that had been silenced, he saith, "For ye all can prophesy one by one, that all may learn, and all may be comforted." Seest thou how again he states the reason wherefore he doeth all things? For if him that speaks with tongues he altogether forbid to

speak, when he hath not an interpreter, because of the unprofitableness; reasonably also he bids restrain prophecy, if it have not this quality, but createth confusion and disturbance and unseasonable tumult. Ver. 32. "And the spirits of the prophets are subject to the prophets." Seest thou how he put him to shame earnestly and fearfully? For that the man might not strive nor be factious, he signifies that the gift itself was under subjection. For by "spirit" here, he means its actual working. But if the spirit be subject, much more thou its possessor canst not justly be contentious.

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

What now can be more awful than these things? For in truth the Church was a heaven then, the Spirit governing all things, and moving each one of the rulers and making him inspired. But now we retain only the symbols of those gifts. For now also we speak two or three, and in turn, and when one is silent, another begins. But these are only signs and memorials of those things. Wherefore when we begin to speak, the people respond, "with thy Spirit," indicating that of old they thus used to speak, not of their own wisdom, but moved by the Spirit. But not so now: (I speak of mine own case so far. But the present Church is like a woman who hath fallen from her former prosperous days, and in many respects retains the symbols only of that ancient prosperity; displaying indeed the repositories and caskets of her golden ornaments, but bereft of her wealth: such an one doth the present Church resemble. And I say not this in respect of gifts: for it were nothing marvelous if it were this only: but in respect also of life and virtue. Thus the list of her widows, and the choir of her virgins, then gave great ornament to the churches: but now she is made desolate and void, and the tokens only remain. There are indeed widows now, there are also virgins; but they retain not that adornment which women should have who prepare themselves for such wrestlings.

For the special distinction of the virgin is the caring for the things of God alone, and the waiting on Him without distraction: and the widow's mark too should be not so much the not engaging in a second marriage, as the other things, charity to the poor, hospitality, continuing instant in prayers, all those other things, which Paul writing to Timothy requires with great exactness. One may see also the married women exhibiting among us great seemliness. But this is not the only thing required, but rather that sedulous attention to the needy, through which those women of old shone out most brightly. Not as the generality

now-a-days. For then instead of gold they were clothed with the fair array of almsgiving: but now, having left off this, they are decked out on every side with cords of gold woven of the chain of their sins.

Shall I speak of another repository too emptied of its hereditary splendor? They all met together in old time and sang psalms in common. This we do also now: but then among all was there one soul and one heart: but now not in one single soul can one see that unanimity, rather great is the warfare every where. "Peace," even now, "to all," he that presides in the Church prays for, entering as it were into his Father's house: but of this peace the name is frequent, but the reality no where.

[8.] Then the very houses were churches: but now the church itselfis a house, or rather worse than any house. For in a house one may see much good order: since both the mistress of the house is seated on her chair with all seemliness, and the maidens weave in silence, and each of the domestics hath his appointed task in hand. But here great is the tumult, great the confusion, and our assemblies differ in nothing from a vintner's shop, so loud is the laughter, so great the disturbance; as in baths, as in markets, the cry and tumult is universal. And these things are here only: since elsewhere it is not permitted even to address one's neighbor in the church, not even if one have received back a long absent friend, but these things are done without, and very properly. For the church is no barber's or perfumer's shop, nor any other merchant's warehouse in the market-place, but a place of angels, a place of archangels, a palace of God, heaven itself. As therefore if one had parted the heaven and had brought thee in thither, though thou shouldest see thy father or thy brother, thou wouldest not venture to speak; so neither here ought one to utter any other sound but these which are spiritual. For, in truth, the things in this place are also a heaven.

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

But as things are, for a buffoon who is moving laughter or for a whorish and abandoned woman, so vast an assemblage of spectators is set, listening in entire quietness to what is spoken, and this when none commands silence; and there is neither tumult, nor cry, nor any the least noise: but when God is speaking from heaven on subjects so awful, we behave ourselves more impudently than dogs, and even to the harlot women we pay greater respect

than to God. Doth it make your flesh creep to be told of these things? Nay then, much rather let it creep when ye do them.

[9.] That which Paul said of them that despised the poor and feasted alone, "What, have ye not houses to eat and to drink in? or despise ye the Church of God, and shame them that have not?" (1 Corinthians chapter 11, verse 22)-the same allow me also to say of those who make a disturbance and hold conversations in this place. "What? have ye not houses to trifle in? or despise ye the Church of God, and corrupt those even who would be modest and quiet? "But it is sweet and pleasant for you to converse with your friends." I do not forbid this, but let it be done in the house, in the market, in the baths. For the church is not a place of conversation, but of teaching. But now it differs not from the market; nay, if it be not too bold a word, haply, not even from the stage; in such sort do the women who assemble here adorn themselves more wantonly than the unchaste who are to be found there. Accordingly we see that even hither many profligates are enticed by them; and if any one is trying or intending to corrupt a woman, there is no place, I suppose, that seems to him more suitable than the church. And if anything be to be sold or bought, the church appears more convenient than the market. For on such subjects also there is more talk here than in the shops themselves. Or if any wish to say or to hear any scandal, you will find that this too is to be had here more than in the forum without. And if you wish to hear any thing of political matters, or the affairs of private families, or the camp, go not to the judgment-hall, nor sit in the apothecary's shop; for here, here I say are those who report all these things more accurately; and our assemblies are any thing rather than a church.

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

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

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

For in truth there ought to be but one voice in the church always, even as there is but one body. Therefore both he that reads utters his voice alone, and the Bishop himself is content to sit in silence; and he who chants alone; and though all utter the response, the voice is wafted as from one mouth. And he that pronounces a homily pronounces it alone. But when there are many conversing on many and diverse subjects, why do we disturb you for no good? since surely unless ye thought that we are but disturbing you for no good, ye would not in the midst of our speech on such high matters, discourse on things of no consequence.

[10.] Therefore not in your conduct only, but in your very estimation of things, there is great perversion. And ye gape after superfluities, and leaving the truth pursue all sorts of shadows and dreams. Are not all present things a shadow and dreams, and worse than a shadow? For both before they appear, they fly away; and before they are flown, the trouble they give is much, and more than the pleasure. Let one acquire in this world and bury in the earth ever such abundance of wealth, yet when the night is past, naked he shall depart hence, and no wonder. Since they too who are rich but in a dream, on rising from their couch have nothing of what they seemed to have while sleeping. So also are the greedy of gain: or rather not so, but in a much worse condition. For he that dreams of being rich, neither hath the money which he fancied he had, nor is any other mischief found to have accrued to him from this phantasy when he arises, but this man is both deprived of his riches, and hath also to depart, filled with the sins which arise out of them; and in his wealth having but enjoyed a phantasy, the evils resulting from his wealth he sees not in fancy any more, but in the very truth of things; and his pleasure was in dreams, but the punishment ensuing on his pleasure turns out no more a dream, but is matter of actual experience. Yea rather, even before that punishment, even here he pays the heaviest penalty, in the very collecting of his wealth wearing into himself innumerable sadnesses, anxieties, accusations, calumnies, tumults, perturbations.

Homily 37

1 Corinthians chapter 14, verse 34Let your women keep silence in the churches: for it is not permitted unto them to speak; but let them be in subjection, as also saith the law.

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

Wherefore also having himself said, "it is not permitted unto them to speak," he added not, "but to be silent," but instead of "to be silent," he set down what is more, to wit, "the being in subjection. And if this be so in respect of husbands, much more in respect of teachers, and fathers, and the general assembly of the Church. "But if they are not even to speak," saith one, "nor ask a question, to what end are they to be present? That they may hear what they ought; but the points which are questioned let them learn at home from their husbands. Wherefore also he added,

Ver. 35. "And if they would learn any thing, let them ask their own husbands at home." Thus, "not only, as it seems, are they not allowed to speak," saith he, "at random, but not even to ask any question in the church." Now if they ought not to ask questions, much more is their speaking at pleasure contrary to law. And what may be the cause of his setting them under so great subjection? Because the woman is in some sort a weaker being and easily carried

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

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

But he turns it also at another time to the encouragement of his hearers; as when hesaith that theirs were the first fruits, and were manifest unto all. Thus, writing to the Thessalonians he said, "For from you hath sounded forth the word of God," and, "in every placeyour faith to God-ward is gone forth." (1 Thessalonians chapter 1, verse 8) And again to the Romans, "Your faith is proclaimed throughout the whole world."For both are apt to shame and stir up, as well the being commended of others, as that they have others partakers in their judgment. Wherefore also here he saith; "What? was it from you that the word of God went forth? or came it unto you only?" "For neither can ye say this," saith he; "we were made teachers to the rest, and it cannot be right for us to learn of others;" nor, "the faith remained in this place only, and no precedents from other quarters ought to be received." Seest thou by how many arguments he put them to shame? He introduced the law, he signified the shamefulness of the thing, he brought forward the other Churches.

[3.] Next, what is strongest of all he puts last, saying, "God ordains these things even at this time by me." Ver. 37. Thus: "if any man thinketh himself to be a prophet, or spiritual, let him take knowledge of the things which I write unto you that they are the commandments of the Lord.' Ver. 38. "But if any man is ignorant, let him be ignorant." And wherefore did he add this? Intimating that he is not using violence nor contention, which is a sign of them who wish not to set up their own things, but aim at what is profitable to others. Wherefore

also in another place he saith, "But if any man seemeth to be contentious, we have no such custom." (1 Corinthians chapter 11, verse 16) But he doth not this everywhere, but only where the offences are not very great, and then rather as putting them to shame. Since when he discourses of other sins, he speaks not thus. But how? "Be not deceived: neither fornicators, nor effeminate, shall inherit the kingdom of God." (1 Corinthians chapter 6, verse 9 and 1 Corinthians chapter 6, verse 10) And again, "Behold, I Paul say unto you, that if ye receive circumcision, Christ will profit you nothing." (Galatians chapter 5, verse 2.) But here, since his discourse was of silence, he doth not very keenly inveigh against them, by this very thing attracting them the more. Then, as he is ever wont to do, unto the former subject whence he digressed to say these things, he brings back his discourse as follows:

Ver. 39. "Wherefore, brethren, desire earnestly to prophesy, and forbid not to speak with tongues." For this too is his wont, not only to work out what is before him, but also starting from that to set right whatever seems to him in any way akin to it, and again to return to the former, so as not to appear to wander from the subject. For so when he was discoursing of their concord in their banquets, he digressed to their Communion in the Mysteries, and having thence put them to shame, he returns again to the former, saying, "Wherefore, when ye come together to eat, wait one for another." (1 Corinthians chapter 11, verse 33) And here, accordingly, having discoursed of good order in their gifts, and of its being a duty neither to faint in the lesser, nor to be puffed up on account of the greater; then having made an excursion from thence to the sobriety becoming women and having established it, he returns again to his subject, saying, "Wherefore, brethren, desire earnestly to prophesy, and forbid not to speak with tongues." Seest thou how to the end he preserved the difference of these? And how he signifies that the one is very necessary, the other not so? Wherefore of the one he saith, "desire earnestly," but of the other, "forbid not."

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

And, if thou wilt, let us first examine the unseemliness which arises herefrom, and then the loss. How then may this be clear to us, and thoroughly known? Let us bring forward a man in that frame of mind; enamoured of a harlot and overcome by a dishonorable passion; and then we shall see the mockery which this comes to. For what can be baser than a

man watching the doors before the harlots' chambers, and beaten by a whorish woman, and weeping, and lamenting, and turning his glory into shame? And if thou wilt also see the loss, call to mind, I pray, the expenditure of money, the extreme risks, the contests with rival lovers, the wounds, the stripes received in such affrays.

Such also are they who are holden by the lust of wealth; or rather they behave themselves more unseemly. For whereas these are wholly occupied about one person; the covetous busy themselves about all men's substance alike, both poor and rich, and long for things that are not; a thing which above all denotes the wildness of their passion. For they say not, "I would fain have the substance of such a person or of such another," only, but they want the very mountains to be gold, and the houses and all that they see; and they go forth into another world, and this passion they feel to a boundless degree, and at no point cease from their lusting. What discourse can set before us the tempest of those thoughts, the waves, the darkness? And where the waves and tempest are so great, what pleasure can there be? There is not any; but tumult, and anguish, and black clouds which instead of rain bring great sorrow of heart: the kind of thing which is wont to happen in the case of those who are enamoured of beauty not their own. Wherefore they who have no passionate love at all are in more pleasure than any lovers.

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

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

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

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

As to the other, if after his intercourse he hath a little respite, it must be counted nothing. For again the storm comes on, and again there are waves. But he that commands himself doth not suffer this tumult to lay hold of him at all, nor the sea to arise, nor the wild beast to roar. And even if he endure some violence in restraining such an impulse, yet so cloth the other also, continually receiving blows and stabs, and unable to endure the sting: and it is like as if there were a wild horse furious and struggling, and one should check with the bridle, and hold him in with all skill: while another giving him the rein to escape the trouble, were dragged along by him and carried hither and thither. If I have spoken these things more plainly than is becoming, let no man blame me. For I desire not to make a brave show by a gravity of words, but to make my hearers grave.

Therefore also the prophets spare no such words, wishing to extirpate the licentiousness of the Jews, but do even more nakedly inveigh against them than we do now in the things we have spoken. For so a physician wishing to remove an ulcer doth not consider how he may keep his hands clean, but how he may rid the patient of the ulcer; and he who would raise on high the lowly, first makes himself lowly; and he who seeks to slay the conspirator stains

himself with blood as well as the other, and this makes him the more brilliant. Since if one were to see a soldier returning from the war, stained with gore and blood and brains, he will not loathe him nor turn from him on this account, but will even admire him the more. So then let us do, when we see any one returning, covered with blood after the slaughter of his evil desire, let us the more admire him and become partakers of his battle and victory, and say to those who indulge this wild love, "show us the pleasure you derive from lust; for the continent hath that which comes of his victory, but thou none from any quarter. But if ye should mention that which is connected with the criminal act, yet the other is more manifest and satisfactory. For thou hast from the enjoyment something brief and hardly apparent; but he from his conscience, hath both a greater and an enduring and a sweeter joy. The company of a woman hath surely no such power as self-command, to preserve the soul undisturbed and give it wings."

Well then: the continent man, as I said, thus evidently makes his pleasure out to us: but in thy case I see the dejection arising from defeat, but the pleasure, desiring to see, I find not. For what dost thou consider the moment of pleasure? That before the criminal action? Nay, it is not so, for it is a time of madness and delirium and frenzy: to grind the teeth and be beside one's self is not any pleasure: and if it were pleasure, it would not produce the same effects on you which they who are in pain endure. For they who strike with their fists and are stricken grind their teeth, and women in travail distracted with pains do the same. So that this is no pleasure, but frenzy rather, and confusion, and tumult. Shall we say then, the time after the action? Nay, neither is this. For neither could we say that a woman just delivered is in pleasure, but in release from certain pains. But this is by no means pleasure, but weakness rather and falling away: and there is a great difference between these two. What then is the time of pleasure, tell me? There is none. But if there be any, it is so brief as not even to be apparent. At least, having zealously sought in a great many ways to detect and apprehend it, we have not been able. But the time of the chaste man's pleasure is not such, rather it is wider and evident to all. Or rather, all his life is in pleasure, his conscience crowned, the waves laid, no disturbance from any quarter arising within him.

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

Homily 38

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

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

unfolds his whole guile and points out all his stratagems, and whatsoever he would fain effect, Paul puts before us, with much exactness going over all. Yea, and therefore he put this head after the rest, both because it was extremely necessary and because it involves the whole of our condition.

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

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

Seest thou how he calls themselves to be witnesses of the things spoken? And he saith not, "which ye heard," but, "which ye received," demanding it of them as a kind of deposit, and showing that not in word only, but also by deeds and signs and wonders they received it, and that they should hold it safe. Next, because he was speaking of the things long past, he referred also to the present time, saying, "wherein also ye stand," taking the vantage ground of them that disavowal might be out of their power, though they wished it never so much. And this is why at the beginning he said not, "I teach you," but, 'I make known unto you' what hath already been made manifest." And how saith he that they who were so tossed with waves "stand?" He feigns ignorance to profit them; which also he doth in the case of the Galatians, but not in like manner. For inasmuch as he could not in that case

affect ignorance, he frames his address in another way, saying, ”I have confidence toward yon in the Lord, that ye will be none otherwise minded.” (Galatians chapter 5, verse 10) He said not, ”that ye were none otherwise minded,” because their fault was acknowledged and evident, but he answers for the future; and yet this too was uncertain; but it was to draw them to him more effectually. Here however he doth feign ignorance, saying, ”wherein also ye stand.”

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

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

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

But if for others' sins He died, He died being without sin: and if being without sin He died, He died-not the death of sin; for how could He being without sin?-but the death of the body. Wherefore also Paul did not simply say, "He died," but added, "for our sins: both forcing these heretics against their will to the confession of His bodily death, and signifying also by this that before death He was without sin: for he that dies for others' sins, it followeth must himself be without sin.

Neither was he content with this, but added, "according to the Scriptures:" hereby both again making his argument credible, and inti-mating what kind of death he was speaking of: since it is the death of the body which the Scriptures everywhere proclaim. For, "they pierced My hands and My feet," (Psalms chapter 21, verse 18) saith He, and, "they shall look on Him Whom they pierced." (John chapter 19, verse 37. Zechariah chapter 12, verse 10) And many other instances, too not to name all one by one, partly in words and partly in types, one may see in them stored up, setting forth His slaughter in the flesh and that He was slain for our sins. For, "for the sins of my people," saith one, "is He come to death: "and, the Lord delivered Him up for our sins: "and, "He was wounded for our transgressions." (Is. liii.) But if thou dost not endure the Old Testament, hear John crying out and declaring both, as well His slaughter in the body as the cause of it: thus, "Behold," saith he, "the Lamb of God, Who taketh away the sin of the world:" (John chapter 1, verse 29) and Paul saying, "For Him Who knew no sin, He made to be sin on our behalf, that we might become the righteousness of God in Him:" (2 Corinthians chapter 5, verse 21) and again, "Christ redeemed us from the curse of the law, having become a curse for us:" (Galatians chapter 3, verse 13) and again, "having put off from himself principalities and powers, He made a show of them openly, triumphing over them;" (Colossians chapter 2, verse 15) and ten thousand other sayings to show what happened at His death in the body, and because of our sins. Yea, and Christ Himself saith, "for your sakes I sanctify Myself"and, "now the prince of this world hath been condemned;" showing that having no sin he was slain.

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

This however hath been sufficiently proved by what we have said. But where have the Scriptures said that He was buried, and on the third day shall rise again? By the type of Jonah which also Himself alleges, saying, "As Jonah was three days and three nights in the whale's belly, so shall also the Son of Man be three days and three nights in the heart of the earth." [Matthew 12:40] By the bush in the desert. For even as that burned, yet was not consumed, [Exodus 3:2] so also that body died indeed, but was not holden of death continually. And the dragon also in Daniel shadows out this. For as the dragon having taken the food which the prophet gave, burst asunder in the midst; even so Hades having swallowed down that Body, was rent asunder, the Body of itself cutting asunder its womb and rising again.

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

Ver. 6. "Then he appeared to above five hundred brethren at once; of whom the greater part remain until now, but some are fallen asleep." Ver. 7. "Then he appeared to James; then to all the Apostles." Ver. 8. "And last of all, as unto one born out of due time, he appeared to me also." Thus, since he had mentioned the proof from the Scriptures, he adds also that by the events, producing as witnesses of the resurrection, after the prophets, the apostles and

other faithful men. Whereas if he meant that other resurrection, the deliverance from sin, it were idle for him to say, He appeared to such and such an one; for this is the argument of one who is establishing the resurrection of the body, not of one obscurely teaching deliverance from sins. Wherefore neither said he once for all, "He appeared," although it were sufficient for him to do so, setting down the expression in common: but now both twice and thrice, and almost in each several case of them that had seen Him he employs it. For "He appeared," saith he, "to Cephas, He appeared to above five hundred brethren, He appeared to me also." Yet surely the Gospel saith the contrary, that He was seen of Mary first. (Mark chapter 16, verse 9) But among men He was seen of him first who did most of all long to see Him.

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

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

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

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

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

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

And consider the exceeding greatness of his humility. For having said, "and last of all He appeared to me also," he was not content with this: "For many that are last shall be first," saith He, "and the first last." (Matthew chapter 20, verse 16) Therefore he added, "as unto one born out of due time." Neither did he stop here, but adds also his own judgment and with a reason, saying, Ver. 9. "For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the Church of God." And he said not, of the twelve alone, but also of all the other apostles. And all these things he spake, both as one speaking modestly and because he was really so disposed as I said, making arrangements also beforehand for

what was intended to be spoken and rendering it more acceptable. For had he come forward and said, "Ye ought to believe me that Christ rose from the dead; for I saw Him and of all I am the most worthy of credit, inasmuch as I have labored more," the expression might have offended the hearers: but now by first dwelling on the humiliating topics and those which involve accusation, he both took off what might be grating in such a narrative, and prepared the way for their belief in his testimony.

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

"But I labored more abundantly than they all." He said not, "I was honored," but, "I labored;" and when he had perils and deaths to speak of, by the name of labor he again abates his expression. Then again practicing his wonted humility, this also he speedily passes by and refers the whole to God, saying, "Yet not I, but the grace of God which was with me." What can be more admirable than such a soul? who having in so many ways depressed himself and uttered but one lofty word, not even this doth he call his own; on every side finding ways, both from the former things and from them that follow after, to contract this lofty expression, and that because it was of necessity that he came to it.

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

But wherefore did he utter at all that same lofty expression, "I labored more abundantly than they?" He saw that the occasion compelled him. For had he not said this, had he only depreciated himself, how could he with boldness call himself to witness, and number himself with the rest, and say, Ver. 11. "Whether then it be I or they, so we preach." For the

witness ought to be trustworthy, and a great man. But how he "labored more abundantly than they," he indicated above, saying, "Have we no right to eat and to drink, as also the other Apostles?" And again, "to them that are without law as without law." Thus, both where exactness was to be displayed, he overshot all: and where there was need to condescend, he displayed again the same great superiority. But some cite his being sent to the Gentiles and his overrunning the larger part of the world. Whence it is evident that he enjoyed moregrace. For if he labored more, the grace was also more: but he enjoyed more grace, because he displayed also more diligence. Seest thou how by those particulars whereby he contends and strives to throw into shade the things concerning himself, he is shown to be first of all?

[8.] And these things when we hear, let us also make open show of our defects, but of our excellencies let us say nothing. Or if the opportunity force it upon us, let us speak of them with reserve and impute the whole to God's grace: which accordingly the Apostle also doth, ever and anon putting a bad mark upon his former life, but his after-state imputing to grace, that he might signify the mercy of God from every circumstance: from His having saved him such as he was and when saved making him again such as he is. Let none accordingly of those who are in sin despair, let none of those in virtue be confident, but let the one be exceeding fearful and the other forward. For neither shall any slothful man be able to abide in virtue, nor one that is diligent be weak to escape from evil. And of both these the blessed David is an example, who after he slumbered a little, had a great downfall: and when he was pricked in his heart, again hastened up to his former height. Since in fact both are alike evils, both despair and slothfulness; the one quickly casting a man down from the very arch of the heavens; the other not suffering the fallen to rise again. Wherefore with respect to the one, Paul said, "Let him that thinketh he standeth take heed lest he fall:" (1 Corinthians chapter 10, verse 12) but unto the other, "To-day if ye will hear His voice, harden not your hearts: (Hebrews chapter 4, verse 7) and again, "Lift up the hands that hang down and the palsied knees." (Hebrews chapter 12, verse 12) And him too that had committed fornication but repented, he therefore quickly refreshes, "that such an one might not be swallowed up with his overmuch sorrow?" (2 Corinthians chapter 2, verse 7)

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

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

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

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

And when he hath obtained this honor, he will mourn that he is not a ruler; and when he shall be ruler, that it is not of a whole nation; and when of a whole nation, that it is not of many nations; and when of many nations, that it is not of all. When he becomes a deputy, he will vex himself again that he is not a king; and if a king, that he is not so alone; and if alone, that he is not also of barbarous nations; and if of barbarous nations, that he is not of the whole world even: and if of the whole world, why not likewise of another world? And

so his course of thought going on without end does not suffer him ever to be pleased. Seest thou, how even if from being mean and poor thou shouldest make a man a king, thou dost not remove his dejection, without first correcting his turn of thought, enamored as it is of having more?

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

And as the scavenger before mentioned not even on being made a king will reap any cheerfulness, so neither will this man ever vex himself if he become a prisoner. It is not then wealth that is the foundation of pleasure, nor poverty of sadness, but our own judgment, and the fact, that the eyes of our mind are not pure, nor are fixed anywhere and abide, but without limit flutter abroad. And as healthy bodies, if they be nourished with bread alone, are in good and vigorous condition: but those that are sickly, even if they enjoy a plentiful and varied diet, become so much the weaker; so also it is wont to happen in regard of the soul. The mean spirited, not even in a diadem and unspeakable honors can be happy: but the denying, even in bonds and fetters and poverty, will enjoy a pure pleasure.

[10.] These things then bearing in mind, let us ever look to them that are beneath us. There is indeed, I grant, another consolation, but of a high strain in morality, and mounting above the grossness of the multitude. What is this? That wealth is naught, poverty is naught, disgrace is naught, honor is naught, but for a brief time and only in words do they differ from each other. And along with this there is another soothing topic also, greater than it; the consideration of the things to come, both evil and good, the things which are really evil and really good, and the being comforted by them. But since many, as I said, stand aloof from these doctrines, therefore were we compelled to dwell on other topics, that in course we might lead on to them the receivers of what had been said before.

Homily 39

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

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

Well did he say, "we preach," indicating his great boldness of speech. For we speak not secretly, nor in a corner, but we utter a voice clearer than a trumpet. And he said not, "we preached," but, "even now 'so we preach.'""And so ye believed." Here he said not, "ye believe," but, "ye believed." Because they were shaken in mind, therefore he ran back to the former times, and proceeds to add the witness from themselves. [2.] Ver. 12. "Now if Christ is preached that He hath been raised from the dead, how say some among you that

there is no resurrection of the dead?" Seest thou how excellently he reasons, and proves the resurrection from the fact of Christ's being raised, having first established the former in many ways? "For both the prophets spake of it," saith he, "and the Lord Himself showed it by His appearing, and we preach, and ye believed;" weaving thus his fourfold testimony; the witness of the prophets, the witness of the issue of events, the witness of the apostles, the witness of the disciples; or rather a fivefold. For this very cause too itself implies the resurrection; viz. his dying for others' sins. If therefore this hath been proved, it is evident that the other also follows, viz. that the other dead likewise are raised. And this is why, as concerning an admitted fact, he challenges and questions them, saying, "Now if Christ hath been raised, how say some among you that there is no resurrection of the dead?"

Hereby also again abating the boldness of the gainsayers: in that he said not, "how say, ye," but, "how say some among you." And neither doth he bring a charge against all nor declare openly the very persons whom he accuses, in order not to make them more reckless: neither on the other hand doth he conceal it wholly, that he may correct them. For this purpose accordingly, separating them from the multitude, he strips himself for the contest with them, by this both weakening and confounding them, and holding the rest in their conflicts with these firmer to the truth, nor suffering them to desert to those that were busy to destroy them: he being in fact prepared to adopt a vehement mode of speech. Further, lest they should say, "this indeed is clear and evident unto all that Christ is raised, and none doubts it; this doth not however necessarily imply the other also, to wit, the resurrection of mankind:"-for the one was both before proclaimed and came to pass, and was testified of by his appearing; the fact, namely, of Christ's resurrection: but the other is yet in hope, i.e., our own part:-see what he doeth; from the other side again he makes it out: which is a proof of great power. Thus, "why do some say," saith he, "that there is no resurrection of the dead?" Of course then the former also in its turn is subverted by this, the fact, namely, that Christ is raised. Wherefore also he adds, saying,

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

Again, if they be not raised, wherefore was Christ raised? Wherefore came He? Wherefore did He take upon Him flesh, if he were not about to raise flesh again? For He stood not in need of it Himself but for our sakes. But these things he afterwards set down as he goes on; for the present he saith, "If the dead be not raised, neither hath Christ been raised," as though that were connected with this. For had He not intended to raise Himself, He would not have wrought that other work. Seest thou by degrees the whole economy overthrown by those words of theirs and by their unbelief in the resurrection? But as yet he saith nothing of the incarnation, but of the resurrection. For not His having become incarnate, but His having died, took away death; since while He had flesh, the tyranny of death still had dominion.

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

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

"Ye are yet in your sins." For if He was not raised, neither did He die; and if He died not, neither did He take away sin: His death being the taking away of sin. "For behold," saith one, "the Lamb of God, which taketh away the sin of the world." (John chapter 1, verse 29) But how "taketh away?" By His death. Wherefore also he called him a Lamb, as one slain. But if He rose not again, neither was He slain: and if He was not slain, neither was sin taken away: and if it was not taken away, ye are in it: and if ye are in it, we have preached in vain: and if we have preached in vain, ye have believed in vain that ye were reconciled. And besides, death remains immortal, if He did not arise. For if He too was holden of death and loosed not its pains, how released He all others, being as yet Himself holden of it? Wherefore also he adds,

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

But what necessity is there at all, that except mankind be not without sin, neither should Christ Himself be so? Whereas, if He were not to raise men up, it were natural to say, "wherefore came He and took our flesh and rose again?" But on our supposition not so. Yea, and whether men sin or do not sin, there is ever with God an impossibility of sinning, and what happens to us reaches not to Him, nor doth one case answer to the other by way of conversion, as in the matter of the resurrection of the body. [4.] Ver. 19. "If in this life only we have, hoped in Christ, we are of all men most pitiable. What sayest thou, O Paul? How "in this life only have we hope," if our bodies be not raised, the soul abiding and being immortal? Because even if the soul abide, even if it be infinitely immortal, as indeed it is, without the flesh it shall not receive those hidden good things, as neither truly shall it be punished. For all things shall be made manifest before the judgment-seat of Christ, "that every one may receive the things done in the body, according to that he hath done, whether it be good or bad."(2 Corinthians chapter 5, verse 10) Therefore he saith, "if in this life only we have hope in Christ, we are of all men most pitiable." For if the body rise not again, the soul abides uncrowned without that blessedness which is in heaven. And if this be so, we shall enjoy nothing then at all: and if nothing then, in the present life is our recompense. "What then in this respect can be more wretched than we?" saith he.

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

that his discourse was not of a resurrection from sins, but of bodies, and of the life present and to come.

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

Ver. 21. "For since by man came death, by man came also the resurrection of the dead." But if by a man, doubtless by one having a body. And observe his thoughtfulness, how on another ground also he makes his argument inevitable. As thus: "he that is defeated," saith he, "must in his own person also renew the conflict, the nature which was cast down must itself also gain the victory. For so the reproach was wiped away." But let us see what kind of death he is speaking of. Ver. 22. "For as in Adam all die, even so in Christ shall all be made alive." What then? tell me; did all die in Adam the death of sin? How then was Noah righteous in his generation? and how Abraham? and how Job? and how all the rest? And what, I pray? shall all be made alive in Christ? Where then are those who are led away into hell fire? Thus, if this be said of the body, the doctrine stands: but if of righteousness and sin, it doth so no longer.

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

[6.] Here, give heed to me carefully, and see that no part escape you of what I say. For our contest is with enemies: wherefore we first must practice the reductio ad absurdum which also Paul often doeth. Since in this way shall we find what they say most easy of detection. Let us ask them then first, what is the meaning of the saying, "When he shall

have delivered up the kingdom to God, even the Father?" For if we take this just as it stands and not in a sense becoming Deity, He will not after this retain it. For he that hath delivered up to another, ceases any longer to retain a thing himself. And not only will there be this absurdity, but that also the other person who receives it will be found not to be possessor of it before he hath so received it. Therefore according to them, neither was the Father a King before, governing our affairs: nor will it seem that the Son after these things will be a King. How then, first of all, concerning the Father doth the Son Himself say, "My Father worketh hitherto, and I work:" (John chapter 5, verse 17) and of Him Daniel, "That His kingdom is an everlasting kingdom, which shall not pass away?" (Daniel chapter 7, verse 14) Seest thou how many absurdities are produced, and repugnant to the Scriptures, when one takes the thing spoken after the manner of men?

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

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

How then is it? for in truth there are many questions following one upon another. Well, give me then your earnest attention; since in fact it is necessary for us first to speak of the scope of Paul and his mind, which one may find everywhere shining forth, and then to subjoin our solution: this being itself an ingredient in our solution. What then is Paul's mind, and

what is his custom? He speaks in one way when he discourses of the Godhead alone, and in another when he falls into the argument of the economy. Thus having once taken hold of our Lord's Flesh, he freely thereafter uses all the sayings that humiliate Him; without fear as though that were able to bear all such expressions. Let us see therefore here also, whether his discourse is of the simple Godhead, or whether in view of the incarnation he asserts of Him those things which he saith: or rather let us first point out where he did this of which I have spoken. Where then did he this? Writing to the Philippians he saith, "Who, being in the form of God, counted it not a prize to be on an equality with God, but emptied Himself ofno reputation, taking the form of a servant, being made in the likeness of men: and being found in fashion as a man, He humbled Himself, becoming obedient even unto death, yea, the death of the cross. Wherefore hathGod highly exalted Him." (Philippians chapter 2, verse 6-Philippians chapter 2, verse 9)

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

[8.] Now together with these we will state also other reasons why this pericope of Scripture was thus composed. But at present it is necessary to mention this: first, that Paul's discourse was of the resurrection, a thing counted to be impossible and greatly disbelieved: next, he was writing to Corinthians among whom there were many philosophers who mocked at such things always. For although in other things wrangling one with another, in this they all, as with one mouth, conspired, dogmatically declaring that there is no resurrection. Contending therefore for such a subject so disbelieved and ridiculed, both on account of the prejudice which had been formed, and on account of the difficulty of the thing; and wishing to demonstrate its possibility, he first effects this from the resurrection of Christ. And having proved it both from the prophets, and from those who had seen, and from those who believed: when he had obtained an admitted reductio ad absurdum, he proves in what follows the resurrection of mankind also. "For if the dead rise not," saith he, "neither has Christ been raised."

Further; having closely urged these converse arguments in the former verses, he tries it again in another way, calling Him the "first-fruits," and pointing to His "abolishing all rule and authority and power, and death last." "How then should death be put down," saith he, "unless he first loose the bodies which heheld?" Since then he had spoken great things of the

Only-Begotten, that He "gives up the kingdom," i.e., that He Himself brings these things to pass, and Himself is victor in the war, and "putteth all things under His feet," he adds, to correct the unbelief of the multitude, "for He must reign till He hath put all His enemies under His feet." Not as putting an end to the kingdom, did he use the expression "until," but to render what was said worthy of credit, and induce them to be confident. For "do not," saith he, "because thou hast heard that He will abolish all rule, and authority and power," to wit, the devil, and the bands of demons, (many as there are,) and the multitudes of unbelievers, and the tyranny of death, and all evils: do not thou fear as though His strength was exhausted. For until He shall have done all these things, "He must reign;" not saying this, that after He hath brought it to pass He doth not reign; but establishing this other, that even if it be not now, undoubtedly it will be. For His kingdom is not cut off: yea, He rules and prevails and abides until He shall have set to right all things.

And this manner of speech one might find also in the Old Testament; as when it is said, "But the word of the Lord abideth for ever;" (Psalms chapter 119, verse 89) and, "Thou art the same, and Thy years shall not fail." (Psalms chapter 102, verse 27) Now these and such-like things the Prophet saith, when he is telling of things which a long space of time must achieve and which must by all means come to pass; casting out the fearfulness of the duller sort of hearers. But that the expression, "until," spoken of God, and "unto," do not signify an end, hear what one saith: "From everlasting unto everlasting Thou art God:" (Psalms chapter 90, verse 2) and again, "I am, I am," and "Even to your old age I am He." (Isaiah chapter 46, verse 4) For this cause indeed doth he set death last, that from the victory over the rest this also might be easily admitted by the unbeliever. For when He destroys the devil who brought in death, much more will He put an end to His work.

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

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

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

So also here, his zeal to take away that impious doctrine by a very strong utterance was the cause of his expressing himself as he did. For as to suspect the Son of weakness is extreme impiety: (wherefore he corrects it, saying, "He shall put all enemies under His feet:") so on the other hand is it more impious to consider the Father inferior to Him. Wherefore he takes it also away with exceeding force. And observe how he puts it. For he said not simply, "He is excepted which put all things under Him," but, "it is manifest," "for even if it be admitted," saith he, "nevertheless I make it sure."

And that thou mayest learn that this is the reason of the things spoken, I would ask thee this question: Doth an additional "subjection" at that time befal the Son? And how can this be other than impious and unworthy of God? For the greatest subjection and obedience is this, that He who is God took the form of a servant. How then will He be "sub-jected?" Seest thou, that to take away the impious notion, he used this expression? and this too in a suitable though reserved sense? For he becomes a Son and a divine Person, so He obeys;

not humanly, but as one acting freely and having all authority. Otherwise how is he co-enthroned? How, "as the Father raiseth up, even so He, whom He will?" (John chapter 5, verse 21) How are "all things that the Father hath His," and all that He hath, the Father's? (John chapter 16, verse 15) For these phrases indicate to us an authority exactly measured by that of Him that begat Him.

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

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

But some say that he spake this to declare the removal of wickedness, as though all would yield thenceforth and none would resist nor do iniquity. For when there is no sin, it is evident that "God shall be all in all."

[12. But if bodies do not rise again, how are these things true? For the worst enemy of all, death, remains, having wrought whatever he listed. "Nay," saith one, "for they shall sin no more. And what of that? For he is not discoursing here of the death of the soul, but of that of the body? How then is he "put down? For victory is this, the winning of those things which have been carried off and detained. But if men's bodies are to be detained in the earth, it follows that the tyranny of death remains, these bodies for their part being holden, and there being no other body for him to be vanquished in. But if this which Paul spake of, ensue, as undoubtedly it will ensue, God's victory will appear, and that a glorious one, in His being able to raise again the bodies which were holden thereby. Since an enemy too

is then vanquished, when a man takes the spoils, not when he suffers them to remain in the other's possession: but unless one venture to take what is his, how can we say that he is vanquished? After this manner of victory doth Christ Himself say in the Gospels that He hath been victorious, thus speaking, "When he shall bind the strong man, then shall he also spoil his goods. (Matthew chapter 12, verse 29) Since if this were not so, it would not be at all a manifest victory.

For as in the death of the soul, "he that hath died is justified from sin; (Romans chapter 6, verse 7) (and yet we cannot say that this is a victory, for he is not the victor who adds no more to his wickedness, but he who hath done away the former captivity of his passions; just so in this instance also, I should not call death's being stayed from feeding on the bodies of men a splendid victory, but rather that the bodies heretofore holden by him should be snatched away from him.

But if they should still be contentious and should say that these things were spoken of the soul's death, how is this "destroyed last?" since in the case of each one at his Baptism it hath been destroyed perfectly. If however thou speakest of the body, the expression is admissible; I mean, such a saying as that it will be "last destroyed." But if any should doubt why discoursing of the resurrection, he did not bring forward the bodies which rose again in the time of our Lord, our answer might be the following: that this could not be alleged in behalf of the resurrection. For to point out those who after rising died again, suited not one employed in proving that death is entirely destroyed. Yea, this is the very reason why he said that he is "destroyed last," that thou mightest never more suspect his rising again. For when sin is taken away, much more shall death cease: it being out of all reason when the fountain is dried up, that the stream flowing from it should still subsist; and when the root is annihilated, that the fruit should remain.

[13.] Since then in the last day the enemies of God shall be destroyed, together with death and the devil and the evil spirits, let us not be dejected at the prosperity of the enemies of God. For the enemies of the Lord in the moment of their glory and exaltation fail; "yea, like smoke have they failed away." (Psalms chapter 37, verse 20) When thou seest any enemy of God wealthy, with armed attendants and many flatterers, be not cast down, but lament, weep, call upon God, that He may enrol him amongst His friends: and the more he prospers being God's enemy, so much the more do thou mourn for him. For sinners we ought always to bewail, but especially when they enjoy wealth and abundance of good days; even as one should the sick, when they eat and drink to excess.

But there are some, who when they hear these words are of so unhappy a disposition, as to sigh bitterly thereupon, and say, "Tears are due to me who have nothing." Thou hast well said, "who have nothing," not because thou hast not what another hath, but because thou accountest the thing such as to be called happy; yea, for this cause art thou worthy of infinite lamentations: even as, if a person living in health should count happy him that is sick and lying on a soft couch, this latter is not near so wretched and miserable as he, because he hath no sense of his own advantages. Just such a result one may observe in these men's

case also: nay, and hereby our whole life is confounded and disordered. For these sayings have undone many, and betrayed them to the devil, and made them more pitiable than such as are wasted with famine. Yea, that those who long after more, are more wretched than mendicants, as being possessed with a greater and bitterer sorrow than they, is evident from what follows.

A drought once overtook our city, and all were trembling for the last of evils, and were beseeching God to rid them of this fear. And one might see then that which was spoken of by Moses; (Deuteronomy chapter 28, verse 23) "the heavens become brass," and a death, of all deaths the most horrible, waited for every day. But afterwards, when it seemed good to the merciful God, beyond all expectation there was wafted down from heaven a great and plentiful rain, and thenceforth all were in holiday and feasting, as having come up from the very gates of death. But in the midst of so great blessings and the common gladness of all, one of those exceedinly wealthy people went about with a gloomy and downcast countenance, quite dead with sorrow; and when many enquired the reason, wherefore in the common joy of all men he alone is sorrowful, he could not even keep within him his savage passion, but goaded by the tyranny of the disease, declared before them all the reason. "Why," saith he, "having in my possession ten thousand measures of wheat, I have no means of disposing of them left." Shall we then count him happy, tell me, for these words, for which he deserved to be stoned? Him that was more cruel than any wild beast, the common enemy? What sayest thou, man? Art thou sad because all did not perish, that thou mightest gather gold? Hast thou not heard what Solomon saith, (Proverbs chapter 11, verse 26) "He that withholdeth corn, the people shall curse him?" but goest about a common enemy of the blessings of the world, and a foe to the liberality of the Lord of the world, and a friend of Mammon, or rather his slave? Nay, doth not that tongue deserve to be cut out, and the heart to be quenched, that brought forth these words?

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

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

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

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

[16.] Whence then arises their loving to dwell in present things? From giving their mind to luxury, and fattening their flesh, and making their soul delicate, and rendering their burden heavy, and their darkness great, and their veil thick. For in luxury the better part is enslaved, but the worse prevails; and the former is blinded on every side and dragged on in its maimed condition; while the other draws and leads men about every where, though it ought to be in the rank of things that are led.

Since great indeed is the bond between the soul and the body; the Maker having contrived this, lest any should induce us to abhor it as alien. For God indeed bade us love our enemies; but the devil hath so far prevailed as to induce some even to hate their own body. Since when a man saith that it is of the devil, he proves nothing else than this; which is the extreme of dotage. For if it be of the devil, what is this so perfect harmony, such as to render it meet in every way for the energies of the self-controlling soul? "Nay," saith one, "if it be meet, how doth the body blind it?" It is not the body which blinds the soul; far from it, O man; but the luxury. But whence do we desire the luxury? Not from our having a body, by no means; but from an evil choice. For the body requires feeding, not high feeding, the body needs nourishing, not breaking up and falling apart. You see that not to the soul only, but to the very body also which receives the nourishment, the luxury is hostile. For it becomes weaker instead of strong, and softer instead of firm, and sickly instead of healthful, and heavier instead of light, and slighter instead of compact, and illfavored instead of handsome, and unsavory instead of fragrant, and impure instead of clean, and full of pain instead of being at ease, and useless instead of useful, and old instead of young, and decaying instead of strong, and slow and dull instead of quick, and maimed instead of whole. Whereas if it were of the devil, it ought not to receive injury from the things of the devil, I mean, from sin.

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

For, in fact, God hath set the stomach in our bodies as a kind of mill, giving it a proportionate power, and appointing a set measure which it ought to grind every day. If therefore one

cast in more, remaining undigested it doth injury to the whole body. Hence diseases and weaknesses and deformities: since in truth luxury makes the beautiful woman not only sickly, but also foul to look upon. For when she is continually sending forth unpleasant exhalations, and breathes fumes of stale wine, and is more florid than she ought to be, and spoils the symmetry that beseems a woman, and loses all her seemliness, and her body becomes flabby, her eyelids bloodshot and distended, and her bulk unduly great, and her flesh an useless load; consider what a disgust it all produces. Moreover, I have heard a physician say that many have been hindered from reaching their proper height by nothing so much as luxurious living. For the breath being obstructed by the multitude of things which are cast in and being occupied in the digestion of such things, that which ought to serve for growth is spent on this digestion of superfluities. Why need one speak of gout, rheum dispersed every where, the other diseases hence arising, the whole abomination? For nothing is so disgusting as a woman pampering herself with much food. Therefore among the poorer women one may see more of beauty: the superfluities being consumed and not cleaving to them, like some superfluous clay, of no use and benefit. For their daily exercise, and labors, and hardships, and their frugal table, and spare diet, minister unto them much soundness of body, and thence also much bloom.

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

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

Homily 40

1 Corinthians chapter 15, verse 29Else what shall they do which are baptized for the dead? if the dead are not raised at all, why then are they baptized for the dead?

HE takes in hand again another topic, establishing what he said at one time from what God doeth, and at another from the very things which they practice. And this also is no small plea for the defence of any cause when a man brings forward the gainsayers themselves as witnessing by their own actions what he affirms. What then is that which he means? Or will ye that I should first mention how they who are infected with the Marcionite heresy pervert this expression? And I know indeed that I shall excite much laughter; nevertheless, even on this account most of all I will mention it that you may the more completely avoid this disease: viz., when any Catechumen departs among them, having concealed the living man under the couch of the dead, they approach the corpse and talk with him, and ask him if he wishes to receive baptism; then when he makes no answer, he that is concealed underneath saith in his stead that of course he should wish to be baptized; and so they baptize him instead of the departed, like men jesting upon the stage. So great power hath the devil over the souls of careless sinners. Then being called to account, they allege this expression, saying that even the Apostle hath said, "They who are baptized for the dead. Seest thou their extreme ridiculousness? Is it meet then to answer these things? I trow not; unless it were necessary to discourse with madmen of what they in their frenzy utter.

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

But not to prolong fruitless toil in cutting asunder their petty spiders' webs, come let us unfold unto you the force of this expression. What then is Paul speaking of? [2.] But first

I wish to remind you who are initiated of the response, which on that evening they who introduce you to the mysteries bid you make; and then I will also explain the saying of Paul: so this likewise will be clearer to you; we after all the other things adding this which Paul now saith. And I desire indeed expressly to utter it, but I dare not on account of the uninitiated; for these add a difficulty to our exposition, compelling us either not to speak clearly or to declare unto them the ineffable mysteries. Nevertheless, as I may be able, I will speak as through a veil.

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

(Romans chapter 6, verse 4) By this he makes that also which is to come credible, I mean, the resurrection of our bodies. For the blotting out sins is a much greater thing than the raising up of a body. And this Christ declaring, said, "For whether is easier to say, Thy sins are forgiven, or to say, Take up thy bed, and walk? (Matthew chapter 9, verse 5) "The former is the more difficult," saith He, "but since ye disbelieve it as being hidden, and make the easier instead of the more difficult the demonstration of my power, neither Will I refuse to afford you this proof. Then saith He to the paralytic, "Arise, take up thy bed, and go unto thy house."

"And how is this difficult," saith one, "when it is possible to kings also and rulers? For they too forgive adulterers and homicides." Thou art jesting, O man, who sayest these things. For to forgive sins with God only is possible. But rulers and kings, whether it is adulterers whom they forgive or homicides, release them indeed from the present punishment; but their sin they do not purge out. Though they should advance to offices them that have been forgiven, though they should invest them with the purple itself, though they should set the diadem upon their heads, yet so they would only make them kings,but could not free them from their sin. It being God alone who doeth this; which accordingly in the Layer of Regeneration He will bring to pass. For His grace touches the very soul, and thence plucks up the sin by the root. Here is the reason why he that hath been forgiven by the king may

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

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

[3.] Ver. 30. "Why do we also stand in jeopardy every hour?" Ver. 31. "I protest by that glorying in you which I have in Christ Jesus our Lord, I die daily." See again whence he endeavors to establish the doctrine, from his own suffrage: or rather not from his only, but from that also of the other apostles. And this too is no small thing; that the teachers whom you produce were full of vehement conviction and signified the same not by words only, but also by very deeds. Therefore, you see, he doth not say simply, "we are persuaded," for this alone was not sufficient to persuade them, but he also furnishes the proof by facts; as if he should say, "in words to confess these things haply seems to you no marvel; but if we should also produce unto you the voice which deeds send forth, what can ye have to say against that? Hear ye then, how by our perils also day by day we confess these things?" And he said not "I," but "we," taking along with him all the apostles together, and thereby at once speaking modestly and adding credibility to his discourse.

For what can ye have to say? that we are deceiving you when we preach these things, and that our doctrines come of vain-glory? Nay, our perils suffer you not to pass such a sentence. For who would choose to be in continual jeopardy to no purpose and with no effect?

Wherefore also he said, "Why do we also stand in jeopardy every hour?" For if one should even choose it through vain-glory, such his choice will be but for once and again, not all his life long, like ours. For we have assigned our whole life to this purpose. "I protest by that glorying in you which I have in Christ Jesus our Lord, I die daily: "by glorying here, meaning their advancement. Thus since he had intimated that his perils were many, lest he might seem to say this by way of lamentation, "far from grieving," saith he, "I even glory in suffering this for your sake." And doubly, he saith, he takes delight in it, both as being in jeopardy for their sakes and as beholding their proficiency. Then doing what is usual with him, because he had uttered great things, he refers both to Christ.

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

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

[4.] "If the dead are not raised, let us eat and drink for to-morrow we die." This word, be sure, is spoken in mockery: wherefore neither did he bring it forward of himself, but summoned the prophet of loftiest sound, Isaiah, who discoursing of certain insensible and reprobate persons made use of these words, "Who slay oxen and kill sheep to eat flesh and drink wine; who say, Let us eat and drink, for to-morrow we die. These things are revealed to the ears of the Lord of Hosts, and this iniquity shall not be forgiven you, till ye die." (Isaiah chapter 22, verse 13 and Isaiah chapter 22, verse 14. LXX.) Now if then they were deprived of

pardon who spake thus, much more in the time of Grace. Then that he might not make his discourse too rough, he dwells not long upon his "reductio ad absurdum," but again turns his discourse to exhortation, saying,

Ver. 33. "Be not deceived: evil company doth corrupt good manners." And this he said, both to rebuke them as without understanding, (for here he by a charitable expression, calls "good" that which is easily deceived,) and also, as far as he could, to make some allowance to them for the past with a view to their return, and to remove from them and transfer to others the greater part of his charges, and so by this way also to allure them to repentance. Which he doth likewise in the Epistle to the Galatians, saying, "But he that troubleth you shall bear his judgment, whosoever he be." (Galatians chapter 5, verse 10) Ver. 34. "Awake up righteously and sin not." As if he were speaking to drunkards and madmen. For suddenly to cast every thing out of their hands, was the part of drunkards and madmen, in not seeing any longer what they saw nor believing what they had before confessed. But what is, "righteously?" with a view to what is profitable and useful. For it is possible to awake up unrighteously, when a man is thoroughly roused up to the injury of his own soul. And well did he add, "sin not," implying that hence were the sins of their unbelief. And in many places he covertly signifies this, that a corrupt life is the parent of evil doctrines; as when he saith, "The love of money is a root of all kinds of evil, which some reaching after, have been led astray from the faith." (1 Timothy chapter 6, verse 10) Yea, and many of those who are conscious of wickedness and would fain not pay its penalty are by this fear damaged also in their faith concerning the resurrection: even as they who do very virtuously desire even daily to behold it.

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

[5. But let us not consider these things as spoken to them only, but as addressed now also to all who labor under the same disease, and live a corrupt life. Since in truth not they who hold corrupt doctrines only, but they too who are holden of grievous sins, are both drunken and frantic. Wherefore also to them may it be justly said, "Awake," and especially to those who are weighed down by the lethargy of avarice; who rob wickedly. For there is a robbery which is good, the robbery of Heaven, which injures not. And although in respect of money it is impossible for one to become rich, unless another first become poor: yet in spiritual things this is not so, but wholly the reverse: it is impossible that any should become rich

without making another's store plentiful. For if thou help no one, thou wilt not be able to grow wealthy. Thus, whereas in temporal things imparting causes diminution: in spiritual things, on the contrary, imparting works increase, and the not imparting, this produces great poverty and brings on extreme punishment. And this is signified by him who buried the talent. Yea, and he too who hath a word of wisdom, by i imparting to another increases his own abundance, by making many wise: but he that buries it at home, deprives himself of his abundance by neglecting to win the profit of the many. Again, he that had other gifts, by healing many augmented his own gift:

and was neither himself emptied by the imparting, and filled many others with his own spiritual gift. And in all spiritual things this rule abides unshaken. Thus also in the Kingdom, he that makes many partakers with himself of the Kingdom will hereby the more completely have the fruits of it in return: but he that studies not to have any partaker will himself be cast out of those many blessings. For if the wisdom of this world of sense is not spent, though ten thousand are forcibly seizing it; nor doth the artificer by making many artificers lose his own skill; much less doth he who seizes the Kingdom make it less, but then will our riches be increased when we call many to us for that purpose.

Let us seize then the things which cannot be spent but increase whilst we seize them: let us seize the things which admit of none to defraud us of them by false accusation, none to envy us for them. For so, if there were a place which had a fountain of gold gushing forth with continual flood, and flowing the more as more was drawn from it; and there were another place which had a treasure buried in the earth; from which wouldest thou desire to be enriched? Would it not be from the first? Plainly. But that this may not be a mere conception in words, consider the saying in reference to the air and the sun. For these are seized by all, and satisfy all. These, however, whether men enjoy or do not enjoy them, abide the same undiminished: but what I spake of is a much greater thing; for spiritual wisdom abides not the same distributed or not distributed: but it rather increases in the distribution.

But if any endure not what I have said, but still cleave to the poverty of worldly things, snatching at the things which endure diminution: even in respect of those again, let him call to mind the food of manna (Exodus chapter 16, verse 20) and tremble at the example of that punishment. For what happened in that instance, this same result may one now also see in the case of covetous men. But what then happened in worms were bred from their covetousness. This also now happens in their case. For the measure of the food is the same for all; we having but one stomach to fill; only thou who feedest luxuriously hast more to get rid of. And as in that case they who in their houses gathered more than the lawful quantity, gathered not manna, but more worms and rottenness; just so both in luxury and in covetousness, the gluttonous and drunken gather not more dainties but more corruption.

[6.] Nevertheless, so much worse than they are the men of our time, in that they experienced this once for all and received correction; but these every day bringing into their own houses this worm much more grievous than that, neither perceive it nor are satiated. For that

these things do resemble those in respect of our useless labor on them: (for in regard of punishment these are much worse:) here is the proof for thee to consider. Wherein, I ask, differs the rich man from the poor? Hath he not one body to clothe? one belly to feed? In what then hath he the advantage? In cares, in spending himself, in disobeying God, in corrupting the flesh, in wasting the soul. Yea, these are the things in which he hath the advantage of the poor: since if he had many stomachs to fill, perhaps he might have somewhat to say, as that his need was more and the necessity of expense greater. But even "now they may," saith one, "reply, that they fill many bellies, those of their domestics, those of their handmaidens." But this is done, not through need nor for humanity's sake, but from mere pride: whence one cannot put up with their excuse.

For why hast thou many servants? Since as in our apparel we ought to follow our need only, and in our table, so also in our servants. What need is there then? None at all. For, in fact, one master need only employ one servant; or rather two or three masters one servant. But if this be grievous, consider them that have none and enjoy more prompt attendance. For God hath made men sufficient to minister unto themselves, or rather unto their neighbor also. And if thou believe it not, hear Paul saying, "Thesehands ministered unto my necessities, and tothem that were with me." (Acts chapter 20, verse 34) After that he, the teacher of the world and worthy of heaven, disdained not to serve innumerable others; dost thou think it a disgrace, unless thou carriest about whole herds of slaves, not knowing that this in truth is what most of all brings shame upon thee? For to that end did God grant us both hands and feet, that we might not stand in need of servants. Since not at all for need's sake was the class of slaves introduced, else even along with Adam had a slave been formed; but it is the penalty of sin and the punishment of disobedience. But when Christ came, He put an end also to this. "For in Christ Jesus there is. neither bond nor free." (Galatians chapter 3, verse 28) So that it is not necessary to have a slave: or if it be at all necessary, let it be about one only, or at the most two. What mean the swarms of servants? For as the sellers of sheep and the slave-dealers, so do our rich men take their round, in the baths and in the forum.

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

hast thou also servants to carry fasces, employing freemen as slaves, or rather thyself living more dishonorably than any slave? For, in truth, meaner thanany servant is he who bears about with him so much pride.

Therefore they shall not so much as have a sight of the real liberty, who have enslaved themselves to this grievous passion. Nay, if thou must drive and clear away, let it not be them that come nigh thee, but thine own pride which thou drivest away; not by thy servant, but by thyself: not with this scourge, but with that which is spiritual. Since now thy servant drives away them that walk by thy side, but thou art thyself driven from thine high place more disgracefully by thine own self-will than any servant can drive thy neighbor. But if, descending from thy horse, thou wilt drive away pride by humility, thou shalt sit higher and place thyself in greater honor, needing no servant to do this. I mean, that when thou art become modest and walkest on the ground, thou wilt be seated on the car of humility which bears thee up to the very heavens, that car which hath winged steeds: but if falling from it, thou pass into that of arrogance, thou wilt be in no better state than the beggars who are drawn along the ground, nay even much more wretched and pitiable than they: since them the imperfection of their bodies compels thus to be drawn, but thee the disease of thine own arrogance. ”For every one that exalteth himself,” saith He, ”shall be abused.” (Matthew chapter 23, verse 12) That we then may not be abused but exalted, let us approach towards that exaltation. For thus also shall we ”find rest for our souls” according to the divine oracle, and shall obtain the true and most exalted honor; the which may we all obtain, through the grace and mercy, &c. &c.

Homily 41

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

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

thou art ignorant, and being thyself an artificer of a resurrection, thou doubtest concerning God." Wherefore very emphatically he said, "what Thou sowest," thou who art mortal and perishing.

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

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

But the heretics, considering none of these things, dart in upon us and say, "one body falls and another body rises again. How then is there a resurrection? For the resurrection is of that which was fallen. But where is that wonderful and surprising trophy over death, if one body fall and another rise again? For he will no longer appear to have given back that which he took captive. And how can the alleged analogy suit the things before mentioned?" Why, it is not one substance that is sown, and another that is raised, but the same substance improved. Else neither will Christ have resumed the same body when He became the first-fruits of them that rise again: but according to you He threw aside the former body, although

it had not sinned, and took another. Whence then is that other? For this body was from the Virgin, but that, whence was it? Seest thou to what absurdity the argument hath come round? For wherefore shows He the very prints of the nails? Was it not to prove that it is that same body which was crucified, and the same again that rose from the dead? And what means also His type of Jonah? For surely it was not one Jonah that was swallowed up and another that was cast out upon dry land. And why did He also say, "Destroy this temple, and in three days I will raise it up?" For that which was destroyed, the same clearly He raised again. Wherefore also the Evangelist added, that "He spake of the temple of His body." (John chapter 2, verse 19 and John chapter 2, verse 21)

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

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

[4.] From hence in what follows, he introducing also the difference of the resurrection which shall then be. For do not suppose, because grain is sown and all come up ears of corn, that therefore there is also in the resurrection an equality of honor. For in the first place, neither in seeds is there only one rank, but some are more valuable, and some inferior. Wherefore also he added, "to each seed a body of its own." However, he is not content with this, but seeks another difference greater and more manifest. For that thou mayest not, when hearing, as

I said, that all rise again, suppose that all enjoy the same reward; he laid before even in the preceding verses the seeds of this thought, saying, "But each in his own order." But he brings it out here also more clearly, saying, Ver. 39. "All flesh is not the same flesh." For why speak I, saith he, in respect of seeds? In respect of bodies let us agitate this point, concerning which we are discoursing now. Wherefore also he addeth, and saith,

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

Now he makes, you see, first, one separation between righteous and sinners, where he says, "bodies celestial, and bodies terrestrial:" by the "terrestrial" intimating the latter, and by the "celestial," the former. Then farther he introduces a difference of sinners from sinners, saying, "All flesh is not the same flesh, but there is one flesh of fishes, another of birds, and another of beasts." And yet all are bodies; but some are in more, and some in lesser vileness. And that in their manner of living too, and in their very constitution. And having said this, he ascends again to the heaven, saying, "There is one glory of the sun, and another glory of the moon." For as in the earthly bodies there is a difference, so also in the heavenly; and that difference no ordinary one, but reaching even to the uttermost: there being not only a difference between sun and moon, and stars, but also between stars and stars. For what though they be all in the heaven? yet some have a larger, others a less share of glory. What do we learn from hence? That although they be all in God's kingdom, all shall not enjoy the same reward; and though all sinners be in hell, all shall not endure the same punishment. Wherefore he added,

Ver. 42. "So also is the resurrection of the dead." "So," How? with considerable difference. Then leaving this doctrine as sufficiently proved, he again comes to the proof itself of the resurrection and the manner of it, saying, [5.] "It is sown in corruption, it is raised in

incorruption." And observe his consideration. As in the case of seeds, he used the term proper to bodies, saying, "it is not quickened, except it die:" so in the case of bodies, the expression belonging to seeds, saying, "it is sown in corruption, it is raised in incorruption." He said not, "is produced," that thou mightest not think it a work of the earth, but is "raised." And by sowing here, he means not our generation in the womb, but the burial in the earth of our dead bodies, their dissolution, their ashes. Wherefore having said, "it is sown in corruption, it is raised in incorruption," he adds,

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

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

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

And these things he said that thou mayest learn that the signs and pledges both of the present life and of that which is to come have already come upon us; to wit, of the present life, Adam, and of the life to come, Christ. For since he sets down the better things as

matters of hope, he signifies that their beginning hath already come to pass, and their root and their fountain been brought to light. But if the root and the fountain be evident to all, there is no need to doubt of the fruits. Wherefore he saith, "The last Adam became a life-giving Spirit." And elsewhere too, He "shall quicken your mortal bodies through His Spirit that dwelleth in you." (Romans chapter 7, verse 11) It is the Spirit's work then to quicken. Further, lest any should say, "why are the worse things the elder? and why hath the one sort, to wit, the natural, come to pass not merely as far as the first-fruits, but altogether; the other as far as the first-fruits only?"-he signifies that the principles also of each were so ordered.

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

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

And together with these reasons collect also examples, some in the present life, some in the Holy Scriptures. Consider that Abraham slew his own son, and neither shed a tear nor uttered a bitter word. "But he," you say, "was Abraham." Nay, thou surely hast been called to a nobler field of action. And Job grieved indeed, but so much as was proper for a father

who loved his children and was very solicitious for the departed; whereas what we now do, is surely the part of haters and enemies. For if when a man was taken up to court and crowned, thou wert smiting thyself and lamenting, I should not say that thou wast a friend of him who was crowned, but a great enemy and adversary. "Nay," say you, "not even as it is do I mourn for him, but for myself." Well, but this is not the part of an affectionate person, to wish for thine own sake that he were still in the conflict and subject to the uncertainty of the future, when he might be crowned and come to anchor; or that he should be tossed in mid ocean, when he might have been in port.

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

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

[9.] Is it then that thou art become desolate and hast lost a protector? Nay, never mention this. For thou hast not surely lost thy God. And so, as long as thou hast Him, He will be

better to thee than husband and father and child and kinsman: since even when they were alive, He it was who did all things. These things therefore think upon, and say with David, "The Lord is my light and my Saviour, whom shall I fear? (Ps. xxvii. 1) Say, Thou art a Father of the fatherless, and a Judge of the widows: "(Psalms chapter 68, verse 5) and draw down His aid, and thou shalt have Him to care for thee now more than before, by how much thou art in a state of greater difficulty.

Or hast thou lost a child? Thou hast not lost it; say not so. This thing is sleep, not death; removal, not destruction; a journeying from the worse unto the better. Do not then provoke God to anger; but propitiate Him. For if thou bearest it nobly, there will thence accruesome relief both to the departed and to thyself; but if the contrary, thou dost the more kindle-God's anger. For if when a servant was chastised by his master, thou didst stand by and complain, thou wouldest the more exasperate the master against thyself. Do not then so; but give thanks, that hereby also this cloud of sadness may be scattered from thee. Say with that blessed one, "the Lord gave, and the Lord hath taken away." (Job chapter 1, verse 21) Consider how many more well-pleasing in His sight have never received children at all, nor been called fathers. "Nor would I wish to have been so," say you, "for surely it were better not to have had experience than after having tasted the pleasure to fall from it." Nay, I beseech thee, say not so, provoke not thus also the Lord to wrath: but for what thou hast received, give Him thanks; and for what thou hast not to the end, give Him glory. Job said not that which thou sayest un-thankfully, "it were better not to have received," but both for the one he gave thanks, saying, "The Lord gave;" and for the other he blessed God, saying, "The Lord hath taken away, blessed be the name of the Lord for ever." And his wife he thus silenced, justifying himself against her, and uttering those admirable words, "Have we received good at the hand of the Lord, and shall we not receive evil?" And yet after this a fiercer temptation befel him: yet was he not even thus unnerved, but in like manner bore it nobly and glorified God.

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

Homily 42

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

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

[2.] But if any should say, "therefore the Lord hath not a body because He is said to be "from heaven," although what is said before is enough to stop their mouths: yet nothing hinders our silencing them from this consideration also: viz. what is, "the Lord from heaven?" Doth he speak of His nature, or His most perfect life? It is I suppose evident to every one that he speaks of His life. Wherefore also he adds, Ver. 49. "As we have borne the image of the earthy," i.e., as we have done evil, "let us also bear the image of the heavenly," i.e., let us practise all goodness. But besides this, I would fain ask thee, is it of nature that it is said, "he that is of the earth, earthy," and, "the Lord from heaven?" "Yea," saith one. What then? Was Adam only "earthy," or had he also another kind of substance congenial with heavenly

and incorporeal beings, which the Scripture calls ”soul,” and ”spirit?” Every one sees that he had this also. Therefore neither was the Lord from above only although He is said to be ”from heaven,” but He had also assumed our flesh. But Paul’s meaning is such as this: ”as we have borne the image of the earthy,” i e., evil deeds, ”let us also bear the image of the heavenly,” the manner of life which is in the heavens. Whereas if he were speaking of nature, the thing neeeded not exhortation nor advice. So that hence also it is evident that the expression relates to our manner of life.

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

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

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

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

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

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

Ver. 55. "O death, where is thy sting? O grave, where is thy victory?" Seest thou his noble soul? how even as one who is offering sacrifices for victory, having become inspired and seeing already things future as things past, he leaps and tramples upon death fallen at his feet, and shouts a cry of triumph over its head where it lies, exclaiming mightily and saying, "O death, where is thy sting? O grave, where is thy victory?" It is clean gone, it is perished, it is utterly vanished away, and in vain hast thou done all those former things. For He not only disarmed death and vanquished it, but even destroyed it, and made it quite cease from being. Ver. 56. "Now the sting of death is sin; and the power of sin is the law."

Seest thou how the discourse is of the death of the body? therefore also of the resurrection of the body. For if these bodies do not rise again, how is death "swallowed up?" And not this

only, but how is "the law the power of sin?" For that "sin" indeed is "the sting of death," and more bitter than it, and by it hath its power, is evident; but how is "the law also the power" thereof? Because without the law sin was weak, being practised indeed, but not able so entirely to condemn: since although the evil took place, it was not so clearly pointed out. So that it was no small change which the law brought in, first causing us to know sin better, and then enhancing the punishment. And if meaning to check sin it did but develop it more fearfully, this is no charge against the physician, but against the abuse of the remedy. Since even the presence of Christ made the Jews' burden heavier, yet must we not thereforeblame it, but while we the more admire it, wemust hate them the more, for having been injured by things which ought to have profited them? Yea, to show that it was not the law of itself which gives strength to sin, Christ Himself fulfilled it all and was without sin.

But I would have thee consider how from this topic also he confirms the resurrection. For if this were the cause of death, viz. our committing sin, and if Christ came and took away sin, and delivered us from it through baptism, and together with sin put an end also to the law in the transgression of which sin consists, why doubtest thou any more of the resurrection? For whence, after all this, is death to prevail? Through the law? Nay, it is done away. Through sin? Nay, it is clean destroyed. Ver. 57. "But thanks be to God, which giveth us the victory through our Lord Jesus Christ." For the trophy He Himself erected, but the crowns He hath caused us also to partake of. And this not of debt, but of mere mercy. [5.] Ver. 58. "Wherefore, brethren, be ye steadfast, unmoveable." Just and seasonable is this exhortation after all that had gone before. For nothing so disquiets as the thought that we are buffeted without cause or profit.

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

Why then do we draw upon ourselves so great cares over and above those of nature, and give ourselves more trouble, and make our burden greater? Is it not enough, our having to care for our food and clothing and houses? Is it not enough to take thought for things necessary?

Although even from these Christ withdraws us, saying, "Be not anxious for your life what ye shall eat, neither for your body what ye shall put on." (Matthew chapter 6, verse 25) But if one ought not to be anxious for necessary food and clothing, nor for to-morrow; they who bring on so great a mass of rubbish and burythemselves under it, when shall they shall have power to emerge? Hast thou not heard Paulsaying, "No soldier on service entangleth himself in the affairs of this life?" (2 Timothy chapter 2, verse 4) But we even live luxuriously and eat and drink to excess and endure buffeting for external things, but in the things of heaven behave ourselves unmanly. Know ye not that the promise is too high for man? It cannot be that one walking on the ground should ascend the arches of heaven. But we do not even study to live like men, but are become worse than the brutes.

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

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

Homily 43

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

And observe his consideration. When he had persuaded them concerning the resurrection, and made them more earnest, then and not till then he discusses this point also. It is true indeed that on these matters he had spoken to them before, when he said, ”If we sowed unto you spiritual things, is it a great matter if we shall reap your carnal things?” And, ”Who planteth a vineyard, and eateth not of the fruit thereof?” But because he knew the greatness of this moral achievement, he refuses not to add a fresh mention at the end of his letter. And he calls the collection logian (a ”contribution,”) immediately from the very first making out the things to be easy. For when contribution is made by all together, that becomes light which is charged upon each.

But having spoken about the collection, he did not say immediately, ”Let every one of you lay up in store with himself;” although this of course was the natural consequence; but having first said, ”As I gave order to the Churches of Galatia,” he added this, kindling their emulation by the account of the well-doings of others, and putting it in the form of a narration. And this also he did when writing to the Romans; for to them also while appearing to narrate the reason why he was going away to Jerusalem, he introduces thereupon his dis-

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

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

Of this our treasury even now is a sign: but the sign remains, the thing itself no where.

[3. Now I am aware that many of this congregation will again find fault with me when treat of these subjects, and say, "Be not, I beseech you, be not harsh and disagreeable to four audience. Make allowances for their disposition; give way to the mind of the hearers. For in this case you really do put us to shame; you make us blush. But I may not endure such words: since neither was Paul ashamed to be continually troublesome upon such points as these and to speak words such as mendicants use. I grant indeed that if I said, "give it me," and "lay it up in my house," there might perchance be something to be ashamed of in what I said: hardly however even in that case; for "they who wait upon the altar," we read, "have their portion with the altar. (c. ix. 13. However, some one perhaps might find fault as if he were framing an argument for his own interest. But now it is for the poor that I make my supplication; nay, not so much for the poor, as for your sake who bestow the gift. Wherefore also I am bold to speak out. For what shame is it to say, Give unto thy Lord in His hunger: Put raiment on Him going about naked; Receive Him being a stranger? Thy Lord is not

ashamed before the whole world to speak thus: "I was an hungred, and ye gave Me not to eat," He who is void of all want and requires nothing.

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

[4.] But that my argument may both be more forcible and more effective, I will take Paul for my comrade, and like him will discourse and say, "Let each one of you lay by him in store, as he may prosper." Now observe also how he avoids being burdensome. He said not, "so much," or "so much," but "as he may prosper," whether much or little. Neither said he, "what any one may have gained," but, "as he may prosper:" signifying that the supply is of God. And not only so, but also by his not enjoining them to deposit all at once, he makes his counsel easy: since the gathering little by little hinders all perception of the burden and the cost. Here you see the reason too for his not enjoining them to produce it immediately, but giving them a long day; whereof adding the cause, he saith. "That there be no gatherings when I come:" which means, that ye may not when the season is come for paying in contributions just then be compelled to collect them. And this too in no ordinary degree encouraged them again: the expectation of Paul being sure to make them more earnest.

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

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

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

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

things being now come to that point that the mind of those approaching is at its prime for the obedience of the faith. On this account, vehement was the blast of the breath of the devil, because he saw many turning away from him.

You see then on both accounts it was needful for him to stay; both because the gain was abundant, and because the struggle was great. And herewith also he cheered them up, namely, by saying, that henceforth the word works every where and springs up readily. And if there be many who plot against it, this also is a sign of the advance of the Gospel. For at no time doth that evil demon wax fierce, except on seeing his goods made spoil of abundantly. (Matt. xii.)

[6.] Let us then, when we desire to effect any thing great and noble, not regard this, the greatness of the labor which it brings, but let us rather look to the gain. Mark, for instance, Paul, not therefore lingering, not therefore skrinking back, because "there were many adversaries;" but because "there was a great door," pressing on and persevering. Yea, and as I was saying, this was a sign that the devil was being stripped, for it is not, depend on it, by little and mean achievements that men provoke that evil monster to wrath. And so when thou seest a righteous man performing great and excellent deeds, yet suffering innumerable ills, marvel not; on the contrary, one might well marvel, if the devil receiving so many blows were to keep quiet and bear the wounds meekly. Even as you ought not to be surprised were a serpent, continually goaded, to grow fierce and spring on the person that goaded it. Now no serpent steals on you so fierce as the devil, leaping up against all; and, like a scorpion with its sting raised, he raises himself upright. Let not this then disturb you: since of course he that returns from war and victory and slaughter must needs be bloody, and oftentimes also have received wounds. Do thou, then, for thy part, when thou seest any one doing alms and performing numberless other good works and so curtailing the power of the devil, and then falling into temptations and perils; be not troubled thereupon. This is the very reason why he fell into temptations, because he mightily smote the devil.

"And how did God permit it?" you will say. That he might be crowned more signally: that the other might receive a severer wound. For when after benefits conferred a man suffers, and that grievously, and yet continually gives thanks, it is a blow to the devil. For it is a great thing, even when our affairs are flowing on prosperously, to show mercy and to adhere to virtue: but it is far greater in grievous calamity not to desist from this noble occupation; this is he who may be most truly said to do so for God's sake. So then, though we be in peril, beloved, though we suffer ever so greatly, let us with the greater zeal apply ourselves to our labors for virtue's sake. For this is not at all the season if or retribution. Here then let us not ask for our crowns, lest when the crowns come in their season, we diminish our recompense. For as in the case of artificers, they who support themselves and work receive higher pay; while those who have their maintenance with their employers, are curtailed in no small part of the wages; so also in regard to the saints: he that doth immense good and suffers extreme evil hath his reward unimpaired and a far more abundant recompense, not only for the good things which he hath done, but also for the evil which he hath suffered.

But he that enjoys rest and luxury here, hath not such bright crowns there. Let us not then seek for our recompense here. But "then" of all times let us rejoice, when doing well we suffer ill. For God hath in store for us in that world not only the reward of our good deeds, but that of our temptations also.

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

Let us then not be troubled when we see that such an one who invited widows and made continual feasts lost his house by fire, or sustained some other such like disaster. Yea, for this very thing he shall receive his reward. For even Job was not so much admired for his alms-deeds as he was for his sufferings afterwards. For this reason his friends also are little esteemed and deemed of no account; because they sought for the recompenses of the present world, and with a view to this gave sentence against the just man. Let us then not seek for our return here; let us not become poor and needy; since surely it is of extreme meanness, when heaven is proposed, and things which are above the heaven, to be looking round on the things which are here. Let us not by any means do so; but whichsoever of unexpected things come upon us, hold we fast the commands of God continually, and obey the blessed Paul.

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

Will you have mention also of the resources out of which you should make your deposits, so as in this respect also to make this kind of contribution easy? The handicraft man, for instance, the sandal-maker, or the leather-cutter, or the brass-founder, or any other artificer,-when he sells any article of his trade, let him give the first-fruits of its price unto God: let him

cast in a small portion here, and assign something to God out of his portion, though it be rather scanty. For neither do I ask any great thing; but so much as the childish ones among the Jews, full as they are of innumerable evils, just so much let us cast in, we who look forward to heaven. And this I say not as laying down a law, neither as forbidding more, but as recommending a deposit of not less than a tenth part. And this also do thou practise not in selling only, but also in buying and receiving a recompense. Let those also who possess land observe this law in regard to their rents: yea, let it be a law for all who gather their incomes in an honest way. For with those who demand usury I have no concern, neither with soldiers who do violence to others and turn to their own advantage their neighbors' calamities. Since from that quarter God will accept nothing. But these things I say to those who gather their substance by righteous labor.

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

Homily 44

1 Corinthians chapter 16, verse 10Now if Timothy come to you, see that he be with you without fear. Perhaps some one may think there is something unworthy of Timothy's courage in this piece of advice. But not on Timothy's account is this said, but for the hearers' sake: lest by their design against him they should hurt themselves: since he for his part had his station always in the way of dangers.

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

Then in virtue of his ministry he sets him forth as a person to be fully trusted; saying "For the work of the Lord he worketh." That is; "look not," saith he, "to this, his not being rich, namely, nor highly educated, nor old: but what commands are laid upon him, what work he is doing. 'For the work of the Lord he worketh.'"And this serves him instead of all nobility and wealth and age and wisdom. And he is not content with this, but adds, "Even as I also." And some way above, "Who is my beloved son and faithful in the Lord; he shall put you in remembrance of my ways in Christ." Seeing then that he was both young, and had been singly entrusted with the improvement of so numerous a people, both of which things tended to bring him into contempt, he adds, as we might expect,

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

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

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

But what means, "All things in love?" "Whether any one rebuke," saith he, "or rule or be ruled, or learn or teach, let all be in love:" since in fact all the things which have been mentioned arose from neglect of it. For if this had not been neglected, they would not have been puffed up, they would not have said, "I am of Paul, and I of Apollos." If this had existed,

they would not have gone to law before heathens, or rather they would not have gone to law at all. If this had existed, that notorious person would not have taken his father's wife: they would not have despised the weak brethren; there would have been no factions among them; they would not have been vain-glorious about their gifts. Therefore it is that he saith, "Let all things be done in love." [3.] Ver. 15. "Now I beseech you, brethren;-ye know the house of Stephanas, that it is the first-fruits of Achaia, and that they have set themselves to minister unto the saints."

In the beginning too he mentions this man, saying, "I baptized also the home of Stepharias:" and now he speaks of him as "the first-fruits" not of Corinth only, but also of all Greece. And this too is no small encomium that he was the first to come to Christ. Wherefore also in the Epistle to the Romans, praising certain persons on this account, he said, "Who also were in Christ before me." (Romans chapter 16, verse 7) And he said not, that they were the first who believed, but were the "first-fruits;" implying that together with their faith they showed forth also a most excellent life, in every way proving themselves worthy, as in the case of fruits. For so the first-fruits ought to be better than the rest of those things whereof they are the first-fruits: a kind of praise which Paul hath attributed to these also by this expression: namely, that they not only had a genuine faith, as I was saying, but also they exhibited great piety, and the climax of virtue, and liberality in alms-giving.

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

Ver. 17. "But I was glad of the coming of Stephanas and Fortunatus and Achaicus, for that which was lacking on your part they supplied." Ver. 18. "For they refreshed my spirit and yours."

Thus, since it was natural for them to be greatly irritated against these persons, for it was they who had come and showed him all about the division, inasmuch as by them also they had written the questions about the virgins, and about the married persons:-mark how he

softened them down; both in the beginning of his Epistle by saying, "For it hath been signified unto me by them which are of the house of Chloe;" thus at once concealing these and bringing forward the others: (for it should seem that the latter had given their information by means of the former:) and in this place again, "They have supplied your lack, and refreshed my spirit and yours:" signifying that they had come instead of all, and had chosen to undertake so great a journey on their behalf. How then may this, their peculiar praise, become common? "If you will solace me for what was wanting on your part by your kindness towards them; if you will honor, if you will receive, them, if you will communicate with them in doing good." Wherefore he saith, "Acknowledge ye then them that are such." And while praising those that came, he embraces also the others in his praise, the senders together with the sent: where he saith, "'They refreshed my spirit and yours, therefore acknowledge such as these,' because for your sakes they left country and home." Dost thou perceive his consideration? He implies that they had obliged not Paul only, but the Corinthians likewise, in that they bore about in themselves the whole city. A thing which both added credit to them, and did not allow the others to sever themselves from them, inasmuch as in their persons they had presented themselves to Paul.

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

Ver. 21. "The salutation of me Paul with mine own hand;" intimates that the Epistle was composed with great seriousness; and therefore he added, Ver. 22. "If any man love not our Lord Jesus Christ, let him be anathema." By this one word he strikes fear into all: those who made their members the members of an harlot; those who put stumbling blocks in the way of their brethren by the things offered in sacrifice unto idols; those who named themselves after men; those who refuse to believe the resurrection. And he not only strikes fear, but also points out the way of virtue and the fountain of vice, viz. that as when our love towards Him hath become intense, there is no kind of sin but is extinguished and cast out thereby; so when it is too weak, it causes the same to spring up. "Maran atha." For what reason is this word used? And wherefore too in the Hebrew-tongue? Seeing that arrogance was the cause of all the evils, and this arrogance the wisdom from without produced, and this was the sum and substance of all the evils, a thing which especially distracted Corinth; in repressing their arrogance he did not even use the Greek tongue, but the Hebrew: signifying

that so far from being ashamed of that sort of simplicity, he even embraces it with much warmth.

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

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

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

Now that what I say may be plainer, let us put an imaginary case and so try our rule. For God forbid that in very deed we should be provided with such an illustration of it. Suppose any brother dwelling in the same house with a virgin, in honor and chastity, and yet not even

so quite escaping evil report. If then you should hear talk of this their dwelling together, be not contemptuous, nor say, "Why, hath he no understanding? Doth he not himself know what is for his good? Get love for nothing, but do not for nothing get hatred. Why, what have I to do with taking up a gratuitous enmity?" These are the doting words of wild beasts, or rather of demons: for it is not so that he is hated for nothing who doth this for his brother's correction, rather it is for great blessings and crowns unutterable.

But if thou sayest, "What? hath he no understanding? thou shall hear from me that he hath not: drunken as he is with his passion. For if in the heathen courts of justice, those who are injured must not speak for themselves while glowing with wrath; (although there be no fault in that kind of sympathy; how much more those whom evil habit holds in subjection. Wherefore I say that manifold as his wisdom may be, he hath not his mind awake. For what can be wiser than David, the man who said, "The dark and the hidden things of Thy wisdom Thou hast made known unto me? (Psalms chapter 51, verse 6. up. LXX. 1. 6. But when he looked on the wife of the soldier with unjust eyes, then according to what he himself said (Psalms chapter 107, verse 27) of those who sail on the raging sea, "all his wisdom was swallowed up; and he stood in need of others to correct him, and did not even perceive amidst what evils he was. Wherefore also, bewailing his offences, he said, "As a heavy burden they weighed grievously upon me: my wounds stank and were corrupt because of my folly. (Psalms chapter 38, verse 5) He therefore that committeth sin hath no understanding. For he is drunken and is in darkness.

Do not then say these things, neither add that other remark, "I care not at all about it. 'For each man shall bear his own burden.'"(Galatians chapter 6, verse 5) Nay, against thyself also it grows up into a grievous accusation, that seeing one in error thou dost not restore him. For if it was not right according to the law of the Jews (Exodus chapter 23, verse 4 and Exodus chapter 23, verse 5) to slight the beast of one's enemy; he who despises not the beast of burden nor yet the soul of an enemy perishing, but that of a friend, what pardon shall he obtain?

Yea, neither is it enough for our excuse that he hath understanding: since we too after our many and manifold exhortations have not been sufficient, nor proved useful, unto ourselves. Bear this in mind then in regard to him also that is in error; that it is natural he should receive the best counsel rather from thee than from himself. And say not, "But what care I about these things?" Fear thou him who first spoke this word; for the saying, "Am I my brother's keeper?" (Genesis chapter 4, verse 9) tends to the same point as this. This is the mother of all our evils that we esteem the concerns of our own body as foreign to us. What sayest thou? Thou carest not for thy brother? Who then is to care for him? the unbeliever who rejoices over and reproaches and insults him? or the devil who urges him on and supplants him?

And whence comes this? "How do I know that I shall accomplish anything," saith he, "though I speak and advise what is right." But how is it clear that thou wilt do no good? Why, this again is extreme folly, while the end remains in obscurity to incur the manifold blame of

confessed indifference. And yet God who foresees the future often speaks and doth no good; yet doth He not even so give up; and that, knowing that He shah not even persuade men. Now if He who knows beforehand that He shall win no advantage, ceases not from the work of correction, what excuse wilt thou have, who art completely ignorant of the future and yet faintest and art benumbed? Yea, and many have succeeded by frequent attempts: and when they most of all despaired, then did they most gain their point. And though thou shouldest gain no advantage, thou hast done thine own part.

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

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

Wherefore, even after all this, being on the very point of the reproof, mix up again commendation with thy censures. And seeing that this proceeding considered in itself cannot be matter of praise, (for it is not commendable to keep house with a damsel that is a virgin; let the purpose of him who doth so be thy topic for effecting this; and say, "I know indeed that thou doest it for God's sake, and that the desolation and unprotected state of that poor

woman met thine eye, and caused thee to stretch out thine hand to her. And although he may not be doing it with this intention, do thou speak so; and after this add what follows also; again excusing thyself and saying, "These things I speak not to direct but to remind thee. Thou doest it for God's sake; I too know that. But let us see whether another evil be not produced thereby. And if there be none, keep her in thine house, and cling to this excellent purpose. There is no one to hinder thee. But if any mischief arise from hence exceeding the advantage, let us take care, I beseech you, lest while we are earnest to comfort one soul, we put a stumbling-block in the way of ten thousand. And do not add immediately the punishments due to those who give offence, but take his own testimony also, saying, "Thou hast no need to learn these things from me:

thou thyself knowest, ' if any one offend one of these little ones,' how great a penalty is threatened. And thus, having sweetened thy speech and smoothed down his wrath, apply the medicine of thy correction. And should he again urge her forlorn condition, do not thou even so expose his pretence, but say to him, "Let nothing of this sort make you afraid: thou wilt have an ample plea, the offence given to others: since not for indifference, but in care towards them, didst thou cease from this thy purpose."

And let the matter of thine advice be brief, for there is no need of much teaching; but let the expressions of forbearance on the other hand be many and close upon one another. And continually have thou recourse to the topic of love; throwing into shade the painfulness of what thou sayest, and giving him his full power, and saying, "This is what I for my part advise and recommend; but about taking the advice thou art only judge: for I do not compel and force thee, but submit the whole thing to thine own discretion."

If we so manage our reproof, we shall easily be able in correct those in error: even as what we now do is surely more like the conduct of wild beasts or irrational creatures than of men. For if any persons now perceive any one committing errors of this kind, with the person himself they do not at all confer, but themselves, like silly old women who have drunk too much, whisper with another. And the saying, "Get love for nothing, but do not get hatred for nothing," hath not here any place in their opinion. But, when they have a fancy to speak evil, they mind not being "hated for nothing," rather I should say, "being punished; since it is not hatred alone that is hereby produced, but also punishment. But when there is need of correction, they allege both this, and innumerable other pretexts. Whereas then would be the time to think of these things, when thou speakest evil, when thou calumniatest; I mean the saying, "Be not hated for nothing," and "I can do nothing," and "it is no care of mine. But as things are, in the former case, thou art vehemently and idly curious, and carest not for hatred and ills innumerable; but when thou shouldest be taking thought for the salvation of thy brother, then it is thy pleasure to be a sort of unofficious, inoffensive person. And yet from evil speaking arises hatred both on God's part and on men's; and this is no great care to thee:

but by giving advice privately, and reproofs of that kind, both he and God will be made thy friends. And even should he hate thee, God goes on loving thee the rather on this account.

Nay, in fact, not even so will he hate thee, as when his hatred came from thine evil speaking: but in that case he will avoid thee as a foe and an enemy, whereas now he will consider thee more venerable than any father. And if he apparently take it ill, inwardly and privately he will feel much obliged to thee.

[7.] Bearing in mind these things therefore let us have a care of our own members, and not sharpen the tongue against one another, nor speak words" which may do hurt, undermining the fame of our neighbor, and as in war and battle, giving and receiving blows. For what after all is the good of fasting or watching, when the tongue is drunken, and feasts itself at a table more unclean than of dog's flesh; when it is grown ravening after blood, and pours out filth, and makes the mouth a channel of a sewer, nay rather something more abominable than that? For that which proceeds from thence pollutes the body: but what comes from the tongue often suffocates the soul.

These things I say, not in anxiety about those who have an ill report falsely: for they are worthy even of crowns, when they bear what is said nobly; but in anxiety for you that so speak. For him that is evil reported of falsely, the Scriptures pronounce "blessed;" but the evil-speaker they expel from the holy Mysteries, nay even from the very precincts. For it is said, (Psalms chapter 101, verse 5) "Him that privily speaketh against his neighbor, this man did I chase out. And he saith too that such a one is unworthy to read the sacred books. For, "Why," saith He, (Psalms chapter 1, verse 16) "dost thou declare My righteous laws, and takest My covenant in thy mouth?" Then, annexing the cause He saith (v. 20.) "Thou satest and spakest against thy brother." And here indeed he doth not distinctly add whether they be things true or false which he speaks. But elsewhere this too makes part of His prohibition: He implying, that even though thou speak truths, yet such things are not to be uttered by thee. For, "Judge not," saith He," that ye be not judged:" (Matthew chapter 7, verse 1) since he too who spoke evil of the publican was condemned, although it was true which he laid to his neighbor's charge.

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

Thirdly, the speaker too himself will both incur the bad opinion of the hearer, and will provoke God to more anger against himself. Wherefore, I beseech you, let us cast from us every word that is unsavory. If there be any thing good unto edification, this let us speak. But hast thou a fancy to avenge thyself on the other person? Why then punish thyself

instead of him? Nay, do thou, who art so earnestly seeking redress from those who have annoyed thee, avenge thyself as Paul recommended to take vengeance. "If thine enemy hunger, feed him; if he thirst, give him drink "(Romans chapter 12, verse 20) But if thou do not so„ but only plot against him, thou pointest the sword against thyself. Wherefore if that other speak evil, answer him with praises and commendations. For so wilt thou be able both to take vengeance on him, and wilt deliver thyself from evil surmising. Since he that feels pain at hearing ill of himself, is thought to be so affected because of some consciousness of evil: but he that laughs to scorn what is said, exhibits a most unquestionable token of his not being conscious to himself of any evil thing.

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

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.